

THE TWO WORLDS.

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LEAVES FROM AN OCCULTIST'S NOTE-BOOK.

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EXTERNALISATION OF MENTAL PICTURES.

THE following account of the above phenomena is taken from a Waiarapu (New Zealand) Journal, and will no doubt prove interesting to readers of the TWO WORLDS at the present time, when the startling claim to have "photographed the soul" has been made by M. Baraduc, and the question of so-called "psychic photography" is being so diligently canvassed and experimented upon, as well as the extraordinary experiments of Lt. Col. Rochas, known as the Exteriorisation of the Double, some account of which will be given in these papers later on in the series. It will also be seen that there is nothing new under the sun, as the Externalisation of Mental Pictures seems to have been understood and practised in the Chinese temples from very early times.

The following record was read at a meeting of the Eclectic Psychological Association in Boston, U.S.A., on Dec. 23, 1888, being submitted by a member, Dr. Durand, a sufficient proof of its veracity:

The writer says:—"During a visit in the summer of 1888 to San Francisco, I made the acquaintance of Ling-Fou, a Chinaman who combines the two occupations of priest and merchant. Finding him to be a very entertaining and intelligent gentleman, I cultivated his acquaintance until we became good friends. He told me many strange things about Chinese manners and customs, but the strangest of all was an exhibition he gave me of mind-reading. He required some ten days for the preparation. At the appointed time I called for him at his store, and going with me to the Joss-house we each of us removed our shoes, and put on in place of them a pair of white satin sandals. He enveloped himself in a white satin robe, which reached almost to the floor. We were shown into a small room behind the platform, upon which the three idols were seated, and from which daylight was entirely excluded. It was lighted by what seemed to be a hundred candles suspended from the ceiling by some invisible means. The walls were entirely concealed by silk hangings beautifully embroidered, and the floor was covered with matting ornamented with grotesque and fantastic figures. The only furniture in the room was a bamboo table, upon which stood two flat covered vases and a lamp.

As soon as we entered the room he required me to sit cross-legged on the floor, close to the table. He then blind-folded me, and asked me not to move or speak until he told me to do so. I heard him remove the covers from the vases, felt him wetting the hair on the top of my head and smoothing it down close and flat. Then he seemed to be putting a cloth on it, which he touched here and there with his fingers, as though he was applying a plaster to a wound. Putting his open hand on the top of the cloth, and pressing my head with considerable force, he instructed me to think of some church I had seen, and to make as distinct a picture of it in my mind as possible. The Joss-house being near by, I naturally fixed my mind upon the interior of it, and for perhaps about two minutes there was absolute silence in the room. He then removed the bandage from my eyes, and at his suggestion I stood up beside him. Both vases were on the table. In one of them was a number of very thin pieces of white paper, about three inches square, in the other was a single piece of white paper of like size and shape, immersed in what looked like water. This paper the priest took out and held over the flame of the lamp. As it became dry, there appeared on it a faint outline picture of the Joss-house. It was blurred and indistinct, but it was beyond question a picture of the building I had in my mind while

sitting on the floor. I told Sing-Fou that of course he knew I would have in my mind the place through which we had just passed, and he had his picture prepared beforehand accordingly. He smiled in a good-natured way, and taking a powerful reading-glass from a drawer in the table, he bade me examine the picture more closely. I found it to be a picture of the Joss-house, not as it really is, but as I had thought of and pictured it to myself from memory. The Priest suggested that we should try again, and I was more than willing.

Repeating the former preparations, I this time brought to mind a church more than 2,000 miles away, which I was absolutely certain the priest had neither seen nor heard of. To my utter astonishment, as the paper dried, the church appeared perfect in every detail. Sing Fou was as much pleased as I was astonished. He asked me to sit down again, suggesting that this time I should bring to mind the face of some woman or child. After blindfolding me as before, he arranged the hair low down on the back of my head, and applied the paper close to my neck. While he applied the pressure of his hand I thought of Mary Anderson (the actress). In a few moments I was released, the paper was dried, and through the reading-glass could be seen a good likeness of the celebrated actress then in London. We repeated the experiment over and over again, and numerous pictures of faces and places were produced. I found, however, that *no faces but those of living persons could be made to appear*. As a final test I tried to remember some verses very popular with the boys of a former generation. Upon examining the paper the verses appeared as they were printed in the "Second Reader," and above them was a copy in faint outline of the illustration showing boys marching in uniform, and in the distance a flock of geese. Several lines of the poem that I had been unable to remember were missing in the picture, and in one place where I had misquoted a word my mistake was shown on the paper. The priest declined to tell me how the paper was prepared or the pictures produced. The manner of their production is a secret known only to the priesthood, a sacred mystery over 3000 years old."

The above, when read before the Eclectic Psychological Association, led to considerable discussion. Those of the members inclined to be materialistic insisted that some thought-matter filtered directly through the subject's skull, and was received upon the prepared paper; that thought was a mode of motion, and the pictures were produced by rays as an image is formed upon the sensitive plate of a camera.

Others thought that the brain of the Chinaman was the medium through which my thoughts were transferred and the pictures thereby produced. Over all the pictures produced during my interview with the priest, there ran a number of fine lines tending to blur them slightly, and making them seem as if printed on shaded paper. The priest explained that my dark hair had made these lines, and that the grey hair which predominates with me had produced no such effect. He further told me that in pictures made from the head of a Chinaman no such lines are seen, there being no hair on the skull of a Chinaman at the parts where the papers are applied. This seems to indicate the correctness of the materialistic theory, and leads to the supposition that dark hair is not a good transmitter or conductor of thought-rays. In fact, where dark hair is so plentiful as to *conceal the skull* whereon the prepared paper is placed, *no picture will be produced*. This singular art is utilised by the Chinese Government in the detection of crime. The prepared paper is applied to the head of a suspected criminal, and even against his will he may by suggestion be made to think of the location where the crime was committed, with all its surroundings, and the picture formed is a silent witness against him. Prisoners taken in battle are made to think of the forts, camps, and

troops they have just left behind them, and accurate plans of such are produced by this wonderful process. The heads of prisoners whose custom it is to wear the hair, are carefully shaven before the papers are applied. Any subject of the Emperor may be required at any moment to take part in this sacred mystery. Unfortunately no way is known to the Chinese to preserve these wonderful pictures. They gradually fade away, and in half-an-hour disappear entirely. Indeed, when subjected to any light but that of such candles as were burning in the room where we were, the component parts of which are kept secret, the pictures disappear instantly.

In connection with the former, it may not be uninteresting to quote the following from an article by Mr. W. Ingles Rogers in *Amateur Photography* for November 22, 1895. He writes: "I think it will be proved that thought, scientifically the effect of a secretion or excitation of palpable matter that enables us to receive and realise impressions received from without, is by the spontaneous action of this matter resolved into a penetrating and absorbent ether, which, if not identical with that of light, is a modification of it. That it is capable of being excited by the emotions into waves and currents of more or less penetrative and perceptive power, and that whether the excitation of these waves comes from within or from without, they are more or less capable of being projected into the outer world and preserved, provided a substance can be found in that outer world whose sensitiveness is sufficiently intense to receive and retain the projections. I am convinced that it is in the realms of possibility for a person to recall the features of an absent, or even deceased, friend, so vividly as to impress them upon some organic substance that will render the image palpable and permanent."

REMARKABLE EXPERIENCES IN SHEFFIELD.

DEAR SIR,—In making this my first contribution to the columns of your popular journal, I do so, impelled by an earnest desire not only to swell the tide of evidence (now on the flow) in support of the principle you so ably advocate from week to week, but to enter on record the most remarkable demonstration of "immortality brought to light" that has ever come before my notice. And as facts are truths, and truth is the expression of the Divine in its various manifestations, it affords me supreme delight to represent to your numerous readers the simple facts of my recent experience, as an eye-witness of the marvellous phenomena of materialisation through the agency of Mr. F. Craddock.

This genuine medium (whom I cannot regard but as a sincere and devout minister of the spirit world) came to Sheffield by arrangement, to give a series of seances in a private house, to which I, my wife, and other friends were invited.

Space will not permit of my entering into details or lengthy explanation of the *modus operandi*, and as those accustomed to read the TWO WORLDS are familiar with the necessary conditions conducive to satisfactory results, I will just summarise the four nights' experiences with a brief mention of the salient features.

The usual mode of constructing a cabinet was resorted to by hanging curtains across one corner of the room. Gas was turned low, harmonious rendering of music, and so on. Adjustment of sitters by the medium under control. Then presently the development of spirit-forms, three being out at one time.

I shall, however, confine myself to the central and most conspicuous figure, viz., "Rosetta," who in all the bloom of youth and beauty, and divinely fair, with queenly grace and bearing, disported herself before the wondering and admiring gaze of the circle.

Proceeding from the cabinet she at once took a position directly under the gas pendant (where a low light was burning) in the centre of the room. Here for a while she stood clothed in soft flowing robes, radiant and white as snow, beholden of all, and speaking to us words of loving greeting. She then raised her hand and turned off the gas.

Presently the luminous slate was observed moving about the room, being eventually brought into position, so as to reveal her figure. Passing round to each sitter, she showed her face, body, and bare feet, distributing grapes and flowers from a table near the cabinet, and holding intelligent conversation, the while asking and answering questions.

Retiring to the cabinet for renewed power, she again returns, bearing in her hands a beautiful spirit lamp, while other smaller lights are seen in different parts of the room, the harmonium being played by another visitant from the spheres.

Two of the ladies sing a duet, in which "Rosetta" joins heartily, singing several verses. A cornet is heard, loud and distinct, played by another spirit, in perfect accompaniment with several hymns sung by the sitters, although there was no such instrument in the house. But the crowning point of conviction and lasting satisfaction was reached in my wife's experience when "Rosetta," after placing her arm round her neck, took her hand and conveyed it to her breasts and other parts of her body (the same being warm and firm to the touch), observing as she did so, "I want you, dear, to feel and know that I am a perfect woman." Her robes were of what appeared a very fine muslin, real and tangible to the touch as any other material, and from her person emanated a sweet odour. Finally, on the fourth night, she asked us to follow her with our eyes, and we should see her dematerialise. Then, taking a position in the centre of the room, she slowly sank and disappeared, as it were, through the floor.

And so from our midst, from our physical eyesight, from the positive realisation of a living human form, uttering words of kindness and love, and urging upon our attention the fact that goodness—not faith, creeds, or doctrines, but goodness—is all our Father God requires of His children, she passed again into the Spirit realms.

As I reflect in calm and dispassionate thought upon this sacred privilege accorded me, my soul rises in rebellion against the limitations of my power to render you anything like a full and comprehensive account of these seances.

I shall not allow myself to enter into disputations as to the genuineness of the phenomena, but anticipating the sceptical queries of many, I beg to refer them to St. John's Gospel, 9 c., 25 v., where they will find my only answer, and this after spending a quarter of a century in the Wesleyan Methodist Church, followed by four years' investigation of the science and philosophy of so-called Spiritualism.

WALTER APPELYARD.

Endcliffe Crescent, Sheffield.

REMARKABLE PHENOMENA.

DEAR MR. EDITOR,—I have great pleasure in sending you a brief account of an exceedingly satisfactory seance held at Bow on the 24th ult. with Madame D. Esperance, through whose mediumship James Burns so successfully materialised at Weybridge.

Our circle was composed of nine sitters. No cabinet had been provided, and the seat occupied by the medium was in full view of the whole of the sitters. I myself sat at the organ and next to the medium, and all lights were extinguished. After the invocation which followed the singing of a hymn, we sat for a few minutes perfectly quiet, when a luminous form was seen to be slowly developing at a distance of about three feet from the medium. This spirit, after placing his hand in mine, gently stroked my forehead, patted me on the back, and then stood by the organ. I at once turned and placed my feet upon the pedals while the spirit friend manipulated the keys of the instrument; one of the sitters was kissed, another came from his seat to greet a friend, and a beautiful form stood out clear and bright while our own dear spirit guide played on the organ. During the time the forms were being materialised I was engaged in conversation with the medium, who, at the close, joined with the sitters in singing "Abide with me," our spirit guide accompanying on the organ. Other evidences of their power was given by lifting the chair (in which I was sitting) some few inches from the floor; the organ also was lifted about two feet, detaching from the wall in its upward progress a small bracket, which fell to the ground. We all feel deeply indebted to Madam D'Esperance for her kindness in sitting for us, so near to the time of leaving this country for the continent.—I am, dear sir, sincerely yours,

JOSÉPH WEBB.

Rokeyby-street, Stratford, E.

MR. KITSON writes:—I am delighted with the Album, and so are all who have seen it. I hope it will have a large sale, as it justly deserves.

SOME FUNDAMENTAL PRINCIPLES OF PSYCHIC SCIENCE.

BY MR. J. J. MORSE. *Concluded from page 715.*

THE fundamental principles, then, of psychic science, may thus be summarised: There is a latent capacity in man's nature which will enable him to produce by the effort of his mind, and by the utilization of certain subtle forces of his being, mental and physical phenomena in the personality of another. There must exist, also, in that other, the necessary susceptibility for the induction of such condition. Therefore, the power to produce implies the existence of the condition to be affected. It lays down as a fundamental principle, that the superior power necessarily affecting the inferior power, hypnotic phenomena, are the result of temporary dominance of superior conditions, relative as between the operator and the subject. But this does not lay it down as a fundamental principle, that the same operator can be successful in every case, with all persons with whom he may come in contact. For it is a fundamental proposition that it is a question of the disturbing of the balance; in other words, the fight is to the strong. The operator of to-day may become the subject of to-morrow, and the subject of to-day may in other cases become the operator.

It is a fundamental principle of psychic science that there exists in man's nature the duplication of his ordinary physical senses; that by the aid of hypnotic experiment the subjective senses of feeling, of seeing, of hearing, of knowing, and of perceiving, can be brought, and are brought, into operation. But there is a sixth sense, if we may so call it, that is brought to view in the man. It is denominated by the Scotch "second sight," by the mesmerists "clairvoyance," by the religious sometimes "the perception of spiritual things," which must be spiritually, psychically, discerned. By this faculty of clear seeing (for that is all it really is), by the excitation of this faculty of clear seeing, a higher range of perceptions is brought into operation, and the fundamental principle extricable from this is that consciousness is susceptible of development and extension in proportion to the improvement of the environment through which it manifests. And as the sixth sense, or clairvoyant sight, is a conception of a higher faculty than you are personally, consciously familiar with to-day, the inference is that the condition under which it is manifested is a condition that transcends the character of the environment you are living in physically—that is to say, your human brain and body.

A fundamental proposition of psychic science is that, being simply a question of relative degrees of resistance, you must in all cases call for that self-centredness and standing-firmness that will make you masters of yourselves and of your powers and faculties and functions. That you may intelligently permit yourselves to be the subject of hypnotic experiments without danger, is a postulate that we would like to force upon your acceptance; and that you may intelligently and volitionally determine that your subjection shall go to a certain length, and not beyond. This is absolutely within your power to accomplish. Hence it robs all hypnotic experiments of any danger whatsoever.

Fundamentally psychic science predicates the existence of the subjective man, and fundamentally it assumes that there must be conditions to which that subjective man is related. It is, we will hardly say, a fundamental proposition now, but it is a proposition that we should advance as a fundamental one, that the man is an independent entity, persistent through life and after life, having an individual conscious existence in a condition appropriate to its own requirements. And as it leaves behind it men and women endowed with subjective faculties that are at points of contact, as it were, with it, it is not improbable that when that higher sixth faculty or sense is brought into operation, if there is that psychical side to the universe, if these psychical people are related to that psychical side, it is not improbable that when the psychic is operating upon the psychical plane, it may be able to perceive such existence, and so bring comforting assurance of the fact that death has not been the end of all. This is the fact of the higher departments of philosophical psychology, which in the matter of fundamental principles, we are justified in placing before you to-night.

