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IS SPIRITUALISM TRUE ?

[A Paper read by Mr. E. W. WALLIS before the Pembroke Literary and Debating Society, Liverpool, on Monday, October 19, and published by special request.]

MR. CHAIRMAN, LADIES, AND GENTLEMEN,—It is difficult to compress the experiences of twenty years into a thirty minutes' speech, but I am pleased to have the opportunity of, at least, introducing this important subject to-night. If I fail to deal with many points that some of you will probably expect me to consider, pray remember the magnitude of the theme, and the brevity of the time.

The subject, "Is Spiritualism true?" has been well chosen, because it strikes at the root of the matter, and of necessity, excludes many other considerations which—important in themselves—do not come within the scope of to-night's debate. I shall avail myself of these limitations, and trust that those who follow me will strictly adhere to the same course, and consider "Is Spiritualism true?" First then :

WHAT IS SPIRITUALISM ?

Probably the simplest and most direct definition is that of Rev. John Page Hopps : "The science or art of communion with spirits." For the purposes of this discussion *modern* Spiritualism may be defined by the affirmation "that discarnate human spirits sometimes manifest themselves, or make known their presence and power, to persons in the earthly body, and hold realised communication with them." This narrows the issue to one of *fact*. Is it true that human beings can and do, under certain conditions, communicate with the so-called dead? To use the words of Professor Barrett (*Light*, Nov. 17, 1894, p. 560) :—

I am prepared to assert, from my own experience, that neither hallucination, imposture, malobservation, misdescription, nor any other well-recognised cause can account for the phenomena I have witnessed, and that the simplest explanation is the spirit hypothesis. The word "Spirit" I shall use to mean an Intelligent, self-conscious being, or, a discarnate human being. And I shall define the word "medium" to mean, in this connection, the voluntary or involuntary agent through whom the phenomenal proofs of the presence of spirits can be and are presented.

Mediumship is a natural power, depending upon organic conditions, frequently exercised unconsciously by its possessor, capable of being cultivated, and existing more or less fully in almost every human being.

Another definition is that "Spiritualism is the science of the manifestation—or expression—of man-the-spirit, embodied and discarnate." This, of course, includes all psychic phenomena, as they are termed, and the natural spiritual capabilities exercised by man while yet embodied, such as thought-transference, telepathy, clairvoyance, clairaudience, psychometry, and other so-called occult powers, as well as the manifestations from spirits who have risen out of the body and been emancipated from its limitations by kindly death.

But I am now compelled to limit myself to the simple affirmation that "under certain necessary conditions intercourse can be held with the so-called dead or discarnate human beings."

How can the truth of this claim be established?

In just the same way as the truth of any other fact in Science is demonstrated.

1st. By open-minded experiment, painstaking research, observation of phenomena, classification of results, and finally, the formulation of a theory which will cover, or account for and explain, all the facts which have been observed.

2nd. By reading and studying the testimony and conclusions of those who, by continuous and impartial investigation, have become experts in this particular branch of scientific research.

Only those who have mastered a science are entitled to be its teachers. They alone can speak positively, with

the assurance of knowledge—based upon experience—and their affirmative testimony cannot be affected by the negative opinions of those who have either declined to investigate or have failed to secure successful results.

It is well to bear in mind that an experienced chemist, although an "expert" in chemistry, is not therefore an authority upon astronomy or anthropology; nor is an "expert" electrician of necessity an expert theologian—because every science, or art, requires to be studied under its own conditions, with its own agents or implements, according to its own laws: *What* those governing laws and conditions *are*, has to be ascertained by careful research, and it is only the unscientific mind which allows bias (prejudice or prepossessions) to warp the judgment, and refuse credence to unwelcome facts, because they run counter to pre-conception; and yet this unreasonable attitude of mind is all too familiar to Spiritualists.

In illustration of this cowardly hostility to unwelcome facts, let me quote the words of Dr. Beard, of New York, who once said :—

For logical, well-trained, truth-loving minds, the only *security* against Spiritism (as he called it) is in *hiding* or *running away*. . . . If Sir Isaac Newton were alive to-day, he would not unlikely be a convert to Spiritism; the amount of human testimony in favour of Spiritualistic claims is a millionfold greater than that in favour of the theory of gravity.

This, bear in mind, is the admission of an opponent. He declared—

The late Judge Edmonds used to say that he sifted the evidence of spirit manifestations just as he sifted the evidence in cases of law, and in accordance with the same principles, and, from the standard of the law books and the Universities his position was impregnable.

Surely, fear of facts he disliked made him a coward!

One of the most remarkable recent conversions is that of Mrs. Underwood. Mr. and Mrs. Underwood were leading philosophical Agnostics in America, much esteemed for their ability and integrity. Mrs. Underwood discovered she was a medium for what is known as automatic writing, as a result of the hosts of messages written by her hand during five years, she is convinced beyond all doubt of their spirit origin. Mr Underwood says :— "Mrs. Underwood writes without physical or mental effort. Her views on subjects in regard to which she holds very pronounced opinions were sometimes vigorously combated." Mr. Underwood declares that to his "positive knowledge she has written statements which included matter-of-fact information, unknown to her, and unknown to himself, showing that the intelligence which supplied the thoughts and controlled the hand to write had access to sources of knowledge beyond the conscious reach of Mrs. Underwood." Mr. Underwood contends that the Spiritualistic view is the most simple explanation, and the one from which many of the best thinkers see no way of escape.*

Alfred Russel Wallace, the eminent naturalist, although he was a philosophical materialist, believing only in matter and force, and having an ingrained prejudice against even such a word as spirit, after careful investigation and experiment, was compelled to admit the reality of the phenomena, and to accept the Spirit explanation of them. He says, "the facts beat me." One of the Dialectical Society's sub-committees, appointed for investigation, reported that they witnessed movements of tables, *in the light*—without physical contact on the part of any of their number—and that :—

the movements displayed the operation of governing intelligencies who announced themselves as spirits, and they "displayed *distinct individualities*, each having a manner peculiar to itself, and rapping delicately, emphatically, or deliberately, as the case might be, expressing as it were character, mood, and temper. When an attempt was

* As a result, Mr. Underwood says :— "These experiences have convinced her (Mrs. Underwood) as nothing in the orthodox faith held by her ancestors, in which she was educated, had or could, of the truth and reasonableness of the soul's survival of death, and of its progressive existence in spheres beyond this mortal life."

made to shorten the process by anticipating words or phrases it was thought were meant, the committee frequently found their anticipations completely negatived in favour of more appropriate expressions, or of words of a different signification altogether."

Spiritual phenomena have demonstrated the existence of a force, hitherto unknown to science, which Prof. Crookes called "Psychic force," and I should recommend those who are curious on this point to read his book reporting the results of his experiments. But I am not greatly concerned about this aspect of the subject. Spiritualists claim that the manifestations are due to spirits who seek to attract our attention and prove their presence; and therefore it is to the *intelligence displayed*, rather than to the wonders wrought, or the force employed, that we appeal.

Professor Crookes states: "At a very early stage of the inquiry it was seen that the power producing the phenomena was not merely a blind force, but was associated with and governed by intelligence, sometimes below that of the medium, frequently in *direct opposition* to the wishes of the medium, and sometimes of such a character as to lead to the belief that *it does not emanate from any person present*," the logical inference being that it emanated from a spirit; for on page 95 he says, "I have observed some circumstances which seem *conclusively* to point to the agency of an outside intelligence not belonging to any human being in the room."

This is neither the time nor place to attempt experiments, therefore I am compelled to depend upon the recorded testimony of eminent investigators and students. My trouble is not so much a lack of witnesses, as an embarrassment of riches, because there are so many that the whole evening would not suffice for me to recount their testimony to test experiences.

That the phenomena do not conform to the preconceptions, or corroborate the accepted and popular ideas of the majority of people, is no proof that they do not occur. It is rather an additional argument in favour of their reality and spirit origin; for it proves that they are not due to "expectancy" or "dominant ideas," as some people argue. Really, it is amusing to hear people, who deny that we have any evidence of the existence of spirits, talk learnedly as to what spirits ought to know, and do, and tell us, *if they do exist!* The questions of primary importance are, *do spirits exist*, and can they communicate with us? What they could, should, or ought to do or say, can wait till these are settled. As Professor Myers says, we do not need to ask, "What do you believe? but rather, What have you observed? What experiments have you made? What additional stone can you add to the ever-growing cairn of proven truths?"

In common with all intelligent Spiritualists, I sorrowfully admit that trickery is sometimes practised, and that some people attribute to spirit agency occurrences which may be due to purely mundane causes. We hold it as a cardinal maxim that it is right and wise to test every inch of the road, every step we take, and exhaust all ordinary and known modes of explanation before we resort to the spiritual, and Spiritualists themselves expose and denounce imposters, and are careful to prove their ground. We recognise that we should only yield to the force of the facts after repeated and careful observation, but, in like manner, we should be willing to *admit* the facts when clearly presented, and not offer stubborn and unreasonable resistance.

That no theory is satisfactory which does not cover the whole ground of the ascertained and well-attested facts, is a perfectly scientific position, and my experience, during more than twenty of the best years of my life (corroborated as it is by the testimony of hosts of other investigators) leads me to the conclusion that no explanation *does* cover the whole ground of the facts I have witnessed and experienced in myself, but the spiritual. I am well acquainted with all the opposition theories, most of which *admit the facts* but seek to deny their spirit origin or cause, but those theories do not invalidate the numerous evidences of the presence and action of intelligent operators at the other end of the line of communication, who flash their messages across the gulf of death, and give the fullest possible evidence (under the conditions) of their identity and their love!

It is noteworthy that the people who have had the longest and fullest experience are the most emphatic in their favourable testimony; aye, after making the most liberal discount for imposture or mistake, telepathy or other probable or possible mundane causes for the manifestations, they confidently maintain that there remains a large proportion of the facts which are susceptible of no satisfactory explanation except that they

are due to the operations of the so-called dead; that spirit communion (or, as some people prefer to call it, telepathy from the dead) is to-day a scientific fact, as well—aye *better*—established by the unanimous testimony of millions of witnesses than many commonly accepted assertions made by physical scientists

Professor Barrett says: "I do not hesitate to affirm that a careful and dispassionate review of my own experiments, extending over a period of twenty years, together with the investigation of evidence supplied to me from trustworthy sources, *compels* my belief in Spiritualism as a science based solely on facts open to the world, through an extensive system of mediumship, its cardinal truth, established by experiment, being that of a world of spirits, and the continuity of the existence of the individual spirit through the momentary eclipse of death."

Alfred Russel Wallace, F.G.S., affirms:—"My position, therefore, is that the phenomena of Spiritualism in their entirety do *not* require confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them."

Cromwell F. Varley, F.R.S., said: "I was a hard-headed unbeliever . . . Spiritual phenomena, however, quite unexpectedly, developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. Numerous phenomena occurred, proving the existence of forces unknown to science, and the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

Rev. M. J. Savage states that a lady medium, an automatic writer, was made to write a two-page letter to him purporting to come from a lady who had been dead three or four months, of whom the medium was ignorant. Mr. Savage was not thinking of her at the time. Yet he says: "I read the message, and said to myself, 'If it were possible, I would be willing to take my oath that this friend of mine had written it.'" He asked that the name might be given; immediately both her maiden and married names were written by the medium. "How many children did you have?—Five." A conversation was thus carried on for an hour. He asked if she remembered a book they used to read together many years before; she did, and gave the name of the author, also a particular poem of which both were fond. A week later he asked that something might be given of which neither he nor the medium knew, and received information of a private nature regarding a mutual friend of his own and the spirit who was writing, which upon inquiry he found was absolutely correct. He says—

I don't see how clairvoyance, or telepathy, or mind-reading, or any of the ordinary explanations can even touch it. When two people are alone in a room, and communications are made to them of something occurring in another city, then it seems to me that we must suppose a third intelligence as active to account for it. He has also stated:—I am in possession of a respectable body of facts, that I do not know how to explain, except on the theory that I am dealing with some invisible intelligence. I hold that as the only tenable theory I am acquainted with.

Rev. J. P. Hopps says:—

I have assisted at a hundred experiments, and have observed and reflected for nearly thirty years, and can only say that I believe there is no escape from the tremendous conclusion that just beyond the thin hiding veil of what we call "the senses," there is a new or undiscovered world, where all the subtle forces are, and where the myriads upon myriads of God's children who have vanished—live and love, and think and work. What most puzzles me is, *not* that they sometimes signal through the veil, but that they do not signal all along.

—Rev. Thos. Greenbury, when I first met him, was opposed to Spiritualism, and ridiculed the idea—but promised me he would investigate—with the result, to put it briefly in his own words:—

I could as soon doubt the existence of the sun as doubt the fact of my holding communion with my darling daughter. I thank God daily for the privilege?

Rev. Stainton Moses, who developed as a most remarkable medium, was also at the outset very sceptical and positive minded. But he says, "bit by bit the evidence came." During six months persistent daily efforts were made to bring home to him proof of the perpetuate existence of human spirits, and of their power to communicate and give evidence of their unimpaired individuality, and of the unbroken continuity of their existence. "During twelve days eleven different cases of identity were made out by facts and dates, three were entirely unconnected with any of us; and of one of them *none* of us had ever heard the name or any particular. Yet his full name, place of residence, name of his house, date of his birth, and day of his death, were all given with perfect accuracy. I cross-examined these invisible witnesses in every conceivable way, and with a pertinacity that left nothing

untried to elicit facts. One and all bore with them an air of sincerity and earnestness, as of those who were themselves impressed with the deep significance of the work they had in hand. And all, without exception, told the truth about themselves, as far as we could verify their story." Time will not permit me to go into details, but the book on "Spirit Identity," by M.A. Oxon, as he signed himself, is a monument of evidence that cannot be overthrown.

You will do well to bear in mind that, like A. R. Wallace, many of the witnesses were originally materialists. Professors Mapes and Hare, Alderman Barkas, of Newcastle, a man well-known and highly esteemed for his thoroughness and sincerity, Drs. Elliottson, Esdaile, Gregory, Ashburner, and Gully (father of the present "Speaker") Robert, and Robert Dale Owen, George Sexton and Robert Chambers, were all hard-headed sceptics, materialists, yet they all confessed that the facts beat them! Lords Lindsay and Raleigh, Victor Hugo, Gerald Massey, and W. T. Stead are also all avowed Spiritualists.

A full list of *names only*, of eminent men and women who are Spiritualists, would astonish the majority of people, but the truth is not established by counting heads or hands. New movements are always in the minority as far as numbers go, but it is true to-day as it ever has been,—One and the truth are a majority, and we stand for "truth against the world."

Mr. F. T. Mott, F.R.G.S., dealing with Spiritualism in Leicester Clarendon Park Congregational Church, declared that the time for jesting had gone by, and that it must be admitted that communications were made of facts and ideas, not previously known to any person present at the time, which implied intelligence, sometimes of a high order, and that the only attempted explanation of the facts which approached success was that which attributed them to disembodied spirits.

Major-General Drayton one morning received a telegram announcing the death of a friend, a clergyman, in the North of England. I slightly condense what he says:

The same day I called upon a lady friend who claimed to both see and speak with spirits. My mind was full of thoughts of my clerical friend's death. After some conversation I inquired if she saw any spirit who had lately left this world? She replied in the affirmative: "My clerical friend" was my idea. The lady, however, told me of a soldier, who informed her that he had died a violent death. She then told me his Christian and surname, and a familiar name which I and his brother officers used. It was three years since I had seen him, and when last I heard of him he was in India. The lady said, however, that he had been killed in the East, but *not* in India, that his head had been cut off, and his body thrown into a canal. I afterwards heard that he had been sent from India to China, and was taken a prisoner there; a large ransom was offered for him, but he was never found. Many years after, I ascertained that his father had been to China, and had obtained evidence that a Tartar chief, enraged at the loss of some of his friends, had ordered the head of his prisoner to be cut off on the banks of a canal, and that his body was thrown into the canal.

Here we have facts stated that were entirely unknown to the medium and sitter alike, and contrary to the expectation of the inquirer. He says:

I have listened willingly to the theories invented by outsiders to account for the facts, but their theories I found, in nearly every case, so ridiculously stupid that after some time it tried one's patience to hear really sane men making such feeble guesses!

Six years ago Prof. Myers, when dealing with the appearance of phantasms of the dead, said:—

As our evidence now stands, I find no rational halting place between our smallest experimental transferences from mind to mind and apparitions generated by men long dead.—P.R.S.P., vol. vi., p. 318, '89—'90.

And dealing with some remarkable automatic writing, he recently declared that he

Could not avoid the conviction that it was the departed personality which originated them.

If evidence can prove anything, *this* is proved—that in certain circumstances, unseen beings displaying intelligence are able to demonstrate their presence; they declare themselves to be discarnate men and women and children, and unless we are prepared to reject testimony altogether and consider proof of identity as unattainable—we cannot legitimately refuse to regard the continuity of man's conscious individual life after the death of the body as an established fact—a fact established by Spiritualism.

Professor Oliver Lodge, speaking of Mrs. Piper, as reported in the Proceedings of the Psychical Research Society, said—

"When she is in the trance condition the manner, mode of speech, tone, train of ideas, are all different from her normal self,

and you feel you are speaking no longer to a lady but to a man, an old man, and a medical man. All this cannot but be vividly felt.

He tells of a spontaneous message which was given one day purporting to come from a young man who had died suddenly months before:

This spirit young man requested a sitter to tell his father certain facts which the father, who was absent and a sceptic, admitted to be correct when he was informed of them, and Mr. Lodge said then that he had grave doubts whether he was not stretching the theory of thought-transference too far when he tried to make it cover these experiences, for things were told through Mrs. Piper's mediumship that were foreign to the conscious thoughts of the sitters. At first they were not recognised, but were subsequently found to be correct.

I am confident that no theory but the spiritual will satisfactorily account for the intelligence displayed in messages dealing with facts clearly outside the range of the consciousness of both medium and sitter.

Mr. Richard Hodgson, of Boston, has been called the Medium Exposer General of the Psychical Society, yet in an article in the "Forum," quoted in "Borderland" for July last, he bears testimony to the fact that through the trance mediumship of Mrs. Piper he has been *driven* to accept what he calls telepathy from the dead. He dismisses the idea of fraud as entirely untenable in her case. A friend of his, who is called George Robinson, who absolutely disbelieved in a future life, some two years before he died, emphatically assured Mr. Hodgson that if he died first, and found himself still existing, he would do his utmost to prove the fact of that continued existence. About four weeks after his death, in New York, an intimate friend of the deceased had a sitting with Mrs. Piper, in the course of which he was informed that George Robinson wished to communicate with him. During the sitting George Robinson's real name was given in full, also the names, both Christian and surname, of several of his most intimate friends, including the name of the sitter.

At subsequent seances many facts unknown to the sitters, and personal references to individuals known to the deceased, were stated in a manner perfectly characteristic of the said George Robinson, and entirely beyond the normal knowledge of the medium. Friends of G. R. were introduced to Mrs. Piper, without her knowing anything of their friendship, yet G. R., through her, recognised them in the most natural manner. Mutual friends were referred to by name, inquiries made about private matters—in short, Mr. and Mrs. Howard, who had been induced to visit Mrs. Piper, but who were *not* predisposed to take any interest in psychical research, "were profoundly impressed with the feeling that they were in truth holding the conversation, not with Mrs. Piper, but with the personality of the friend whom they had known for so many years. Mrs. Piper has given sittings to some scores of different persons, and so far as I am aware," says Mr. Hodgson, "not one who was known to the living G. R. has failed to be recognised by the communicating G. R., who has given the sitter's name, and made statements showing a proper appreciation of the relations that existed between them prior to G. R.'s death. Nor, on the other hand, has any one been claimed as a friend who was not known to the living G. R. Frequently G. R., whose communications are nearly all *written*, acts as amanuensis, so to speak, for some other dead friend, who is apparently unable to use Mrs. Piper's hand easily, and," says Mr. Hodgson, "the promise that G. R. made to me when living, that he would do all that he could to establish the fact of another life, if there were one, has been often referred to, especially in connection with this assistance rendered to other alleged communicators—most of them strangers to G. R."

The conviction held by Mr. Hodgson that he has been in communication with a deceased personality is shared by Professor James, of America, late president of the Psychical Research Society.

Dr. Sexton, who was previously an avowed materialist, investigated, and states:—

I got in my own house, in the absence of all mediums other than those members of my own family and intimate private friends in whom mediumistic powers became developed, evidence of an irresistible character that the communications came from deceased friends and relatives. Intelligence was again and again displayed which could not possibly have had any other origin than that which it professed to have. Facts were named known to no one in the circle, and left to be verified afterwards. The identity of the spirits communicating was proved in a hundred different ways. Our dear departed ones made themselves palpable both to feeling and to sight; and the doctrine of spirit-communication was proved beyond the shadow of a doubt.

As long ago as in 1862 Professor Challis, the late Plumerian Professor of Astronomy at Cambridge, said:—

"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.—*Clerical Journal*, June, 1862.

Let it be borne in mind (as A. R. Wallace says) "the spiritual theory, as a rule, has only been adopted as a last resource, when all other theories have hopelessly broken down: and when fact after fact, phenomenon after phenomenon has presented itself, giving direct proof that the so-called dead are still alive. The spiritual theory is, therefore, the logical and inevitable outcome of the *whole* of the facts; those who deny it, in every instance with which I am familiar, either from ignorance or disbelief, leave half the facts out of view."

I claim, Mr. Chairman, that if testimony from sane, honourable, scientific, and capable men, is to be admitted as evidence in any court of law, or upon *any* scientific subject, it *must* be admitted upon *this*, and I submit my case with confidence to this audience as my jury, claiming that I have proved from the evidence advanced that Spiritualism is true—that it stands as a bulwark against the materialistic tendencies of the age; that it supplies proof palpable of human life beyond the grave, and thus gives a foundation of fact to faith in a future life, and proves itself to be the comforter to the bereaved, robs death of its terrors, and reveals the hosts of ministering spirits around us willing to cheer us on in our pilgrimage into the unseen, where they will grasp us by the hand and bid us loving "welcome home" in the morning of the new life of the Spiritland.

THE MYSTERY OF MALHAM TOWERS.

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

CHAPTER IX.—MISADVENTURE, SUICIDE, OR MURDER?

DICK'S work at the Towers had excited the admiration of all who had seen it, the restored chimney-piece being especially picked out for commendation. Sir Edward was delighted, and frequently complimented the young man on his skill.

"You are an artist, Ransom," he affirmed. "Have you done anything in marble?"

"Yes," he replied, "I have sold many little statuettes. I have a more ambitious effort on the stocks now, but I am afraid a long time will elapse before it comes to completion. I have my hands full at present."

"Ah, well, you must let me see it. I may be able to find you a purchaser, if your work in stone approaches your wood-carving."

After the Baronet had taken his departure, old Nannie made her appearance. No day had passed without a visit from this strange old creature, who seemed to have taken a violent liking to the pleasant-faced young man who spoke so civilly, and never indulged in heartless chaff at her expense. Some days she would converse quite cheerfully and rationally. At other times her mental powers seemed clouded: she would sit and ramble incoherently for hours together, broken occasionally by a glimmer of reason. At her best she would show an intuitive gift of discernment that was startling, almost leading her listeners to believe that she possessed uncanny powers.