Briefly, we have followed a very intricate path. Let us finally put to you this: Whatsoever better enables you to understand the nature of that complicated thing you call a

man; whatsoever better enables you to understand the powers and forces and influences that may affect the life of man; whatsoever enables you to comprehend the mysterious experiences of bygone ages, which you have perhaps been hastily denouncing as superstitious and evil; whatsoever enables you to bring modern science into harmony with the highest requirements of the human soul, will be a blessing to the world at large, will enable you to see life in newer and brighter colours, will enable you to realise that after all the purely mechanical and material explanations of the universe are insufficient, may rescue you from that undesirable Agnosticism which says, "I do not know, but I do not think it is so," may indeed save you from superstition which has so often afflicted you concerning all these questions, and sometimes made you think they were uncanny in their character, and not for Christian men and women to dabble with; whatsoever, we say, can help you in all these directions, will be a blessing and a boon to the world at large. The Spiritualisation of science, the exaltation and revolutionising of religion, the rescuing of yourself from the clutches of superstition, and the dispersing of the clouds of vice, will help the coming of that day when science, which is knowledge, when religion, which is the application of the truths of Nature to the requirements of human life, shall jointly bless the world with their bright presence and influence, and Reason, holding high court in the souls of men, shall be the light illumining their inmost councils and their highest thought—that Reason which is the evangel of liberty and of progress, which helps the world to free itself from the darkness of the past, and to fit itself to enjoy the light that is streaming into it with the advance of knowledge and the progress of this commonwealth. (Applause.)

A TRUE STORY.

It was in the month of December; the weather was clear, but intensely cold. Jack Frost was reigning supreme. Every morning he had painted our windows with his fantastic figures, and every evening he tightened his hold upon mother earth. Nightly the moon came forth clad with glory, and the stars in silence looked brightly but coldly down upon the world. I was sitting one morning by the bright fire in the sitting-room when I heard a gentle rap upon the front door. I went to see who was there, and was very much surprised to find that the rapping was made by a lady of some twenty-five years of age. I was not so much surprised at the fact of her presence as because of the attire in which she was dressed. The night was biting cold, and the wind was too lazy to go round you, but my visitor had merely a thin netted woollen shawl drawn loosely round her shoulders, more suitable for June than December. At my invitation she went into the sitting-room. Having closed the door I joined her. She was standing in the centre of the room looking timorous and wild.

"Now, my good lady, what is it I can do for you?" I said.

"I wish to see Mr. Scarlet," she replied.

I told her I was the gentleman she required, and inquired her errand.

"I desire to have a 'sitting';" she said.

We retired into the next room where we held our seances. Like myself, Mrs. Scarlet was astonished at the appearance of our visitor, with her scared timorous looks, and her unseasonable attire, but requested her to be seated and make herself at home.

I may say that Mrs. S. is a clairvoyant, and I am a test medium, and in the exercise of our gifts we occasionally witness some striking incidents and hear some strange stories, and we were doomed to a singular experience on this particular occasion. To make the lady at home, and to create the necessary conditions, we chatted about the weather and matters of that kind for a time, until the invisibles began their operations. We had not long to wait. I became conscious of that numbing sensation and depressing feeling that often comes from spirits who have not long gone over. My head was affected with a dull pain, followed by a gripping feeling around the throat. So intense were these sensations that I rapidly lost all consciousness of the external surrounding. What followed I must relate as it was reported to me later in the evening.

After I had lost consciousness, Mrs. S. informed our visitor that a gentleman was standing behind me, one who

had apparently committed suicide, and he was trying to control in the manner he had passed away.

"Are you acquainted with such a person?" she inquired.

The answer was a deep, choking sob, and a wild unearthly yell from the strangely-attired lady. The scared look deepened in her eyes, and her mouth became compressed with agony, but no other response was made. In the meantime I had sunk into a deep state of trance, and had slipped from the chair to the floor, when there, I had crawled along until I reached the lady. Grasping her hands, I manifested deep agony, and writhed and struggled and clutched at my neck as if I wanted to pull away something that was choking me; but in vain. The lady's attention was drawn to my conduct and to the significant change that had grown over my face. Looking down upon me, she sobbed and wailed and moaned, and grasping my head in her two hands she showered kisses on my face, and screamed, "My Tom! my Tom! Oh, why did you do it?"

When the deep agitation of the lady and controlling spirit somewhat subsided, the latter attempted to use my voice to speak, and, after much difficulty, succeeded in gasping out, "I did it in temper, but oh! I bitterly repent."

"You didn't mean to do it. You didn't mean to do it, I know you didn't, Tom," she sobbed, and then wailed and moaned in the bitterness of her agony. After a time the spirit's control over me became stronger, and the trance deeper, and the conversation between the two was more connected and less ejaculatory. The personality of the "control" was clearly evinced as he detailed the quarrel that had taken place between them before he had committed the awful act that had closed his earthly career. The story revealed to Mrs. S. by the conversation between the spirit control and the lady was intensely painful.

They had been married three short months; this was her first marriage, but his second. In a fit of jealousy he had quarrelled with her, and, wild with the green-eyed monster, he had rushed from his home out into the darkness and hung himself. She followed, but was unable to find him. Again and again she passed the spot where his body was suspended, but did not perceive it, never for one moment suspecting that he would do so mad an act. The night was spent in horrible suspense, and morning came with its still more horrible revelation, for there, within a few yards of his own door, the husband was suspended, stark, cold, and dead. And now, in the world of spirit, he was conscious of the terrible error of his act, of his incapacity to undo that which was done, and of the misery he had created, and the utter loneliness and blighted condition of his wife. His contrition was terrible, his sorrow deep, and repentance keen, but he could not alter the unalterable; that which he had done was done, and could never be undone. His act had created a fire in his bosom that burned but did not consume, gave immeasurable pain but did not destroy. Was it strange, then, that our visitor was wild and strange in look? Her agony and blighted hopes had done their work, shattering her nerves and affecting her mind. Hopeless, sorrow-ridden, she went out into that cold, bitter night, and mayhap she had found the world cold as the night, and its scorn equally biting as the cold that bit through her limited attire.

JACK SCARLET.

THE MYSTERY OF MALHAM TOWERS.

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

CHAPTER IX.—Continued.

IN the middle of the forenoon, on the following day, Andrew put his head into Dick's room at the works, and called him out. The elder man's face was working with intense excitement. Dick could see that he had something important to communicate.

"Well?" he asked shortly.

"Lady Carrington was found dead in bed last night. They are keeping it as quiet as possible, but something else has leaked out."

"Something else?" echoed Dick, who had hardly grasped the first portion of Andrew's news.

"Yes, the manner of death. Suicide, I believe."

"This is awful, Macpherson. Yesterday I saw her strong and well, and now she is lying cold in the grip of death." A peculiar look crossed his face as he spoke.

"What's the matter?" queried Andrew.

"Something has just dawned on my mind; Nannie's forewarning. I put it down to an old woman's malice, but is it possible that people exist who really can foretell death in this manner?"

"It is!" affirmed the other. "My mother could. I have known her do it many times."

Dick went back to his bench with his senses in a whirl. "How little we really know of the mysteries of life," he thought, "and how careful we should be of relegating matters we cannot understand to the regions of the impossible."

The usual inquest was held on the body of the deceased lady. The Coroner directed the jury to bring in a verdict of misadventure, death being due to an overdose of chloral. A small incident occurred at the inquiry which, to most present, seemed of little consequence, but to one individual it possessed a horrible significance. Lady Carrington's maid was being examined by the Coroner as to her mistress's movements on the preceding night.

"What time did Lady Carrington retire last night?"

"I think it would be about half-past ten, but she left her room again about eleven, and did not return again until nearly two. I happened to be awake, and heard her go in."

"Have you any idea where she was in the meantime?"

"No, sir."

"Did not you think it strange that she should be absent from her room so long, and at that late hour?"

"No, sir; she often did it."

A shade of surprise crossed the Coroner's face. To him it seemed a peculiar circumstance that a lady should retire to rest, and be in the habit of leaving her room again until the small hours. He felt that he would like to go deeper into the matter, but was afraid that Sir Edward might resent his prying into a matter which had no direct bearing on the case in question. Again, the family had always been noted for their strange habits, and for their contempt for the ordinary regulations which obtain in ordinary households. Eccentric manners and breaches of etiquette was with them the rule instead of the exception.

After a few moments reflection, the Coroner decided to let the matter pass without further comment, and resumed his examination.

"You say that you sleep in a room adjoining that of Lady Carrington. Did anything unusual take place after she returned for the last time?"

"No, sir."

"Nothing at all?"

The girl paused, while she passed before her mind the events which had transpired. Then she said: "I remember something which I thought rather strange at the time, though it slipped my memory afterwards."

"What was that?"

"About an hour after she returned, I heard my mistress talking to herself."

"Could you make out what she was saying?"

"No, sir; it was that I thought peculiar. She appeared to be gibbering, though it sounded like scolding."

"What do you mean by gibbering, pray?"

John Thornton, who was present, had up to this stage taken little heed of the girl's replies, but when she mentioned the fact of her ladyship's talking aloud, he started violently, and, leaning forward with a pale face, awaited the girl's answer.

She was slightly nonplussed at the last question, not being able to put her meaning into words. At last she blurted out:

"It sounded like foreign talk."

One of the jurymen suggested that the unfortunate lady might have been reading aloud, perhaps to induce sleep, and, as this seemed the most probable way of accounting for the circumstance, the girl was allowed to go without further questioning.

The family doctor, who had been called in when the body was discovered, was an old acquaintance of John Thornton's, so that gentleman made a special visit to his friend a few days after Lady Carrington had been interred in the family vault, to ask for a few details with regard to her death.

"Was Lady Carrington in the habit of taking chloral, Wilson?" he asked.

"N-no, I think not," was the reply, delivered in a doubtful tone.

"I ask because she possessed a strong, healthy physique, and indulged in plenty of outdoor exercise. I have heard her say, too, that she slept like a top. Again, she was not a nervous woman, one likely to make such a serious mistake. What constitutes an overdose?"

"It depends; some can with impunity take a quantity which would be fatal to others."

It was quite evident to John Thornton that the doctor did not relish this questioning, and was delivering his answers unwillingly. After a long pause, the questioner decided to go direct to his point. Looking his friend straight in the eyes, he said:

"You don't believe that she took an overdose by mistake. I suppose you know the rumour which is being circulated?"

Dr. Wilson did not immediately reply. He rubbed his hands nervously together, crossed and uncrossed his legs, and then said irritably: "Hang it! Thornton, I am not in the witness-box; and as for rumour—you know the proverb?"

"Won't you believe in this case. Now, Wilson, you know me. I am not taking up your time out of idle curiosity. I have a special reason for getting to the bottom of this. Was it misadventure?"

"No; since you will have it. In an overdose a small quantity makes all the difference, but she took enough chloral to kill three people. Of course I can rely upon your discretion, Thornton?"

The gentleman addressed thanked the doctor for his information, and took his way home, his knitted brows and troubled expression proclaiming the disturbed state of his mind.

"The jury gave it in as misadventure," he muttered.

"Wilson says it was suicide, but it was neither. It was murder, and the yogil stone has added another victim to its long list of human sacrifices!"

To be continued.

THE CHILDREN.

THE question, "What are we to do with our children?" is appealing more and more forcibly to Spiritualists in general, and societies in particular. Many are beginning to recognise the fact that there are sins of omission as well as commission, and neglecting the due training of the moral and spiritual natures—a leading forth, or drawing out of our children's divine nature as revealed by the teaching and philosophy of Spiritualism, is one of them. It is a most gratifying sign to see Spiritualists everywhere waking up to the fact that being a Spiritualist implies something more than a mere believer in spiritual phenomena. They are beginning to look upon those things, the phenomena, as the mere alphabet—the foundation on which the spiritual temple of truth is to be built, fashioned by its philosophy, beautified, adorned, and vitalised with its religion. "All religion has relation to life; and the life of religion is to do good." And those who labour to build the Spiritual Temple "Beautiful;" who seek to apply the religion of Spiritualism to daily life, are alone worthy to be called Spiritualists in the truest and best sense of the word. All others are phenomenologists, or wonder-hunters, who seek a marvellous show of occult power, and may be termed phenomenologists pure and simple, who scarce attempt to grasp its philosophy or apply its religion. These cannot be counted as valiant soldiers of the Lord, belonging to the army of reformers.

This spiritual awakening is shewing us our sin of omission in being indifferent to the moral and spiritual welfare of our children, the children belonging to the members of Spiritualist Societies. Oh! it is a sad spectacle, a severe satire on their consistency, to see Spiritualists sending their children, Sunday after Sunday, to orthodox Sunday schools to be taught the fable of Adam's disobedience, curse, our moral leprosy, and the fountain filled with blood to cleanse us from the same, while we attend our circles and services, and sing with deep fervency, "Hand in hand with angels." It is almost enough to make these said angels weep to see the children, of whom it was said, "Of such is the kingdom of heaven," left out in the cold, to be fed on the husks of theological dogmas, creeds, and traditions.

True it is there are a few (two or three) earnest souls to be found in each Society, whose inner nature rebels against such gross indifference to the moral and spiritual welfare of our children, who would gladly remedy it by

taking their tuition into their hands, if a few more would volunteer their help in the good and necessary work.

It is said that history repeats itself, and we are strongly reminded by this dearth of workers of the time when that great soul, Robert Raikes had to solicit the aid of a few gentle and kind-hearted women to open their homes for the children, and teach them a few simple lessons in spelling, reading, and writing; and subsequently when the work increased, he had to offer sixpence per day for teachers. See what those simple efforts have developed into to-day. The hundreds of thousands of teachers devoting their best energies to inculcate—what? A faith. Nothing more solid or substantial than faith; while we have demonstrated facts; revealed truths of our moral and spiritual natures of so vast and wonderful a nature that all life wears a brighter and more beautiful aspect. The touch of the hand divine has "made all things new." And yet we lack workers! We hold our hands until reinforcements come to our aid. Friends, set your hands to the work, and your angel inspirers will help and strengthen you. True pioneer work has always been done by the few who have had to clear the way of obstacles.

Form a Children's Progressive Lyceum in connection with every Spiritualists' Society. The system is a revelation from the Summerland through that wonderful seer, Mr. A. J. Davis. And the two should go hand in hand as parent and child. Then, friends of progress, true Spiritualists, I beseech you to begin this educational work at once. Don't wait until you can begin with a full list of officers, but commence with two or three. Let all members of societies, both male and female, who are not otherwise engaged, enter this spiritual vineyard.

There is work for all. In order to facilitate their formation I herewith append a list of Lyceum Districts, with the name and address of their District Visitors, who will be pleased to visit anywhere within their District, free of charge, to help in the formation of Lyceums, or reopen those that have lapsed.

I shall be pleased to answer all inquiries on the subject, and where it is decided to open a Lyceum I will send a packet of handbills setting forth the needs of the same, and appealing to all parents and friends of progress for their sympathy and support, and, also, two large sheets for framing, and all necessary information regarding books, &c.

LEEDS DISTRICT.—Leeds; Rothwell; Armley; Churchwell; Beeston; Normanton; Morley; Batley; Batley Carr; Dewsbury; Heckmondwike; Liversedge; Cleckheaton; Ossett; Wakefield. District visitor, Mr. Jas Kitson, Upper Camroyd-street, East Boro', Dewsbury.

BRADFORD DISTRICT.—Bradford; Bowling; Bingley; Idle; Shipley; Windhill; Queensbury; Keighley; Yeadon. District visitor, Mr. J. Jackson, 372, Harewood-road Bradford.

HALIFAX DISTRICT.—Halifax; Sowerby Bridge; Elland; Brighouse; West Vale; Huddersfield; Slaithwaite. District visitor, Mr. J. Wilby, 3, Dover-street, Clare Mount, Halifax.

LIVERPOOL DISTRICT.—Liverpool; Bootle; Birkenhead; Chester; Wigan; Warrington. District visitor, Mr. S. S. Chiswell, 11 and 13, Renshaw-street, Liverpool.

MANCHESTER DISTRICT.—Manchester; Salford; Pendleton; Patricroft; Ashton; Hyde; Leigh; Macclesfield; Stockport; Stalybridge; Openshaw; Gorton, and Bradford. District visitor, Mr. J. Simkins, 46, Chancery-lane, Ardwick, Manchester.

ROCHDALE DISTRICT.—Rochdale; Bacup; Bolton; Bury; Heywood; Hollinwood, Oldham; Whitworth; and Westhoughton. District visitor, Mr. William Chisnall; 15, Crossley-street, Longsight, Royton, near Oldham.

BURNLEY DISTRICT.—Burnley; Accrington; Rishton; Blackburn; Preston; Blackpool; Colne; Clitheroe; Barnoldswick; Darwen; Nelson; Rawtenstall. District visitor, Mr. E. J. Whitaker, 11, Cobden-street, Burnley.

NORTH LANCASHIRE DISTRICT.—Barrow-in-Furness; Millom; Lancaster.

MIDLAND DISTRICT.—Derby; Belper; Birmingham; Smethwick; Leicester; Northampton; and Walsall. District visitor, Mr. W. T. C. Lote, 85, Gerard-street, Derby.

TYNESIDE DISTRICT.—Newcastle-on-Tyne; Gateshead; Cambois; Heaton and Byker; North Shields; South Shields; Tyne Dock; Helton-le-hole; West Pelton; and Sunderland. District visitor, Mr. Thomas O. Todd, 7, Winifred-terrace, Sunderland.

TEESIDE DISTRICT.—Middlesbrough; Stockton-on-Tees; Thornley-on-Tees; East Hartlepool; West Hartlepool; Bishop Auckland; Spennymoor; and Darlington.

SHEFFIELD DISTRICT.—Sheffield; Attercliffe; Rotherham; Parkgate; and Barnsley. District visitor, Mr. S. Featherstone, 35, Allen-road, Parkgate, near Rotherham.

2, Royd-street, Bromley-road, ALFRED KITSON, Secretary. Hanging Heaton, Dewsbury, Yorkshire.

KATE TAYLOR ROBINSON desires to thank all friends who have helped the Hulme Spiritual Church Sale of Work, and on behalf of herself, Mr. Lamb, and the Junction-street people.

AUSTRALIAN NOTES.

NOTWITHSTANDING the intolerable arrogance of orthodoxy, and the enormous salaries paid to its advocates, it appears that the progress of the work is by no means of a satisfactory character. The large Presbyterian Church on Eastern Hill has been closed, as its worshippers are so few that the collections do not pay even the gas bills. At the opposite end of the city St. James's Church of England is attended by so few people that it is practically supported by funds subscribed by outsiders. At Albert-street Baptist Church, which used to pay its minister £1000, and also gave its ex-pastor £250 a-year, the attendance is so limited that the present pastor finds it a hard task to get his salary of £250 paid regularly. One of the denominations reports that it has had to close no less than six places of worship during the year. In dozens of the suburban churches the salaries of the ministers have been largely reduced. To-day I hear that one of the oldest denominational papers, which has been published regularly for 27 years, finds that it cannot keep going, and its publication has been or will be suspended. In the adjoining colonies of Victoria, South Australia, and Tasmania there used to be three or four Baptist papers; now only one is published. The Sydney *Australian Christian World* has bought up and incorporated no less than seven separate and distinct religious papers, all of which used to be flourishing, but now cannot go alone. In the few fashionable churches, which are supported by wealthy "miserable sinners," the attendance keeps up, but in other churches all kinds of "side shows" are carried on to keep up the attendance. There are cricket and football clubs, dramatic and dancing parties, magic lantern entertainments, free coffee suppers, etc., all of which bring in enough cash to pay the parsons and keep the churches open.

Perhaps you will want to know why I tell you all this. Well, these same orthodox people are continually sneering at the Spiritualists because they cannot draw a crowd, and say that Spiritualism is going down in Australia. I know this much, that there were never more Spiritualists in Victoria than there are now. I have been astonished during the past year or so to find out the great number of people who are really Spiritualists, but who keep the matter to themselves, or at any rate within the circle of their intimate friends. I know one lady who is herself orthodox, but who is a splendid medium, whose gifts are really wonderful, yet she will not exercise her powers, because she fears her orthodox friends. From what I can learn this is not an isolated case. In Victoria orthodoxy holds the power. It says, "Believe as we do or else we will starve you, we will deprive you of your daily bread," and so it encourages hypocrisy. If the X rays could be so developed as to indicate the private opinions of a large proportion of Churchgoers, there would be manifested the fact that a host of professing Christians no more really believe in that religion than I do, but that many of them are true Spiritualists.

In Hobart, the capital of the colony of Tasmania, Mr. A. B. Worthington, M.A., LL.D., is very successful with his society called "The Students of Truth." In his general teachings Mr. Worthington much resembles the principles of Mrs. Cora L. V. Richmond's spiritual church in Chicago. Mr. Worthington commenced his mission in the city of Christchurch, New Zealand, when he built a large Temple of Truth, seating 1,600 people. This is now under the care of the Rev. Dr. Zillman. Mr. Worthington has published some half-a-dozen volumes, and a number of pamphlets, besides printing in the advertising columns of one of the N. Z. papers about 100 of his eloquent discourses. Mr. Worthington is a splendid orator, many of his discourses being masterpieces of elocutionary effort. His anti-orthodox views have roused the bitter antagonism of certain Christians, and they circulated many cruel slanders. Mr. Worthington, however, denied all these in a sworn affidavit, laying himself open to a prosecution for wilful and corrupt perjury if his statements were incorrect. Needless to say no such prosecution has taken place. I may add that the Spiritualistic Societies in Sydney and Melbourne called "The Stewards of Truth" are an offshoot from Mr. Worthington's original association. I shall rejoice to hear of Mr. Worthington's continued success.

The Rev. Archibald Turnbull has established in Melbourne a branch of "Our Father's Church," following the lines laid down by the Rev. John Page Hopps. Mr. Turnbull is a very excellent man, and it is to be hoped that his work will be successful.

The Rev. A. C. Henderson, M.A., B.D., has resigned the pastorate of the Melbourne Unitarian Church. He was one of the most able and gifted men we have had in Melbourne, and had he been orthodox would have filled the largest churches. It is understood that the officers of the church will try to secure a new minister from America.

In Melbourne there is nothing particularly stirring in Spiritualistic circles. We are shortly expecting a third visit from the Venerable Dr. Peebles, who will, I think, give our work a help forward. We sadly need in Australia a number of trained platform speakers, who can present the truths of Spiritualism before the public in an attractive manner. Dr. Peebles will do this, but we should like such lectures as he will give us continued every week by other gifted speakers.

LINCOLN.—Inquirer wishes to know of, and meet with resident Spiritualists.—Address B., c.o. Editor, T.W.

SPIRITUALISM at Southport is not the dead letter some of our friends have supposed. Those Yorkshire friends and others who have known their active colleagues recently transplanted to this beautiful town must not forget that if their labours have not been openly chronicled, they have been engaged in a quiet, useful service. The plough and the harrow have had to be put into active operation. Gradually but surely the ground has been prepared for the public sowing of the grain. Heavy difficulties had to be overcome, and now that the way is more plain it is hoped some move in the direction of public propagandist work will be attempted. We are thrown into a town where narrow, orthodox intolerance exists to a larger extent than any in our previous experience, and we pray that the full sympathy of our old friends may be given to us. "The harvest indeed is great, but the labourers are few." More anon. Fraternally, W. STANSFIELD.

CORRESPONDENCE.

MORLEY HALL AND MRS. BARNES.

SIR,—As an "ex-member" of the above society, may I have a word *re* this subject. It seems to me an injustice is being done the members of the above society by your readers not being informed of their doings up to the present time. As an "outsider" I feel it is only common justice that "honour should be given where it is due."

It may not be generally known that they have not yet ceased to pay Mrs. Barnes her weekly stipend (though frequently having to pay for other services also); and, as you well know, they are only a humble body of hard-working people. I cannot help thinking that from your correspondence of late *re* Mrs. B., many of your readers would be likely to gather the impression that she was being neglected. I think there are few societies who have better done their duty towards an unfortunate member than the one above-named.

I am quite sure there will be no one rejoice more sincerely than they to learn that there is sufficient "practical proof" in our Cause "of the acceptance of the principles of the Fatherhood of God and the Brotherhood of Man" to make it possible for the remainder of the time she is in our midst to give her such a pension as will relieve this long and earnest worker of the cares and worries of poverty; and none, I am sure, will contribute to such fund more ungrudgingly than the Morley Hall friends.

I know they have laboured hard during past years to sustain Mrs. B., and doubt not they will remain loyal to the end. I believe more than one has already expressed their desire individually to contribute to your pension fund, and it is to be hoped that the eloquent pleadings of Mrs. Wallis and others will be liberally responded to, so that the pension may "reach at least 10s. per week." Trusting this hope may soon be realised, yours fraternally, Ex.

CLAIRVOYANCE AND PSYCHOMETRY.

SIR,—Clairvoyance and psychometry may be esteemed phases of spiritual science by students, but to the outside world they may rank in the category of speculations. The philosophy of Spiritualism might become convincing, but the phenomenal evidences of man's psychic powers tend to produce inquiry into what are sometimes called "the mysteries." Much has been said and written regarding some of the modes of Sunday platform advocacy, the herbal treatment coming in for the most blame. But, why blame Sunday so much? Are there no sinners in this direction during the week evening services? Is it not patent to many of the society managers that the "wonder element" is the paramount feature at many of these meetings? Is it not also true that those with the most cheek generally get the lion's share of attention? Is it not generally true that those who get clairvoyant tests are also the very first and foremost to rush up with some article to psychometrize, while the people who are more diffident, yet equally worthy of consideration, are left out in the cold? Do not these latter often demonstrate their profound appreciation by dropping a brown coloured coin into the collecting box? There might be times when some of these same people would willingly part with a couple of guineas to some medical specialist, and feel and esteem it cheap conditionally to their friends receiving benefit as a consequence. I contend there may possibly be a want of dignity in making spiritualistic phenomena too cheap! Far better to psychometrize successfully to a dozen people, who would form a circle at a 1s. per head, than before a company of 40, most of whom eagerly expect some test, but are sent empty away, the whole collection not realising above the tidal mark of 6s. or 7s. I is quite possible in connection with Spiritualism to cast your pearls before that section of the community least capable of demonstrating a sense of appreciation.

The managers are mostly to blame; the mediums—the poor mediums—are the sufferers. That which is too cheap is not fully appreciated, its value is at a discount, like a huge crop of plums in summer. The general public in many cases are like leeches, who will suck out as much vitality in one night as might require two nights to recuperate, and possibly gloat upon the fact that they had received full value for their "penny."—Yours ever,

OWD JONATHAN.

THERE IS A MAN going around the country, hailing from Hanley, who professes to be a friend of the Editor of the TWO WORLDS, and uses the names of other Spiritualists to trade upon the sympathies of those whom he can induce to help him. From information received from Hanley, we feel it our duty to warn our readers not to respond to his appeals. There comes a time when charity ceases to be a virtue, and stern necessity must compel a man to do something for himself.

PROPAGANDA MEETINGS.—A busy week for the organiser. Monday, Nov. 2, a very lively meeting was conducted at Nelson, and a most animated discussion ensued between Mr. Swindlehurst and a number of Socialists. The Keighley meeting was presided over by Councillor Horner, a Labour Councillor, who spoke approvingly of the social side of Spiritualism. The full collection was given to the National Federation. Silsden was the scene of mission-work on Wednesday and Thursday. There is no society in this place which lies between Keighley and Skipton. Two Keighley Spiritualists took the full responsibility of these meetings upon themselves. They engaged the services of Mr. Swindlehurst and Mrs. L. A. Griffin, and rented the Mechanics' Institute. Good audiences assembled, under the presidency of Mr. F. Lund, on the Wednesday, and Mr. J. Collins, of Bradford, on the Thursday. This was the first time of spiritual clairvoyance being given publicly at Silsden. The people assembled, not knowing what to make of it, there was fear and trembling in their midst. Miss Shakleton rendered several songs and solos during the meetings. "Come again" was heard, as the waggonette conveying the missionaries, turned towards Keighley, in the thick black fog.

DR. MACK, the well-known healer, sends us a sample bottle of his "Benzoin Emulsion," which, as far as we can judge, is a pleasant and efficacious remedy for colds, influenza, bronchitis, &c., especially valuable at this season of the year.—See *adv.*

ITEMS OF INTEREST.

CONTRIBUTIONS for Mrs. Barnes will be acknowledged next week. HAVE YOU got your Album yet? Send in your order at once; post free, 3s.

WANTED, "Spirit Teachings," Memorial Edition. Address C., c/o Editor, T. W.

ANOTHER of Mr. E. W. LONG's popular addresses will appear in our columns next week.

WANTED, to attend a seance for materialisation in or near London.—W. D., care of Editor.

NEXT WEEK portrait and sketch of Mr. T. Wild, the remarkable clairaudient and clairvoyant medium, of Rochdale.

LADIES should read the valuable little book advertised by Dr. Allinson, *see advt.*; or we can supply it from this office.

MR. W. ABBOTT, Newsagent, 5, James-street, London, W., has the TWO WORLDS on sale. Friends in the district please note.

READING.—A correspondent wishes to know of, or meet, Spiritualists residing in this town. Address A. B., c/o Editor, T. W.

A GENTLEMAN, Spiritualist for some years, is desirous of joining a private circle in the neighbourhood of Hulme or Moss Side.—Address X, c/o Editor, TWO WORLDS.

HAVE YOU read the trance lectures by Mr. E. W. Wallis, explaining Spiritualism? They are well worth your while. Bound in cloth they make a neat little volume. [*See advt.*]

A GOOD few orders have come in for Two Fellow Isms in pamphlet form. Socialist Spiritualists, send at once. 25 for 1s. 9d., post free; 50 for 3s. 4½d.; 100 for 6s. 6d., post free.

MRS. BRIGHAM writes that she and Miss Cushman have safely arrived home, and were warmly welcomed by their friends in New York. The passage out was rather eventful and trying. Particulars next week.

NOW READY.—Is Spiritualism True? and the summing-up of the Liverpool debate, price 1d.; post free, 1½. Ready in a day or two, Two Fellow Isms, price 1d.; post free, 1½d. The two post free for 2½d. [*See advt.*]

"HOPE TO HAVE HIM AGAIN SOON."—There is no need to put this phrase into reports, as it is a matter that rests with the committee and the speaker. If you want him, engage him, and then you will get him, and there's an end of the business.

ACCIDENT.—We are sincerely grieved to learn that our good friend Mr. E. Dawson Rogers, Editor of *Light*, by a fall has broken the bone of his right arm, near the wrist. We deeply sympathise with him, and trust he will speedily recover from the injury.

MR. T. O. TODD, of Sunderland, has been honoured by his brethren in the Masonic Craft by his election to the office of Worshipful Master of the Phoenix Lodge, No. 94. The installation and festival are announced to be held at Sunderland on December 2nd.

SPECIAL NOTICE.—Some friends fail to comply with the conditions laid down by the Directors, viz.:—All Prospective Notices—such as Socials, Teas, future meetings and arrangements—must be accompanied by stamps; 6d. for 30 words, over 30, 1s. Attention to this matter will prevent disappointment.

OUR ALBUMS are receiving unstinted praise everywhere. Our printers, the Labour Press, are highly complimented for the efficiency of their work in printing and binding, etc. Everyone admits that it is the cheapest and best book ever issued for the movement, and no Spiritualist home should be without one. Post free, 3s.