"Good morning, Nannie," greeted Dick, pleasantly. "How are you to-day?"

"Morning, Mr. —. What is your name?"

"Ransom."

Then the old woman went off into a series of chuckles, showing signs of great delight at some incomprehensible hidden joke. This occurrence always took place when Nannie was best side out.

"Has Miss Madge been yet?"

"No, Nannie."

"You don't expect her?"

"Not exactly."

"But you're hoping she'll come, just the same," and the old dame shook with mirth.

"Now, Nannie, you ought not to pass remarks of that description. Old age has its privileges—"

"And I mean to take advantage of 'em," she interrupted, "so it's no use being cross. Bless you, my dear, Nannie's old—ninety-five, ninety-five; but she can see

into brick walls, ay, and through 'em. Miss Madge is a bonnie young thing, and the heart in your body is just burstin' with love for her. I've seen it! I've seen it!" she repeated, nodding a confirmation of her words. "I could tell something else, too, that would make you wild with joy. Go on, dearie, scowl away. Nannie doesn't mind."

Dick knew from experience that it was no use trying to quell this awful tongue. At first he used to be afraid of her making compromising remarks before a third person, but he soon found that the old dame possessed a considerable amount of secretiveness and cunning. He shook his head at her, with disapproval, and turned to his work.

His visitor watched him for a few minutes, and then passed out on to the lawn, where she stood basking in the sun, and crooning to herself in a low tone. Suddenly banging the point of her stick on the ground, she murmured: "I'll do it. He's got a proud stomach, and she's as bad." Then her attention was taken by a distant gleam of white, flitting in and out of view among the trees. As this came nearer, it proved to be a white dress worn by Miss Madge Thornton, who was strolling slowly through the wood.

"Good morning, dearie," said the old lady, as the young one came within speaking distance. "I want to tell you something. Sit down a bit."

Madge sat down on the grass, wondering what was to follow.

"Nannie's very old, Miss Madge—ninety-five, ninety-five. A long time to cumber the earth."

"You must not put it like that, Nannie. It is wicked. We all want you to live as long as possible."

"Not all, muttered the old woman. "Miss Hester and you, and my boy, who is cutting his flowers in there," pointing in Dick's direction. "That's all, dearie." She shook her head dolefully, and then went on: "Miss Madge, will you forgive an old woman for speaking—ninety-five years? That poor lad is eating out his heart for love of you."

Madge started to her feet, and would have spoken, but Nannie continued: "I've watched him looking for you day after day, and seen the shade on his face after you had gone. He's a proud man; too proud to tell you. You are proud yourself, Miss Madge, but I can see the picture in your heart, and know the struggle going on here," tapping her forehead.

"Nannie, I can't permit you to talk like this. Mr. Ransom and I are—"

"Don't sully those bonnie lips, with a deception, dearie; I know what you would tell me, but it's not true—not true. Look me in the face and say you don't love him."

The girl flushed crimson, but did not speak; a desperate struggle was going on within her mind. Seizing the girl's hand, Nannie almost dragged her into the room behind them. "Master Dick," she cried, "here she is; don't kill the joy of a lifetime with dirty pride. Take her to your heart. Oh! Miss Madge, don't ee say no, dearie, don't ee." She began to whimper, and then sobbed violently, until her frame shook dreadfully.

Dick had left his seat, his face as pale as death. He tried to speak, but could not command his trembling lips.

A painful silence followed, broken only by the poor old woman's tempestuous sobbing. Then Madge lifted her head, and looked Dick squarely in the face. As their eyes met, a magnetic thrill passed between them. He took one step forward, held out his arms, and in another moment she was crying quietly on his breast.

"God be thanked! May His blessing rest on you both!" quavered the voice of the old woman.

When Dick found his tongue, he found also that he had plenty to say, and the best part of an hour slipped away before either of them thought that such a thing as time existed.

"I must really go, Mr.—Dick, I mean," said Madge at last. "How differently matters turn out from what we expect. Do you know, I was going to write this evening to ask you to discontinue the carving lessons, because—well, er—because I saw that you were thinking too much about one of the pupils, and I did not wish to give you future pain."

"Quite a coincidence," said Dick; "I intended writing you for the same reason. My feelings towards you were getting almost uncontrollable. Well, good-bye, darling. I hope all will turn out well. You know that I am not a rich man, Madge."

"I intend to begin studying domestic economy at once, Dick, and save no end of money by careful management. Why, we have saved twopence already."

"How do you make that out?"

"By not sending those letters."

After Madge had gone, Dick startled old Nannie by kissing her on both cheeks, and shaking her hands, until she had to protest and say she would fall in pieces if he didn't stop.

To be continued.

THE "TWO WORLDS" ALBUM.

DEAR SIR,—Permit me to offer my very earnest congratulations on the value and excellence of the Album of Spiritualists Portraits, which you have just issued, and of which I have been fortunate enough to secure three copies.

I know the cost of such undertaking, and I know how pleased the recipients ought to be for such a legacy to the future, in this our memorable age—an age in which the workers, alike from the spirit world, and through the toilers here on earth, have succeeded in founding a new religion, a new science, and the reform of reforms.

Spiritualism has taught us that the entire of our lives' actions and characteristics are all engraved in the imperishable archives of eternity, but it is something to the ill-requited, and too often neglected, toilers of earth to know that whilst the ages will be marching on, and humanity ascending higher and higher, under the influence of the labours they have achieved, a few shadowy remembrances will succeed their exit from earth, to remind the ages of the future who the toilers were—those who have indeed helped, by their labours, to make the new heaven and the new earth.

In this sense, Mr. Wallis, your album is an invaluable record to all posterity, and should be found in the home of every English Spiritualist.

As far as I am able to judge, the likenesses of the faithful ones inscribed therein, are as graphic as interesting.—
Earnestly yours,
EMMA HARDINGE-BRITTEN.

OUR PORTRAIT GALLERY.

DEAR EDITOR,—In acceding, as I do with pleasure, to your request for a brief statement of the connection with Spiritualism of the two Cardiff ladies whose portraits appear in the interesting group printed with this issue of the TWO WORLDS, I feel myself under the difficulty of having to put *multum in parvo*! First then, the introduction! Reader, permit me that pleasure! The lady at your left, standing, is Mrs. Helen T. Brigham, and the lady at your left, sitting, is Miss Belle Cushman, both of New York; the lady at your right, sitting, is Mrs. A. Miles, and the lady at your right, standing, is Mrs. M. A. Sadler, the latter two of Cardiff.

Upon Mrs. Miles was conferred the privilege of learning of Spiritualism while scarce midway in her teens. She was first convinced of the facts through the mediumship of Miss Rhondda Williams, and in conjunction with her father, Mr. Geo. Sadler—who still continues to bless us with his venerable presence, received numerous evidences of spirit presence and power, principally by means of automatic writing. The knowledge thus gained being communicated to her brother, Mr. E. G. Sadler,—one of the most genial and whole-souled Spiritualists I have ever known—he in due course developed physical mediumship of a powerful nature, and she witnessed a variety of very wonderful phenomena in broad daylight, including being raised on a large dining table six feet from the floor, and having various musical instruments played upon at all times of the day, and other manifestations which, to the uninitiated, would seem well-nigh incredible, and thus was commenced what were probably the earliest practical investigations into Spiritualism in Cardiff. Thus also was laid that foundation of personal experiences, which from that time forward made it impossible for Mrs. Miles and the other members of the family, to adopt any other religious teachings than those of Spiritualism.

Being of a self-reliant nature, the convictions thus formed by Mrs. Miles have been tenaciously held, in spite of conventional prejudices, while the rich consolations of our philosophy have afforded her the fullest comfort, first in the "passing on" of her mother, and then, a few years since, of a very dear and lovable daughter.

In Mrs. M. A. Sadler, the good wife of our before-named brother, Mr. E. G. Sadler, we also have an ardent and faithful adherent. In early life she became enamoured with the literature of the movement, which, owing to religious prejudice—her parents being members of the Scotch Presbyterian Church—she used at first to read alone and in private, but by degrees, and the exercise of a little diplomacy, in the way of leaving books and papers on Spiritualism where they might be quietly observed and perused, her father (Mr. John Haines), who passed on about eleven years ago, was won over from bitter opposition, which was arrested when he first caught a glimmering of the "sweet reasonableness" of Spiritualism, a desire to *know more* being kindled, which, in spite of the pleadings and ultimate denunciations of the church to which he belonged, culminated in his becoming a devoted and enthusiastic Spiritualist, and the recollection of this fact is naturally a constant source of sweet satisfaction to Mrs. Sadler.

Vivacious, practical, and also self-reliant, Mrs. Sadler has exercised a very appreciable influence upon the development of Spiritualism in Cardiff, her clear perceptions of what will best serve the broad interests of the Cause, rendering her counsels and support alike valuable.

She is devoted in her love of the home circle, and is never nearer heaven (!) than when, in the consecrated "upper chamber," the spirit-band of her worthy husband, or now and again of other "visiting angels,"

... breathe their messages, or leave
The inward tokens of their power.

Sisters, alike by family ties and by their espousal of Spiritualism, both Mrs. Miles and Mrs. Sadler have rendered faithful and willing service to the Cause, acting in the various committees, the sewing class, and other functions connected with the Cardiff Psychological Society, and extending the generous hospitality of their homes to our various visiting friends.

May long life and vigorous be granted to each, still further extending their usefulness and sweetening their life's retrospect.

And now, may I be allowed just briefly to record the very deep pleasure which the visit to Cardiff of the remaining two ladies in our group afforded to all who were privileged to meet or listen to them? Miss Cushman's poetical inspirations afford a striking instance of what may be accomplished by intelligent development of the psychical powers in this as well as in other directions, her methods, somewhat unique in character, conducing to obtain correctness of poetical form, combined with felicity of expression.

As to dear, good Mrs. Brigham, I cannot do better, perhaps, than repeat what I stated from our platform when introducing her to our audiences: that her devotion to the noble propagandism of Spiritual Truth has been of life-long duration, her first definite experiences of spirit-influence dating back to her fourteenth year, and being then, naturally, without any religious bias, the work of the spirit had a free and unimpeded course, so that, in a very short time after, she gave her first address in public. The success which has crowned her work, the lasting *good* which by her instrumentality has been accomplished, the soul-stirring inspirations of those faithful spirit workers who are associated with her, and to whom our fervent greetings are likewise extended, all these are matters of *record*, not only in the columns of our literature, but in the *hearts and lives* of those who have been brought within the sphere of her influence.

When listening to her easy, lucid, and quietly eloquent delivery of those grand messages from the hither-side of life, one could not fail to catch some glimpses of its radiance, and become joyously conscious that every listening soul might be refreshed, and realise that "Heaven was not far away!"

That the unrollings of the future may verify our premonitions that Mrs. Brigham will "come over and help us" again ere long, is the hope of all Cardiff and, I am sure, of all English friends, and of none more than,
Yours fraternally,

Cardiff, Oct. 23rd, 1896.

E. ADAMS.

"FOR EVER TRUE" is the title of a new Spiritualist Service of Song, by Walter Booth, 16, Grange-street, Bradford, Manchester. There is nothing striking or original, but it is well put together, and of quite average interest. The hymns are well chosen, and it will no doubt meet a want. Sample copies will be sent for 3 stamps.

A GREAT DELUSION.

ONE of the greatest delusions that obtains in the religious world (perhaps I may call it the greatest, and the one that is the cause of more hatred, malice, and all uncharitableness than any other) is the notion that because a man is made better by exercising certain faculties, therefore his opinions of God and a future state are the only right ones, and ought to be accepted by or forced upon all mankind.

The evidence that this is a false notion is so very clear and abundant that the mystery is, low any religious body can suppose they are right, and all others wrong.

A man takes certain articles of food and drink, and is pleased and satisfied with the feeling produced. Suppose he were to say: "These are the only kinds of food and drink that all mankind should use; other kinds may seem to have the same effect, but I know they cannot." We should at once see how foolish such a notion would be.

All religious systems are kinds of spiritual food for ministering to man's spiritual needs: the use of them satisfies and pleases him. It matters not what his opinions are concerning God and a future state, if he exercises certain faculties to a certain degree, the same results will follow.

How much better it would be for mankind if we could look upon spiritual foods in the same way we look upon bodily foods. All are suited for certain people, and are good in proportion to their goodness, and their suitability for ministering to our needs.

When a Mahomedan, Buddhist, or other heathen accepts Christianity (which I am glad to read does not occur very often from pure motives), I suppose he finds that by the exercise of certain faculties the same results follow as when a white Christian does the same. Some men in the East sometimes "run-a-muck" under the influence of religious zeal, which is nothing more than the intense exercise of the same faculties used in the process of conversion.

A Baptist minister told me recently, when on a visit to this his native town, that he spent an evening with some old acquaintances, some of whom have become Plymouth Brethren. One of the subjects discussed was "Is the holy spirit that comes upon us at our meetings a bodily presence, or is it something within ourselves?" The only way they had to find out was by quoting scriptural texts, as though they had not the same means for finding out that the people of bygone times had.

To suppose that a bodily presence can be present with all the people in the world who are under the influence of the Holy Spirit at the same moment seems the height of absurdity.

The present atrocities in Turkey are the natural outcome of the notion that one theological system is right and that they who hold it have a divine right to exterminate all those who reject it.

Universal toleration cannot come till all men are brought to see that all the theological systems are suited for certain people, we shall then have no desire to forcibly compel others to adopt our own opinions, but would discuss such matters in a friendly spirit, with the hope of finding out the good, the true, and the beautiful in each other's opinions.

D. CHAMBERS.

1a, Hatch Street, Faversham.

A DEBATE ON SPIRITUALISM.

By a courteous invitation from the Pembroke Literary and Debating Society, of which the Rev. O. F. Aked is president, a debate, followed by general discussion, took place in the Lecture Hall of Pembroke Chapel on the evening of October 19th, the subject being "Is Spiritualism true?" Affirmative, E. W. Wallis, editor of the Two Worlds; negative, Mr. Messenger, Pembroke Church. The rev. Chairman, in his opening, remarked that he hoped the opener of the debate would define what he meant by Spiritualism, as there was a sense in which the majority of those present were Spiritualists. The proceedings were then opened by Mr. Wallis reading a most exhaustive and well-condensed paper, occupying half-an-hour in delivery. At the outset, when the speaker began to be applauded, he begged the audience to keep quiet, as he required all the time at his disposal. When Mr. Wallis had finished his paper he received the well-merited plaudits of both sides of the house. Mr. Messenger followed on the negative side, and did his best with the material in his possession. Having little or no personal experience, he gave ample quotations from Miss Florence Marryat's "There is no death," with the object of showing the absurdity of the claims of spiritual phenomena. When the discussion was opened, five minutes only were granted to the various gladiators, who, alas, found that the sword was hardly drawn till the inexorable bell called them from the fray. The opener, on his part, was supported by the redoubtable Mr. G. H. Bibbings, who had just begun when he had to finish. Next followed Mrs. Wallis,

whose eloquence charmed both supporters and opponents. Then followed Mr. Maginn, the writer, and Mr. Chiawell, while much regret was expressed that Messrs. Rao, Allen, Jones, and host of others could not be heard.

Mr. Messenger was supported by Messrs. Lawson, Higgins, Buck, Aronsberg, and others. Taken altogether, the debate was a most interesting one, carried out with the best of good temper. The rev. gentleman who so efficiently filled the chair, discharged his duties most admirably, with courtesy and the strictest impartiality, for which he received rounds of applause from all present.

This debate showed in a clear light what Spiritualists can do when united.

The commodious lecture hall was crowded in every part, every inch of standing room, and even the window sills, being occupied.

Mr. Messenger, in his summing up, reminded Mr. Wallis that he had not given his personal experiences, whereupon Mr. Wallis stated that he was prepared, if they would give him the opportunity, to discuss his personal experiences, "The use of Spiritualism," or "Spiritualism and the Bible," at any time.

When the vote came to be taken a surprise awaited the whole audience, for comparatively few hands went up for the proposition that Spiritualism is *not* true, but a host of hands were uplifted for the affirmative that Spiritualism is true. An "overwhelming majority" in favour, was the chairman's decision, which was received with loud and prolonged applause.—John Lamont.

CORRESPONDENCE.

MRS. BARNES' ILLNESS.

SIR—On Sunday last I paid a visit to our good sister in the cause, Mrs. Barnes, of Nottingham, and I am sorry to say I found her very ill indeed. She has been confined to her bed for seven weeks, and the doctor holds out very little hope of her complete recovery. I am sure that Spiritualists generally, and Mrs. Barnes' friends in particular, both in Nottingham and elsewhere, deeply sympathise with her, and I feel sure that her case has only to be made public in order to secure for her some pecuniary assistance during her severe affliction. I have no doubt Mrs. Wallis would willingly undertake to receive any subscriptions on her behalf, or Mr. Hawes, president of the Masonic Hall Society.—Yours respectfully, THOS. A. BROWN.

MEDIUMS AND MEDICINE.

Sir,—I am somewhat interested in the above subject, and have very carefully read the various letters that have appeared in "our" paper thereon. It is a very easy thing to give advice, and just as easy to neglect it when given. Most people take the latter course, and everybody deems they are capable to do the former. The letters have been full of goodly counsel, from the standpoint of each individual, but who will take any notice? Do not our committees know all that has been said? Have they not hung their head with shame, and blushed for our Cause? Have they not spoken, on the quiet, about these matters, and doubly resolved that the whole abomination shall be swept away? Our committees are capable persons, and fully understand what is to be done.

There is only one fault, when they sit around the official table, they are dumb. Why? Because they often know less, both as to grammar and the honest requirements of the herbal practice than the individuals complained about. We have painful lack of knowledge in our midst. Where are our classes for medial culture? Every society ought to have them, but where are the people to teach? and where one is capable of teaching, can he get pupils? Our wise (?) men ignore the would-be teacher, and there the matter ends. Our people are generally pleased with sentimental platitudes. Goody, goody sentiment, expressed in fluent verbiage, will pass muster with the major portion of humanity. I see Mr. Leeder raises a very ticklish point, and he offers a very sweeping remedy. But could it be done, and if done would it be wise? Religion consists in "being good and doing good," and if a clairvoyant description can help to conviction, and a medical prescription can heal, they are both religious acts.—Yours truly, JACK SCARLET.

SUPPORT FOR THE FEDERATION.

Sir,—The glad tidings manifested through the modern phase of Spiritualism appears to have been an organised attempt on the part of the spirit friends to call man's attention to the evolution of the soul at death, and thus give us satisfactory evidence of Nature's intention, made visible by Spiritual manifestations. The efforts of the noble band of pioneers in spreading the truths, strong in their convictions of right and justice, have left us the example to continue the work, and if we separate ourselves from our brethren we lose power by so doing, for man cannot safely isolate himself either spiritually, intellectually, or in practical matters. The facts have spread, and have persistently challenged recognition. In your leader of October 16, attention is called to a most important work, that of the Spiritualists' National Federation. They are endeavouring to carry on the propagation of the grand fact of spirit communion, and are hampered by lack of the necessary funds.

Are the truths of Spiritualism so unimportant that they will not touch the pockets of those who have really proved the glad tidings of spirit return? What a contrast! To spread the religion of faith, £2,040,000 is expended annually on Bible Societies alone. (Mulhall's Dictionary of Statistics, page 78.) Oh! the pity of it. The Spiritualists' National Federation, with the evidence of immortality, has to beg for funds. Look at the work accomplished by Mr. Swindlehurst, the smallness of the expenditure, the enthusiasm shown at the last Conference, the gratuitous labours of the Executive, and also the possibilities of increased usefulness, if only every Society were affiliated. Surely your appeal for the Federation Sunday will meet with a generous response!

I think the gospel of causes and consequences deserves much more than even a week of self-denial. Every great work has been accomplished by organisation, and from the beginnings of life order and law rule supreme Organise, agitate, federate. If you have

not thought of joining the Federation, why not apply at once? If the work can be improved, come thou with us and show us how to do better; you will never improve it by isolated grumbling. Do you not think a Legal Status to secure property, halls, etc., for the purpose for which they are intended would be a good thing? Join, then, and help the progressive work onward. The triumph of the facts is complete, and the building up of a movement embodying the true philosophy of life an absolute necessity. We might have had a Legal Status to-day, if we had only been an united body.

Afraid of the old bogey of creed and dogma, say you? Impossible, a Spiritualist can never become creed-bound again; so much pain and sorrow, in escaping from the old bondage, has been experienced that we have grown to love the liberty to think for ourselves, a liberty which can never again be taken from us. Dogmas again! Nay, nay! Facts, proofs; but we are not all in perfect agreement in relation to the continuity of life and the possibility of communion with our loved ones from beyond the shadow of death. How can we accomplish anything unless we are united? The declaration of a principle based upon well attested facts is necessary for legal registration. If the same enthusiasm, which came to us when we received the first proofs, were thrown into practical effect on Federation Sunday, what a help it would be. Many Societies and Associates have done, and are doing, their best, but much remains to be accomplished. Union with Liberty is essential, and Federation for propaganda, counsel, education, mutual aid, etc., is earnestly to be desired.—Yours truly,
BARDOLPH.

NEWS AND NOTES.

A SPLENDID Birthday or Xmas Present.—The Album will be found useful for presentation or for prizes.

THE *Etruria*, by which Mrs. Brigham and Miss Cushman sailed, arrived at New York, Saturday last, at 6 p.m.

GOLDEN opinions are being expressed by everybody who sees the album. See Mr. Gott's offer; it has been extended for a month.

BLACKBURN Sale of Work, opened on Thursday by the Mayor, on Friday by Mr. King, and on Saturday by Mr. Ormerod, of Rishton.

MARRIAGE.—On Monday, Oct. 19th, at Beeston Parish Church, Notts, Walter John Leeder, of Blackpool, to Eliza Smallbone, of Beeston.

"OUR Strength and Our Weakness as Spiritualists," is the title of a very able article by our dear friend, John Lamont, which will appear next week.

WHEN this sees the light, it will only be seven weeks to Mr. Morse's return. We shall be delighted to see him again and give him a sincere "welcome home."

THE Seven Trance Lectures, by Mr. E. W. Wallis, are now on the market, and can be had at the TWO WORLDS office, or of Mr. P. Galloway, 10, Vyse-street, Birmingham.

MR. MORSE'S review of Spiritualism in this country is long, but will interest our readers generally, and should help our American friends to realise how the work here is growing.

WHO responded to the appeal to help the Federation propaganda funds? Who applied to become Associates? What society's seek affiliation? These are practical questions *re* a practical matter.

THE Sale of Work at Hulme, Manchester, will be opened on Thursday by Mr. E. W. Wallis. On Friday, by Ex-Councillor Davies, at 2-30, and on Saturday by Mrs. Kate Taylor Robinson, at 3 p.m.

DR. PEEBLES writes that he expects to start in December for Australia, India, Ceylon, etc. Probably he will be able to be with us in Jubilee year for the great demonstration in the Manchester Free Trade Hall.

SAID Cromwell F. Varley, the electrician, "I know of no instance, either in the new or old world, in which any clear-headed man who has carefully examined the phenomena has failed to become a convert to the spiritual hypothesis."