THE SPIRITUALISTS' NATIONAL FEDERATION.—The following amounts have been received by me in aid of the Propaganda Fund:—Mr. Parfitt, Levenshulme, 1s.; Mr. F. Dobbs, Moss Side, Manchester, 5s.; Huddersfield (Brook-street) Society, contribution for Federation Sunday, 10s. W. ROOKE, hon. sec., 165, Stockport-road, Levenshulme, Manchester.

VISIT OF MR. E. W. WALLIS to London. On Sunday, Nov. 15, Mr. Wallis will reply to written questions from the audience, in Cavendish Rooms, at 7 p.m. On Wednesday, the 18th, he will also deal with questions at Morse's Library, 26, Osanburgh-street, and on Sunday, Nov. 22nd, will speak upon "What happens at death, and after?" Will London friends please note?

LOOKING through last week's TWO WORLDS I find it states that "Belper Lyceum and friends have forwarded £4 13s. 10d. to Mr. Kitson's Testimonial Fund. *The best yet.*" Now, if you will kindly look over the list again, Mr. Editor, you will find the Hyde Lyceum and Friends have forwarded the amount of £5 (Lyceumists £3, Mr. Johnson £2). So you see we still lead the field by 6s. 2d. Justice all round.—A LYCEUMIST.

MR. E. SHIELD, Grove Cottage, Sidney-grove, Gateshead, writes:—"All members who had books out, and who still retain the same, since the G. S. E. Society held their meetings in High-street some years ago, are requested to kindly forward them to the above address, so that a complete catalogue may be made out before the books are handed over to the use of the present society on entering their new premises early in December."

PENDLETON SPIRITUAL CHURCH, COBDEN STREET.—Gentlemen's effort in the above church on Saturday, November 14. Tea at five o'clock, concert at seven o'clock. Tickets for tea and entertainment 9d., children under 12 years 6d., concert only 3d. A splendid tea, a grand concert, and lots of fun for young and old. Come, and bring your friends. Ladies are specially invited. Mr. W. Spary (humourist), along with other talented friends, have been specially retained.

A QUESTION.—I think it is a general belief that beyond the earth's atmosphere utter darkness and intense cold prevails, as far as our feelings or understanding are concerned, and that the solar rays do not become light and heat until mixed with the earth's atmosphere. Those who have passed from this into the spirit life are supposed to have advanced to a higher state of intelligence. Would any of your readers who are in communication with such spirits verify or contradict the above theory. I am a subscriber to and reader of your paper, THE TWO WORLDS, and shall be obliged by a reply through that medium.—I am, yours etc., E. B. B. R., Richmond.

THE MANCHESTER COUNTY FORUM (MARKET-STREET) DEBATE.—In a thoughtful paper Mr. Orr dealt with Spiritualism in relation to Orthodoxy. The discussion disclosed a wide divergence of thought, and many interesting ideas were presented. Next Tuesday Mr. J. C. Macdonald will open on the probable effect of Spiritualism upon the future. The committee will give the whole collection on Tuesday, Nov. 24 (when Mr. G. H. Bibbings has kindly given his services), to help the National Federation Propaganda Fund.

MR. J. W. R. SMITH, of Nottingham, writes: "One often meets with the enquiry from investigators into Spiritualism—'Can you recommend me to a reliable medium?'—and one has to admit that good mediums are few and far between. I should therefore like to state that I have recently had some most satisfactory experiences with Mr. Timson, both as a clairvoyant and psychometrist, and although the private nature of the things told me prevents my making them public, I may say that I have been very gratified by the proofs of Mr. T's. mediumistic abilities."

ALL WHO SEE THEM praise the albums. "A very handsome addition to any table, and wonderfully cheap. The portraits are excellent, and it does one good to look upon the faces of our worthy workers." "I have shown it to many friends, and all wonder with me that you can produce such a beautiful book for so small a sum. I feel proud to exhibit a book containing portraits of so many intelligent looking people. The first picture, that of A. R. Wallace, ought to be sufficient to inspire all Spiritualists to purchase a copy if only to show sceptics that such a noble-minded man is one with us."

THE "TWO WORLDS" PORTRAIT ALBUM is now in the hands of the subscribers, and if they are not thoroughly well satisfied with it they must be very hard to please. Over a hundred portraits of mediums and other prominent Spiritualists for 2s. 6d.—well printed in a volume handsomely bound—should command a very large sale. We congratulate Mr. Wallis on the complete success of his work—complete with the single exception that, while he has been studiously fair to everybody else, he has failed to do justice to his wife. The portrait of Mrs. Wallis is by no means so good as the many friends of that lady could have wished to see.—*Light*.

HOME CIRCLES for the development of mediums. C. McCarthy writes:—"I have been a member of a private circle, consisting only of three sitters, a lady and gentleman and myself. We have held seances three or four times in the week for the last two years, with the most wonderful results. The three sitters have each developed into mediums, one a mesmeric medium, another a trance-speaking medium, and the lady is rapidly developing into a materialism-medium. The mesmeric medium is likewise gifted with healing power, and from the trance speaking medium we have had most beautiful manifestations. My object is, if possible, to induce others of your readers who perhaps may be in a much better social position than we are to try and do likewise."

REGRET has frequently been expressed that the addresses delivered by trance speakers are not reported. The Birmingham Spiritualists' Union at heavy expense have had reports taken of six of the discourses delivered by Mr. Wallis, and these are now published in book form. The subjects were popular and the treatment explanatory, and the book forms a fine manual most suitable for general reading, helpful and interesting alike to Spiritualists and inquirers. The titles of the addresses are "The return of the dead," "The message of the dead to the world," "Through hell to heaven," "Spiritualism: its foundations," "Its revelations," "Its confirmations," but it is impossible to convey any real idea of the excellence of these addresses, of the wide field, variety of thought, and illustration and beauty of sentiment and teaching here presented. The lectures must be read and studied to be appreciated.—S.Q.

IN MEMORIAM.

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

We are sorry to record the passing on to spirit life of William Robinson, on the 3rd of Nov., 1896, in his 26th year. Also William Greenwood, on Nov. 3, 1896, in his 52nd year.

On Nov. 3 Mrs. Duckworth, of 19, Oak-street, Shaw, passed to the higher life after a very severe sickness, lasting nearly ten weeks. Her body was interred on Nov. 7, at Shaw Cemetery.

BLACKBURN.—Harry, the beloved son of Mr. and Mrs. Busby, who passed into spirit life on Nov. 5, '96, at the age of seven weeks, and was interred at New Row Wesleyan Chapel by Mrs. Hyde. We give our sympathy to the parents, who are earnest workers in our Lyceum.—M. Brindle, 24, Lansdown-street.

THE mortal form of Mrs. Helene Sargent, who passed peacefully away on Thursday morning, Oct. 29, aged 32 years, was interred at Bradford Cemetery, Tuesday, Nov. 3. She was loved by every member of the Tipping-street Society, where she was a member for some years. As one proof that the lady was a true Spiritualist, a short time before passing away she held a conversation with her two spirit children and friends, who had preceded her to the spirit land.—T. Roughsedge.

WILLIAM LEE, BACUP.—We have to announce the passing to the higher life of this veteran Spiritualist, we cannot say sincerely "with regret," because he has gone to his well-earned reward after a well-spent life of eighty-four years. But while we say this, we, at the same time, offer our heartiest condolence to his relatives in their bereavement. Our friend had been actively engaged in several reformatory movements in the town during 54 years of the latter part of his lifetime, he having spent the former part in Manchester. He was therefore deservedly and highly respected by his fellow-townsmen, which was gracefully acknowledged by the local press. The Bacup Spiritualists attended the funeral in large numbers, the mortuary being filled, and many could not obtain admission, although the day was cold and the rain fell heavily and incessantly. Suitable hymns were sung, and the obsequies were ably rendered by Mr. Peter Lee, of Rochdale. The *Rossendale Express*, Nov. 4, contained a very appreciative notice of the life-work of our old friend, who had been a Spiritualist for above 18 years. He was the father of Mrs. Firth, late of Bacup, now of Toronto.

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, NOVEMBER 13, 1896.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 18, CORPORATION STREET, MANCHESTER. Private letters for the Editor should be addressed 164, Broughton-road, Pendleton, Manchester.

URGENT.

We sincerely regret to learn that unless money is forthcoming the Propaganda work now being conducted so successfully by Mr. J. Swindlehurst, the Organising Worker for the National Federation, will have to cease, as the treasurer informs us that the funds are exhausted. Although we have had a great many calls upon us from various causes of late, we cannot see this work fail, and suggest a SHILLING FUND, to which we will be responsible for at least ten shillings. If every Spiritualist in the land will spare a shilling during the next month (as many more than one as they are able, but at least ONE) as a sort of "Self-Denial Offering," the work can go on. It *must* go on! Surely we can keep one Missionary of the Gospel of the Angels busy! Address Mr. R. Fitton, 44, Walnut Street, Hightown, Manchester, treasurer; or Mr. W. Rooke, hon. sec., 165, Stockport Road, Levenshulme, Manchester; or, if sent to this office, the money shall be duly forwarded, and a list of all contributions will be published in the TWO WORLDS week by week. God help us if we cannot raise enough to strengthen the hands of the Executive, and keep the work moving! Isolated Spiritualists should become Associated members of the National Federation. The annual subscription is only half-a-crown.

MR. W. T. COOPER.

JUST how much our movement in the great Metropolis owes to the labour and influence of Mr. W. T. Cooper, the vice-president of the Marylebone Association, only those who are in close touch with him can realise with any degree of accuracy. A veritable son of Anak in his physical proportions—tall, broad-shouldered, massive—Mr. Cooper is not a man to be overlooked, in any sense of the term. Nature, as we know, is a lover of paradox, and has sometimes a humorous way of uniting the body of a Hercules to a weak and ineffective soul, possibly by way of counterpoise; but in her dealings with the subject of our sketch she has shown a more than usually keen sense of the fitness of things, for here the powerful form is, so to speak, the outward and visible sign of a strong and virile character. It has been said that Mr. Cooper is not a man to be overlooked, but this is a statement which needs qualifying; the writer has frequently felt that Mr. Cooper's quiet, unobtrusive nature may have somewhat interfered with a due recognition of his merits as a diligent, self-sacrificing worker. Smaller, but more vehement and self-assertive personalities, have attained a wider popularity with less of patient labour upon which to base their claims; nevertheless, it may be said that our friend sets little store by such matters. No man craves less for popular acclaim; indeed, there is reason to believe that his appearances on the public platform, whether as speaker or chairman, represent so many sacrifices of his personal inclinations to the cause he has so much at heart.

Mr. Cooper was born in London sometime in the 'thirties; coming of a family of Wesleyans, he was brought up in the tenets of that community, and on attaining years of discretion took an active part in evangelical work. It is hardly necessary to say that a man of his particular temperament did not lightly relinquish the doctrines in which he had been trained from childhood. The first suggestions regarding spirit-communion he received with contempt, and the teachings of Spiritualism found in him a determined opponent. In this regard, of course, his case is by no means unique; many of us have passed through the same experience. It is only when one comes to recognise the "sombre strength" of his personality that it is possible to grasp the full significance of the change

in his attitude, and to realise how great a force must have operated to induce him to lay aside the convictions of many previous years, and to abandon ideas that had become almost, as it were, ingrain to his nature, for he was approaching middle age before the new light had fairly dawned in his mind.

Mr. Cooper's working life commenced in a ship-builder's yard, and he was for many years associated with ship-building in all its phases, and can tell many interesting stories anent the launching of famous vessels, including Brunel's colossal enterprise, "The Great Eastern." Later in life, however, Mr. Cooper gave up his connection with the river-side industry, and accepted a position under the local Government Board, the duties of which related to the administration of the Poor Law in the Metropolis. This was in 1870, so that Mr. Cooper, who is still in the same service, has had some 26 years experience in a sphere of labour that, perhaps, to a greater extent than any other, is calculated to enlarge and deepen one's knowledge of human nature; and this fact goes far to explain certain of Mr. Cooper's most noticeable characteristics. Perpetual contact with the seamy side of life—an incessant warfare with humbugs, criminals, the weak-kneed, shiftless and characterless amongst the huge army of paupers and vagrants that go to swell the population of our modern Babylon—has brought out such qualities of mind as might be expected, and the quiet, shrewd, penetrating, unimpressionable and unemotional character of the man becomes understood and appreciated.

It is, perhaps, due for the most part to his early religious training, combined with that deepening of the spiritual life which has come with later years, that our friend has preserved his faith in humanity intact through all the hardening and disillusionising experiences of his life. The "milk of human kindness" in his nature has not been soured by enforced distrust and suspicion; nor has the continual contemplation of misery, poverty, and injustice of every kind tended in any degree to make him cynical. A fact like this is worthy of mention, wherever it is observed, for such avocations as those which Mr. Cooper follows, too often result in the effacing of all the finer feelings, and the man, lost in the official, becomes cold, hard and callous.

Some fourteen years ago, Mr. Cooper was brought into contact with Mr. C. I. Hunt, another Local Government official, and an old and esteemed Spiritualist; in fact, the two were colleagues, and it is to this circumstance that Mr. Cooper owes his introduction to the subject which has had so important a bearing on his after-life. As already stated, he was not easily convinced, but his incredulity gradually gave way under the weight of evidence. The loss of his eldest son about this period, it must be admitted, had a good deal to do with this change of attitude. Bereavement often has a chastening effect on the mind, shaking its stubbornness and clearing its vision; especially is this the case where the nature is deep and earnest. The effect in the case of Mr. Cooper is, therefore, not greatly to be marvelled at.

In 1889 Mr. Cooper joined the Marylebone Association of Spiritualists, perhaps the oldest body of Spiritualists in the Kingdom; for although it has passed through many vicissitudes, and at times been on the verge of dissolution, it has never quite disappeared, but has preserved an unbroken record extending over forty years. At the time of Mr. Cooper's accession to its ranks it was struggling along in very humble quarters in the neighbourhood of Edgware-road, and on the brink of breaking up for want of support. That it did not do so, and has since been carried triumphantly through its troubles and placed in its present strong and exalted position, is due to the loyal efforts of a little group of workers, some of whom still form the nucleus of its executive, amongst them the subject of our sketch, Mr. T. Everitt, Miss Rowan Vincent, Mr. A. J. Sutton, and Mr. Leigh Hunt. In 1893, Mr. Cooper's daughter, Ada, a girl of great sweetness of disposition, and exceptional intelligence, passed to "the other shore." It may be imagined how great a source of comfort the bereaved family found in the new knowledge—for, without the slightest pressure or even persuasion from the father, the entire family, wife, daughters, and son, had come to a knowledge of the truth; and it may be noted here, as illustrating our friend's experiences of the phenomenal side of the subject, that he has seen the return in briefly-assumed physical form of both his son and

daughter, and has several times conversed with them in the "direct voice," through the mediumship of Mrs. Everitt. But, without disparaging the more elementary forms of spirit-communion, Mr. Cooper is no mere Spiritist. The Spiritualism which he advocates, and which he *lives*, is the cultivation of all the nobler powers and attributes of the human character. That "deepening of the spiritual life"—so trite and meaningless a phrase in the mouths of the creed-encrusted religionist—has for our friend a vital reality. Staunch and loyal beyond the common measure, he is ready to spend and be spent for the cause he loves, ready to face all the obloquy and misrepresentation that come of espousing a cause that is still far from being a popular one. Neither a medium nor an orator, Mr. Cooper is nevertheless an integral portion of the Society of which he is Vice-President. One room in his residence he generously gives up for the official work of the Society, and Sunday after Sunday he is to be seen, often at some sacrifice of comfort and leisure to himself, on the platform of the Cavendish Rooms, while much of the week-day work of the Society he shares with the indefatigable secretary, Mr. Leigh Hunt. Add to this that his presence in the Society confers, so to speak, a sense of solidity and stability, that he is a citadel of strength to the wavering and weak-hearted, and it will be well understood how worthy is our friend of such recognition as can be bestowed by this somewhat rambling sketch. One thing only remains in order to present a fairly complete picture of the man, and that is to give, in his own words, a brief statement of his conceptions of Spiritualism, its scope and purpose. It is taken from a letter addressed to the present writer, and with this one may fittingly conclude:—

"You ask me my views of Spiritualism. No one can get a thorough practical knowledge of the philosophy of Spiritualism without a proper personal investigation; each man and woman must search diligently and earnestly for the truth, and so enlarge the Spiritual atom which exists in each of them, working up to a higher and yet higher standard of spiritual excellence, until that perfection is attained which it is possible for us to arrive at in this earthly existence.

"Spiritualism is not a system of theological or moral doctrines. It lays down no positive creed to be believed in; commands no ceremonial action to be performed. It should make the man perfectly obedient to God, leaving his thoughts and actions for reason and conscience to govern. It widens the sphere of thought and life; it reaffirms some of the great truths implied in man's nature; and shows their practical application and its results. It asks no man to believe the Old Testament or the New Testament, the divine infallibility of Moses or Jesus, but to prove all things; hold fast what is good, do the will of the Father, love man and God.

"It makes worship consist in being good and doing good; faith within and works without; the test of greatness the amount of good done.

"It places duty above faith; it promises, as the result of obedience, oneness with God, and inspiration from him. It offers no substitute for this, for nothing can do the work of Goodness and Piety, but Goodness and Piety.

"It offers no magic to wipe sin out of the soul, and insure the rewards of religion without sharing its fatigues; knows nothing of vicarious goodness. Its heaven is doing God's will now and forever; thus it makes no antithesis between this and the next life. It puts nothing between men and God; makes Jesus our friend, not master; a teacher who blesses, not a tyrant who commands us; a brother who pleads with us, not an attorney who pleads with God for us, still less a sacrifice for sins he never committed, and therefore could not expiate.

"I do not think that Spiritualism can ever be governed from one centre, like the denominations already in existence. Each Society must govern itself and act for itself, but at the same time there can be a fraternal feeling amongst all." D. G.

Mr. Leigh Hunt, hon. sec., Marylebone society of Spiritualists, writes:

Having been intimately associated with Mr. W. T. Cooper for the past five years in connection with the work of the Marylebone Association of Spiritualists, it gives me especial pleasure to testify to the sterling worth of one who has been, and is, one of the most indefatigable workers in the Cause to which he is so deeply attached. To know Mr. Cooper is to respect and regard him alike for his true-heartedness and steadfastness of purpose. Many, who have watched the remarkable progress of the Marylebone Association during the past four or five years, can have but little idea of the great amount

of arduous and self-denying work which Mr. Cooper has accomplished therewith. His has been no "eye service"; he has ever done the work for the "work's sake," and the fervent wish of all his co-workers is that he may long be spared to this side of life to continue the glorious work which has such a faithful servant and co-worker in the greatly esteemed Vice-President of the Marylebone Association of Spiritualists.

REVERENCE.

The great defect to-day is the want of reverence. Until a young man can admire, nay, until he can give homage, there is no hope for him.—Sir J. E. MILLAIS.

POSSIBLY the great artist, so recently passed away, was thinking of the world of art when he made the above assertion, and of the qualities essential to success in its many departments, and of these reverence must be pre-eminent, if art be sacred and the Divine in it demand recognition.

But it is not in art alone that the quality of reverence needs rousing into greater activity. It is one of the open doors leading to the natural development of mind and character. Unhappy is that individual who owns no superior. Small must that mind be which moves in a circle whose centre and circumference begins and ends in itself. A condition so self-centred creates no ideals and is moved by no aspirations.

Teach a child to reverence virtue, and you lay a safe foundation, that shall withstand many a rough storm and many a more insidious attack. Embody your virtue in some hero of fact or fiction, and you give it an objective form which will live as an object lesson in the imagination, and insensibly influence the conduct. Hero worship, if the hero be worth the homage, is a wholesome habit to cultivate, for the mind draws from what it dwells upon, is affected by the company it keeps, unconsciously imitates that which it admires, and creates an atmosphere healthful or the reverse by the very force of its impulses and desires.

The cynical spirit which so many in this age cultivate is a dreary possession; it breeds suspicion and contempt, dwarfs the finer qualities, robs life of its poetry, and humanity of its nobility. It sees nothing to reverence in childhood or in age. Nothing in either past or present that calls forth one throb of sympathy, or one flash of enthusiasm. And yet how much is there to do this if we will but think of it. The laws that govern our physical and moral nature; the superb harmony in which the whole universe moves; the mysteries of growth; the wonders of science; the unseen forces which have moulded mankind and continue to mould him, working from within heaven-like.

In looking backward from the vantage-ground of the present we may see what the actors themselves could not—order being evolved from chaos, a slow moving towards perfection, in spite of many a seeming retrogression, as the incoming tide makes many a backward motion, at the same time advancing surely to its goal.

In viewing the present—the great drama wherein all play their parts—we have to take much on trust. We are too near the battle-ground to see clearly how the fight is going; but knowing the same Divine purpose runs through this age as through preceding ones, and remembering that units make up the whole, we may feel assured, however small our part, something depends upon our playing it well. And in looking forward to the future, with its infinite fascination and its more infinite possibilities, we are tempted to wish that we belonged to "The Coming Race," that we might enjoy its successes and share in its triumphs.

To pass through life with our eyes closed to the best, and open only to the poor and the ignoble of motive and of action, is to wrong others and defraud ourselves of a much-needed stimulus.

In looking around us we may see the sordid, selfish, and mean, mixed motives, and assumed virtues, but false coinage proves the existence of the true gold, and the eye trained to see may always find something to revere. The mind will thus become more open to truth and to beauty in its higher aspects; the mean and the ignoble will lose their obtrusiveness; we shall see more clearly the "soul of good in things evil"; life will gain an added dignity, and the character become moulded on larger lines.

Instead of searching for flaws let us seek perfection. We shall not find it; but what of that? We may find lives nobler than our own, a self-sacrifice that puts to

shame our miserable self-seeking, and mental attainments that dwarf the best of which we are capable.

To attain we *must* admire; to rise we *must* look up; to give the best in us a chance to develop we *must* reverence—revere the good, the beautiful, the divine wherever we may find them, and thus insensibly are we led to that truly religious spirit which makes prayer an avenue to endeavour, and attainment the outcome of worship.

A. E. FITTON.

SPECIAL REPORTS.

SPIRIT IDENTITY BY CLAIRVOYANCE.

It has frequently been stated that clairvoyant descriptions afford no evidential value as proof of spirit people; it is, however, difficult to make the most elastic theory dispose of this striking fact. After delivering the second of an intended series of nine lectures at the Masonic Hall, Birmingham, Mrs. M. H. Wallis, on June 8, gave five or six clairvoyant descriptions, all of which were distinctly identified; but the particular spirit to which I desire to refer to was a man of middle age, whose eccentricities of character were portrayed in minutest detail, and admittedly correct, to which was added this remark by Mrs. Wallis (or shall I say her clairvoyant control?): "The cause of his passing away was due to himself, and had it not been his own improvidence in not preserving his life he would still be with you in the body." "Yes," replied the gentleman, "it is a vivid description of a man I knew well, who committed suicide." The guarded and considerate way in which this striking fact was brought home, is also worthy of note.

A. J. S.

PHYSICAL MEDIUMSHIP IN STOCKPORT.

On Nov. 5th, Mr. John Taylor, of Upton, gave a sitting to a few Stockport friends, when physical phenomena of a convincing character were witnessed. The seance was held at the house of Mr. Henry Suthers, of 3, Little Underbank, a gentleman much interested in the Spiritual movement. Mr. Taylor was under strict test conditions, with his legs tied. The table was lifted from the ground without the contact of the hands of the sitters. By the request of the guides, a chair was placed upon the table, and Messrs. Suthers and Jackson (weighing together over 22 stone) went upon the table, the former sitting upon the chair and the latter standing behind. With this weight upon it, the table rose at least six inches from the floor, again without the immediate contact of the sitters or medium. Mr. Taylor next struck the table with the chair, and both pieces of furniture were levitated a considerable distance from the floor, remaining so in spite of the physical efforts of the sitters to press the table to the ground. We attest this as a genuine manifestation of spirit power and spirit presence, as every precaution was used to prevent fraud and suspicion. All present were convinced of the honesty of the phenomena. (Signed) Mr. and Mrs. George Jackson, Mrs. Hurdfield, John Hurdfield, Mr. H. Suthers, Mr. Mayoh, Mr. Sellers, Mr. Newton, Mr. and Mrs. Roscoe, Mr. Young, and Mrs. Earnshaw.

ABERDEEN PSYCHOLOGICAL SOCIETY.

In the North Silver-street Hall on Sunday, Nov. 1, Mr. Walter Howell delivered two lectures upon "Spiritualism as a science, philosophy, and religion," and "The answer of Spiritualism to the question of Job, 'If a man die shall he live again?'" He also spoke in the same place on Monday evening on "Death and afterwards." The audiences were very disappointing considering the richness and grandeur of those addresses. Mr. Howell dealt most vigorously with all his subjects, especially on Monday evening, when he gave some of the finest word pictures it has ever been my lot to hear. His description of what the clairvoyant can see, as the change we call death comes on the body, and the spirit form is built up—a perfected likeness of what the body is—held his hearers so that "you could have heard a pin fall." Mr. Bain presided at two meetings, and the Rev. A. Webster at the other. Mrs. Cruickshank ably presided at the piano.

Mr. W. BAIN writes:—We have just parted with Mr. Walter Howell with regret. He is just the sort of man whom we would wish to keep among us, as in the course of three lectures we have had from him his audience were in rapt attention, hanging on his words. Such splendid eloquence, searching thought, and vivid word pictures, it has not been my lot to meet for a long time past. His style of oratory is unique. He has a fine appearance on the platform, and his rich voice is capable of being heard in a very large hall to the best advantage. Several friends with myself saw him away this morning, and bade him good speed. The course of lectures has been received by the newspaper press in a most admirable spirit, betokening fair winds and smooth water for our society.

GROWTH OF SPIRITUALISM IN BLACKBURN.

In his speech of welcome to the Mayor at the Sale of Work, Mr. R. Wolstenholme, of Blackburn, said: It is just 20 years since my attention was seriously called to Spiritualism. For years I have felt that the one great unfulfilled want of this world was undeniable proof that when we leave it, we shall live again, or rather, that we shall never cease to live. There is no weak-mindedness in our restless craving to know about the hereafter, and the possibilities of meeting again those whom we have loved and lost. It is right and natural that the most important question we can ask should be answered. Does Death end all! This question can never be put on one side; if that were possible, it would only be so because the human heart had lost the best part of itself, its own humanity. To solve the question, "Does Death end all?" I began my investigations in Spiritualism, and the answer has come to me so repeatedly and in such a variety of ways that in my mind there is now no room for doubts or misgivings. Twenty years ago the Spiritualists of Blackburn could be counted almost on the fingers of your hands. Public meetings were seldom held. Occasionally Mr. J. B. Stones would secure the services of

Mr. Morse, or the Lancashire Spiritualist Committee would send a speaker, but the majority of meetings were then held in the houses of investigators. But in October, 1881, a few persons met at the house of Mr. Watson in King-street, and they decided to try the experiment of having meetings every Sunday open to the public. Mrs. Emma Hardinge Britten, of Manchester, was invited to lecture in the Exchange Hall, when a large audience listened most attentively to her inspired words.

A small room was taken in Darwon-street, where services were held every Sunday for a considerable time. When the Darwon-street rooms became too small, the Science and Art School, in Paradise-lane, was rented, and there some of the most marvellous exhibitions of clairvoyance were given it has ever been my lot to witness. After being located in the Science and Art School for some time, another removal took place, this time to the Public Hall, Water-street, where regular services were held every Sunday. The committee again deemed it advisable to remove, and hired the Exchange Lecture Hall, in Town Hall-street, a most desirable room for the purpose, but, being used for other purposes during the week, the committee were again reluctantly compelled to look for other accommodation. The result of their labours was the leasing and furnishing of this hall. As you will readily perceive, these numerous removals entailed very heavy expense, as in every instance large sums of money had to be spent in making the various rooms comfortable and to their requirements. When I tell you that in the alterations and furnishing of this one room alone, the committee have spent over £200, you will be able to form some estimate of the drawbacks this Society has had to contend against all through its chequered existence. Then again, as the whole of the congregation are working men and women, with not a single rich person among them, you may judge of the sacrifices they have had to make to keep out of debt.

I am glad to inform you, Mr. Mayor, that, notwithstanding all these serious drains on their purses, they are determined that their next removal shall be into a hall of their own. The question of the inadvisability of using hired rooms is one that is being seriously discussed by almost every Spiritualist Society in England, and great efforts are being put forth all over the country to build or purchase halls which shall be under the direct control of those using them. Several societies have already accomplished this desirable result. Only last month a very beautiful hall was finished and opened at Blackpool, many of the members of the Blackpool Spiritual Church being men and women who were formerly associated with the Blackburn Society, and who are now living in Blackpool. The desire for a home of their own is as strongly felt by the congregation of Freckleton-street as by any other society in England." We may add they are likely to get one ere long, as they have now over £300 towards the expense.

LONDON NEWS AND NOTES.

BATTERSEA PARK ROAD. Temperance Hall, Doddington Grove.—Sunday morning, the report of the Dialectical Society was under analysis of both opponents and friends. Messrs. Adams, Martin (Secularist), Boddington, and Mrs. Boddington took part. Evening reading by Mr. Wyndoe. Addresses by Mr. and Mrs. H. Boddington, Solo by Mrs. Hodder. Spiritualists and investigators who wish to form private developing circles (free) will be introduced to each other by writing H. Boddington, hon. sec., 30, Upper Tulse Hill, S.W.

BATTERSEA RISE. 38, Kaildon Road.—Mr. Peters' guide gave a good address on "The Millennium." Successful clairvoyance and psychometry. No meeting after Nov. 18. We started with three persons and now have upwards of 40, and have done good, and regret the necessity for closing up, owing to business removal.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Morning meeting, like its predecessor, an encouraging success. Able address by Mr. W. E. Long on "Conscious existence after death," questions and instructive discussion. Evening, Mr. W. E. Long spoke on "Are men inspired?" With a fund of apt illustration and anecdote the speaker carried his audience with him. Whether his illustration was spiritual or mundane, the murmurs of appreciation were the best evidence that his meaning was made clear. A selection of instrumental music was given by a few friends, under the direction of Mr. Newton. *Memo.*—The Surrey Masonic Hall is now opened for public service every Sunday at 11-15, 3, and 6-30. Morning: Brief addresses upon definite subjects, to be followed by questions and discussion (opposition invited). Afternoon devoted to the needs of the Lyceum. Evening: A religious service, followed at 8-15 by the members' open circle. All desirous of opportunities for investigation, or information with regard to same, should address the Leader, Mr. W. E. Long, or the secretary, at 12, Louth-road, Camberwell.—R. Boddington, hon. sec.

CANNING TOWN. 11, Swanscombe Street.—4: Successful clairvoyance and psychometry by Mrs. Barrell. 8: Mr. Peters heartily welcomed. "Moonstone" gave wonderful proofs of psychometry. Pleased to have him again soon.—*Prospective:* First Anniversary Commemoration, Nov. 30th, a tea and concert. Several friends have promised to sing and recite; tickets, 6d. We have engaged Fairburn House, 210, Barking-road, seating 250 people. Tickets from Secretary or members.—A. Hopper, Sec., 48, Clarence-road, Canning Town.