A SPIRITUAL speaker and poet. The *Blackpool Gazette* gave a nice report of Mrs. Brigham's lecture and poetry in its issue for Oct. 16. The secular press is beginning to find it advisable to notice the doings and sayings of even "those Spiritualists."

MR. J. B. TETLOW opened the debate on Spiritualism applied at the Manchester County Forum, in an able and interesting speech. The discussion was distinctly lively, and some strong points were made pro and con. Next Tuesday a mediums night.

WHERE are the Spiritualists of Bishop Auckland, Darlington, Ferryhill, Chester-le-Street, West Pelton, Uppeth, Bewick Main, The Felling, Sunderland, and Shields. Wake up, wake up, friends, and get to work. You used to be in the forefront of the fight. Why not now?

OUR PAPER is a welcome guest in thousands of homes every week. That is true; readers don't like to miss a single number. But it is equally true that there are many thousands of homes where it would be welcome, but it is not known. Will you help to make it known, please?

WE were surprised to learn, the other day, that there were old Spiritualists in County Durham, who, until recently were ignorant of the existence of the TWO WORLDS, and are now delighted regular readers. We thought all Spiritualists knew of and read "our paper." If not, WHY NOT?

SEVERAL LETTERS and reports arrived *too late*. Letters should be in our hands not later than Monday morning, and reports not later than first delivery on Tuesday. Reports, unless of very special meetings or exceptionally interesting lectures should be of the nature of telegraphic despatches.

SATURDAY next, Oct. 31, is the great day in Manchester, don't you forget it. Tea at 5 p.m.; a fine musical programme is being arranged and a good list of speakers has been made up. Mr. W. Johnson will preside. A really "happy evening" is expected in re-union with the pioneers who have gone before.

TO CORRESPONDENTS.—*Rolandus*: Much too denunciatory and bitter for publication. Such wholesale condemnation does more harm than good.—*W. D. Brooks*: You should inquire of the local Spiritualists.—*J. Venables, J. W. R. Smith, C. McCarthy*: Next week. *R. Atkinson*: You should only write on one side of the paper.

MR. J. M. ROBERTSON is issuing a series of timely penny "papers for the people." The latest is on "The blood tax," which deals with the criminal expenditure of money on warlike preparations. Every Spiritualist should read it; the author is in the advance guard of reformers. Of Mr. J. W. Gott, 36, Villiers-street, Bradford, Yorkshire.

NANCY BALL, in the service of a family of the Society of Friends, named Tanner, for 86 years, has just died at Sidcup at the age of 102 years. She was born in Somerset and entered the service of the Tanner family when sixteen years, and saw five generations of the family. Three days before her death she fully arranged for her funeral.

THE concluding portions of Mr. Morse's "Fundamentals of Psychic Science" and Mr. Galloway's "Two Fellow Isms" will appear next week, with other valuable articles. We have received some promises to take Mr. Galloway's paper if printed in pamphlet form, but not nearly enough. Now, Socialist Spiritualists, don't miss this chance of a good thing. It should be circulated by thousands.

FREE ADVERTISING.—Every now and then we receive testimonial letters regarding the marvellous cures that are being effected by Mrs. This or Mr. That. As these letters are often really advertisements to help the trade of the individuals who are praised, we cannot insert them as news—but they can go into our advertising columns at the usual rates, and in that way will be mutually helpful.

"MORE THAN PLEASED," "it is a champion book," "it is beautiful," "splendid, worth double the money," "greatly pleased," "the short biographical sketches add a charm to the portraits," "I cannot understand its being produced for the small sum you charge for it," "I congratulate you upon its excellence," "quite a work of art." The above extracts refer to our "Album," and speak for themselves.

THE Advertisement synopsis of a story by Mrs. E. B. Jackson, which we print on page 708 this week, is published to give our readers an idea of the interesting nature of the contents of "Seer of Samos." It could be sold at 1s. or 1s. 6d., if a sufficient demand is forthcoming to warrant Mrs. Jackson in printing it. Will those who will purchase copies, please inform Mrs. Jackson by post-card to this office?

THE Opposition Speakers in the Liverpool debate were ominently fair and reasonable. Most of them admitted that they knew little or nothing, by personal experience, but they had friends whose testimony they could not disregard, who assured them of such striking experiences that all they could say was, "Spiritualism is not true to me as yet." This was a decided improvement upon the usually hostile attitude of opponents.

I CAN TESTIFY from 45 years' knowledge (out of a life of 56 years) of "orthodox" religious bodies, that at the beginning of that period no one could have dreamed of the change that has taken place—of the substitution of conduct for faith, of humanity for dogma. The deadly blow which materialism has sustained in the very hour of its triumph over the traditions of the churches is, perhaps, the most remarkable phenomenon of all.

WOULD YOU BELIEVE IT?—We are informed that one Spiritualist will not buy an album because it contains the portrait of a certain individual, and that another will not buy it because the portrait of some other medium is not included! Just as though we could put all the workers and mediums in, when there are doubtless upwards of a thousand or two who deserve a place. All in good time, friends. Everything comes to those who wait!

WILL OUR READERS kindly aid us in the diffusion of a knowledge of Spiritualism by inducing a friend to forward us half-a-crown for a *trial* subscription to our paper? We will send it *post free* for 24 weeks for that sum, and firmly believe that those who read our columns for nearly six months will not be willing to lose the weekly visits of THE TWO WORLDS. A little effort on the part of those who are interested would materially enlarge our circulation.

GROWTH IN SCOTLAND.—Successful meetings have been recently held in a large hall in Glasgow, Mr. J. Robertson, speaker, and Miss McCreadie, clairvoyant, of which a neat little notice appeared in the *Daily Mail*. The new society in Aberdeen is getting to work very nicely, and Dundee friends are pushing ahead. Some good mediums and an organising speaker are greatly needed. A man like Walter Howell could do very valuable work there just now.

"BORDERLAND" for Oct. offers a varied bill of fare. What with wizards and astrologers, dowisers (waterfinders) and palmists, hypnotists, dreamers, thought projectors and psychic photographers, haunting spirits and yogi sleepers, "fakes," etc., etc. It is a very *olla podrida*. A glance through its pages is enough to frighten any ordinary individual, but for lovers of the mysterious and mystical, it will, doubtless, afford many hours of entertaining reading.

WILLIAM TEBB, Esq., and family, of Rede Hall, Surrey, England, will accept our thanks for their fine photographs. A glance at them arouses thousands of pleasant reminiscences of London life and labour. Mr. Tebb almost single-handed met the serried hosts of vaccination (virus poison), and vanquished them. For this branch of reform work for human health and good, history will award him a fadefless crown.—Dr. J. M. PEEBLES in the *Temple of Health*.

WE extend our sincere and heartfelt condolences and sympathy to the editorial staff of our friendly contemporary, the *Clayton*, under the heavy trial and loss that has befallen them by the painfully sudden death of their comrade and colleague Mr. Fay, more widely known as "The Bounder." At such a time words are weak and inadequate to express one's emotions. We have to thank the Bounder for many a hearty laugh at his breezy humour, and now we can but exclaim, "Oh, the pity of it."

It was a noteworthy fact in the debate at Liverpool that the affirmative speakers all supplemented each other, and built up a strong case without repeating arguments or facts previously advanced. Rev. Aked was deservedly complimented for his impartiality, and Messrs. Lawson, Higgins, Laing, and Buck made the best show they could in a fair and gentlemanly manner. But negative experience—or the absence of knowledge—can never prevail against those who speak what they know and testify to what they have seen. The Biblical aspect was purposely avoided on our side, and but slightly introduced against us.

FEDERATION SUNDAY falls this year on Sunday next, Nov. 1st. Help swell the funds if you can!

NOTICE TO AGENTS.—A number of agents sold out last week, and wrote us at the last minute for additional copies; but we had none left, and cannot supply until some returns come in from the wholesale houses. We shall be obliged if those who sell "our paper" will notify us of any change in the number they require not later than Wednesday mornings. We are on the *up grade* now, and with a little extra effort the sales can be increased everywhere. Next week's paper will be a specially interesting number. Order early.

We have no need to decorate the graves of our departed pioneers. We honour them most by continuing the work they so ably commenced. Let us send out our thoughts of love to them on Hallow E'en, invite their presence and inspirations, and by our aspirations, co-operations and persistent efforts, make the Movement for which they struggled and suffered the living and reformatory force of the age. Our thanksgivings will not take the form of empty ceremonial, but more ardent work for the truth and for human progress.

WAKEFIELD DIOCESAN CONFERENCE.—"One of the healthiest signs was the prompt way in which the proposal to hold an inquisition on the tenets of Spiritualism was sat upon. These are the days of religions liberty, and Spiritualists are entitled to just the same freedom as Canon Bardsley, who brought the subject forward. He is no more infallible than they. Christianity is based on the miraculous and supernatural; and the Spiritualists, as we understand, err, if they err at all, on the side of attaching supreme importance to the spiritual."—*Halifax Courier*.

PSYCHIC PHOTOGRAPHS.—When we first heard of "spirit photographs" it was fondly said, "the camera cannot lie"; but nowadays it is proved that nothing is so easy as to trick the amateur, and produce bogus spirit pictures. Some of these "fake" photos are so barefaced and clumsy that they need no second thoughts, but others are so cleverly produced that it is difficult to detect the fraud. It is therefore necessary to warn all those who are ignorant of the art of photography and the wiles of the deceiver to be on their guard, and withhold their assent regarding pictures respecting the origin of which they know nothing.

MR. J. AINSWORTH writes:—"The Albums to hand are exquisitely got up, the likenesses well preserved and natural in expression, at a marvellously cheap price, alike creditable to the compilers and printers. Copies should be in the hands of every Spiritualist, as a memento of heroic workers, and a brief historical monument of the rapid progress of our Cause during the last quarter of this century. I hope the Albums will be continued for other vols. of equally faithful workers.—[If this effort is taken up as it deserves to be, no doubt the Directors will issue a second volume. It all depends on how this book sells.—Ed. T.W.]

We are glad to see that the London Spiritualist Alliance, which for years held aloof from the general body of Metropolitan Spiritualists, to perform its own special work for educated Spiritualists, is at last inclined to put itself in touch, and co-operate with the other societies of London. This a step in the right direction and one which will make for the solidarity of the movement. We should be heartily pleased if the Alliance would go even a step further, and affiliate with the National Federation. In our opinion no Spiritualist Society, worthy the name, ought to remain outside the National body. It is the duty of all to unite for the common good. Even if you do not quite agree with present methods, come in and help to mend them.

CIGARETTE SMOKERS BEWARE!—A good deal has been said about the evils of cigarette smoking, but one-half the truth has never been told. Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the system. It first stimulates, and then stupefies the nerves. It sends boys into consumption. It gives them enlargement of the heart, and it sends them to the insane asylum. I am physician to several boys' schools, and I am often called in to prescribe for palpitation of the heart. In nine cases out of ten it is caused by the cigarette habit. I have seen bright boys turned into dunces, and straightforward honest boys made into miserable cowards by cigarette smoking. I am speaking the truth, that every physician and nearly every teacher knows.—*L. A. Clinton, M.D., San Francisco Board of Education.*

OUR contemporary, *Light*, said on Oct. 16:—"We are particularly glad to see that the long-promised 'Portrait Album of Spiritual Mediums, Workers, and Celebrities' is ready. It hails from Manchester, and is said to be 'one of the finest and cheapest volumes ever issued from the Spiritual Press.' It contains upwards of one hundred portraits and short biographical sketches. It may be somewhat fanciful, or even conceited, but we are, nevertheless, very strongly disposed to think that one hundred good heads of convinced Spiritualists will furnish a rather telling argument. We may have more to say about the book when we see it. Orders may be sent to Mr. E. W. Wallis, 18, Corporation-street, Manchester.

At the annual Conference for the Diocese of Wakefield, at Halifax, on Oct. 21, Canon Bardley (Huddersfield), moved "That the Lord Bishop be requested to appoint a committee of Conference to consider the tenets of modern Spiritualism."—Dr. Milligan, of the Dewsbury Deanery, regretted that it should go forth to the public that a number of educated and intelligent gentlemen, such as were at the Conference, should tank of committing themselves to the appointment of such a committee. The persons who had taken most interest in finding out what ordinary popular Spiritualism was, had come to the conclusion that it was humbug. Laughter and applause.)

—Mr. W. C. Barber (Halifax) said if they appointed a committee to consider the tenets of modern Spiritualism, what was to prevent others from proposing to inquire into thought-reading, astrology, theosophy, and a variety of other subjects? (Laughter and applause.)—The discussion ended by the withdrawal of the resolution.—But they cannot withdraw Spiritualism. If we said to Dr. Milligan that "the persons who had taken the most interest in finding out what ordinary popular Christianity was, had come to the conclusion that it was humbug," we should be very much nearer the truth; but "laughter and applause" would not follow. Apparently no good can come out of this Nazareth, in the estimation of the Modern Scribes and Pharisees. But the world moves.

BIRMINGHAM. Broad Street Debating Society.—November 2, psychometry by Mr. and Mrs. Galloway; November 9, 16, and 23, special lectures to ladies only, by Mrs. M. H. Wallis. Admission by ticket only.

PROGRESS IN CANADA.—In an interesting letter Mrs. Lewis Firth, late of Bacup, now of Toronto, sends greetings and good wishes to all her friends. She is most enthusiastic because, at last, a Spiritualist Society has been formed there. A Mrs. Leo F. Prior, a missionary for the National Spiritualist Association U.S.A. and Canada, went to Toronto and gave some fine lectures and splendid psychometry. She went there a stranger; did not know a soul; was sent by the spirits; took a hall and advertised. At first she had 42 people, next night over 70, then the hall was too small. She took a larger one, and had audiences of 400 or 500 people, and a society of some sixty members was formed. Mrs. Firth says that there is a likelihood of Mrs. Prior's coming to England, and she heartily recommends that lady to British Spiritualists if she should decide to visit the old country.

SPIRITUALISM: ITS FACTS AND PHASES, illustrated with personal experience by J. H. Powell. This book is a valuable presentation of our subject, the experiences are clearly stated, and the manifestations were striking, affording good evidences of identity. *Facsimiles* of spirit-writing are given, and the rational philosophy presented by the author is by no means out of date; indeed, it is a capital antidote to the hair-splitting devices of those people who seek to evade the clear and logical significance of the facts. Cloth bound, 168 pages, it is now offered for 1s. (half-price), to clear out the stock. The chapters on Mediumship, Dreams, Hauntings, Apparitions, the theories of opponents, scientific and theological, are all extremely interesting. We shall be happy to supply the book, post free, for 1/2. Address the Two Worlds Publishing Co. Ltd., 18, Corporation-street, Manchester.

THE BISHOP OF LIVERPOOL'S LAMENT.—I am afraid that myriads of people keep no Sunday, never go to church or chapel, never hear the gospel preached, and are touched by no pastoral visitation. They are practically no man's parishioners, and to all appearance live and die without religion. This seems a terrible conclusion, but it is useless to shut our eyes to facts. We are dwelling in a diocese in which the Established Church has completely failed to keep pace with a remarkable growth of population, and an immense quantity of work remains to be done. God forbid that we should sit down in despair. The Bishop said they wanted a new cathedral worthy of the city. In this respect they were worse off than the new dioceses of Wakefield and Newcastle, which had fine churches to begin with. He had grave doubts whether they would ever get a cathedral in Liverpool, because it would cost at least half a million, and they were not likely to raise that with disestablishment dangling in the air.

LYCEUM DISTRICT COUNCILS.—Two meetings have been held in Sowerby Bridge and Halifax to try to form a District Council like the one now working in the Burnley District. Mr. Mason attended and explained the aims of such Councils, and how they will help the Lyceum Union to promote the welfare of the Lyceum movement. Mr. Kitson, too, was there, and delegates from all Lyceums in this district except Brighouse and Huddersfield (Brook-street). Mr. Kitson presided at the Halifax meeting. Officers were appointed as follows:—President, Mr. Wilson, Huddersfield (Pelia Street); Mr. Booth, Sowerby Bridge, treasurer; Mrs. W. Greenwood, Sowerby Bridge, secretary. Next meeting at Elland, on November 14, at seven o'clock. District visitors for each Lyceum were to be appointed on Sunday last, and Mr. Wilby undertook to be Lyceum Union visitor. As soon as the constitution can be adopted we may consider the movement in a fair way for working.—*Jessy Greenwood, hon. sec.*

THE "Liverpool Mercury," Oct. 21, prints the following:—"A well-to-do widow, who hails not far from Liverpool, and whose husband in his earlier years had been a working mechanic, has recently been the victim of some remarkable and mysterious experiences. Whilst staying at a semi-detached villa in a fashionable part of Wallasey, whither she was accompanied by one faithful domestic, she was startled out of her sleep by the seemingly slow-measured rat-tat of a hammer, the sounds continuing with no intermission the whole night through. The first night she dismissed the matter as trivial, but as night after night brought a repetition of the same uncanny sounds, she became thoroughly alarmed. Her bedroom was locked from the inside, and in her terror she dare not open it and attempt some solution of the mystery. At last she could bear it no longer, so, throwing up the window, she eagerly scanned the road for a passing pedestrian. One eventually came in sight—an artisan on his way to work—to whom she energetically appealed for help; but the man simply whistled, gave expression to a somewhat uncomplimentary epithet, and—walked on. The distracted widow continued in a state of utter affright, and was only deterred from jumping through the window by fears for the consequences. Finally, a gentleman resident came upon the scene, and, in company with a constable, forced open the front door and came to the rescue of the distressed widow, who would scarcely be induced to unbolt her bedroom door, even to the two 'doughty knight-errants' in question. A rigid search was made of the premises, but nothing was discovered likely to account for the widow's strange story. The servant's room was rigidly inspected, and the damsel, who was found fast asleep, was not a little indignant at the visit. When it is pointed out that the widow in question is a lady of strong nerve, it will be seen that the occurrences were not the result of fear. But, be that as it may, she quitted the house at once, and, as far as she is concerned, the mystery still remains a mystery.

In loving memory of Hilda Mary, dearly beloved daughter of Mrs. James M. Smith, who passed to the higher life Oct. 28, 1890, in her 17th year.

PASSED on to the higher life, on Sunday, Oct. 18, Hannah, wife of W. Harland, 7, Ashfield Terrace, Hewith, after a short but painful illness. On Wednesday, Oct. 21, a respectable concourse of friends and members followed her remains to Hewith churchyard. We sung her favourite hymn at her residence, and an invocation was offered at the graveside. Mr. Westgarth delivered a very impressive address. A memorial service will be held in the Hall of Progress, Felling, on Nov. 1, at 6-30, Mr. Westgarth, speaker. Mrs. Stansfield will sing.

SPIRITUALISM IN GREAT BRITAIN.

Harrison D. Barrett, President, American National Spiritualists' Association, Washington, D.C.

DEAR SIR AND BROTHER,—Very much to my regret, I could not reach Washington in time to attend the Annual Convention of the American National Spiritualists' Association in October, 1895, on my journey *en route* from London to San Francisco, and it is again a matter of keen disappointment to me that circumstances will not permit my reaching Washington until after the Convention of 1896 has been held.

I should have greatly enjoyed being present, not only for the opportunity of meeting many old friends once more, but, also, that I might have seen how the business of so great, important and representative a gathering of the Spiritualists of the United States was conducted. I could then have reported to your friends in Great Britain what transpired, and given them my impressions of the proceedings, based upon actual observation.

Also, I regret my inability to be with you all the more, because I discover, on examination of the published report of your gathering for 1895, supplied to me by the courtesy of your secretary, that it contains no report from Great Britain, and my excuse for addressing this communication to you is that I may be permitted to prevent a like omission this year. To which end allow me to make this letter into the nature of a communication to the impending Convention, and to ask that you be so good as to submit it to that body while in session, with the fraternal congratulations and respects of the contributor?

As human progress ignores territorial boundaries and ocean wastes, and as the Spiritualists of the two great divisions of the Anglo-Saxon race are largely of one common blood-stock, as well as being closely united in purposes common to both, in either country, all that concerns the growth and consolidation of our holy Cause into one united whole, either under the starry banner of the United States, or the Union Jack of Great Britain, is, and must always remain, of deepest interest to all Spiritualists, no matter on which side of the broad Atlantic their homes may be. If the United States is the pioneer of Modern Spiritualism, the United Kingdom has proved itself no unworthy co-partner in spreading the gospel she has received from this land, nor has she played any less important part in its upbuilding than you, who first received it from the angels at Hydesville, in 1848. I am proud of our share in this work, and am bold to say that the two foremost nations of the world to-day are the leaders in a cause which has for its object the spiritual redemption of the world from ignorance, superstition and mental darkness where ever existing, and against which we wage an unceasing strife. I am confident that we shall succeed, and feel sure that in this case, we may yet live to see, in the words of the poet:

"That peace hath her conquests
No less renowned than war."

If, then, I may thus be permitted to greet you, in Convention assembled, brother and sister Spiritualists of this great Republic, as one from across the seas, a British brother and co-worker and well-wisher, as one who for twenty-seven years has borne his part in the good fight as best he could, under the guidance of the angels, whose message he has been proud to bear up and down his own land, and on three several occasions now, across this broad Continent, I shall esteem your permission an honour to be proud of. I feel assured that you will accept the greetings I send you in the same spirit of fraternal affection which prompts me write you, so let me add thereto the greetings of my brethren at home, and say, as I am sure I may, for them, that we in Britain join hands with you, rejoice at your success, admire your devotion, esteem your labours, and wish you God-speed in all your present and future undertakings for the welfare of our Cause within its own ranks, and for the extension of its operations and influence on the community at large. May the fraternal bonds that now unite us never be sundered. So much by way of greeting; now for matters of more general importance.

Having referred to the fact that your last year's report contained no statement of the condition and position of Spiritualists in Great Britain, it may be acceptable to the Convention that I endeavour to supply that material for the report of your proceedings for 1896. To that end, "I will a round unvarnished tale deliver," trusting that it will prove alike useful and interesting, as well as serving to show that we are steadily making progress along the lines that lead to success, and we hope, to the ultimate triumph of our facts and principles.

THE PRESENT CONDITION OF THE CAUSE IN GREAT BRITAIN.

My first consideration shall be directed to offering you a bird's-eye-view of the present condition of the Cause in Great Britain. To afford you a clear idea of the matter, let me point out that 30 years ago the number of organised societies could have almost been counted on the fingers of one hand! Now we have 190 meeting places in active work. Of that number 69 societies are affiliated with our National Federation. At a rough computation, it may be safely said that for rents, speakers' fees and travelling expenses, advertising, etc., not less than 1,500 dollars are expended by these bodies every Sunday. I do not think I at all over estimate when I put our total working expenditure in these directions at 20,000 dollars a year. An army of at least 200 mediums and speakers engage our platforms, and in nearly all cases our meetings partake of a quasi-religious nature. The meetings use a National Hymn Book, which contains 747 selections. Most of the meetings are held twice each Sunday, and the aggregate attendances cannot be far short of 40,000 persons every Sunday. This estimate by no means represents the total number of Spiritualists in the United Kingdom, which may be safely placed at 150,000 and then be well within the limits. As in this country, so in my own, many of our people, from various reasons, still hide their light under the proverbial bushel!