CAVENDISH ROOMS. 51, Mortimer-street, W.—An excellent discourse by Miss Rowan Vincent upon "Mediumship," most instructive. Greatly appreciated solo by Miss Jessie Dixon. Clairvoyance by Miss Vincent: nine descriptions; four were recognised at the time.

EDMONTON. Beech Hall, Hyde-lane.—Mr. W. Walker gave an interesting address upon "Duty." Clairvoyance all recognised.

KENTISH TOWN. 85, Fortess-road, N.W.—Miss Findlay, of Forest Gate, kindly gave her services in aid of Mrs. Spring. A beautiful address on "The Use of Spiritualism," with psychometry, and excellent clairvoyance by Mrs. Besan. *Prospective:* Sunday, 15, Mrs. Barrell will kindly give an address and clairvoyance for the benefit of Mrs. Spring, who continues seriously ill.

MORSE'S LIBRARY. 26, Osanburgh-street, Regent's Park, N.W. 4: After a solo, "The Better Land," sung by Miss Samuel, Mr. J. J.

Vango devoted the evening to clairvoyant descriptions, in which he was very successful, 14 out of 16 being recognised. *Prospective*: 18, Mr. E. W. Wallis, answers to written questions; commence at 8 p.m.

STOCKWELL. 32, Lansdowne Gardens.—At an enjoyable private seance, Mr. Dale's control gave several tests.

STRATFORD. Workman's Hall, West Ham Lane.—Mr. Ronald Brailey gave a most interesting discourse on a subject from the audience; some clairvoyance, all recognised.—*Prospective*: Florence Marryat on Dec. 3rd, for the benefit of West Ham Hospital. Tickets, 2s., 1s., 6d., of Mr. McCallum, sec. Rev. J. Page Hopps will preside. Social Dance on Friday, 13th inst.

MANCHESTER AND SALFORD.

ANOTHER red-letter day for Spiritualism in Manchester. Sunday afternoon, Nov. 15, a Procession of Railway Servants and Spiritualists will start from end of Clowes-street, Hyde-road, at 2-10 and march to the Co-operative Hall, Downing-street, when Mr. John Farnsworth will address the meeting at 2-45, assisted by R. A. Brown and J. Pilkington. The service is to commemorate the passing to the higher life of our late Bro. John Orme. A collection will be made for the benefit of the widow and family. We hope every Spiritualist will try to be present, and show Manchester what we are doing. It is specially requested that all Spiritualists will wear a bit of white ribbon, that they may be known and marshalled together in the procession. It is requested that every Society will be represented on the platform.—J. Jones, goods guard, Ancoats Station, Manchester. [We understand that no afternoon service will be held by the Societies meeting in Tipping-street, Collyhurst-road, Openshaw, Grey-street, Salford, and Oldham-street, so that friends may swell the procession and meeting.—Ed. T.W.]

ARDWICK. Tipping Street.—4: Mrs. Hyde gave a short address and good clairvoyance and psychometry. 8: Mrs. Newton gave nice address and clairvoyance. Evening: Memoriam service for Mrs. Sargent, a member, who has passed to the higher life, subject, "There is no death," ably dealt with. Mrs. Newton gave exceedingly good clairvoyance. 9: Our new friend, Mr. G. F. Manning, kindly gave his services in aid of the society, the hall being almost full. His psychometry was very successful, being out of the ordinary.—*Prospective*: Mr. Manning will conduct a mission in the above hall, on Nov. 23, 24, 25, 26, and 27. Hope to have a good time, and make many converts.—*Special*: Manchester Society of Spiritualists, Miscellaneous entertainment and Social. Monday, Nov. 16, at 7-30, solos, stump speeches, character songs, jovial and innocent amusement. Tickets 3d. All welcome. Come.

BRADFORD. Church Street.—Oct. 29: Miss Foster's guides gave a splendid address on "Life in spirit land." Clairvoyance and psychometry excellent. Nov. 8: Good time with Mr. Crompton's guides. Very good after-circle.

CHEETHAM. Ash Lodge, Halliwell Lane.—5: Madam Henry gave a beautiful address, and Miss Smith named a baby. Good clairvoyance. 8: Mr. Smith gave much food for thought. We intend holding a bazaar in May or June of next year, to raise funds for a new hall. All assistance thankfully received.

COLLYHURST STREET.—Miss Cotterill gave good psychometry. Miss Kay's clairvoyance was fair. Present, 66. 8: Mr. G. Smith discoursed and dealt with questions, to the evident satisfaction of all. Miss Ohadwick's clairvoyance was fair. Present, 340.—*Lyceum*: Marching and calisthenics splendidly done. Recitations by Ethel Pollard and Maria Cowle. Present, 82.

ECCLES.—4: Miss Foster spoke well on "Does man live after death?" Clairvoyance very good, 22 out of 24 recognised. 8: Mrs. Alexander Johnstone gave excellent addresses from "What shall I do to be saved?" "The world has felt a quickening breath." A crowded hall; startling clairvoyance; collection good.

GORTON. Ainsworth-street Room.—8: Mrs. Uhen gave an excellent address on "What is religion?" good psychometry and clairvoyance; large circle, much enjoyed. *Lyceum*: Forty present; successful session. No Lyceum next Sunday.

LONGSIGHT AND WEST GORTON. Grey-street.—3: Mrs. Newton gave an address; psychometry and clairvoyance good. 8: Mrs. Wright, a local medium, gave an interesting address and good psychometry. We hope she will soon develop into a good medium. *Prospective*: Will mediums correspond with A. H. Higgs, 82, Clowes-street, West Gorton.

OPENSHAW. Granville Hall, George-street.—We did very well with Mrs. Shaw and other friends, Mrs. Booth giving very good clairvoyance.

PENDLETON. Cobden-street.—5: Miss Foster gave a pleasing lecture and good clairvoyance. 8: Good argumentative discourse by Mr. J. O. Macdonald on "The Reasonableness of Spiritualism," showing that the life after death, as presented by Spiritualism, is intensely human, and a logical sequence to our present existence. Evening: a number of questions were replied to in a manner both convincing and interesting. *Prospective*: Friends, please remember the gentlemen's effort on Saturday next; tea at 5 o'clock, concert at 7. Grand Social in the Church, Wednesday, Nov. 18, at 8 p.m. All will be made very welcome. Be in time and fear not! Mr. G. H. Bibbings, B.A., will lecture on Thursday, Nov. 26, at 8 p.m. Admission, 3d. This is a treat that should not be missed. It is hoped friends will avail themselves of this opportunity of hearing this wonderful medium.

SALFORD.—4: Excellent clairvoyance and psychometry by Miss Knight. 8: We regret to note the continued absence of our esteemed chairman, Mr. Davies, through illness. Mr. Moorey treated his hearers to a mixture of Socialism and Spiritualism in his usual denunciatory manner. When listening to him one finds it hard to realise that there are any good people on this side of life. Clairvoyance followed. Mr. Moorey kindly conducted the after-circle in Mr. A. Bracegirdle's unavoidable absence.

SALFORD. 4, West Craven Street.—8: Mrs. Brooks on "What is Spiritualism?" gave a forcible and eloquent address, pointing out the importance of self-responsibility and the pleasure derived from

acting out the principles of right and justice. Very good clairvoyance. After-circle, Mr. Donnelley, chairman, gave an interesting address. Mr. Caesar good clairvoyance and psychometry; good test by Mr. Gardner.

PLATFORM RECORD.

ACCRINGTON. St. James's Street.—Monday, Mrs. Rennie gave clairvoyance and psychometry. Sunday, Mrs. Robinson's control gave nice addresses and good clairvoyance.

ACCRINGTON. Whalley Road.—8, Miss Jeffery's guides gave interesting addresses on "What is man, that thou art mindful of him?" and "Spiritualism, is it a religion?" Clairvoyance by Miss Whiteley all recognised. Monday, all well pleased with Miss Whiteley's clairvoyance.

ARMLEY.—Mr. Inman answered questions from the audience satisfactorily. Successful clairvoyance to good audiences.

BARNSELY. George Yard.—Mr. R. Watkin's guides spoke on "Welcome angels pure and bright" and "Man, whence came he, and whither is he bound?" well received.

BIRMINGHAM. Broad Street Corner.—Mrs. Wallis gave her first discourse upon "Woman, her nature." The room was filled, many having to retire. The lecture was full of grand and noble thoughts, and when woman shall have studied these pure scientific principles they will, I have no doubt, gain and afford the coming race, better conditions for healthier and happier life.—Caroline Groom.—[See special report.]

BIRMINGHAM. Bloomsbury.—Mrs. Groom gave an eloquent trance address on "Spiritualism: its philosophy," and very successful clairvoyance. The tea and social on Nov. 3 was a great success, over 200 being present.

BLACKPOOL. Albert Road.—Second Lyceum Anniversary. 9-30, usual session, marching and calisthenics; 11 o'clock, Mr. Alfred Kitson spoke nicely to scholars and friends, Mr. Brindle, of Blackburn, presiding; 2-30, service of song, "Spirit return," connective reader, Miss M. J. Liversedge; 3-30, address by Mr. H. E. Howes. At 6-30 Mr. Kitson gave a stirring address on "Thou shalt not suffer a witch to live." Mr. Brindle has our thanks for assistance in singing.

BLACKBURN. Northgate.—Wednesday: Public circle; medium, Mrs. Allerton, psychometry good. Thursday: Entertainment, Professor Allerton gave phrenological delineations. Sunday: Mr. Marshall, addresses and clairvoyance good.

BOLTON. Bradford Street.—8: Mr. R. A. Brown delivered eloquent addresses on "The truth will prevail" and "What is wanted." An intellectual treat. Good audiences.

BOOTLE (Liverpool).—Miss Foster addressed fair audiences on "Heavenly dreams" and "Is Spiritualism in accordance with the Bible?" Clairvoyance excellent, mostly recognised.

BRADFORD. Boynton Street.—Mr. Worsman named a baby, and spoke on the meaning of the ceremony past and present to a good audience. Miss Mansfield gave a short address on "Being good to each other."

BRADFORD. 421, Manchester Road.—Mr. Marshall's instructive addresses on "Speak gently," and "Bible Spiritualism versus modern Spiritualism." Seemed to be highly appreciated by good audiences.

BURNLEY. Hammerton Street.—Mrs. Dixon spoke on "Is Spiritualism of God?" and "Is individual reform possible?" and gave psychometry to fair audiences. Good after-circle, Mrs. Best, medium, very successful. Nov. 3, very large circle.

BURY. Georgiana Street.—Wednesday: Mrs. Rennie gave excellent clairvoyance and psychometry. Sunday: Mr. Pilkington gave intelligent addresses on "A common sense view of the philosophy and the phenomena of Spiritualism" and "From atom to angel."

CAMBOIS. Mechanics' Hall.—Mr. Griffin Hodson, of Birmingham, lectured on "Charity" and "Spiritualism, the hope of the world," highly appreciated. Mr. Monday presided.

CARDIFF. St. John's Hall.—8: Mr. G. Horatio Bibbings' guides provided a spiritual feast in the addresses on "The Devil's funeral," and "Testimony of the ages to modern Spiritualism." Mr. Bibbings recited in admirable style Mrs. Tappan's charming poem, "The Beautiful Land." Mr. Meacock, of Newport (Mon.) very kindly and efficiently fulfilled the office of chairman for the day.

CARDIFF. 100, Cowbridge Road.—Trance addresses on "Time and tide" by Mrs. Williams, and good clairvoyance. Tuesday's services evidently appreciated by many strangers who come long distances. All welcome.

CARLISLE. 36, York-street.—Good address by Mr. Cartner's guide on "Progression." Mr. W. Rushforth's guides spoke on "Clairvoyances," and gave practical illustrations. Pleased our blind friend is improving as speaker and clairvoyant. Collection on behalf of a boy undergoing the treatment of Mr. Penman well responded to.

CLITHEROE.—Good audience greeted Miss E. A. Smith. "Hath not thine heart within thee burned?" and "Where shall we find God?" were nicely treated. Good clairvoyance. Very successful and largely-attended after meeting.

DERBY. Webster's Buildings, Traffic-street.—8: Mr. Victor Wyldes gave spirit name "Pearl" to a baby. Eloquent addresses on "Faith, Hope, and Charity," "God, who and what is He?" subjects from the audience. Psychometry excellent and fully recognised. After circle well attended. 4 and 5: Mr. Wyldes on "Spiritualism" and "Psychometry," both subjects well handled in Mr. Wyldes' eloquent way. Psychometry to strangers, all recognised.

DEWSBURY.—5: Successful pie supper, thanks to all friends. 8: Mr. Gledstone gave good, instructive addresses on "How I became a Spiritualist" and "Mediums, Past and Present."

DUNDEE.—4 and 5: Mr. Walter Howell gave able inspirational addresses, finely reasoned out. We are to have Mr. Swindlehurst and Mrs. Griffin from 22nd to 26th inst.

ELLAND. Newcombe Street.—October 29: Annual meeting. Officers elected: Chairmen, Messrs. J. Wilkinson, Geo. H. S. Hirst, and J. Crossley; treasurer, Mr. J. Crossley; cor. sec.,

Mr. H. S. Hirst; financial secretary, Mr. J. T. Newton; organist, Mr. S. H. Smith; choirmaster, Mr. F. Smith; committee, Messrs. J. Crossley, J. Shaw, J. W. Armitage, J. T. Newton, W. H. Berry, F. Smith, H. Crowther, E. Swift, G. H. S. Hirst, H. Bywater, J. Lord, R. Newton, S. H. Smith, and J. Wilkinson. Nov. 7: Annual tea and entertainment, a sketch, "A rough diamond," was nicely given by the older Lyceum scholars. Songs and recitations very creditably rendered. Two young non-Spiritualist friends from Halifax each kindly gave a violin solo in capital style. 8th: Church anniversary; splendid addresses by Mr. John C. Spencor, of Leeds, to large and appreciative audiences, subjects, "Memory, and what it teaches of a future life" and "Natural and revealed religion." All appeared highly delighted.

FELLING.—1: Memorial service for our member, Mrs. Hannah Harband, Mr. Westgate speaker. Mr. Hall presided. A child of Mr. R. Peter's, junr., was named. Mr. Hall spoke very highly of the character of the lady named. Mr. Westgarth gave a good outline of the philosophy of Spiritualism. Mrs. E. Stansfield sang a solo. A large attendance.

FOLESHILL.—Mrs. Place, of Leicester, gave good addresses and wonderful clairvoyance, in many cases both names, our own friends pleased, and strangers astounded and puzzled. Large audiences.

GATESHEAD. 31, Ripon Street.—Mrs. Bancroft related "How I became a Spiritualist." He was a deacon in a Baptist Church; the minister being ill, asked Mr. Bancroft to preach for him. He did so on "I saw a new heaven and a new earth," and he lost all consciousness during its delivery. The minister told him he would not have to preach any more, as that doctrine would not do for the Church.

GLASGOW.—5: Successful and largely attended soiree and concert. Mr. Robertson presided, and gave a very felicitous introductory address. Stimulating addresses were also given by Mr. J. C. Macdonald normally, and Mr. D. Anderson under control. The manner in which the musical programme was rendered revealed more than average talent on the part of the various artists, and reflected great credit on our indefatigable organist, Mr. Vall, who arranged it. The soiree committee purveyed excellent viands, and no stint. A vote of thanks to the chairman, artists, and committees, proposed by Mr. Sharpe, vice-president, closed a very enjoyable evening. Nov. 8: Morning, Mr. Robertson, president, gave an able extemporaneous address, suggested by the general feeling of the times regarding an impending spiritual revelation. Mr. Robertson made sympathetic reference to the loss the society sustains through the departure of our financial secretary, Mr. M'Ivor, for Port Said. As an enthusiastic Spiritualist, capable official, and genial colleague, Mr. M'Ivor carries with him the heartiest good wishes of the entire membership. Evening, Mr. D. Anderson, under control, gave an educative address on "Spiritualism, destructive and constructive," and another control gave successful clairvoyant descriptions.—J. S.