The orbit of British Spiritualism, to use an astronomical simile, may be described as an ellipse, of which London and Manchester are the foci. As London is the Metropolis, I may be excused for dealing with it first,

The leading Society in the capital city is the London Spiritualist Alliance, Limited—it has recently been Incorporated by the Board of Trade. It is, socially, the premier organisation of the country. It possesses the most complete Library of Spiritualist literature in the Kingdom, and, I am inclined to think, in the world. The Alliance does not hold Sunday services, nor does it enter actively into propaganda work. But during each winter it holds a series of Fortnightly Meetings. During the season it gives several Public Receptions, which are largely attended by our best people. Its president, Mr. E. Dawson Rogers, is a gentleman of culture, leisure, and means, who is, in all respects, an honour to the position he so worthily fills. The Alliance has a lengthy roll of members, is financially strong, and socially notable. Mr. B. D. Godfrey is the courteous secretary, which post he has held with credit for a number of years.

The next prominent Metropolitan body is the Marylebone Association of Spiritualists, the oldest existing organisation in the metropolis. After innumerable struggles and vicissitudes it has now become the most active London Society. It has a membership exceeding 300, and supports the best Sunday meeting in the city, for which it engages the very best and highest talent available. It holds occasional social meetings, and ever extends a cordial welcome to all worthy and well recommended workers from other lands. Its president, Mr. Thomas Everitt, is one of our oldest Spiritualists, and the husband of one of our most remarkable private mediums, a lady who has generously devoted her marvellous gifts to the service of the cause, literally, "without money and without price," for over thirty years. The Vice-president, Mr. T. W. Cooper, is a most amiable and courteous gentleman, who holds an important position under our Poor-Law Administration. He is devoted heart and soul to our work, and his labours, therefore, are truly indefatigable and unselfish. The Honorary Secretary, Mr. Leigh Hunt, completes the trio of Executive officers, and justly enjoys the confidence and esteem of his *confreres* in the Society, and on its directorate alike. The Sunday services of this Society are held in a handsome meeting place known as the Cavendish Rooms, the finest place of assembly used by our people in London, and only equalled by that used by one other Society, the Spiritualists' Union, of Birmingham.

Another important effort is the Spiritualists' International Corresponding Society, which also has its home in the Metropolis. This society was formed by Mr. J. Allen, who has succeeded in establishing correspondents in nearly all parts of the world, among whom is your present vice-president, Mrs. C. L. V. Richmond.

A fourth establishment of note in London, is what is known as "Morse's Library and Reading Rooms," the proprietor of which is the present writer. The active librarian is Miss Florence Morse, who has in her care some 600 volumes of our literature, with a regular supply of all our periodicals in the English language for the use of the members. During the winter season, regular public meetings are held every Friday evening, at which various mediums attend, and the writer also gives courses of lectures under control. Several social receptions are also held during the winter, and welcomes are given to visitors from afar, as occasion may arise. Connected with this undertaking is Morse's Spiritualists' Hotel, the only establishment of its kind in the United Kingdom, if not in the world. It is under the management of Mrs. Morse, and is frequently patronised by visitors from this country. Indeed, as a social centre, these undertakings have proved a marked success.

While last, but by no means least, it must be noted that London is the home of that excellent periodical *Light*, so admirably edited by Mr. E. D. Rogers, whose name has been previously mentioned. This journal is one that is a credit to our Cause, and is thoroughly high class in every particular.

There are numerous other efforts in full and useful operation in the Metropolis, including that of Mr. Long at Camberwell, and the Society at Stratford, but considerations of space forbid a detailed enumeration of them. But enough has been said to show that London is a vigorous and healthy centre of activity, and that it stands well to the front in our work.

The City of Manchester is the other focus of our Spiritual orbit, and most worthily it fulfils the duties of its position. Within the Mancunian territory there are no less than fourteen active societies, the oldest being the Manchester Society of Spiritualists, one of the oldest, if not the oldest of the existing societies in the Kingdom, if I mistake not. Within a radius of a dozen miles of this important city some twenty other societies exist in the densely populated area named. Manchester has always been known as a centre of progressive thought, from and before the great Chartist agitation of fifty years ago, right down to the present time. Indeed, it has passed into a proverb: that what Manchester thinks to-day, England does to-morrow! Hence, it is quite in the natural order of things that this city should afford fertile soil for our great and progressive gospel.

It is in this city that the second of our papers has its home, second in age only, for in all other respects it is fully abreast of the times. It is some years younger than its metropolitan contemporary, but it exceeds it in circulation, while it exercises a great and constantly-increasing influence upon the growth and importance of our Cause, as its tenour is always in harmony with the needs of our work, within and without our ranks. It is ably edited by my old and valued friend and co-worker, Mr. E. W. Wallis, who is a speaker of proved ability and power, and a man of most excellent repute. Since his occupancy of the editorial chair, which was previously filled by Mrs. Emma Hardinge-Britten, he has almost succeeded in placing the paper on a sound financial basis, and in making it a thoroughly representative journal. This paper, *THE TWO WORLDS*, is the property of a Joint Stock Limited Liability Company, composed entirely of Spiritualists, and is managed by a Board of Directors, under the efficient presidency of Mr. S. S. Ohiswell, an eminent worker in the neighbouring city of Liverpool, where he occupies the responsible position of manager to a large business Corporation. As a matter of fact this paper and the National Federation owe their existence largely to the initiative and enthusiasm of Mr. E. W. Wallis, so it can be readily surmised that he is highly esteemed, and possesses the confidence of the Cause at large, while Mrs. M. H. Wallis, his wife, a very able and cultured speaker and estimable lady, proves an admirable co-partner with him in all he does for the Cause they both have so much at heart.

There are numerous media practicing in the city, with satisfactory results to the Cause. But last year the experience of Philadelphia was that of Manchester, in the matter of police prosecutions. But the "fortune telling" cry was the peg the authorities based their action upon.

Among the various towns where Spiritualism flourishes with ever increasing vigour may be mentioned Leicester, Nottingham, Belper, Liverpool, Huddersfield, Leeds, Bradford, Halifax, Keighley, Newcastle-on-Tyne, Macclesfield, Oldham, Sowerby Bridge, Burnley, Accrington, Sunderland, North and South Shields, and Rochdale in England, Cardiff and Newport in Wales, Glasgow, Edinburgh, and Aberdeen in Scotland are the places that are most noticeable. The foregoing are all large centres of population, but in many smaller towns and villages the Cause has a firm root and flourishes well. From this, which is, as premised, but a bird's-eye-view, you can judge that the Cause generally is doing well. It is a curious fact, upon which I make no comment, that we have not a single society in Ireland!

SOME SPECIAL FEATURES OF OUR WORK.

It may prove of interest and value if I now present you with an account of some of the special features of our work in the United Kingdom. By so doing you may be able to get an even clearer idea of the position we have reached in the matters of effective effort for the sustaining of the Cause within its own ranks. As to my mind the question of organisation is ever paramount in this connection, I will first deal with our National Federation. Various efforts to form a National body have been made, from 1864 downwards. Nothing of particular value to the Cause resulted until 1872, when, at Liverpool, was formed a body called the "British Spiritualists' National Federation." The promise of that attempt did not realise the expectations of its friends, so, after a few years of more or less useful life, the organisation changed its name, character, and original purposes, and entered upon a more modest phase of existence as the London "Central Association of Spiritualists." It was not until 1890 that the hope of national unity reappeared, when, on Mrs. Britten's initiative, a "call" was issued for a General Conference of British Spiritualists to meet in Manchester. In response thereto a large and representative gathering assembled in the above named city. A Committee was appointed and instructed to act in drafting a constitution, and in any other way that would assist in forming a National body, and to report at the next meeting in the following year at Bradford. This was done, the Constitution was submitted and adopted, but it was not until the following year's Conference, at Burnley, that the Constitution assumed its present formal and accepted shape, in which it now governs the Federation, the full title of which is: The Spiritualists' National Federation.

The objects of the Federation are succinctly set forth in the introduction to the published Constitution, which reads as follows:—"This organisation consists of affiliated Spiritualists' Societies and Associate members. Its objects are to unite Spiritualists and strengthen the movement by annual movable Conferences, by propaganda work in new districts, by co-operation with existing Societies to spread the truth, by the distribution of literature, by public and semi-public meetings, and by such other methods as may be found necessary." The *per capita* tax for Societies is two cents per member, and the fee for Associates is 60 cents per year as dues. The annual assembly is composed of delegates and Associates, all of whom have one vote on every question. This year the Conference met at Liverpool, and was attended by 28 Associates and 55 Delegates, representing 8,500 people.

In 1895 the Conference appointed an Organising Secretary, which position was most admirably filled by Mr. James Swindlehurst. During the nine months covered by his labours he held 183 public meetings, addressing, it is estimated, over 23,000 people. His work was very nearly self-supporting from the collections taken up. He also strengthened the Federation by obtaining 51 new Associates, forming four new societies, restoring several to the National roll, and he travelled over 4,300 miles. When the limited area of Great Britain is considered, I venture to aver that the foregoing results will compare most favourably with the work done in this country.

Financially, too, our Federation is doing well. Its income for the past year was 365 dollars—a dollar a day,—and there was a credit balance of 30 dollars when the accounts were audited. Not a large income, it is true, but it maintains no office, does not yet pay its president, gives its secretary but a mere honorarium, for its officials are not required to give their whole time to the duties of their offices.

Among the pressing questions discussed at the late conference was a proposal to establish a Board of Examination for aspirants to the Speakerate, and the possibility of what is known to us as the "Legal Hundred" question, *i. e.*, the obtaining of an Act of Parliament to incorporate the Federation as a legally constituted body, so that it can become the National Trustee of the entire movement, as regards property, donations, bequests, etc. The Conference appointed committees to consider and report on those matters next year. As our laws are, a Spiritualist Society, as such, cannot hold property, nor can it be incorporated. It must declare itself as a religious body, with definite religious principles, before the law will recognise it. When we are incorporated it will then be impossible for our buildings or funds to be diverted from the purposes for which they have been obtained.

The Federation, in conjunction with the Two WORLDS Publishing Company, has this year issued a National Spiritualists' Hymn Book, for use at our meetings. This is a very fine collection of about 750 selections, suitable for all kinds of gatherings. In addition, it contains a very admirable short service suitable for interments. The book is neatly and substantially bound in cloth, and sells at the remarkably low price of 25 cents, a better bound copy costing a trifle more. Mr. E. W. Wallis was again the moving spirit in securing this valuable addition to our literature.

SOME OF OUR WORKERS.

A word or two may now be in order as to the workers engaged in furthering the cause in Great Britain, truly servants of the angels, and evangelists of human progress. While, of course, their numbers

are not as great as those of this land, yet, in zeal and earnest devotion, I am sure they are unequalled by any personally known to you here. We may not have an Edgar Emerson, a John Slater, an E. K. Earle, a Maud Freitag, a Joseph D. Stilos, or a Mrs. J. J. Whitney, or an Ada Foye, but we have, nevertheless, many excellent platform mediums for tests, psychometry, clairvoyance, etc., who are well fitted to grace any platform. I may mention Mrs. M. H. Wallis, Mrs. Groom, Mrs. E. Green, Mrs. J. S. Stansfield, Mrs. V. A. Bliss, Miss A. Rowan Vincent, Miss McCreadio, Mr. J. J. Vango, and Mr. James B. Tetlow, as each being eminent in the above-named phases of mediumship, and who have each afforded conviction to innumerable sceptics, and consolation to hosts of the bereaved. While, as speakers of proven ability and long-tried service, there are Mrs. E. H. Britten, Mr. and Mrs. Wallis, Mr. James Swindlehurst, Mr. W. E. Long, Mr. J. Veitch, Mr. H. Hunt, Mr. Wm. Johnson, Mr. G. Featherstone and others, whose names are literally "as familiar as household words" all over the country. The writer has also done his part during the past twenty-six years. It may also be mentioned that Mr. W. J. Colville, Mr. J. Clegg Wright, Mr. Walter Howell, and Mr. T. Grimshaw are each products of English Spiritualism, though now residents of this country.

THE CHILDREN'S LYCEUM.

The next item of our special work is that of the Children's Progressive Lyceum. Of the importance of this branch of our effort, there can be no two opinions, nor is there in Great Britain, which as doubtless you are all aware, is the birthplace of the "Sunday School" movement in connection with our brethren of the orthodox churches. Thirty years ago there was but one Lyceum in Great Britain, meeting in the town of Nottingham. To maintain it was more than difficult. Spiritualists in those days were not awake to its importance, and money to support it was hard to get. It was only by the dogged perseverance of the early workers, and their undaunted enthusiasm, that the effort was kept alive. Now all that is changed. Lyceums dot the land, as do the stars the sky. Indifference has given place to interest, the work is enthusiastically supported, means are readily obtainable, and ultimate and great success is well in sight.

In a line with the course now pursued by the Societies, the Lyceum work has been consolidated, and has its "British Lyceum Union," the formation of which preceded that of the National Federation, holds its annual Convention, and possesses its monthly official organ. These satisfactory results have largely been attained through the indefatigable zeal and unstinted devotion of Mr. Alfred Kitson, the Secretary of the Union, who, though a man of humble circumstances, was undoubtedly selected by the angels for the important work he has accomplished. Once again we find the old truth re-emphasised, that all reforms spring from the people, are born in suffering, nurtured by tears and trials, and only grow strong on the unselfish devotion of their original evangelists.

At the present time there are 84 Lyceums in full operation in the United Kingdom, while as a proof of the fact that they appreciate the benefits of organisation, I rejoice to say that 74 of these bodies are in affiliation with the Union, and that the Union is in affiliation with the National Federation. The Lyceum in San Francisco is a member of our Lyceum Union, and I hope that example will be emulated by other Lyceums in the United States before very long. In conducting our Lyceums there are over 800 officers engaged every Sunday, and there is an average of 5,000 members enrolled on the registers. It is no small tribute to the workers to say that, in all cases, their services are given without other reward than the consciousness of doing good can confer upon them.

The development of our Lyceum work has been most markedly assisted by the publication of four invaluable works, first in order being the "British Lyceum Manual," issued by Mr. H. A. Kersey, of Newcastle-on-Tyne, in the compilation of which he was assisted by Mrs. Emma Hardinge-Britten and Mr. Alfred Kitson. Though issued at the price of 25 cents, it is supplied to Lyceums in quantities at a merely nominal rate. It is now in its fourth edition, of which 3,379 copies have been sold. The second work is "The Spiritual Songster," also issued by Mr. Kersey. This is a handsome book of words and music, and is sold for 1 dollar, but lower prices to Lyceums. Since its appearance 955 copies have gone into circulation. The third work is "The Book of Words," which contains all the pieces in the "Songster." It is sold at 6 cents per copy, and is also published by the before-mentioned gentleman, and of which 3,385 copies have been sold. Mr. Kersey generously donates a moiety of the profits of these works to the Union's funds. The fourth work is the "Outlines of Spiritualism," written by Mr. Alfred Kitson, but now issued by the Union. The price of this book, handsomely bound in cloth, is 30 cents, and over 780 copies of the present edition have been sold. The "Manual" and the "Songster" have entirely displaced all the earlier works in our Lyceum teaching, since they are better adapted to our needs.

As already mentioned, the Lyceums possess their official organ, *The Lyceum Banner*, which periodical was founded under Spirit impulsion by the present writer six years ago, and who, in conjunction with his daughter, Miss Florence Morse, as assistant editor, has been editor and publisher down to the present time. During my absence the paper is in the able care of Mr. Thomas Olman Todd, of Sunderland. It was made the official organ of the Lyceum Union in 1891. Since its establishment over 150,000 copies have been sold. It is the only journal devoted to Lyceum work in the world, and as is usual with most Spiritualist papers, it has been issued at the personal loss of its proprietor, though there is evidence that the proverbial corner has now been almost turned! All the labour involved has been entirely gratuitous.

One special feature of the paper is deserving of notice. Each month it contains a tabulated Lesson Plan, accompanied by a Synoptical Syllabus of all the lessons in the schedule. This feature has proved invaluable to the Conductors and Leaders, as it provides them with a lesson plan for every Sunday. This plan is almost generally in use.

Another feature of a special nature is a department called "The Golden Group," conducted by "Aunt Editha," the object of which is

to unite the children of Spiritualists in a society for the promotion of "Kindness, Temperance, and Purity." There are upwards of 1,000 names now enrolled upon the "big book," as the register is called, each member receiving a pretty certificate. The young people of the United States are invited to join; some 30 recently did so in San Francisco.

The journal has a circulation in the United States, and is taken in the last-named city as well as at Boston and New Bedford, Mass. We are greatly indebted to Mr. Alonzo Danforth, of Boston, Mass., for a valuable series of "Golden Chain" recitations, which he has supplied us for many months, and which regularly appear in the paper. We also send a copy for file to the Library of the National Association, at Washington, D.C. Many of our friends desire that we make this an International organ, and there is no valid reason why such a result should not be achieved.

(Conclusion Next Week.)

ALL SAINTS' AND ALL SOULS' DAYS.

In Catholic countries these two days—the 1st and 2nd of November—are specially dedicated to the memory of the "silent majority." The observance is a beautiful custom, handed down to us from remote antiquity. With the course of time, however, the rites changed according to place and circumstance. The floral offerings laid upon the graves of the departed are perhaps the most beautiful and symbolical. Flowers speak a language of their own, apart from what their names or attributes give. From the cold brown earth they spring, where the worm has its home. From that cold brown earth, to whose keeping we consign our dead, many fondly trust that, like the fair flowers, they, too, shall arise in their loveliness, clothed with the Beauty of Holiness, to go to that home of many mansions.

In England the commemoration of All Saints' and All Souls' Day is but little regarded—the custom has somehow fallen into desuetude. That, however, does not imply that English cemeteries and churchyards are neglected—far from it, they are models of neatness and decorum. A solemn silence prevails over that hallowed ground, no noise, nothing to shock or offend the feelings. Every day of the year is an All Souls' Day in English places of burial; very different from the usual custom abroad. Too often there the annual commemoration for the dead is made an occasion for feasting and drinking. Such bacchanalianism too often ends in fighting and bloodshed, instead of that respectful quiet, so suitable to that resting-place, where the wicked cease from troubling, and the weary are at rest. The feelings are rudely outraged by conduct so brutal.

On these days an Italian cemetery presents a strange spectacle of lugubrious woe—causing unutterable sadness and intense disgust. The crowd pour in from morning until sunset, bringing candles and garlands of every device imaginable. Some of these garlands cost enormously, but the most repulsive feature in the yearly manufacture of those mortuary decorations is the barefaced vulgarity of the speculators, who offer ten per cent. of saving if the buyer will take six or more garlands. Now this sort of thing out-herods Herod. It must be an exceptional case where six or ten wreaths are wanted by a household. One would in that case be buying flowers to decorate all the tombs of the disagreeable persons they knew—rather an impossibility; disagreeable people are so soon forgotten, even by the few who, from policy or other reasons, pay them the conventional tribute of respect. In this annual exhibition of memorial offerings, beside the most beautiful flowers, are imitations of exquisite perfection in bronze and porcelain. The flowers, so faithfully copied and so skilfully wrought out, are works of art in their way.

The manner of burying here is different from our English custom. The body is consigned to the earth, where it lies for eighteen months, when the relatives of the defunct exhume it and carefully wash the bones or skeleton with spirits, place these bones within another box or coffin, with name and date of the dead sealed up in a bottle; these last relics of the departed are placed in a niche of the cemetery. These *locule* are built of stone, light and air circulate through them. They appear to strangers like so many stone safes, all shelved round, whereon repose the mortal remains of the dear departed fathers, mothers and children, of past generations. Of the very poor, who cannot afford the expense of exhumation and niches, the parish, *i. e.*, the municipality, takes care of them, together with all the heads, arms, and legs amputated at the hospitals. These human fragments are thrown into a pit six or seven feet deep, one of which is opened every day. Nobody knows exactly what becomes of the pauper bones, and nobody cares. There are 350 of these pits.

The practice of embalming is common among the wealthy. These embalmed bodies are placed in mausoleums and little temples, something resembling Chinese pagodas and kiosks. Every year the friends of the deceased go and renew the clothes of the dead, adorning these remnants of humanity in costly garments; jewels glitter upon their rigid fingers, and lie upon their pulseless breasts in awful mockery. The stony glare of those sightless eyes, the sallow hue of their skin, sitting so, or half reclining in one of these little kiosks, is truly dreadful, surrounded by a wealth of freshly gathered flowers, lighted candles, blazing jewels, velvet and silk. How vain, how foolish, all this pomp, we might say, how sinful! Mothers, wives, fathers, children, and friends go there with their votive offerings, and kiss the poor, stiffened hands.

"Earth to earth, and dust to dust

There the evil and the just"—should lie.

Kind mother Earth should hide these mortal spoils from our sight, instead of annually decking deceased corpses to propagate more disease and infectious morbo among the living. In this respect, cremation is much better: fire purifies, and leaves only a handful of white ashes, which can be kept without fear.

Remember the dead, reverently, lovingly if you can, if they were worthy of love—if otherwise, at least with charity. Their weaknesses and temptations are known alone to God—He must judge them, not you. But refrain from all this horrible mockery—to dress up a corpse in satin and broadcloth every year, and these garments made in the newest fashion, seems to us so repellant, so indecent, such an outrage upon those poor mummified forms, only a corrupt Christianity could invent or continue. Not content with portraying

Death as the King of Terrors, the Avenger, He who rides on the pale horse, Christianity has surrounded the last rites to the dead with theatrical display, and that of the most repulsive kind; too often the hideous trappings of feigned woe.

Every living being has an instinctive fear of death; the animals fear it, the savage in his primitive state fears it, all animate life fears the change called death. Even the bravest recoil before the grim messenger, not because all the functions of life must cease, nor even from the physical suffering implied in dissolution, but from the fear of that uncertain hereafter.

"Aye, that's the rub." That hereafter is painted in such awful colours by our most Christian priests and ministers—an angry God impossible to please on the one hand, a pit of liquid fire on the other, with the worm that never dies gnawing our hearts eternally. Now what sort of picture is that to present to the mind of an impressionable child or sick person? Strong minds can shake off the incubus, but all are not strong enough to resist. The rites of the primitive Christians were simpler and more suitable.

And if our mode of burying is so barbarous, what are we to say to the monumental decorations? the pompous epitaph on a bad man or woman's tombstone? that graven lie which records virtues not possessed, and grief not felt? sacred to the memory of the dear departed, whose departure is symbolised by a broken column or broken vase? So far the symbolism is æsthetic and artistic. The idea is expressed pathetically in either of these two objects. But why stick two fat piper-cheeked angels, with wings, impossible for flying purposes, under that weeping willow. They do not belong to the volatile, but rather to that *enfant terrible*, who always puts in an appearance when least wanted. We must consider also the disadvantages under which tombstone sculptors labour. Their clients are not all æsthetic, and want to get as much as possible for their money. Simplicity is the first element of art. Tell that to the majority of people! The urns, headstones, tables, pagodas, ponderous piles, of no architectural order, disfigure our Christian burial places, and will hand down to our posterity subject matter for ridicule and criticism. A thousand years ago, in the good old times, when Gregory IV. sat on the chair of St. Peter, during All Saints' and All Souls' days, such was the great influx of visitors to Rome that food was not to be had to fill so many stomachs. The then caterers for the public of that era obtained plenary indulgences and privileges from the *Santo Padre*. Peter's pence flowed abundantly into the never-to-be-filled coffers of the Vatican, and the commerce of Rome received a fresh impetus. Pilgrims from all the ends of the earth came to pray in the sacred city—just as they do now. It was a saintly speculation to turn an honest penny and earn a crust. There were fewer crowns and floral decorations perhaps than now. The spirit of the past has not changed in the present. Under the excuse to pray for the immense army of saints and martyrs, and the illustrious and beloved departed, a good stroke of business to be done is the mainspring of the whole affair, while outside the cemeteries, booths, tables, and preparations are going on for eating and drinking, crowded with hungry and thirsty mourners, presumably. The sight of this strange mixture of bacchanalianism and poignant grief strikes a foreigner with disgust and surprise.

There is no place in Italy where these two holidays are kept up with so much gaiety and joy as in Palermo. That is the festival for the children *par excellence*. Toys, bon-bons, gifts, drosses, and fruits of all dried sorts, find their way into the pockets of the children. The legend runs thus, that all the dead rise out of their stone niches and tombs to revisit the scenes of their former life, and that they enter all the shops and warehouses in the city, and fill their capacious pockets with all the good things most prized by children. These ancient defunct act the part of "Santa Claus," and fill little stockings and hide-nice things under little heads when they lie sound asleep in their beds' o' nights. These are the good spirits. In Ireland they would be called "the good people," and are all buried in the grim catacombs of the Cappuove in Palermo. There are three rows of niches, all close to each other; in each niche there is a skeleton, grim and gruesome with age. They seem to glower at one another in wrathful vigilance, as if afraid one of them would dare to move a moment before midnight strikes. So terrible is the expression of those eyeless sockets and cavernous jaws, covered here and there with patches of flesh my lord worm has forgotten, that one cannot conceive of a sight more calculated to produce chronic nightmare.

Well, then, the legend gravely informs us that as soon as the last stroke of twelve has ceased, every mural tablet springs open with a bang, pushed from behind by some invisible force, out come the skeletons two by two, they come down from their niches with marvellous agility, considering their aged condition, in twos, and begin to speak of things mysterious and secret (best known to themselves); out they sally to participate in human passions and weaknesses for five or six hours until the cock crows at dawn. In these hours permitted them to revisit the scenes of former days, the populace believes that these inhabitants of the catacombs visit the shops and stores to bring gifts to their posterity.

Now, death, far from being made so hideous, ought to wear a softer aspect, especially to believers in Spiritualism. It has often been the theme of the poet and philosopher, as well as the artist. Our pagan ancestors did not paint it so black as their most modern Christian descendants. They had Hades, Lethe, and Styx, but it took our Christian fathers to put in the burning brimstone, and the smoke of the pit that ascendeth for ever—deeper shadows and fire added to Hades made hell. Neither do ancient tombs and sepulchres inspire adverse criticism, as do many of our modern attempts at the would-be sublime. We are pigmies, and even if perched

"On alps, are pigmies still."

To the thinking Spiritualist, how sad is all this vulgar display, and vain attempt to stay the natural decay of a body no longer fit to contain that intelligent soul. Like the old worn-out garments, let our bodies be either hidden away or cremated. Why should they cumber the ground and propagate disease? The risen spirit has no further need of that outworn tabernacle. Its decomposition can only afflict the mourners. They whom we loved are not there; they have arisen and gone home to the Father. Whom seek ye in the charnal house?

E. B. JACKSON.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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ALL SOULS' DAY.

"Do they remember me at home?" is a question which often occurs to the mind of the wanderer, and the reflection that the home dwellers cherish the recollection of their absent but beloved one affords him some solace and consolation. In like manner we may picture the people of the "other side" asking themselves, "Do they remember me on the earthly homeland?" What must be the feelings of many of the sympathetic souls of the higher life when they revisit their earthly friends only to find them so superstitious that they tremble at the very idea of ghostly visitants, or, that they are so deeply immersed in the pursuits of their daily life—its toils or its pleasures—that they have neither time nor inclination to recall to memory the dear departed? We can scarcely imagine any more conclusive evidence of the unfaith of the majority of people than the prevalent hardness of heart and unbelief regarding spirit survival.

Let us walk through "God's acre" reverently, knowing that the Spirit is risen from the mortal form, and see the evidences of the *actual* materialism of the "believers." On all sides we observe the unintentional signs of the dense spiritual darkness of the prevailing conceptions regarding man and his destiny. "Asleep in Jesus," "In the sure and certain hope of a resurrection," "I shall rise," etc., etc., all tell the story of the continuance of the belief in a physical resurrection, and the idea that consciousness is not possible apart from the body. The draped urn, the broken column or shaft, the flower dropping from the stem, these are the symbols of despair. "Sacred to the memory of" is a well-nigh universal phrase, which implies that he *was*, but *is not*; it does not indicate that men realise that *death is birth*. If, as a people, we had caught the light of spirit-life, our symbols would be the bird emerging from the shell, the butterfly rising from the chrysalis, the sun bringing the dawn, the bursting bud rather than the falling flower; the shaft rising to the heavens, instead of the broken column; and our mottoes would be "He *is* risen." "Through the dark of death he has awakened to day." "In loving remembrance of the earth form which was tenanted by—, who entered into life," etc., would indeed be more appropriate and spiritual. But, not only do we shut out our risen ones from our thoughts and lives, but how few there are who really desire their return, or wish for evidence of their presence? How many of us send them loving thoughts as messages of cheer! The old-time practice of praying for the dead, however much it became perverted, was based upon the recognition of a spiritual law. The great law of sympathy. Just as Spiritualists are beginning to compel the heedless world to admit that mankind are not hemmed in between the voiceless silences of the Past and the Future, so it becomes necessary to realise our duty, not only to recall to mind the people we *once* knew, but to think and speak of them as still alive, and accustom ourselves to preserve a hospitable frame of mind towards them, that they may feel our thoughts of love, and find us open to their affectionate and helpful ministrations.

We decline to follow the custom of printing the usual phrase, "the late"—"the late William Morris," for instance. *He is not dead!* He the strong, brave, earnest poet and seer still *lives*: he has entered into fullness of life: has reached a sphere where his ideals will be more readily and fully realised; where he will find that his "News from Nowhere" was prophetic of experiences which awaited him, and was probably due to the baptismal inspirations from Social spirit reformers who filled and thrilled his responsive mentality with that beautiful picture of social life on a Spiritual basis.

People often say, "Why don't my spirit friends come

back?" "Why don't the spirits do the same for me as the 'elect' in Spiritualism say they do for them?" Ah, friends, are you sincere? Do you ever invite them? Do you really feel that they are there, and that you want them? Do you ever send them, in thought, letters of love and sweet remembrances,—feeling that they are *alive*, fully and joyously alive, and able to receive messages? Suppose they have never gone away! Suppose that in spirit they have been close to you all the time, and only your own blindness, ignorance, fear, and spiritual limitations have prevented you from becoming conscious of their companionship; their watchful care and loving service! *Can* you suppose it? Can you spiritually discern the angel presence, influence, and ministrations which accompany and overshadow you, and would have blessed you infinitely more, only you closed the avenues of reception and coldly turned away? How true it is, "Having eyes we see not, ears and hear not," for our eyes are holden, and the mists of the sense-relations hide from our conscious perception the soul-surroundings which environ us.

We Spiritualists are in some danger of lapsing into a species of spiritual blindness and exclusiveness; of supposing that there is no mediumship but the abnormal, no spiritual communion without the outward and visible sign! Let us beware of such materialising of spiritual truths. The spirit is poured out upon *all* flesh. To one in this way, to another in that manner, but to *all*, to *some* degree and in some fashion, the Spiritual Manna—the heavenly food—descends. Impulses, impressions, and inspirations affect thousands who never heard of mediumship and who regard Spiritualism as Satanic—yet, in spite of themselves, the unseen ones bless and help them. So-called answers to prayer are spirit manifestations every time! Genius, or ecstasy, or afflatus, as displayed by the world's best and brightest men and women, has without doubt been due to spirit influence. To the realm of spirits humanity owe far more than they are ready to admit. From them the impulses to reform, the conviction of sin, and the sustaining power for repentance and reformation have ever come. The call of the angels has always been to the higher life, to personal righteousness and consecration. Jesus, Paul, Luther, Wesley, Joan of Arc, George Fox, and Swedenborg (not to speak of the composers, artists, and writers) all felt the power from, and responded to, the monitions of the spirit teachers on the other side—God's messenger-spirits (angels) to suffering and darkened humanity.

Here we "see but through a glass darkly"—or scarcely see at all—and why? Not because the spirits do not exist—they have been about us ever and always! Spiritualism does not create the spirits, good or bad, it reveals them, that is all. It is "the light that lightens our darkness" and dispels the spectres which fear and ignorance and superstition have imaged as peopling the valley of shadow.

"Lighten our darkness we beseech Thee, O Lord, and renew a right spirit within us," that we may be teachable and receptive, aspirational and sincere in our desire to know and do the right.

It is well, right, and spiritually helpful that we should think of the so-called dead; that we should cherish in our heart's-love our "saints"; that we should recollect the dear ones who blessed us, who, though "behind the veil," never leave us nor forsake us, for love-links are indissoluble!

They're with us ever, and in the sweet communion, when we grow conscious of their benedictions of affection, when in our hours of spirit struggle, aspiration, and desire for harmony with the divine, there comes stealing over us the calm, sustaining, and peaceful influence which says to the storm of passion, or of trouble, within us, "peace, be still," and exalts us until we breathe the pure, spiritual air, and are renewed and strengthened; then, we *know* that the communion of souls (or saints) is a fact—a fact of spiritual consciousness. Signs and wonders may fail—phenomena may cease—but the quickened spirit ascends into the light and liberty of self-unfoldment and conscious unity with the loving and pure ones of the land immortal, and does not need to set aside *one* day a year for remembrance: for the consciousness of the presence of the dear departed becomes an abiding realisation.

And yet it is a good thing for us to unite, and at a set time remind each other of our indebtedness to those who have gone before—our parents and brothers and

sisters—our loved ones and our pioneers—the soldiers in the army of progress—the martyrs in the cause of spiritual truth.

Brethren of the Immortal life, we salute you. We sing to you. We crave forgiveness for our coldness and neglect, for our selfishness and the sorrow and pain we caused you. We congratulate you on your freedom and your triumphant entrance into life. We gratefully acknowledge our indebtedness to you for service, toil, suffering and love—for devotion and example. We hold your hands; we feel your kisses! We exclaim "God bless you," and we resolve that the remembrance of the good you did, the influence you exerted, and the spirit of fidelity you displayed, shall stimulate us to try and be as true and faithful, as sincere and ardent! We pray with you and for you, and uplift our hearts in aspiration to the All-Good for the blessing of accordant hearts and minds. At this hour—made sacred by love—the hallowed associations of the past, and the present blending of spirits in affection and desire, we thank God for the knowledge of your undying love, and pray you to bless and help us; hold us in your remembrance, and unite with us in all efforts for good, and for the spread of spiritual-communion in the Spirit of Love.

LETTER FROM MRS. BRIGHAM.

DEAR BROTHER,—Now that the time is at hand for our departure, I must send one farewell message of love and gratitude to the many friends whom we shall never forget. We came in the early springtime, when the hawthorn was only in bud, and have remained until the hedges have grown leafless and the berries are red. We have been in many places, and have done what we could in this great and glorious work, and from London to Glasgow and Dundee, from the German Ocean to the Irish Sea, we have met only kindness and helpfulness everywhere.

To you, dear friends, Mr. and Mrs. Wallis, who have done so much for us, that our work could not have been successful without you; to Mr. J. J. Morse, whose kind advice and introductions were most gratefully appreciated; to Mr. E. Dawson Rogers, who made our London engagement what it was; to Mrs. Emma Hardinge Britten, for all her words of kindness; to Mr. John Lamont, and his dear niece, Miss Hodge, whom we shall never be able to tell how fully we appreciate their kindness: to Mr. and Mrs. Chiswell, the kind, brave, and true; and to hosts of other dear friends, Miss Cushman and I wish to express our thanks, and find no words adequate. We shall gladly greet the dear friends on the Western shore, but leave with regret the dear ones here. May the angels guard and bless you all until we meet beyond "the gloaming."

H. T. BRIGHAM.

Spoken by Miss CUSHMAN at the Liverpool farewell meeting:

Mr. Chairman, and friends,
All pleasure here ends,
Yet 'tis with our sorrows the same,
And tho' we must go in a brief hour or so,
It is back to the home whence we came.

And we back with us take
Views of river and lake
And of hills with their heads in the mist:
And the heather we've pressed,
The gorse and the rest
From braes where 'twill never be missed.

We have taken the May
And laid it away
Twixt the leaves of a souvenir book,
And 'twill bring us far East
In spirit at least,
When through its sweet pages we look.

But deep in our heart
Lies the far greater part
Of the treasure we're taking away,
For the friends we have met
We can never forget
While the breath in our bodies shall stay.

For we came here unknown,
Two strangers alone,
And most kindly you've taken us in,
As well cared for were we
On this side of the sea
As at home with our own kith and kin.

No new truth did we bring,
For the song that we sing
Is as old as the law that was given
To the planets that swing
And their melodies ring
In the star spangled azure of heaven.

But this truth, dear as old,
We had hoped to unfold
Perchance in a different light,
As a diamond you know,
When you turn it, will show
New colours to gladden the sight.

And now, over the sea,
For my friend and for me
There awaits a work to be done,
And when that is o'er
On a far brighter shore
We shall meet you, I trust, everyone.

A LETTER FROM DR. PEEBLES.

YOUR issue of Sept. 11, reporting Mrs. Besant's lecture upon "The true life," makes her to say:

In the higher worlds the souls can no longer communicate with persons in the body. The communicant must rise to the higher world, not bring the higher down to him. This communication is mischievous to both parties, more especially as it retards the growth of the spirit.

And so the wings of the angels, figurately speaking have been clipped. These great sympathetic souls, once of earth, have so far lost their identity as to cease to sympathise; and all the saints, seers, and sages of old have been rolled away from the earth. The "souls" dwelling in the higher worlds have been shorn of their power, and can no longer "communicate with persons in the body." All of which rests upon the bare, *thus saith*, Mrs. Besant.

Her assertion is false. I knew the contrary to be true, having conversed more or less these forty years with "souls in the higher worlds," in this and while travelling in foreign countries.

The lamented Stainton Moses, of London, *Light* testified, and thousands upon thousands will testify to-day, that they have conversed with the dwellers in the higher worlds. This converse is a fact—a truth, God's living witness of a future existence! And all the truths in Mrs. Besant's lecture, capable of demonstration, are found in Spiritualism. Indeed, they are old to Spiritualists.

How strange, how unreasonable, that "souls" in the higher worlds should not desire to communicate with those below them in the body? Does not the wise father delight to unbend in dignity and communicate with his children? Does not the university professor delight to go down to the recitation room to communicate with and instruct the pupils? Did not Jesus, after being "quickened by the spirit," descend from the higher world of paradise to communicate with and preach to the "spirits in prison?" Is it not noble beyond expression for the high to descend and help those below them? Angels in higher worlds are our brothers still.

Silly people are fond of new high-sounding names, and so for "mesmerism" we have "hypnotism," for "mediums" we have "psychics," and for "Spiritualism" we have, or some few would like to have, "Theosophy," with Buddhistic annexes, Brahminical additions, and Blavatskyan appendages *ad nauseum*. It won't work. The most uncouth sight I saw while travelling in India was an elephant yoked up with a donkey.

San Diego, California.

J. M. PEEBLES, M.D.

THE MATERIALISATION OF "JAMES BURNS."

SIR,—Some no doubt of your numerous and intelligent readers will be glad to know that one of the pioneers of Modern Spiritualism in England, who passed away nearly two years ago, materialised in the garden-room of his former earthly dwelling, at Weybridge, last Sunday night week. The well-known medium, Mrs. Esperance, is staying for a few days with Mrs. Burns, and last Sunday night week had a sitting, at which "James Burns" materialised, after previously writing a nice message for Mrs. Burns. Thick curtains were hung against the window, when Mrs. Esperance took her seat on one side of the fireplace, and another friend at the other. Mrs. Burns was on the sofa, the table being pushed against the door. "We did not," says Mrs. Burns, "sit long before a mist began to rise close to me, and away from the other sitters altogether. It then began to be a straight, upright pillar of light, and after a little while James Burns stood calm, serene, and bright-looking, before me, clothed in an illuminated garment of white. He patted me on the head and back, as he did in earth life. He then put his hands in mine, when I asked him to let me see the backs of them, and there were the muscles standing out as they did in earth life. We had no cabinet, the phenomenon of materialisation

occurring in the open room; the light from the fire, which was burning, enabling us to see the love beaming in his face. It was wonderful," continues Mrs. Burns, "how he could get on so well at his first attempt to materialise." Addressing my daughter, to whom the letter was sent, Mrs. Burns writes: "Oh, Marie, it has been a great comfort to me, after waiting nearly two years, to have "proof palpable" and unmistakable of James's continued existence. I have often seen him like your Ma, clairvoyantly, since he passed away, but never before materialised. I thought your Ma and your father would be pleased to hear that James had been back. Yes, there he came, just in his calm, cool manner, dignified with love, shining and illuminating the whole of his being."

It is now upwards of thirty years, viz., July 1865, since I first became acquainted with our disembodied friend, and during the whole of that period he did what he could to disseminate the truth of the supernal Jerusalem, which is now descending from God out of Heaven, and through the instrumentality of His angels and spirits is rapidly developing.—Yours truly,
E. FOSTER.
Preston.

DO THEY MISS ME AT HOME?

Do they miss me at home, can you tell me?
My companions and all I love best,
Who went from the shadows of earth life
To their home in the land of the blest?
My house is so empty without them,
I'm lonelier still when I roam,
For my heart is away with the loved ones
Who went to the heavenly home.
I shall join them, I know, when no longer
Through shadow and sorrow I roam,
But my hope and my courage were stronger,
If I knew that they miss me at home.
If through the dark cloud of despairing
That robs my sad heart of its rest,
They could send me some sign of their caring,
One word from the land of the blest.
Yet oft as I sit in the twilight,
And let loving memory roam,
I can feel them gather around me,
And I know that they miss me at home.
Like an anchor, it holds me from drifting,
Like a rudder, it guides me aright,
Like a beacon, it brightens the pathway
That leads to the Land of the Light.

—BELLE V. CUSHMAN.

SPIRIT AND ITS POSSIBILITIES.

[Synopsis of an address by Mrs. Helen T. Brigham, of New York, at St. John's Hall, Cardiff, Sunday evening, Oct. 4th, 1896.]

MR. CHAIRMAN AND DEAR FRIENDS,—The first question which naturally arises in the consideration of our subject is "What is spirit?" If it were a mineral we might assay it and ascertain its component parts, but you cannot see or handle *spirit*. Intelligent study, however, shows us that behind the visible creation certain *forces* are ever at work, silently impelling the wondrous mechanism of the universe with resistless might and unerring precision, and yet these forces elude our grasp; we cannot dissect, analyse, weigh, or measure them; we only know of them by observation of their persistent operation and outward manifestations in the material universe. Take, for instance, electricity, that one great force which is being so rapidly and in so many ways pressed into the world's service. You cannot tell what it is made of! You can but observe the various conditions under which its manifestation occurs. So is it with *spirit* which reveals itself through matter. The materialist, however, may say he does not believe in *spirit*; but he believes in *force*, which is only another name!

No one can study the beautiful processes of crystallisation, or watch the effect of the magnet upon steel filings without believing in *spirit*. Place a bar of silver in a bath with the suitable acids, and it is gradually disintegrated into particles too fine for observation by physical sight; but watch the electro-plating process, and you are forced to recognise the manifestation of a *building force* which attracts all those invisible particles until you see the originally solid bar of silver, deposited in a thin layer on the various articles desired to be so plated. Take another illustration in the power or force implanted in the tiniest seed. It is seemingly but a little speck of inert matter! Put it in the ground and one is tempted to think it irretrievably lost! But in due season, lo! a plant or a beautiful flower appears! And from whence? All these operations are due to activity by the invisible power, *Spirit*! Spirit is the light of life, and power of the universe!

But to turn from this generalisation concerning spirit to the more particular sense. Some will say, "What is man?" Well, physically he is easily described! You can photograph the body and material garments, but this experiment explains little and conceals more! He may have an exterior fair to look upon, but that is not the man! Behind it are qualities oftentimes the reverse of fair, while we have often seen most beautiful spirits bound up in a crippled body! But whether the qualities manifested be fair or otherwise, these are but the indices of varying stages in the unfolding of that all-pervading power we call *spirit*!

What changes sweep over the human exterior in the course of a lifetime! But there is something which is not changed, and which retains the individuality, and pushes it. Those lines that describe

your personality, you cannot destroy them, and you ought to thank God that this is so. There is indeed a label of *identity* which cannot be effaced. See again, how all that you set yourselves to do becomes imbued, so to speak, with your individuality. That of the painter in his picture; of the writer in his books; of the musician in his compositions; of the sculptor, in the forms which grow under his chisel.

There are poets, artists, and scientists here among you, who have not yet developed Nature's grand realisations! But how many of you can develop these powers here? The stress of physical existence retards their culture, and for the bulk of you, this must wait till the glorious "yet to be!" How often you say, "The things I would do I cannot do!" Never mind, do the best you can! All those powers which lead you to *aspire*, to *admire*, are hints of what you are capable of unfolding!

Did it ever occur to you that dreams often furnish evidence of the existence of human spirit? Does the blind man dream that he goes groping about to find his way? Oh, no! All is beautifully visible to him in his dreams! So, likewise, the deaf hear, the dumb speak, and the lame walk in their dreams! What does it mean? Why, simply that it is the spirit asserting itself. If you dream of friends who have died, they are always *alive* in your dreams! They always assert *life*! Again, many have the power of awaking at a certain time in the morning; you have no watch nor clock, and yet out of a dreamless sleep you find yourself awake at the desired time. What is it but the power of *spirit* asserting itself? A man has one of those faithful and loving friends, a dog; in so far as God exceeds man's conception, so does man exceed that of the dog, and man is as a god to the dog! You happen to be lost to him; but not for long. Does he not put his nose to the ground and scent the track of his master? What is it? 'Tis an *invisible* thing, and yet the dog follows it up until he has found you! And so in all these manifold ways we come to realise the power and the glory of *spirit*.

The human body when the *spirit* has left it, is but the *casket* in which the jewel used to be kept, but has now outworn its use. Serving the spirit during its allotted span, it becomes incapable of ministering to the ever-growing powers and demands of its master. At human birth commences a process of growth, of unfolding of powers, of acquiring knowledge, of gathering experiences, of aspiring to greater and higher attainments, that is *unending*, and whose grand evolutions the incident of physical death stays not.

Some—blind leaders of the blind—assert the resurrection of the *physical* body, despite the declarations of Paul that it is not the *natural*, but the *spiritual* body which is raised. As well expect to see the mighty forest oak reduced, confined and re-enveloped within the tiny acorn from whence it sprung. Did such but realise the rich provisions of Divine Wisdom, they would see how impossible it must be for a resurrected *physical* body to sustain the grand developments of the spirit in the glorious hereafter.