HECKMONDWIKE. Church-lane.—Mr. Ellis's guides gave splendid address on "The Philosophy of Spiritualism" and good clairvoyance. Good audience.

HOLLINWOOD.—Mrs. Chadderton, a local medium, conducted the circle most wonderfully. She is a good medium and will come to the front as a good speaker and clairvoyant. Sunday: Mr. Standish gave grand discourses and very good psychometry.

HULL. Cobden Hall.—2: Mr. Victor Wyldes gave a splendid lecture and better tests; results satisfactory in all respects. 8, 6-30, No. 4 room, St. George Hall: Our new president, Mr. Needler, introduced by late president, Mr. Thompson, who is leaving here for London. Mr. Bland spoke on "Concentration of Will Power," with successful experiments in healing.

HUNSLY. Top of Joseph-street.—2: Sixty persons sat down to a grand ham tea, and afterwards a fine time was spent with Mrs. Shulver, Mrs. Beecroft, and Mrs. Camm, speakers. A solo was sung by Mr. B. Wellock and a recitation by Miss E. Baines. We made a clear profit of £2. 9s., which is excellent; room crowded to excess. We extend to all friends our warmest thanks.

HUNSLY. Bottom of Joseph-street.—Mrs. E. Wood gave an address on "My beautiful home," and clairvoyance. 8: Miss R. E. Hall's guides gave addresses on "The evil of our land," and "Woman's mission"; clairvoyance and psychometry. After-meeting, addresses by Mr. Senior and Mrs. Harrison; clairvoyance by Mrs. Abson; all good; crowded audiences.

HUNSLY. Goodman Terrace.—Mr. W. Smith's guide spoke on "Be not forgetful to entertain strangers," &c., and "News from the unseen world." Two children named; good psychometry.

KIRKCALDY. 4, Institution Street, Sinclairtown.—We had a social in connection with our private circle, which we have had for nearly two years, sitting twice weekly. We are developing an inspirational medium, and have had good proof of spirit return. We have had spirit control from the second night that we sat. We hope before long to be able to show the people in this district the reality of spirit return.—J. K.

LEEDS. 28, Back Adelphi Street.—Mrs. Hepworth's guides spoke on "Spiritualism and its teachings," and gave good clairvoyance and psychometry. Good audiences. After-circle led by two friends, who have our thanks.

LEEDS. 8, Myer's Court, Castle Street.—Oct. 25: "I will guide thee," treated by Mrs. Beecroft, much appreciated. Clairvoyance.

LEEDS. Progressive Hall.—Miss Barlow gave successful clairvoyance on Sunday and Monday; also songs by Mr. and Miss Barlow gave satisfaction to good audiences.

LEICESTER. Liberal Club.—Mrs. Walker, of Northampton, gave very interesting trance addresses to fair audiences. Will mediums with open dates kindly communicate with H. W. Clark, 12, St. Saviour's-road, Leicester.

LEICESTER. Crafton Street.—Mr. Harrison's control dealt splendidly with "Is Spiritualism beneficial to the afflicted?" and "Creation." Remarkably correct psychometry and clairvoyance, hope to hear him again soon.

LEICESTER. Millstone Lane.—Good address through Bro. Morris on "There the wicked cease from troubling, and the weary are at rest." Bro. Bunney gave clairvoyance; fair audience.

LIVERPOOL. Eaton Hall, Breck Road.—Mrs. L. A. Peters' con-

trols gave excellent addresses to most appreciative audiences. Clairvoyance and psychometry very good. Good after-noon, well attended.

LIVERPOOL. 8, Broughton-terrace.—The president, Mr. H. Crichton, read a paper on "Will-power, and the Utility of Clairvoyance." Mrs. Peters gave a short address, and impressed another crowded audience. Her pleasing dignity and firm confidence in the truths she utters gave tone to her remarks and clairvoyant descriptions, and, although new to platform work, we welcome her as worthy of our confidence and esteem.

LONGTON.—8: Mr. Brookhouse was listened to by an appreciative audience. "Individuality and Individualism" was treated in a thoroughly logical manner, illustrating the development of the human organism from the animal to the intellectual, and again to the moral and spiritual, each individual stamping his personality, either for good or evil, on the social and spiritual life of nations of the earth. Monday: 133 friends sat down to tea; songs, recitations, etc. The Longton handbell ringers also contributed selections.

MACCLESFIELD.—A splendid lantern lecture was given at 6-30, entitled "An evening with Shakespeare."

MEXBOROUGH. Market Hall.—Mr. G. H. Barraclough answered questions: "What is the use of Spiritualism?" and three others, and gave a well-delivered discourse on "All souls are mine, saith the Lord."

NELSON. Pendle-street.—Mrs. Taylor gave good addresses on "Angels, sing on," and "The saviours of the world," to good audiences; clairvoyance good. Two WORLDS all sold.

NELSON. Ann-street Temple.—Wednesday: Circle, Mr. Aldersley conducted. Saturday: Successful pie supper. 8: Mr. Davis's guides spoke satisfactorily on "Are spiritual gifts needed?" and "Our position here and hereafter"; good clairvoyance and psychometry.

NELSON. Bradley Fold.—7: Mr. Swindlehurst, by special request, lectured on "The municipalisation of the liquor traffic" to a fair audience. 8: Mr. Bailey volunteered, his guides discoursing on "Our mission" and "Spiritualism," followed by a fully-recognised test. Good audience.

NEWPORT (Mon). 32, Barrack Hill.—Address by Mr. Wayland's guides to earth-bound spirits on "For everyone that asketh, receiveth." Clairvoyance at after-meeting by Miss Alice Wayland.

NORMANTON.—Mr. George Featherstone gave a very elevating discourse from "What is right." All were delighted and said: "Never heard George better." Many were pleased to have a chat with the control, John O'Brien. Mrs. Lazenby gave clairvoyance. Grand times.

NORTHAMPTON.—Mrs. Colledge, of Leicester, being ill, Mrs. Brown and Mr. Jeffreys kindly conducted the services.

NORTH SHIELDS. Oddfellow's Hall, Saville Street.—Mr. T. Bennett's address on "the Divinity of Jesus" was highly appreciated. Large audience. Psychometry very successful.

NOTTINGHAM. Masonic Hall.—Mr. J. W. Leeder's morning lecture and answers to questions in the evening were of a very high order and much appreciated. Clairvoyance also good.

OSSETT.—Mr. Kitson spoke on the Lyceum question. In the morning he inspected the scholars and spoke well of them. Good circle at night.—W. J.

PRESTON. Weavers' Hall.—2: Miss Cotterill's guide gave a splendid address on "Behold, the sower went forth to sow." Psychometry excellent. 8: Mr. W. Rooke's guides gave excellent addresses on "A spiritual leader," and "Life." Clear and instructive. Clairvoyance and impromptu poems, first class.

PRESTON. Central.—Mrs. Galley gave homely addresses, and good clairvoyance by local medium, Mr. Jackson. Over 60 at evening circle. Are doing well, and have taken a larger room on same floor.

PRESTON. 37, Plunginton.—Mr. Sergeant's address was on "If ye lack wisdom, ask of God." Miss Ryan spoke nicely. Clairvoyance by Mr. Sergeant. 2s. 6d. handed to a sick brother.—Geo. Halstead, secretary.

RAWLSTON.—1: Mrs. Best gave good clairvoyance. 8: Mrs. Stair named two babes; spirit names, "Forget me not" and "Hopeful." She also spoke on "Peace" and "Do Spiritualists worship God? and how?" Clairvoyance.

ROCHDALE. Regent Hall.—Splendid gathering to the potato pie supper, about 200 sat down; singing, dancing, and reciting followed. 8th: A good day with Mrs. J. A. Johnston.—Sec., Mr. J. J. H., Whitworth-road.

ROTHWELL.—1: Mr. Seekins' guide spoke on "Who are the angels?" and "Is Spiritualism a religion?" Clairvoyance very good. We think he is good enough to take any platform under the Yorkshire Union. 8: Mr. Campion spoke on "The fatherhood of God" and "Brotherhood of man." Audiences well pleased.—W. F.

ROYTON.—Miss Cotterill discoursed very acceptably to good audiences on "Life on Earth and its Rewards in Spirit Life" and "The Angelhood of Humanity"; clairvoyance.

SHAW.—4: Mrs. Johnstone's guide made a sympathetic prayer in memory of our late noble sister, Mrs. Duckworth, of Shaw; also good clairvoyance and psychometry. 8: Mr. C. Eyres gave grand addresses on "Are all men equal at birth?" and "Expect to reap that sort of seed you sow"; good clairvoyance and psychometry.

SHEFFIELD. Bridge Street Hall.—8 and 9: Mrs. Summersgill gave earnest and inspiring trance addresses from "Freedom," "Is Spiritualism a destroyer or a builder?" and "Spiritualism as a religion," also impromptu poems on subjects from the audience, which were beautifully interblended, and charmed an attentive and appreciative audience. Psychometry exceedingly good.

SKIPTON.—Mr. R. O. Craven spoke on "The usages or advantages of Spiritualism," and "Spiritualism, the religion of the future." Psychometry very good. Meetings well attended; altogether a pleasant time. Sorry to hear Miss F. Barlow is prevented filling engagements at a distance from home.

SMETHWICK. Central Hall.—8: Very successful day with Mr. Plant, of Manchester, who gave addresses on "Spiritualism: a religion and a science," and "The spirit-world: a demonstrated fact." His clairvoyance was remarkably clear. His first visit has given satisfaction.

SOUTH SHIELDS. 16, Cambridge-street.—Mr. Maclelland gave a suitable address, "Is Spiritualism beneficial to humanity?" in a convincing manner, well appreciated. After-meeting greatly enjoyed; remarkable personations and good advice.

SOUTHPORT.—1: A goodly attended meeting at 17, Promenade (Stansfield's). Mrs. Kay, of Blackburn, and Mrs. W. Stansfield, gave excellent proofs of spirit return to several strangers. 8: Another good meeting, other strangers had conviction forced upon them by Mrs. Kay. On both evenings powerful addresses were given through Mrs. W. Stansfield by "Richard Weaver," the revivalist. From what the writer remembers of this preacher, every evidence of identity was afforded.—W. S.

SPENNYMOOR.—Mr. Huggins gave addresses to intelligent audiences on "O magnify the Lord with me, and let us exalt His name together," and "Why hast thou forsaken me?"—H. B. [We are unable to print reports of Mr. Huggins' seances until old matters are cleared up, and test conditions instituted.—Ed. T.W.]

STALYBRIDGE.—4: Madame Henry gave good psychometry. Mrs. Hulme gave addresses to large audiences, with excellent psychometry.

STOCKPORT.—Miss Schofield delivered grand spiritual addresses to crowded audiences, the one, "The Biblical God or the God we worship," being brim full of deep reasoning and argument. Clairvoyance excellent.

WAKEFIELD. Queen Street.—7: Only 50 enjoyed a good tea, provided by members. A most enjoyable social evening was spent. 8: After long illness, Mrs. Smith, of Birstal, visited us. Her guides spoke well on "Scatter seeds of kindness," and "What is death?" much appreciated by a large audience. Clairvoyance most successful.

WALSALL.—1: Mrs. Wallis delighted her hearers with splendid discourses; also on Monday the first of a series of lectures to women was given to a number of ladies, and much appreciated. 8: Mr. Swindlehurst lectured with his usual earnestness; a collection was taken for the Federation; but a small sum of 12s. 4½d. for propaganda work was taken.

WEST HARTLEPOOL. 6, Bailey Street.—Mr. T. Moores' guide spoke on "Where shall I build my mansion?" Mr. Cressy's guide spoke well on "From hell to heaven."

WEST HARTLEPOOL. 26, Richard-street.—"Rosy" described several spirits. Mr. Todd, under control, spoke well on several subjects, giving good advice. Discussion followed. All earnest inquirers invited.

WHITWORTH.—Miss B. Hunter, discoursed on "Come, bright spirits, come," and "How I became a Spiritualist, and why I remain one."

RECEIVED LATE.—*Carlisle*: Mr. W. H. Robinson gave an excellent address. New members enrolled. Clairvoyance by Mr. Penman. Help for tea party coming in well.

PROSPECTIVE ARRANGEMENTS.

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

ADDRESS Mrs. Ashton Bingham Bingham, 4, Castle Hill, Hastings, for particulars of developing circle and private sittings.

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

BRADFORD. Otley Road.—Anniversary, Sunday, Nov. 29, 2-30 and 6. Speaker, Mr. Allan Moulson. Afternoon devoted to clairvoyance. Tea will be provided. Special hymns by the children, and a new anthem written and composed by the choir-master, Mr. E. M. Armitage.

BOLTON. Bradford Street.—Saturday next, Nov. 14, there will be a social evening, to which all are cordially invited. Admission: adults 4d., children 3d.

DERBY Spiritual Evidence Society (Federated) will hold a series of Lectures, during the winter, in the Co-operative Hall, Exchange-street, Thursday, Dec. 17: G. H. Bibbings, B.A., upon "Spiritualism's superiority to Christianity." Further announcements later.—J. Roe, Sec.

ECCLES Spiritual Society are in want of mediums for 1896 and 1897. Write, stating gifts and fee to S. Jackson, 62, Barton Lane, Eccles. Help is needed.

HUNSLET. 3, Bottom of Joseph Street.—Anniversary Tea and Meeting, on Saturday, Nov. 14. Tickets for tea, 6d. Sunday, 15th, Mrs. Myers, of Leeds, speaker, at 2-30 and 6-30 p.m. She will name two children. All are welcome.—W. H. Roberson, sec.

LIVERPOOL. Daulby Hall, Daulby Street.—15: Mr. Walter Howell. 22: Mrs. Green. 29: Mr. Thomas Wild. Dec. 6: Mrs. E. H. Britten. Nov. 16 (Monday evening), at 8, Mr. Walter Howell.

LIVERPOOL Spiritual Evidence Society require Mediums for 1897, week-night meetings (Monday).—State gifts and fee to H. Russell, 12, Brougham Terrace, West Derby Road, Liverpool.

LONGTON. 44, Church Street, Old Spiritualists' Room.—Sunday, Nov. 15, Miss L. A. Peters, of Manchester, will give addresses, also clairvoyance, at 2-30 and 6-30.

MISS CONSTANCE, Clairvoyant and Psychometrist, is open to receive engagements for public or private seances. Special attention given to the development of young mediums.—For terms, address 27, St. James'-square, Holland Park Avenue, London, W.

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.

Mrs. SMITH, speaker and clairvoyance, 8, Escott-street, Burnley, is booking dates for 1897.

NELSON. Pendle Street.—Notice. To all Mediums having dates with the above Society for 1897, please correspond with the

new secretary, W. Sanders, 11, Newcastle Street, Burnley, to whom all correspondence in future must be addressed.

NEWCASTLE-ON-TYNE.—Messrs. Bennett and Easthope, Sunday morning, Nov. 15. Short address and experiments in psychometry. Evening, Mr. J. W. G. Hodson, of Birmingham; subject, "Spiritualism, the hope of the world." 22 and 23: Madame Elvira, of Blackpool. 29 and 30: Mrs. E. H. Britten, of Manchester.

NORMANTON. Assembly Room.—Special services on Sunday and Monday, Nov. 15 and 16: Mrs. Emma Hardinge Britten will lecture, at 2-30: "The History of Spiritualism, Ancient and Modern." At 6-30: "Modern Spiritualism: the Religion, Science, and Reform of the 19th Century." Chairman, Mr. B. H. Bradbury, of Morley. Monday, 16th, at 6-30: Mrs. Britten on "What and Where is the Spirit World?" Questions answered. Chairman, Mr. Alfred Kitson. A few reserved seats by ticket. Collection. Tea provided in the Queen-street room, at 4d. each on the Sunday only.