But let us now enter the spirit-land, and what do we find? Sight, speech, hearing, all restored there! All bodily imperfections ultimately overcome and outgrown! Do you not sometimes picture to your mind's eye what you will do when you get 'over there'? We fancy we hear many an one say: "Well, the first thing I shall do will be to find *folk*, and then I shall take a good long walk!" Dear friends, blessed companionships and golden possibilities await you one and all 'over there'! The powers that are asleep in you *now*, or for lack of favouring conditions fail to be unfolded *here*, will be awakened and unfolded there!

A sculptor stood earnestly gazing at a rough-hewn block of stone, being absorbed in deepest reverie. He was asked what he saw therein to so rivet his regards. He answered "An angel!" His unimaginative questioner gave a pitying smile, but the artist setting to work slowly, laboriously, patiently, chips and chips away, until out of the rough-hewn block, a form instinct with angelic beauty is evolved, the wonder and admiration of all beholders; but when enlivened for his marvellous skill the artist replied, "I saw the angel there all the time! I only removed that by which he was concealed!"

Even so, good friends, in the hard stone block of humanity are angelic possibilities inherent, and out of the rough-hewing processes of earth-life, shall sooner or later, in the experience of all, emerge a form of radiant beauty, instinct with all the glorious achievements of the spirit, glowing with love and adoration to God, who has bequeathed to all humanity that divine heritage of the spirit, the token and seal of our kinship with the All-loving Father.

At the conclusion of the address Mrs. Brigham gave beautiful poetical improvisations upon topics suggested from the audience, viz.—"There are rivers which roll on golden strands," "The wanderer there a home may find," "The land of the blest," and "Our God."

Cardiff, 21 Oct., 1896.

E. ADAMS.

STRANGE EXPERIENCES.—"Two friends, mother and daughter, visited me on Sunday. As we sat talking, the latter, who is a trance medium, passed under spirit influence, and described a young man, reclining upon a sofa, very ill. She stated that he was a brother of a young man who had dined with us, who was then in the next room, as he was staying with us, but was a complete stranger to the medium. She proceeded to give a minute description of the young man she saw, and stated the nature of his complaint. When she returned to her normal state I left the room, and went to the young man in the next apartment, and asked him if he had a brother at home in Wales. He replied in the affirmative. I then gave him the description the medium had just given, and he replied, 'Yes, that is my brother's description, but he is not ill, for I had a letter from him three or four days ago.' I requested him to write to his brother and ascertain the facts, and when the letter in reply arrived, the brother stated therein that he was very ill and under the care of a medical man, thus confirming the medium's statements, which were contrary to the thoughts of the young man, who *thought* he knew the facts. He informed me, after I had related what the medium had said, that when he first sat down, after leaving us in the dining-room, that he experienced a very peculiar sensation; he took up a book and tried to read, but could not settle his mind to it—then he felt that the medium was talking something about him, and, from his impressions, knew when she began and when she finished."—C. HALLGARTH, Ossett.

THE LIFTING MIST.

BY BEN BEN.

CHAPTER I.

"There is no sweet companion like pure charity."—Fo-sho-hing-tsan-King v. 1,503.

THE village of Denton had ever been pronounced one of the most charming spots on earth. Those who lived in Jessamine Cottage were indeed to be envied, the view from its windows looking directly down on the splashing cataract falls of the river Rea, and the surrounding country, a succession of gentle sloping hills thickly mantled with rich vegetation, and above all, it was within a mile of the old historic city of Marham, and was aroused to the fact every quarter of an hour by the softly tinkling chimos from the peal of bells, connected with the colossal cathedral, which seemed to resound for miles around, and sing out "Time is on the wing."

Marham was the resort of many hundreds of sightseers, the cathedral being the chief attraction, especially on the days when it became known that the celebrated tenor was going to sing.

Few visited Marham without making a strenuous effort to see Denton village and the splendid Rea falls. Some of the village folk resented this continued intrusion on the privacy of the once sweet village. Others shook their heads, saying, "No, it ever brought griet to the mills."

Jessamine Cottage, naturally, became an object of interest to the sightseers, and their curiosity was soon satisfied when informed that the widow of the late Canon Ilchester had purchased the cottage on the much lamented death of her spouse, who had been both a good and clever man, a rare scholar, and now, when most required, that pen of his was silent. Mrs. Ilchester, having made up her mind she would take up her abode as near as possible to the old cathedral, was fortunate in being able to purchase the pretty cottage, and still be so near her friends.

The great Bishop Hinglefoot had been at college with Ilchester, and was a close friend, and in later years they worked and wrote together in full harmony. Few mourned his loss so much as the Bishop. However, he, with many others in the ecclesiastical world, looked to Stanhope Ilchester to achieve honours as a scholar and thinker; he had been sent to Oxford for the express wish of Bishop Hinglefoot, who from the very first had taken an unusual interest in the precocious child of promise and prayer.

Stanhope did not disappoint any of his friends, nor yet the university professors. He stuck to work, and soon became foremost in the sifting, uprooting business, but, ere he expected it, found he had to face many startling difficulties. He felt he could not stifle down many of his convictions, and implicitly follow the church doctrine and rubric. He deferred taking the final plunge—he would not be ordained, not just yet. He remained at the Bishop's palace, and for days they had long and earnest conversations together, till finally the Bishop came to the conclusion the best thing that could be done was to let him travel and see the world, especially the outcast heathens, who, sitting in darkness, could not fail to become objects of his intense pity.

To Mrs. Ilchester Stanhope's embarrassment was all a source of profound pain; she could not understand it; no child of hers had the right to question or think in any such manner. In her heart she speculated as to the origin of his difficulties. Some of her friends whispered that a woman must surely be at the bottom of all, but she could not imagine that her clever Stanhope could have allowed himself to be intellectually baffled by a woman—but who could she be?

In the meantime Stanhope left his home, fully equipped with numerous letters of introduction to all the leading ecclesiastical lights in the colonies. When saying good-bye to the dark-eyed Juliet, the famed beauty of Oxford, daughter of stern old Professor Ord, she said to him, "One thing alone I ask, and that is, Was Jesus of Nazareth in reality a living man, or what so many suppose, an imaginary ideal? You, as the son of the great Canon Ilchester, must surely learn and see for yourself—accept no man's version, especially that of the self-interested Church which cannot stand the test of critical examination."

"It is a sad piece of business," said Stanhope, "to suddenly wake up to the fact that we've groped on the wrong path, and followed mistaken, ignorant lights; if only your father had been a little more communicative what a help he might have been, for of course, as professor of history, he is as good as any walking encyclopedia!"

"I hardly know," answered Juliet, looking up at him with bright, sparkling orbs; "time proves all things; and father, though so deeply versed in some things, is a narrow Conservative, and worse still, I think, a bit of a bigot in his way."

"I have said good-bye to the home people," replied the young man, "and paid my farewell visit to my childhood's parents, and now go forth to see for myself and investigate, seeking the long-hidden truth, and when I have found it I'll never rest till I proclaim aloud the mistakes the Church has made. Pity the ignorant Heathen, did they tell me? If I am not mistaken, it will rather be condole with the Church, which has literalised and mystified the poetry of the so-called 'benighted heathen.' Ah, Juliet, wait till I return."

CHAPTER II.

"Why should there be such sorrowful contentions? You honour what we honour, both alike; there we are brothers as concerns religion."—Fo-sho-hing-tsan-King (vv., v. 2,645).

"What is the matter, Juliet? You have of late done nothing but rummage and turn all my old books topsy-turvy," said Professor Ord, as he hastily entered his library, standing for a moment as he watched his daughter, who, standing on steps, was lifting book after book from the shelf.

"Father, I am going to explore, and want all the information I can gather about 'Stonehenge.' They do say that it can be identified as originally some workmanship of the Brahmans, and must have been one of the Temples of Brahm. If such be the case, I do verily believe in time we shall be able to place link through link till we make a complete chain, stretching from the Antediluvian past to the present moment."

"My dear child, all necessary researches have been made, and it is well known that it belonged to the Ancient Druids; but, Juliet, I should very much prefer that you devoted your leisure hours to something, let me see," he added, as though for a moment at a loss for an appropriate word, "something more womanly. What your mother, your grandmother, and those in the past believed, may surely suffice for you, still but a child in your teens. It never answers or brings any lasting happiness to go meddling and raking up the dead past."

"Father, father, you a Conservative to speak like that," said Juliet, coming down the steps with a heated flushed face, and playfully shaking her head at her tall stern-looking father.

"Decidedly, a born Conservative, and I do not like," he added, with an attempt to smile, "that untrained fledglings should dare to invade, and place fresh constructions on, the ancient monuments. No, no, Juliet, believe me, you labour in vain; but why, child, must you mix yourself with this restless up-setting age? Only, by the way," he continued, "that renegade, Stanhope Ilchester—who had a certain proclivity of haunting this house two or three times a week—your Aunt Hester felt more than grieved that the son of such a man as Canon Ilchester, should associate with some of the most godless students known in the University. I trust you have not allowed your good sense to be contaminated by his heretical versions?"

"I think—I think he is right. Yes, yes, Father," she answered, for a moment becoming almost white, "every new generation is expected to take a step in advance—"

"Untwisting all the chains that tie
The hidden soul of harmony."

"Milton's 'L'Allegro,' ejaculated the historical Professor. "But, child, I am perplexed over you. Why cannot you be like other girls," he remarked, almost crossly, "and take an interest in a woman's correct and true sphere—household matters, and study cooking, which is in reality a science forsaken by the uprising, up-to-date, or new woman. Had your poor mother lived it might have been better for you, Juliet," he remarked, with a sorrowful ring in his deep rich voice.

"Well, never mind, dad. And mother is still alive," answered Juliet, "for in the researches you so much despise, we know there is no such thing as death," continued the daring girl, who, in spite of her father's contracting brows, continued to lift up some of the volumes she had let fall.

"What is this book all about which I see you have marked and re-marked in several places?" asked the Professor, taking up a small book which lay on the library table, and which Juliet had evidently been reading, ere she began her research among her father's old tomes, "Faith, Facts, and Frauds of Religious History," by Mrs. Emma Hardinge Britten. Now, Juliet," continued her father, "once and for all I forbid you to meddle with such nonsense. I've no desire to see my daughter in league with a set of people whom, it is well-known, are under some Satanic influence, who yet have the presumption to invade and seek to uproot all we hold in reverence: nothing short of our national religion."

"National religion! We only investigate to make it rational. My dear father, how many thousands at this present moment sit in abject misery, covering it over with the conventional cloak of formal observance, which, after all, is nothing short of the much-condoled-with 'poor heathens' conception of worship. These things should be bravely faced and looked into. Mind, I don't ridicule or blame the founders of our religion, but in the lifting mist we see and understand so many things with which those who had any learning only succeeded in frightening and baffling the less enlightened. If time would but turn backward in its flight, only—No thank you," exclaimed the now enthusiastic girl, with animation depicted in each feature; in the days of the long past I should have been torn to pieces for daring to express my convictions. I wonder what makes us so intolerant with those who differ from us? Just think of poor Hypatia, how she was torn to pieces for clinging to her religion, which, after all, in its day, brought comfort to the poor, groping mind,—"

"And whining for dead gods, who cannot save
The toothless systems shiver in their grave."

These lines from Kingsley meet the present-day requirements, though he hurled them at poor Hypatia, and her false systems. It is hard to know how to begin, and as for end there can be none. But truly, father," persisted Juliet, evidently gathering courage as she watched her father, as he silently paced the library floor, "if people would but go to Nature they would be taught the truth."

"Juliet!" exclaimed her father, "how long has all this nonsense been going on. I wish you were like other girls. Had your poor mother but lived, she must have understood the correct training necessary for her own sex; but, my child, I've made some mistakes, I fear," he added, not unkindly, for at heart he had ever deeply loved his only child, and was not a little proud of her beauty, and amused at the daring spirit she ever and anon evinced. "But," said he, "understand me, Juliet, I wish no more of this."

"Just one more point, father, just one more, and then others. I suppose I may think," remarked the smiling girl, who evidently knew how to touch that austere heart. "I am not quite satisfied as to the reality of Jesus of Nazareth. I think He is to a great extent but an ideal conception."

"Have you read the 'Foundations of Our Belief?' You'll see there what is considered impossible with man is possible with God," answered the professor, with an ominous expression again crossing his face.

"The 'Foundations of Our Beliefs,' to be sure I have: all the world read it, and the unthinking church priests shook hands and congratulated the author. It reminded me of some lines which seemed most appropriate for the clever author. Don't you remember, dad, how Gratiano sarcastically taunted Shylock—"

A second Daniel—a Daniel, Jew!
Now, infidel, I have thee on the hip.

"Now can your mind conceive of anything more appropriate The dogmatical church faction, with its usual smile of complaisance"

satisfaction, took courage. All was not by any means lost. No. A second Daniel had arisen. Yes, Gratiano was splendid; now don't you think so, father?" asked his smiling daughter.

"I had no idea things had gone so far," replied the Professor. "Of course I knew that many of the students were Agnostically inclined, and, worse still, the natural element of the heart, being prone to evil, fosters and gladly welcomes any release from their supposed bondage of the necessary restrictions which our Master thought fit to lay on our shoulders to keep us in subjection."

"Now, father, dear, it is just this: there has been but one religion all along the line; but, like a doll, passing from hand to hand, we've had it differently dressed to please the changing mind. Now we are going to put away childish things, and stand forth men and women, with the courage of our own convictions—rational and responsible human beings. We all have nourishment from the same breast, we are all the children of the great eternal unseen One, who had no beginning nor end, and neither have we, except, of course, this flesh garment, in which we are clothed for a few brief years."

CHAPTER III.

"The round world is fair to see,
Nine times folded in mystery—
Though baffled seers cannot impart
The secret of its labouring heart.
Throw thine with nature's throbbing breast,
And all is clear from east to west.
Spirit that lurks each form within,
Beckons to spirit of its kin;
Self-kindled every atom glows,
And hints the future which it owes."

"How pleased I feel, Stanhope. This is the happiest moment I have experienced in my life," said Juliet, looking with coy affection towards the tall sun-burned traveller, who, standing in close proximity to the enthusiastic young girl, placed his arm around her waist as though he aspired to the fulfilment of a long-standing promise. While they were silently locked in each other's arms the door opened, and who should walk in but Professor Ord.

Stanhope Ilchester had been a couple of months in the old country. Since his return from the East he had naturally visited his mother, who persisted in seeing naught but evil since her beloved son so daringly continued to reject, with pronounced aversion, the bare idea of becoming a priest (for which office she thought he was so well qualified). She refused to listen to a single word of explanation, and as for conscientious convictions, even those she would not acknowledge. There was but one clear, upright, and conscientious mandate to follow, so far as she knew, and that was the direct command of the Divine Master and founder of the Church of England. All else, she grieved to say, was "heretical!" At heart well meaning, in her mistaken, bigoted pride, she, poor woman, could evince no charity towards those who dared to differ, and she became seriously ill when she saw that Stanhope, though otherwise thoughtful and considerate, remained firm as adamant, true to his convictions.

When Stanhope called upon Bishop Haglefoot, that dignitary worked himself up into a state of frenzied righteous anger, and pronounced an anathema, solemn and long, against one from whom he had expected so much. Still smarting under the sting, Stanhope bethought himself of Oxford. The hope of seeing one whom he had learned to love gave him fresh courage. He knew to a certain extent that he must face further bantering; the old ecclesiastics looked upon him with a certain frigid coldness, which he faced with stoic indifference, but felt the wound keenly when the Agnostics, whom he had so warmly appreciated, likewise began to sneer at what they considered his faint heartedness, because of his Spiritualistic convictions, and laughingly repeated Shakespeare's lines one to the other, in a jeering, jocular manner:—

"Farewell, a long farewell to all my greatness.
This is the state of man: to-day he puts forth
The tender leaves of hope, to-morrow blossoms,
And bears his blushing honours thick upon him,
The third day comes a frost—a killing frost."

Stanhope was by no means to be envied, and but for his occasional interviews with the Professor's daughter, life was fast becoming unbearable. He frequently visited London to attend public meetings and seances, and was determined to thoroughly study Spiritualism. Juliet fascinated him, independent of her personal charms. She seemed to have inspired him with the quenchless longing for knowledge on the great problem of existence.

"Young man, what is this I see," demanded the Professor, in a voice which shook with suppressed passion. "How come you (laying a prolonged stress on the pronoun) to be in my study, and, and—" looking meaningly this time at his daughter.

"My dear father, have you no welcome for this tossed-about traveller?" queried Juliet, stepping forward, and looking at her father with momentary fear expressed on her blushing face.

"Welcome to a man who is a turn-coat, a lasting and living disgrace. No, child . . . but for the remembrance of your late father, Ilchester," almost thundered the Professor, looking at Stanhope, "I should kick you out of this place."

"Sir!" exclaimed Stanhope.

Juliet's face worked as though some storm was on the eve of bursting. "Father, father, what has he done to you; what has he done to me that you should speak to him as though he was the veriest dog? Father," cried Juliet, in an agony, clasping her hands together, "never, never accuse unheard any living mortal in the manner you this moment addressed Stanhope; to me he has proved that he has courage—and how few possess it," she added in a low voice. "And now, of my own free accord, I promise what, in a half-and-half sort of way, I promised a long, long time ago," said Juliet, bending her hot face in her hands.

"I don't pretend to understand, and some explanation is

necessary. It would be better my child, if you left the room," said the Professor, tapping her gently on the shoulder.

"But, father, dear, I must likewise give an explanation," persisted Juliet, taking her father's large hand in her small one, and giving it a gentle caress.

"Allow me, Juliet, I had, and have, much to say," remarked Stanhope, standing tall and erect with a calm frank face.

"By-and-by, yes, dear, yes," answered Juliet, giving Stanhope a smiling nod, and again turning to her father, who, with an angry scowl on his face, stood looking from the one to the other.

"A little bird once told me, father," said Juliet, "that when you were a young and aspiring man you fell in love, and that love was reciprocated, but, some grievous impediments being thrust in your way, you, naughty darling! with courage pushed them aside, and, and—took the law into your own hands—yes, and contrived a run-away match. Now, dad, it is a known fact that history repeats itself, and what is born in the bone,—you know," she said smiling archly into her father's still stern-looking face. "Now, don't you faintly begin to see? But we were going to be an improved edition, we had no intention of running away, but every desire to ask for your consent, but you see, dear, you came in upon us rather unexpectedly."

"Juliet, Juliet! you are a true woman," said the Professor, with a relaxing twitch of his mouth, and a look of affection in his eyes, which rested on his child. "Now, young man, what have you to say for yourself?" he queried, turning again towards Stanhope.

"I trust you have no objections that I aspire to your daughter's hand," answered Stanhope, in a clear firm voice.

"Come, this is a piece of humbug and impertinence! Remember you are under ban, and my patience is exhausted. . . . You, of all men, possessing the influence which you can command to turn crochety with the prize almost in hand, 'fool!' is all I can say."

"No fool, sir. Study and investigate for yourself. We ask no man to believe with shut eyes. We forbid no close scrutiny. We face, my dear sir, the frauds and lies of the past eighteen hundred years. It makes you stand aghast in abject horror, that with daylight in front of us we have quietly drunk in poisoned lies. By Jove! fools we've been and fools we are not to have wrenched the power from the hands of the perpetrators of the lying fraud! For, bless my life, the ecclesiastics of the day can not be so blind as in past ages. Well, we'll give them the benefit of the doubt," remarked Stanhope, with his eyes still fixed on the Professor. "What is the cry of the hour, Sir —? The parson is about to preach to empty pews, or preaching," he said, holding out his arm, "do they believe? Do they so much as listen to the verdict of the world in the church, which is virtually dead, for further belief in the old fraud is impossible. People think; yes, they dare to think, and to express those thoughts, and till the Church openly confesses the long deceit and dressed-up lie, it remains to be laughed at; the very lads on the streets shrug their shoulders in contempt. Revivalists, by hocus-pocus contrivances, think to enlist the man on the streets to demand the adoption of the Book of Books in the school-room. Bah!" continued Stanhope, "let the Book of Books be explained; tell the truth, and nothing but the truth. Our Bible is but a history, with short accounts of the aspiration of the human heart, and by some hideous mistake St. Augustine placed it in its perilous position of being the arbiter of human knowledge, or, as Draper puts it, 'an audacious tyranny over the mind of man,' only that is past and gone. What we face now is the Materialist of the hour, who follows suit with the cleric in living for this world's goods. Deception faces you on every side, but life is no dream. Men forget they are living and thinking immortal spirits. We live in a time of transition, the passing of the old and building of the new. No, sir! I could not, with any spark of manhood, league myself with a cowardly crew; contempt is the only feeling I possess for them," continued Stanhope, who now strode the floor, pacing it backwards and forwards, with his head bent.

Juliet, evidently on the alert, went to her father and placed her hand through his arm, saying softly, "Father dear, the times are serious and demand courage. Let us no longer fear 'Reynard the Fox.' He was clever in a way, and managed to tell some thumping fibs, which had every appearance of truth, which has been the same as our boasted national religion. Study and think, dear father, and render us all the assistance you can. Better you do so now, when your spirit is encased in flesh garments, than wait for the hour when the wearing apparel must fall from you, for flesh is corruptible. Now, dear father, there is so much to learn, and in the lesson you never weary."

"My dear child, enough, enough; I am more than staggered at what I have already heard. Leave me alone in thought," said the Professor, taking Juliet's face in his hand and giving her a long, searching look.

"One favour and I will go, dear old dad, grant me my heart's desire," whispered Juliet as she kissed her father, and next, with the agility of the fawn, she turned quickly round and beckoned Stanhope to accompany her in leaving the room, saying as she went, "It is all right, he never said me nay in his life, and then—"

"Yes, and then we shall climb together," answered Stanhope in a low voice, encircling his arm around Juliet.

FALSTAFF'S RECORD BROKEN.—The most famous tavern bill in history is, undoubtedly, Falstaff's, with its ha'porth of bread to an intolerable deal of sack. Speaking at a temperance meeting at Cromer last week, Lady Battersea gave the following particulars of a club in Staffordshire that puts Sir John's performance quite in the shade. The club was founded for "social intercourse, mutual helpfulness, mental and moral improvement, and rational recreation." "The rational recreation," says her ladyship, "was provided for by an expenditure of £2 19s. for an entertainment, and £1 6s. for games. Mental and moral improvement cost £2 6s. 9d. for newspapers, and 5s. 8d. for books. Social intercourse amounted to £764 for refreshments, £4 10s. of which was for bread and cheese. Mutual helpfulness was brought into play at one o'clock in the morning, when the sober members lead the drunken ones home."

SPECIAL REPORTS.

INTERESTING SPIRITUAL GATHERING AT GATESHEAD.

ON Thursday, Oct. 21, at the home of Mr. and Mrs. J. H. Moss, 10, Gladstone-terrace, Gateshead. Mrs. Stansfield's guides named the infant son of this celebrated healer. In response to a goodly number of invitations to relatives and friends, there was a numerous attendance, many creeds and classes being represented, Mr. W. H. Robinson presiding as chairman.

In naming the child, Mrs. Stansfield, under influence, delivered an impressive address, in which she pointed out the spiritual necessity of such observances, including the law of destiny and the right use of such dedications, with reference to principles of duty and moral rectitude. The preliminaries completed, the meeting was then continued for some time by a spiritual interchange of thought upon the laws and duties of mediumship generally, such remarks being presented both normally and abnormally. Beautiful selections of sacred music were sung at intervals. The organ accompaniments were by Mr. and Miss Bowes, of Newcastle. A rich and ample repast was provided for visitors by the host and hostess, when the remaining hours were filled up with a selection of songs and recitations.

CLAIRVOYANCE AT CAVENDISH ROOMS.

THE return of Miss McCreadie from her Scottish tour was signalled at Cavendish Rooms last Sunday evening by the warm welcome of an audience, which filled not only all the seats, but every available foot of standing space. It was rumoured that more than a hundred people had to be turned from the doors, an imperative but distasteful necessity, since many of them had travelled long distances.

Mr. T. EVERITT, the president, in his opening remarks, referred to the Scottish tour of Miss McCreadie, and to the valuable work performed by her in the Northern towns, reports of which have already appeared. He felt sure that all present were glad to welcome her back to London, a sentiment which the audience concurred in by heartily applauding. Mr. Everitt then delivered a short address, taking for his theme the word "Animism." It represented a doctrine to which he thought all Spiritualists could subscribe, since it implied that all the phenomena of organic life were due to a subtle principle distinct from the object which it animated. It was a common but erroneous idea that man possessed a soul, *i.e.*, in the sense that man was the body and that the soul was something attached to it. The enlightened Spiritualist knew that the soul was the real man, the body being merely a material structure, temporarily animated by it. This misconception of the true nature of man was the fruitful cause of much spiritual blindness and mental confusion. It was a debasing idea, too, since while a man believed that he was a physical rather than a spiritual being, his thoughts and actions were not likely to be of a very lofty grade.

Continuing, Mr. Everitt contended that matter without spirit would be a dead, inert mass; that life is a "foreign agent," and had no existence upon the planet in its primary form as a glowing, incandescent mass. The theory held by scientists some years ago, that life was of spontaneous origin, had been disproved by careful experiments. There was a great gulf between death and life which had never been bridged. Life was not a property of either matter or spirit.

In conclusion, Mr. EVERITT said that he had known many theories brought forward in explanation of spiritual phenomena, but one after the other he had seen them pass away like the morning dew before the sun, while the truth of spirit communion remained, and was spreading its beneficent influence in blessing, comforting, and cheering earth's children all around.

Miss MCCREADIE then took up her share of the labours of the evening. She commenced by delivering a short trance address in a style which showed that this phase of her mediumship has assumed an advanced grade of development. The control was fluent and impressive, and, although no attempt was made at the higher flights of oratory, the discourse had, at least, one of the qualities of eloquence in arousing the sympathies of the audience in a strong degree, and stimulating the outflow of that harmonious feeling which is so essential to mediumship of all kinds. Clairvoyant delineations followed; out of some 25 descriptions it was understood that only three remained unacknowledged after the meeting had dispersed, so that this portion of the proceedings of the evening may be set down as highly successful.

During the evening, Miss Samuels gave a fine rendering of Cowen's song, "The Better Land."

In conclusion, the Marylebone Society may be heartily congratulated on the rapid progress it is making in popularity, and the general excellence of its mediums and speakers. In this connection passing allusion may be made to the very high opinion formed of Mr. Bibbings' mediumship during his recent visit to these rooms. His powers of oratory have made a very deep impression.

It is unusual for a reporter to criticise the utterances which it is his function to record. But the writer of the above notice feels that he will be pardoned for making a mild protest against some of Mr. Everitt's statements set forth above. In a universe the very name of which implies its essential *oneness*, how can there possibly exist any "foreign" or "external" agent? However little we know of matter in the ultimate, we can be sure that it is integrally related to all other expressions of the universe. If "life is a foreign agent, and had no existence upon the planet when it was a molten incandescent mass," it may be allowable to ask at what period life came upon the planet, and who introduced it. Surely all forms of life now existing on the globe must have been potentially existent in the fiery mass from which it was evolved. "Dead matter" is inconceivable, and the arbitrary distinction which Mr. Everitt draws between matter and spirit is the expression of an idea which, however firmly held at one time, is being rapidly abandoned as untenable. The foregoing is submitted purely in the interests of correct thinking, and with all that respect to Mr. Everitt to which his long and valuable services to the movement entitle him.

LONDON NEWS AND NOTES.

BATTERSEA. A New Centre.—Open-air Work in Battersea having been brought to a close, it was thought inadvisable to permit the work in this district to lapse, after presenting such favourable appearances. Our audiences in the Park have averaged from one to two hundred people, many of whom attended regularly week by week. Three to four hundred copies of *Light and Two WORLDS*, kindly sent by Mr. Dawson Rogers, Mr. E. W. Wallis, Bidston, MacDonald, and others, have been distributed weekly, with M. A. Oxon's "Hints to inquirers," enclosed. We have secured the Temperance Hall, Doddington Grove, Battersea Park Road, with a seating accommodation of 250. It is easy of approach by rail or car; the L.B. and S.C. Railway, L.C. and D.R. and S.W.R. all having stations near by. We shall commence work on Sunday, Nov. 1. Meetings, at 11 a.m., will be devoted to debates and discussion. At 7 p.m. sharp, the service will be interspersed as far as possible with musical selections. On Thursday a public seance, at 8 p.m. Well known mediums will be invited. For the present our circumstances will not permit fuller work. Should Dame Fortune smile upon us, it will not be long before rooms are taken in the immediate neighbourhood, for the conduct of developing circles, healing, and general seance work. A choir is already in course of formation, and assistance in this or any other department will be heartily welcomed. Mr. Hodder will take charge of the musical arrangements. Our greatest need is financial assistance, and our treasurer, Mr. Adams, of 10, St. Luke's-road, Clapham, will be pleased to receive your donation. Applications for membership should be made to H. Boddington, 30, Upper Tulse Hill, S.W. I shall be pleased to hear from speakers and mediums, stating terms and vacant dates. Mr. Wyndoe will take charge of the private circle work. Mrs. H. Boddington, as President of the Battersea Society of Spiritualists, will direct our course. Our hall, inside and out, requires attention, and as fast as means will permit these matters will receive consideration. We thank all those who have so kindly assisted in the Park, and trust that in our newer sphere of labour we shall again be encouraged by their presence. A balance sheet will be forwarded to those who contributed toward the maintenance of our outdoor propaganda, all of whom, I trust, will be with us on Thursday, December 17th, when we shall hold our first social.—Yours faithfully, H. BODDINGTON.

BATTERSEA RISE. 38, Keildon Road, S.W.—Mr. Peter's guides discoursed beautifully on "Prayer" to a very full meeting. Clairvoyance and psychometry very good.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—The addresses by Mr. W. E. Long's guides upon "Jesus, his life and mission," were continued with quiet and even utterance; the logic of his illustrations—the explanation of the spirit applied both to the things of the past and the present, bearing in their every word the impress of truth—caused many to involuntarily ask themselves why they hadn't thought of that simple yet complete explanation of such and such a difficult passage in the Old Book before.—*Prospective*: On and from Sunday, Nov. 1, the Masonic Hall will be opened every Sunday for public service at 11-15 a.m., when a brief address on a definite subject will be delivered, to be followed by questions from and discussion by the audience. An equal opportunity will be granted to all (of whatever opinion) to question and discuss. Opponents please note! At 3 p.m., the Children's Lyceum, and at 6-30 the usual religious service, and at 8-15 the members' after-circle will be held in the same hall. In future, correspondence either for the leader, Mr. W. E. Long, or the secretary, should be addressed to 12, Lowth-road, Camberwell. R. Boddington, hon. sec.

CANNING TOWN (Affiliated). 11, Swanscombe-street.—21: Mr. Roland Brailey's address on "A Spiritualist's conception of God" (subject from an inquirer), was well appreciated; successful psychometry. 25: A stirring address by "Evangel" on the "Truths of Spiritualism" showed how some scientists have had to own to the facts. He ably answered several questions successfully.—A. H., secretary.

CANNING TOWN (Co-operative Society). 47, Hermit Road.—22: Clairvoyance by Mrs. Weedeemer. 25: Stirring address by Mr. Sloane, subject from the audience, "Humanity," much appreciated. There is great inquiry here as to the truths of Spiritualism by earnest seekers, and we shall be glad of the assistance of mediums if they will kindly communicate with the secretary.—H. Harais, secretary.

EDMONTON. Beech Hall, Hyde Lane.—Mr. R. Brailey's guides dealt in a masterly manner with subjects from the audience, *viz.*, "Earthly duties and heavenly joys." Distinct clairvoyant descriptions were recognised.

STRATFORD. Workman's Hall.—Mr. A. Lowell gave a very interesting lecture on "The Kingdom of God, where is it?" to a fair audience. Our committee have engaged Miss Florence Marryat to lecture for us for the benefit of the West Ham Hospital on Dec. 3. I should like to kindly offer a suggestion, that this very popular lady should be kept busy lecturing this winter for the benefit of our glorious cause. Everyone who has had the great pleasure of hearing her must know what good must result from a tour either through London or elsewhere.—Hoping that others will see it in this light, I am, etc., L. W. M'Callum, secretary.

DAWN OF DAY SPIRITUAL SOCIETY.—In consequence of the serious illness of Mrs. Spring, our Sunday service must stop unless some medium or friend will kindly help on Nov. 1 and 8, until her recovery. Please address Mrs. Locke, hon. sec., 85 Fortress-road, Kentish Town, N.W.

WE SHALL SHORTLY publish the portrait and sketch of Mr. Cooper, of the Marylebone Society, those of Mr. Veitch, president of the Stratford Society, Miss Marsh, of Mile End, and Mrs. Weedeemer, of Canning Town, London. Friends please note.

GRAND RE-UNION OF SPIRITUALISTS.

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

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

The following ladies and gentlemen are expected to take part :-

Speakers: Mrs. M. H. Wallis, Mrs. Stansfield, Mrs. Green, Mr. E. W. Wallis, Mr. J. B. Tetlow, Mr. W. Rooke, and Mr. J. C. Macdonald.

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

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 the end of Clowes-street, Hyde-road, and march to the Co-operative Hall, Downing-street, when Mr. John Farnsworth will address the meeting, assisted by Messrs. 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.

ARDWICK. Tipping Street.—19: A grand monthly social Messrs. Whyte, Wolfendon, Lithwaite, Irwin, and Mrs. Roberts, kindly gave their services. The committee thank them all. Wednesday circle: Madam Henry gave a short address and very convincing psychometry. 25: Mrs. Dixon gave interesting addresses; splendid tests with psychometry.

BRADFORD. Church Street.—Good address by Mr. Crompton on "Nearer, My God to thee." Good clairvoyance and psychometry.

CHEETHAM. Ash Lodge, Halliwell Lane.—12: Social and mesmeric entertainment by Prof. de Ross. 22: Madam Henry related experiences; good psychometry. 25: Mrs. J. A. Johnston gave every satisfaction. Our room was again overcrowded, many having to go away.

COLLYHURST STREET.—21: Miss Knight, clairvoyance and psychometry, convincing and effective; present, 78. 25: Mrs. E. H. Britten, on "What and where is the spirit world, or the conditions of life after death?" followed nature, and showed that what appears to the ordinary observer mysterious and perplexing was nothing more than the simple law and order of all life. Evening, questions of a spiritual nature from the audience were answered so lucidly and effectively that the admiration of the audience (over 400) could not be restrained. Mrs. Britten thanked the organist and choir for their rendering of the anthem, "Father, Let Thy Benediction."

GORTON. Ainsworth Street.—Very good address on "Who are these arrayed in white?" from the control of Mrs. Uren; excellent psychometry. 8-15 p.m.: Large circle; address by Madam George, and clairvoyance.

LONGSIGHT AND WEST GORTON. Grey Street.—20: Mr. Hesketh gave interesting addresses on subjects from the audience. 25: Miss Jackson spoke, "Welcome one and all." Fairly successful clairvoyance and psychometry. Mediums with open dates will oblige by corresponding with Mr. A. H. Hegg, 82, Clowes-street, West Gorton, Manchester, cor. sec.

396, OLDHAM ROAD.—*Lyceum*: 10-30. Good attendance. An address given upon "Socialism and ethics." This subject again next Sunday for discussion. All friends interested are invited to take part.

OPENSHAW. Granville Hall, George Street.—Morning circle Mrs. Booth and a friend did well. Evening, Mr. R. A. Brown conducted a memorial service for Sister Owen and Bro. J. Orme, speaking on "Death, from a Spiritualist point of view," to a crowded room, fully explaining on what grounds we take our stand, from which we cannot be moved. We can truly say it was good to be there.

PATRICROFT.—21: Circle, Mrs. Hyde conducting in her usual sympathetic manner. 25: Miss Schofield's guides spoke well on "If we do not die, where do we go?" and "Spiritualism a religion." Clairvoyance excellent. Good audiences.

PENDLETON. Cobden Street.—22: Open circle. Clairvoyance by Mrs. Holden, and psychometry by Mrs. Mouldings. Harmonious conditions and good results. Audiences well satisfied. 25: Mr. Mayoh. Afternoon, "Spiritualism and science." Evening, answers to questions, Mr. Mayoh's guides are always interesting, and their efforts were crowned with success. 30: Healing circle, conductors, Messrs. Eggs and Ross.

SALFORD.—21: A friend, Mr. Corstophine, helped us out of an awkward fix, owing to a disappointment. Mr. George Hill presided. 25: Mr. Davies gave two readings full of excellent matter and food for thought. Mrs. Newton spoke upon "What has Spiritualism done for humanity?" Clairvoyance nearly all recognised.

SOUTH SALFORD. 4, West Craven Street.—An intellectual treat from our esteemed friend Mr. Kay, who discoursed upon "Popular objections to Spiritualism," and clearly demonstrated the ignorance of persons who professed to know that the system of Spiritualism is of evil origin. Spiritualism is the ideal comfort of every human soul. After-circle, excellent psychometry by Mr. Kay; grand clairvoyance by Messrs. Cæsar and Scott.

PLATFORM RECORD.

ABERDEEN. 1, Crown Place.—19: Mr. Bain presided, read an interesting and lucid paper on the "Advent of Modern Spiritualism," which was exceedingly helpful. We have about twelve friends to be admitted to membership. Mr. W. Howell on Nov. 1 and 2, will lecture on "Modern Spiritualism as a science, philosophy and religion," "The answer of Spiritualism to the question of Job," "If a man die, shall he live again?" and "Death and afterwards."

ACCINGTON. St. James Street.—Monday: Mrs. Hulme gave successful clairvoyance and psychometry. Sunday: Miss Smith's guide gave very good addresses and excellent clairvoyance. Miss Smith kindly gave very successful services for after-circle.

ACCINGTON. Whalley Road.—22: Mr. G. H. Bibbings gave a splendid address on "Is Spiritualism true?" tracing spiritual development from ancient history, showing modern Spiritualism as a repetition, from the world's history. 25: Mr. Hyde gave good address on "All can be saviours," and "Life is onward, prize it." Monday: Mrs. Hyde, very successful clairvoyance and psychometry.

ARMLEY. Theaker Lane.—25: Mr. J. H. Barraclough took questions from the audience. At night a service of song, "A sister's love," was well rendered. Reader, Miss Dodgson, conducted by Mr. Morris, speaker. J. H. Barraclough made a few remarks and prayer. Large audience.

AIRTON.—18: One or two Spiritualists having removed here from Skipton, finding others like minded, held services at Mr. Lawson's, "The Cottage." Mrs. Marshall, of Burnley, spoke on "Death the gateway to heaven," and "Light, more Light." Several have expressed a wish to attend future meetings. Mediums who will give services for expenses kindly communicate.—Mr. Arthur Lawson, The Cottage, Airton, Bell Bush, Leeds.

ASHTON.—Addresses were delivered by Mrs. Hulme, followed by good clairvoyance.

ATTERCLIFFE. Vestry Hall.—11: Mr. F. Hepworth gave most excellent lectures to large audiences. Sympathetic references were made by the speaker and chairman to G. H. Beeley's passing on. 18: Mrs. France's guides gave addresses and clairvoyance. 25: Mr. J. Armitage's guides answered eleven questions in a masterly style, much appreciated by a large audience.

BARROW-IN-FURNESS. Philharmonic Hall.—18 and 19: Miss Smith gave very interesting addresses. Clairvoyance and excellent psychometry. The naming of two children was also a very pleasing ceremony.

BARNOLDSWICK.—Anniversary. Address from "As ye sow, so shall ye reap." Clairvoyance by Mrs. Lambert; 30 descriptions, 27 recognised. Room packed.

BARNESLEY. George Yard.—25: Mr. J. Smithson related experiences, and his guides spoke well on "The immortality of the soul" and "Is life worth living." Clairvoyant delineation by F. Fearn recognised after the meeting. Good audience well satisfied.

BIRMINGHAM. Bloomsbury.—Mrs. Place gave interesting address and very satisfactory clairvoyance to large audience.

BLACKBURN. Northgate.—Wednesday, public circle, medium, Mrs. Dixon; psychometry excellent. Sunday, Miss F. Barlow's first visit here. Addresses and clairvoyance good.

BLACKPOOL. Albert Road.—19: Mr. Victor Wylde's lecture on "Psychometry," with illustrations, giving entire satisfaction, his services being given for the building fund. 21: Second tea and social, given by Mrs. Howes; a grand success, realising over £5. 25: Mr. Wilfrid Rooke gave eloquent discourses. "Man's victory" had special reference to the passing on of our Bro. James Hill, the clairvoyance in poetry being very good. Three poems from words chosen by the audience also very good.

BOLTON.—Madame Henry gave able and instructive addresses upon "Orthodoxy years ago was rampant" and "Looking at the reasonableness of Spiritualism." Clairvoyance excellent.

BOOTLE (Liverpool).—Mrs. J. M. Smith addressed fair audiences on "Do the dead return?" and answered questions from the audience. Clairvoyance mostly recognised.

BRADFORD. Boynton Street.—18: Mr. J. Spencer spoke very ably. 25: Mrs. Waterhouse spoke on "The Gods of the Christian and the Spiritualist God?" and "What does Spiritualism teach?" Clairvoyance very good.

BRADFORD. 421, Manchester Road.—Mr. C. A. Holmes, excellent addresses on "The consolation of Spiritualism" and "How the happiness of the human race can be promoted," were much appreciated by good audiences.

BURNLEY. Hammerton Street.—Mr. J. Pilkington's lectures on "The phenomena of Spiritualism scientifically examined" and "From God to angel," well received by fair audiences. Good after-circle.

BURY. Georgiana Street.—Wednesday, Mrs. Robinson gave nice address and clairvoyance. Sunday, Mr. Sanders gave addresses, "How to live" and "Righteousness exalteth a nation." Excellent clairvoyance and psychometry.

CARDIFF. St. John's Hall.—25: We enjoyed the privilege of listening to the inspirers of our excellent brother, Mr. Walter Howell, whose addresses really merited the general verdict of "grand"; the subjects were "Spiritualism, what is the use of it?" and "Man's first experiences in the Spiritual world, and his relation to environment"; the latter brilliant effort being lucid, graphic, and comprehensive in treatment, impassioned and eloquent in delivery. At its conclusions many testified to its impressive nature, which left a strong sense of appreciable elevation above the things of materiality. It is to be hoped that Mr. Howell will meet with that hearty support from societies which will enable him to realise his desire to settle down to a lengthened period of service to the Cause in the "ould country!" The replies to questions to-night are anticipated with much pleasure.—E. A.

CAMBOIS. Mechanics' Hall.—Mr. Westgarth's lectures on "Is Christianity a failure? if so, Why?" and "Spiritualism the need of the age," were highly appreciated. Messrs. Bell and Murday presided

CARDIFF. 100, Cowbridge Road.—Trance address by Mrs. Williams, "Man's personal responsibility for life's opportunities in spiritual growth." Questions answered by Mrs. Preece. Good clairvoyance after to strangers. Tuesday's service well attended. All welcome.

CARLISLE. Temperance Hall.—Eloquent and highly instructive lectures by Mr. W. Walker, of North Shields, to good and appreciative audiences. Chairman, Mr. Forrester, of South Shields, who gave useful advice to enquirers. Mr. Walker's services were entirely free, for which we tender our best thanks. Two Worlds sold out.

CARLISLE. 36, York Street.—A good meeting conducted by Mr. W. H. Penman, the healer. Good impersonation tests by Mr. Penman.

CLITHEROE.—Madame Henry being unwell Mr. Hiron spoke well on "The flag of life is never furled," and ably handled four questions from the audience. Much satisfaction freely expressed. Successful psychometry.

DARWEN.—18: Mr. W. Rooke delivered good addresses on "This world hath much of beautiful" and "Willing workers." Very good clairvoyance. 19: "Heads and Faces: what they teach us," with practical experiments relating to the science of healing, was a grand treat. 25: Mrs. J. A. Stansfield delivered good addresses on "Passing away" and "Called forward." Both eagerly listened to by large audiences. Exceedingly good clairvoyance.

DERBY. Webster's Buildings, Traffic Street.—Mrs. S. J. Foster's controls on "Do the dead return?" and "Where are our loved ones?" spoke excellently. Miss Foster only requires sympathy to become a thorough good trance medium: 21: Mrs. Wigley, Belper, on "Come unto me all ye that are weary." Good clairvoyance; psychometry from another Belper friend.

DEWSBURY.—Mrs. Russell named an infant, and gave a good discourse and clairvoyance.

FELLING.—Mr. Easthope's subject, "Spiritualism and Mediumship," ably defined. Psychometry excellent; great satisfaction.

GATESHEAD. 22, Redheugh Bridge Road.—22: Mr. W. Davison gave a good address and psychometry. Mrs. Davison, personating medium, gave splendid tests. 25: Mr. Wilson's excellent discourses on "The past and present of Spiritualism," and Mrs. Ball's remarkably good clairvoyance well received.

GATESHEAD. 60, Herbert Street.—Good meetings under our esteemed friend and brother, T. R. Penman. God bless the cause.—G. McClelland, secretary.

HOLLINWOOD.—19: Circle: Mrs. Hyde's clairvoyance and psychometry very good. Sunday, Mr. T. Richardson discoursed to very good audiences. He is a good medium, and societies would do well to engage him—R. Booth, sec., 116, Drury Lane.

HULL. No. 4, Room, St. George's Hall.—6-30: Mr. Thompson presided over a large audience. Mr. Thackeray gave a good and enthusiastic address, "The value of solitude." The whole collection will be handed to the Hospital Sunday Fund.

HUNSLLET. 3, Bottom of Joseph Street.—20: Mr. Seekings spoke on "Darkness and Dawn." Good clairvoyance. All well pleased. 25: Mr. J. Wilson's guides gave good addresses. Clairvoyance and psychometry.

HUNSLLET. Goodman Terrace.—Mrs. Hunter gave good addresses, "Experience of one from the spirit world" and "Faith, what is it?" Miss S. Hunter gave remarkably good clairvoyance. Crowded at night.

LEEDS. 8, Myer's Court.—Address by Mrs. Camm's guides, "Sow in the morn thy seed," and clairvoyance.

LEEDS. Progressive Hall.—Mrs. Levitt's guides spoke on "Blessed are the pure in heart." Good clairvoyance. Monday, psychometry and clairvoyance to good audiences.