SALFORD. Spiritual Church.—Opening of Lyceum, Sunday, 15th, at 10-30, conductor, Mr. A. Bracegirdle. Evening service, at 6-30, will be addressed by Mrs. Singleton Moss, assisted by Mr. Cunningham. Mr. Wm. Davies will preside. Collection in aid of Lyceum Fund.

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

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VIAVI HEALTH LECTURES.—To Ladies only Tuesday, at 3 p.m., on Nerve Diseases, their Cause and Cure, and other subjects intensely interesting to suffering women. LECTURE ROOM, 13, ST. ANN'S SQUARE. Ladies cordially invited. Qualified Ladies daily in attendance from 3 to 5 p.m., to give FREE ADVICE ON NERVE TREATMENT, or by correspondence.—13, St. Ann's Square, Sattersfield Chambers, Manchester.

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

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

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

Armsley (near Leeds).—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mr. J.C. Spencer. Mon. 2-30, developing circle, 7-30, Service.

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

Ashington.—Spiritual Temple, 5.

Attercliffe.—Vestry Hall, at 3, 6-30, Mrs. Griffin.

Bacup.—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mr. R. A. Brown.

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

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

Balby Carr.—Town-st., Lyceum, 10 & 2-30; 6, Mon., Mothers' at 3. Thurs. Members' Circle, 7-45.

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

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

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

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

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

Bootle, Liverpool.—Masonic Hall, 11, Lyceum, 2-30, Open Circle; 6-30, Mr. W. E. Inman. Mon. 8. Tues. 8, Seance, tickets. Wed., 8, members.

Bolton.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Bradford. Milton Hall, 32, Rebecca-st. City-rd. Lyceum, 10; 2-30, 6, Mr. T. Hepworth.

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

Burnley.—Hammeron-st., Lyceum at 9-30; Services at 2-30 and 6, Mrs. Green.

North-st., Lyceum, 9-30. 2-30 & 6, Mr. J. Parker Tues., 7-45, Mrs. Emmott. Wed., 7-30, Ladies' Meeting.

Bury.—Spiritual Hall, Georgiana-st., Lyceum at 10; 2-30, 6, Miss Barlow. Tues. 7-30. Wed., 7-30, Mrs. Hyde.

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.

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

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

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

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

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

Glasgow.—4, Carlton-plaza, 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. Gregg.

Hyde.—Mouni-street, Travis-street, Lyceum at 10 and 2-30, 6-30, Mr. W. J. Mayoh. Tues., 7-30.

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

Leeds.—Psychological Hall, Lyceum 10; 2-30, 6-30, Mr. W. Johnson.

Leicester.—People's Hall, Millstone Lane, 6-30, Mr. H. Clark. Tues. & Thurs. at 8.

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

Liverpool.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 2-30 & 6-30, Mr. W. Howell Monday 8, Members' Circle, when Mr. Walter Howell will be present and deliver an address. Tues. 8, Public circle. Admission by ticket. Wed., 8, Lyceum Preparation Class and Circle. Thurs. 8, Mr. W. J. Rae's class.

London—Camberwell New Road.—Surrey Masonic Hall, 11-15 & 6-30, Mr. W. E. Long, at 3. Children's Lyceum.

Canning Town.—I.L.P. Rooms, 11, Swanscombe-st., Barking-rd., Sunday, 6-45, Wed. 8, Mrs. Whimp, 43, Clarence-rd. Tues. 8, Members. Thurs. 8, Mrs. Whimp. T.W. on sale.

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

Stratford.—Workman's Hall, West Ham Lane, E., 6-45, Mr. G. H. Bibbings. Thurs. 8, Mr. R. Brailey. 13, Fowler Road, Forest Gate, Lyceum & Tuesday Public Circle. 54, Edmunton-rd., Members' developing, Monday & Thurs., 8.

Manor Park, Essex.—115, White Post Lane, Sunday, 11, Mr. J. Allen, Advice to inquirers, Members' Developing Class, last Sunday monthly, at 7 p.m. Monday, Reading Room at 7 p.m. for study; 8-15 p.m., Mrs. E. Allen, circle for inquirers and members. Thurs., at 8 p.m., Mrs. E. Allen, members' development. All free.

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

Manchester.—Ardwick: Temperance Hall, Tippling-st., Lyceum, 10-30; 2-45, 6-30, Mr. J. Pilkington Tues., 8, Choir. Weds., 8, Miss B. Hunter. Fri., 8, Members. Sun., 8-30 members' circle.

Harpurhey: Collyhurst-st. (off Percival-st., via Rochdale-rd. and Oldham-rd. Trams), Lyceum, 10-15, 2-15, services 3 & 6-30, Wed. 8, Public Circle.

Patriarch: New Lane, Winton, Lyceum at 10; at 3 & 6-30. Tues., 8, Wed., at 8.

Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mrs. Berry. Thurs. 8, Public Circle.

Salford: Co-op. Stores, Chapel-st., Lyceum 10-30. 6-30, Mrs. Singleton Moss, and Mr. Cunningham 8-15, Mon. 8, Social. Wed., 8.

Mexborough.—Market Hall, 2-30 and 6. Mr. G. Featherstone.

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

Nelson.—Bradley Fold, 2-30, 6, Mr. Rooke.

Newcastle-on-Tyne.—Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Messrs. Bennett and Easthope. Wed., 7-30.

Nottingham.—Masonic Lecture Hall, 10-45, 6-30, Mrs. J. A. Stansfield.

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

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

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

Preston.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Miss S. Scott, & on Mon. at 7-30. Thurs. 8, members only.

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

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

Rothwell.—2-30 and 6, Mrs. Stretton.

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

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

Slaiithwaite.—Lalth Lane, 2-30, 6.

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

Stalybridge.—Progressive Society, 3 and 6-30, Wed., Thurs., 8, Members' Circle.

Stockport.—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Mrs. Gartside Fletcher. Monday, 7-30.

Sunderland.—27, Ann-street, Sundays at 6-30. Every evening, 8.

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

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

Wisbech.—Lecture Room, Public Hall, 6-45, Mr. D. Ward.

NON-AFFILIATED SOCIETIES.

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

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

Balby.—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6, Mon., 7-30.

Birmingham.—Bloomsbury, 11 and 6-30, Mrs. Barr. Mon. 7-45, Circle.

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

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

Blackburn.—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30. Mon., 7-30, Members' Wednesday, 7-45, Public Circle.

Bradford.—Bowling: Harker-st., 10-30, Circle; 2-30, 6, Mr. Mercer. Mon., 2-30. Wed., 7-30.

Little Horton-lane, Spitec-street, 2-30, 6, Mrs. Brooks.

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

Odley-road, Lyceum, at 10-30; at 2-30 & 6, St. James' Church, Lower Ernest-st., 10-30, Circle. 2-30, 6-30, Mrs. Hoyle. Wed., at 7-45.

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

West Bowling.—Boyn-ton-st., at 10, Lyceum, 2-30, 6, Mrs. Russell. Thurs., 7-45.

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

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

Cambos.—Spiritual Evidence, 2, 5-30.

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

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

Dearnley.—Liberal Club, 2-30 and 6.

Dewsbury.—Bond-street, Lyceum, 10 & 1-45, 3 and 6, Mr. A. Walker. Thursday, 7-30.

Dunfermline.—Giffillan Hall, Wed., at 8.

Elland.—Newcombe-st., Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. Williamson. Thursday, 8, Public Circle.

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

Felling.—Hall, Charlton Row, 2-30 & 6, Mr. Bennett.

Foleshill.—Edgwick, 10-30 & 6-30, Mr. W. H. Grant Mon. 8.

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

Halfax.—Winding-road, at 10-30, 2-30, and 6. Mr. J. C. Macdonald aad on Mon. 7-30.

Raven St., Queen's-rd, 2-30 and 6, Mr. J. Newton.

Heckmondwike.—Thomas-st., at 10, Lyceum. 2-30, and 6, Mrs. France. Thursday, 7-30.

Hollinswood.—Factory Fold, 2-30, 6-30.

Huddersfield.—St. Peter's-street, Rooms, Lyceum, 10 a.m.; 2-30 & 6-30, Mr. Manning and on Mon.

Hull.—No. 3 Room, St. George's Hall, Story-st., at 2-30, and No. 4 Room, 6-30, Mr. Millers Wed and Thurs., 8, at No. 8 Room, Friendly Societies' Hall.

Hunslet (Leeds).—Top Joseph-st., 2-30 & 6, Mrs. Beecroft. Tues. and Sat., 8, Public Circles.

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

Keighley.—Heber Street Spiritual Temple, 2-30, 6, Miss Patefield.

Leicester.—Crafter-st., at 11 & 6-30, Mr. Muggleton Wed., 8, Public Circle.

Leigh.—Newton-street, 2-30, 6-15, Wed., 7-45, public circle.

Leeds.—16, Castle-st. Circle 10.30 a.m.; at 2-30 and 6-30, Mrs. Levitt. Mon. Thurs. and Sat., at 7-30. Public circles.

Liverpool.—Eaton Hall, Breck Road, 3 open, and 7, Mr. Clavis; and at 103 Queen's-rd., Thurs. 7 Open Seance, Strangers welcome.

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

London.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Mr. E. W. Wallis. Written Questions on "Spiritualism, Religion, or Reform."

Battersea.—Temperance Hall, Doddington Grove, Battersea Park-rd., at 11, Discussion 7, Mr. A. Lovell. Thurs., 8, Mr. Peters. No Admittance after 8-30.

Edmonton.—Beech Hall, Hyde-lane 7, Evangel Thurs. 8, Mr. Lovell.

Islington.—Wellington Hall, 6-45, Wednesday, 8, Members' Circle.

Paddington.—227, Shirland-road, No Meeting. Sat., 7-30, The Aurora Society.

Manchester.—Eccles—Conservative Club, 2-30 and 6-30, Misses Jeffery and Whiteley. Wed. 8, Mrs. Rennie.

Openshaw.—Granville Hall, George-st., Lyceum, 2-30; 10-30, 6-30, Mr. Trueman. Thurs., 8.

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

South Salford, 4, West Craven-st., Regent-rd., 6, Mrs. Hammond. Circle 8. Wed., and Thurs., 8.

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

Morecambe.—84, Euston Road. Service 6-30.

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

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

Newport (Mon).—Arundel Villa, Barraok Hill, 6-30, Healing.

Normanton.—Queen-st., 2-30 & 6, Mrs. E. H. Britton and on Mon. Wed., 7, Public Circle.

North Shields.—83, Saville-st., near G.P.O., 6-30.

Northampton.—Hall, St. Michael-rd., 11, 6-30, Mrs. Walker.

Nottingham.—2, Porter's-yard, Holden-street, Wed. and Thurs. at 8 p.m.

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, Mr. J. T. Standish.

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

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

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

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

Shipley.—Westgate, 2-30, 6, Miss Walton.

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

South Shields.—16, Cambridge-st., 6, Mr. Schadworth Tues., 7-30.

Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30.

Monkwearmouth.—Hall, Roker Avenue, 6-30.

Wakefield.—1, Barstow-square, Westgate, at 2-30 and 6, Mrs. and Miss Hunter. Wed., 7-30.

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

Queen St., Westgate—2-30 & 6, Mr. W. Ripley Wed., 7-30.

West Pelton.—Cottage Meetings at 5-30.

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

Yeadox.—Town Side, Lyceum, at 10; 2-30 and 6, Miss Hall. Mon., 8, Members' Circle.

OTHER MEETINGS.

Birkenhead.—78, Woodchurch-road, circles, Wednesday, at 8.

Bradford.—421, Manchester-road 10-30. Circle, 2-30 6, Mr. Firth.

South Field Lane Mission, Mon. and Wed. circle at 7-30.

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

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

Derby.—Webster's Buildings, Traffic Street, 2-30 and 6-30. Mon. and Wed., 7-30.

Gateshead.—97, Coatsworth Rd., Receipts. Mon. 7-30. 91, Coatsworth-rd., Friday, 8, Public Circle.

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

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

47, Kingsboro-ter., 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, Heckmondwike—Bethel Lodge, Tues. & Sat., 7-45

Church Lane, 2-30 & 6, Mrs. Levitt. Weds. Sats., 7-45.

High Shields.—1, S. Eldon-st, Lyceum, 2-30, 11 & 6.

Hunslet.—Goodman-ter, 2-30 & 6, Miss M. A. Towers Tues., Thurs., Sat., 7-30.

Leeds.—28, Bk Adelphi-st, 2-30 and 6-30, Local Circles, Mon., Thurs., & Sat., 7-30.

Myer's Court, Sun., 6-30, Mesdames Wilkinson and Cannon. Mon. Wed., & Thurs. 7-45.

Liverpool.—8, Broughton Ter., Mon. Public Meeting. Tues. 8, Private.

London.—102, Cambervell Road (Mrs. Clark's).—Sunday, at 7, Wed. at 7, Healing 8, Circle.

Camden Road, N.W..—5, Oseney Crescent, Wed. 7-30

16, Harpur-street, Theobald Road, W.C..—Mon. and Thurs. Seances at 8 p.m.

48, Clarence Road.—Every Thurs. 8, Mrs. Barrell. Tues. 8, Members only.

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

47, Hermit-rd., Co-op. Society, 7. Tues., 7-30 private, Thurs., public

38, Keildon Road, Leathway Road, Battersea Rise, S.W.. Wed. 8. No collection.

111, St. Thomas' Rd., Finsbury Ph..—Tues. & Thurs. 8

Kentish Town.—85, Fortess-rd. N.W. 7-30 p.m., Mrs. Barrell. Thurs. 8, circle.

2, Millmen-st., W.C., Thurs., 7 to 8.

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

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

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., 7-30

32, Lansdowne Gardens.—Stockwell, Sun. 7.

Walthamstow.—107, Chetton-rd., Pretoria-av., Fri. at 8 p.m. Developing.

Manchester.—Bradford: Church-st., Shakespeare-st. Lyceum, 2; 3 & 6-30, Wed. & Thurs. 8.

Cheetham, Ash Lodge, Halliwell Lane: 2-45 & 6-30, Mrs. Newton. Thurs., 8, Miss Chadwick

Gorton: I.L.P. Room, Ainsworth-st., Clowes-st., Lyceum. 6-30, Madam George. 8-15, circle. Thurs. 7-30.

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

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

Preston, Central.—2-30 and 6-30, Mrs. Smith. Thurs. 8, members.

Sheffield.—Midland Cafe, 8, Tuesday and Thursday 8-30.

Windhill.—Local Board Office, Cragg Rd., Lyceum 10-15; 2-30, and 6.

Middlesborough.—Spiritualistic Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs., 7-30

Morley.—2-30 & 6-30. Monday, 2-30, 7-30, Mr. Hopwood. Tues.

Nelson.—Pendle-street, Lyceum, 10-30; 2-30 and 6. Mrs. Dixon. Tues., 7-30, Mrs. Harwood.

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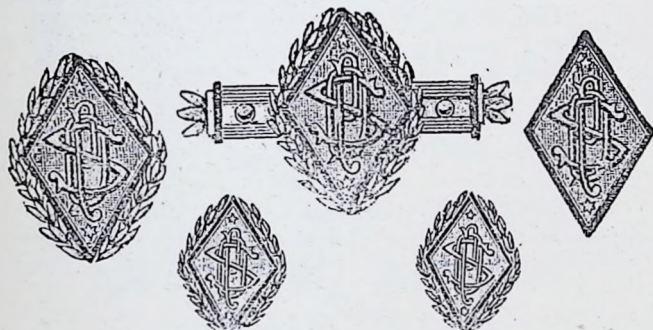
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