LEEDS. 28, Back Adelphi Street.—Mr. J. Mitchell's guides spoke well on "Angels or demons, which?" and "Spiritualism and its teachings." Excellent clairvoyance. Societies will do well to book him. After-circle: Mr. F. Hopper, late of Bristol, gave a few tests, and was welcomed by all. Hope to have him again soon.

LEICESTER. Liberal Club.—Mrs. G. Rennie gave very elevating addresses, morning and evening, and clairvoyance in the afternoon, much appreciated by large audiences. We are much indebted to Mrs. Rennie for her labours in our midst.—H. W. Clark.

LEICESTER. Crafton Street.—Mr. H. Clark gave one of his usual interesting addresses, "For ye are not as yet come to the inheritance," making impressive remarks on the passing on of Bro. Thomas Linnett, of Northampton, well applauded by a good audience. Clairvoyance by Mr. Illife.

LEICESTER. Millstone Lane.—Mr. Moody's intelligent address on "The spiritual pathway to happiness" was much appreciated. Good clairvoyance by Mr. Bunney.

LEIGH.—Miss Halkyard gave plain sympathetic addresses and satisfactory clairvoyance; several full names given. Good after circle. Hope to have her again soon.

LIVERPOOL. Daulby Hall, Daulby Street.—Good audiences greeted our old friend, Mr. Wm. Johnson, who spoke with his usual force and effect. Answers to questions were much appreciated.

LONGTON. 16, Middle Hill Street.—Excellent addresses and good clairvoyance by Mrs. L. A. Peters, of Manchester.

MACCLESFIELD.—Miss Cotterill delivered good discourses, and gave good clairvoyance.

MEXBRO. Market Hall.—Excellent discourse from Mr. S. Featherstone's guides on "Humanity's need." Miss Inman gave good clairvoyance to a good audience.

NELSON. Temple, Ann Street.—21: Mrs. Emmot's guides conducted a circle well. 24: Mrs. Whitaker's guide spoke excellently on "Why do we die?" and "Spiritual gifts." Clairvoyance and excellent poetry.

NELSON. Bradley Fold.—Good day, Mr. J. B. Tetlow's guides discoursing nicely on "The origin of evil" and "Facts from spirit life." Excellent clairvoyance, good audiences. W. W.—[We do not at present know the lady's address. Ed. T. W.]

NEWCASTLE-ON-TYNE.—25: Seance: Mr. Turner opened with

a few appropriate remarks. Mrs. Moore, one of our members, gave remarkably successful clairvoyant delineations. Indeed, in some cases most marked evidences of spirit identity were given, which created quite a spirit of enthusiasm.—R. E.

NORMANTON. Mr. Johnson's guides gave admirable addresses on "Spiritualism, what has it done?" and "What shall the harvest be?" Clairvoyance recognised, and by strangers to our cause. After circle 45 stayed, and our young friend excelled himself in clairvoyance.—E. Barkhouse.

NORTHAMPTON.—Mrs. Walker gave good addresses to fairly good audiences considering inclement weather.

NOTTINGHAM. Morley Hall.—Mrs. Barnes being still ill, Mr. Smith gave an address on "Faith, hope, and charity," and fairly successful clairvoyant descriptions. Splendid recitations by Mr. S. Bartlett. Much appreciated. He was heartily thanked.

NORTH SHIELDS. 80, Saville Street.—Mrs. Davison, of Gateshead, gave several impersonations, which were fully and quickly recognised, and were highly appreciated by a large audience.

OLDHAM. Temple Society.—Mr. Harper gave earnest addresses, which, to those who could follow him, were very instructive.

OLDHAM. Bartlam Place.—25: A pleasant day. Mr. J. T. Standish kindly gave his services for the benefit of the society.

OSSETT.—Mr. Brook spoke well on "Was Christ a medium?" and "Revelation."

PRESTON. Central.—Mrs. Johnstone's guides gave addresses to large and appreciative audiences, and remarkable clairvoyance. After-circle, Mrs. Porter gave good phenomena. Glad to see her better and amongst us.

PRESTON. 37, Plungington.—22: Members and friends met for supper and pleasant recreation. Miss Marsh liberally supplied good things. Mr. Scowcroft provided the music. 25: Mr. Sergeant's control spoke on "His name shall endure for ever," and Miss Ryan spoke good words. Mr. Scowcroft, clairvoyance.

RAWTENSTALL.—18: Mr. Standish gave good addresses and psychometry. 25: With Mrs. Summersgill we had a circle, and at night she spoke on "Natural religion," and gave psychometry.

ROCHDALE. Regent's Hall.—A good day with Mr. Hanson and G. Hey.—Mr. John Jas. Hyde, 65, Whitworth-road.

ROTHWELL.—Mrs. Wood's guides gave good addresses, and we are pleased to notice the improvement. Clairvoyance very good.

SEGHILL.—Mr. J. G. Gray gave a splendid address on "What do we know of the life beyond?" "Why am I living?" and "Nature of God." Audience well pleased.

SHAW.—21: Mrs. Brook's gave good clairvoyance, fully recognised, also good psychometry. It was her first visit, but we hope not the last. 25: Mr. Trueman gave magnificent addresses on "Man" and "Jesus," also good clairvoyance.

SKIPTON.—Mr. J. Murray's guide dealt with "Angels, who, and what are they?" and "Behold, in the latter days I will pour out my spirit, etc.," in a masterly manner. Words cannot be found to express our satisfaction. Psychometry equally good. Room full.

SMETHWICK. Central Hall.—25: General expressions of pleasure by her large audience gathered to hear Mr. Anson's guides on "Welcome truths." One of his finest efforts. Thanks, good friend.

SHEFFIELD. Hollis Hall.—25 and 26: Mr. Mason, our local medium, gave excellent addresses, whilst under control, upon suitable subjects, followed by clairvoyance. We have an excellent choir now, very ably conducted by Mr. Caunt, one of our new members.

SHEFFIELD. Langsett Road.—19: Mr. G. Featherston answered questions from the audience. Clairvoyance by Mrs. Lazenby. 20: Mr. T. E. Morgan gave us an excellent lantern lecture on "Marley's ghost." Crowded audience. 25: Mr. W. E. Inman answered questions from the audience in an excellent manner. Clairvoyance by Mrs. Markham, Mr. Inman, and Morton, all recognised.

SOWERBY BRIDGE.—An excellent address by Mr. P. Lee, on "As we see others," suggested by the reading of a newspaper report of the sayings of certain rev. gentlemen at a Diocesan Conference held in Halifax. Canon Bardsley proposed that a committee be formed to inquire into the tenets of Spiritualism, as less was known about them than of any other sect. Canon Ivens (Sowerby Bridge) seconded it, and others opposed. This showed "How others see us," and the lecturer turned the subject to "As we see others." They would hardly have felt flattered at the candid exposition of Church dignitaries, and how poorly their conduct compares with their teaching. A lad has a course in life designed for him by his parents; he is schooled like any of us, but by the happy chance of a wealthy environment he passes to college and university, then he is turned out a cleric fresh from the mint, knowing all there is to know of this world and the next, and all should submit to such educated intelligent youngsters. Well, Spiritualists cannot, that is all. They are progressive in thought, and must advance and leave these old time creeds behind, and Christians, too, if they won't follow.

STOCKPORT.—Mr. Manning gave addresses, followed by clairvoyance. Monday: Mr. J. B. Tetlow's first visit was a marked success. The discourse, "Something of what spirits know," was a grand oratorical effort, full of deep reasoning and clear thought. The psychometrical and clairvoyant descriptions were of the highest order, all being readily recognised.

STALYBRIDGE.—21: Mrs. Hulme made some remarks on phenomena, and gave excellent psychometry. 25: Mr. L. Thompson dealt ably with "The evolution of evil" and "The critics of Spiritualism criticised," greatly appreciated by large audiences. He gave a touching poem, and caused tears to flow from many eyes.

WALSALL.—Sunday evening last Mrs. Groom's subject was "The need of spiritual gifts." After teaching the various religions of past ages, and the present ignorance in the churches upon this important subject, she made an earnest appeal to all to develop their gifts. An interesting ceremony took place of the naming of a child, who she dedicated to the spirit world, and an earnest wish to the parents to train it up under the most spiritual conditions possible, that the angel world may work through its instrumentality.—S. B. B.

WAKEFIELD. Queen Street.—Mrs. Taylor related her experiences, and her guides gave an eloquent address on "Good-bye to the world" to a large audience; successful clairvoyance.

WHITWORTH.—Mr. Leaver discoursed on "What are the spirit's homes like?" and "God breathed the breath of life into man."

WISBECH. Public Hall.—Mr. Ward gave an excellent discourse on subjects sent up from the audience, dealing chiefly with "Is Spiritualism a new religion?" Very good clairvoyance.

RECEIVED LATE.—*Hulme*: Mr. Connolly, Mr. Lamb, Mr. Heskeith, Miss Turton, and Miss Cotterill gave addresses or phenomena acceptably.—*Glasgow*: Vice-president May and Treasurer Van Stratton gave interesting addresses.—*Derby*: Mr. Bibbings, Mrs. Rennie, and Mr. Bowener rendered efficient and acceptable services.—*North Shields*, Oddfellows Hall: Mr. Bennett gave a good address and psychometry. Monday, a supper party was held by Mrs. Yeeles, to celebrate her youngest daughter's 20th birthday, and their first introduction to Spiritualism. Afterwards, to the surprise of both ladies, a silver butter knife and jelly spoon were presented to Mrs. Yeeles from the members, and a gold bracelet and silver brooch to Miss Yeeles, as tokens of respect.—*Liverpool*, 8, Brougham Terrace: New room opened. Mr. Crichton spoke on clairvoyance and psychometry. Mrs. Peters was controlled by Oriental spirits. Good clairvoyance and psychometry.—*West Hartlepool*, *Spennymoor*, and *Elland*: A report referring to a lecture by Mr. Lashbrooke does not give the name of the town.

YORKSHIRE UNION PLAN FOR NOVEMBER.

ARMLEY.—1, Mrs. France; 8, Mr. Inman; 15, Mr. J. C. Spencer; 22, Mrs. Mercer; 29, Mr. Hartley.
 ATTERCLIFFE.—1, Mrs. Robinson; 8, Mr. W. Mason; 15, Mrs. Griffin; 22, Mr. Featherstone.
 BATLEY.—1, Mr. Campion; 8, Miss Patefield, Anniversary; 22, Mrs. Shulver.
 BATLEY CARR.—1, Mr. Williamson; 8, Mrs. Russell; 15, J. C., of Bradford; 22, Mr. J. Armitage; 29, Mr. Watkin.
 BARNESLEY.—1, Mr. J. C. Spencer; 8, Mr. Watkin; 15, Mr. A. [Marshall]; 22, Mr. Barraclough; 29, Mr. J. Armitage.
 BRADFORD. Milton Hall.—1, Mr. W. Ripley; 8, Mrs. J. Waterhouse; 15, Mr. F. Hepworth, Anniversary; 29, Mr. Worsman.
 BRADFORD. Otley Road.—8, Y. U. Conference.
 BRADFORD. Temperance Hall.—1, Mr. H. Crossley; 8, Mrs. Hoyle; 15, Mrs. Hunt; 22, Mrs. Clough; 29, Mr. Gledstone.
 BRADFORD. Boynton Street.—1, Mr. Gledstone; 8, Mr. Worsman and Miss Mansfield; 15, Mrs. Russell; 22, Lyceum Session; 29, Mr. Jagger.
 BRADFORD. Spicer Street.—1, Mrs. Hoyle; 8, Mrs. Clough; 15, Mrs. Brook; 22, Mr. A. Walker; 29, Mrs. Waterhouse.
 BRADFORD. St. James's.—1, Mr. Gill; 8, Mrs. Mercer; 15, Mrs. Hoyle; 22, Mrs. Crossley; 29, Mr. J. T. Todd.
 BRIGHOUSE.—1, Mrs. Bailey; 8, Mrs. Midgley; 15, Mr. Brook; 22, Mrs. Waterhouse.
 CLECKHATON.—1, Mrs. Crossley; 8, Mrs. Russell; 15, Mr. Gledstone; 29, Mr. Mitchell.
 DEWSBURY.—1, Mr. F. Colbeck; 8, Mr. Gledstone; 15, Mr. A. Walker; 22, Mrs. France; 29, Mrs. Brook.
 ELLAND.—1, Mr. Hopwood; 8, Mr. J. C. Spencer, Anniversary; 15, Mr. Williamson; 22, Mr. Marshall; 29, Mrs. Mercer.
 HALIFAX No. 1.—1, Mr. Featherstone; 2, Mrs. Crossley; 8, Miss Hunter; 9, Mr. J. Moore; 15 and 16, Mr. J. C. McDonald; 22, Mr. W. Johnstone; 23, Mrs. L. Bailey; 29 and 30, Mrs. Berry.
 HALIFAX No. 2.—1, Mrs. Midgley; 8, Mrs. Crossley; 15, Mr. J. Newton; 22, Mrs. Armitage; 29, Mr. F. Colbeck.
 HUDDERSFIELD.—1, Mrs. Taylor; 8, Mr. Smithson; 15 and 16, Mr. Manning; 22, Mrs. Beardshall; 29, Mr. W. H. Taylor.
 KEIGHLEY.—1, Mr. Inman, Sheffield; 8 and 9, Mrs. Britten (Burnley); 15 Miss Patefield (Burnley); 22 Mr. Wild (Rochdale); 29 and 30 Mrs. Armitage.
 MORLEY.—1, Mr. Watkin; 8 Mr. F. Colbeck (Lyceum Anniversary); 15 Mr. Hopwood; 22 Mr. George Lewis; 29 Mr. Marshall.
 ROTHWELL.—8, Mr. Campion; 15, Mrs. Stretton; 22, Mrs. Taylor; 29, Miss Hunter.
 SHIPLEY.—8 Mrs. Stretton; 15 Miss Walton; 22 Mr. Watkin.
 WEST VALE.—15 Mr. Watkin; 22 Mr. Parker.
 YEADON.—8 W. Ripley; 15 Miss Hall; 22 Mr. Smithson; 29 Mrs. Stretton. Delegates and friends, next Union meeting, Otley Road Rooms, Bradford.

PROSPECTIVE ARRANGEMENTS.

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

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

BRADFORD. Harker Street.—Saturday, November 28, annual tea; tea on tables 4-30, 6d. each, children 4d. After tea Mrs. Crowther, Mr. Firth, and Mr. Bedford will occupy the platform. Sunday: Circle, 10 o'clock; Monday, 2-30; Wednesday, 7-30.

DERBY Spiritual Evidence Society (Federated) will hold a series Lectures, during the winter, in the Co-operative Hall, Exchange Street.—Nov. 9: James Swindelhurst, Organising Sec., National Federation, will give an Inspirational Lecture; Clairvoyance by Mrs. Place, of Leicester. At 7-30. Admission 3d. December 16: 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.

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

HUNSLLET. Top of Joseph Street.—Wednesday, Nov. 11, Mrs. Webster, of Bradford will give clairvoyance and psychometry at 7-30. On Monday, a grand Ham Tea, from five till half-past six; Social at 7-30. Speakers, Mrs. Shulver, of Bradford, and Mr. W. Ripley, of Dewsbury. Tickets: Adults, 8d.; children over 12 years of age, 6d.; under, 4d. All friends heartily invited to come and make it a red-letter day.

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

LIVERPOOL. Daulby Hall, Daulby Street.—Nov. 1, Mrs. E. H. Britton. 2-30: Answers to written questions on Spiritualism, Religion, or Reform. 6-30: Prophecy, Predestination, and Providence. Nov. 8: Mr. E. W. Wallis. 15: Mr. Walter Howell. 22: Mrs. Green. 29: Mr. Thomas Wild.

LIVERPOOL. Eaton Hall, Breck Road.—Nov. 1: Open circle at 3 p.m. At 7 p.m. Mrs. Nock will deliver a trance address. Open circle after the evening service, also at 103, Queen's-road, on Thursday at 8.

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

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

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

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

ROCHDALE. Regents' Hall.—Saturday, Nov. 7: A Pie Supper (at 6 p.m.) and Social by the lady members and friends. Admission 6d.; Children under 12, 4d.

WAKEFIELD. Queen Street.—Saturday, November 7, tea at 5, social at 7. Tickets for tea and social, adults 6d., children 3d.; social, 3d.—A. Whiteman (cor. sec.), 62, Stanley Road, Wakefield.

WANTED, FOR SALE, SITUATIONS, ETC.

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[ADVERTISEMENT.]

SYNOPSIS OF "THE SEER OF SAMOS":

A TALE OF ANCIENT GREECE.

Chapter I.—Treats of the Initiation of Pythagoras into the Brahminical priesthood of the Circle of the Sun. His trial by fire. Next the encounter with the Lion; and finally, the Serpent in the cave. Showing the prejudice of caste and jealousy of mediocre minds.

Chapter II.—In which the Great Scribe has an interview with Mizzah the King, and tries to insinuate evil against Pythagoras, but is startled by the apparition of the Greek, who reproaches him for his lying deceit. The king also sees the apparition, and hears the voice, which he recognises to be that of the Greek. He sends immediately one of his guard to find out where the Greek has gone and bring him to the royal presence, which is done. Pythagoras is found fast asleep, and had been so for hours.

Chapter III.—Introduces the Druid priest, Hulda, who comes to Benares, guided by a vision, to seek his lost daughter, who was kidnapped by pirates and sold into slavery, and bought by the Great Scribe of Mirzah, at that time fallen into disgrace by her lord and master. She and her child live in an old ruinous quarter of the palace of Amen. The Great Scribe, near to the Temple of the Sun, seemingly forgotten by all.

Chapter IV.—Receiving a Stranger. Huldah the Druid, who relates his unfortunate marriage. His wife's infidelity and subsequent death. His grief and remorse for having killed his brother, who had supplanted him in his wife's affections. When Romhilda, their child, is stolen, the spirit of his wife Alaine haunts him until he promises to find their lost daughter, which he at last reluctantly consents to do. Alaine guides him to Benares, to the Priests of the Sun, who receive him, but don't believe in the probability of finding Romhilda. Zimeri, the High Priest, thinks this Druid slightly mad. For some reason Amen visits Romhilda, and decides to take her back into favour. After the interview with her tyrant, she strolls out into the night air to collect her thoughts as how to escape. Rambling on, her ear is attracted by the sound of music. Scrambling over the intervening roofs, she sees a light issuing from a crack in the roof of the Temple, and watches the midnight initiation of a New Brother, who turns out to be her own father. She recognises him, and on the following morning goes to the Temple, in hopes to see him or hear of him. She is received coldly by Zimeri, but later on the Greek Pythagoras listens to her story more kindly, and offers to befriend her.

Chapter V.—Is the Meeting between Father and Daughter. Plans made for flight. Made more difficult by Amen's returning passion for his discarded slave, Alee. The Keeper of the Lions brings her a few water lilies.

Chapter VI.—The Water Lilies, Amen, grants permission to Zaida and Romhilda to gather the pretty blossoms near the fountain, when on the river a carrier-pigeon tells a tale by dropping a letter, saying means are provided for instant flight. Gobba, the Mute, is fond of cocoa milk, and goes to sleep under the shade of the palm trees—can give no account of how Romhilda, Zaida, and Alee disappear.

Chapter VII.—The Great Scribe's rage to find himself done by a pale-faced Barbarian. He conspires against his master, Mirzah, and is discovered in part. The King's coldness.

Chapter VIII.—The Feast of the Palms. Amen held high festival in his splendid Palace. He had made a fictitious peace with his King, and to cement this peace invited the highest princes in the land to grace his board, for the King was going, and where the King leads surely the nobles may follow.

To-night a monarch sups at his board, and Amen decrees that this shall be that monarch's last supper on earth. The enemy were within a short distance of the city. To-night the gates were to be opened to his friends—to-night Amen would slay his king and the king's son, and seize the crown from such unworthy hands. Such was his programme. Zimeri and the Greek were to be his next victims. They could not escape—his eunuchs and guards had orders to rush upon the guests to slay them at a given signal.

Night waned; the feast was at its height. Music followed the dancing girls, songs and declamations in praise of the King succeeded. Zimeri, by reason of his high rank and sacred office, sat near the King; a little lower down was the "master" column, seemingly given up to the enjoyment of the hour. He, too, was crowned with flowers—roses. During a pause in the festivities, servants brought small branches of palms worked in filigree gold, and presented them to each guest. To the King was offered one more lovely than the others. These were all highly perfumed, so as to become oppressive, although the windows were open and the fresh evening breeze came gratefully into that dazzling chamber. Just then, one of the dancing girls passed by the master's place, in her hand she still held the lyre. The Greek took it from her and commenced to touch the chords. All turned round to listen; this was different to the usual music they had been accustomed to. Then, for the first time, Mirzrah perceived the Greek was present, and bade him approach, his golden palm lay beside him, and in bending low to salute the King, the "master" whispered low in his sovereign's ear, "Forbear to touch it, that palm is poisoned, and we are betrayed." The young prince also came forward to greet his mentor, who whispered a warning to be on his guard. All this was done so quickly that even Amen could detect nothing. Taking the lyre in his hand, he continued to play until his audience were spell bound; his whole soul was poured forth in that wondrous strain. Men looked at each other and asked if it were the music of the spheres, of the gods themselves. The music ceased—the spell was broken. "To arms! to arms! we are betrayed!" shouted the young prince, springing forward to seize the Great Scribe.

Chapter IX.—A midnight sortie. Amen's open rebellion.

Chapter X.—Amen's vision in prison. His stern judges had kept the fallen scribe in close confinement for three weeks. All that time Amen retained his undaunted bearing. He knew death was the end of all his ambition and schemes. In fact there was nothing now to live for. So he sat or lay on the hard stones of his dungeon floor with the calm despair of a man who has no more hope. . . . The friends of his youth were before him: the innocent girl he had ruined, and then murdered to hide his villainy and her shame. She and her aged sire seemed to stand before him upbraiding him for his crime. The companions of his youth and manhood crowded round him, each with a reproach, some with anger in their eyes and curses on their lips. He had robbed them and led them to ruin. His father's spirit rose before him, sad, sorrowful, reproachful. Then came another presence more terrible than all the others: His presence filled the vault and lighted it up with a blue lurid light. Amen looked up and eyed this new visitor with something akin to fear. He had barely framed the thought, "Who in the fiend's name are you?" when the Presence replied audibly, with a mocking laugh: "Ah, ha, Amen! I have been your Alter Ego all these years of your youth and manhood, and you do not recognise me. How strange." What biting irony was in his voice as he said "How strange." This spirit, for spirit it was—no mortal could have entered there without the knowledge of the guards outside his door—regarded the Scribe with an evil smile on his lips. His towering height and immense breadth of shoulders were more than human. Tangled masses of coral black hair fell on his shoulders, and mingled with a beard slightly grizzled, of great length. He wore a turban on his head, and shawls of brilliant colours confined a white flowing robe at his waist. Into this girdle were arms, and a jewelled dagger. His feet were bare and black, like his brawny arms, while those eyes of his actually blazed under the folds of that white Kaflan. A blue kind of electric light emanated from his whole person. In short, he was a fearful personage to behold.

"You ask me in your thoughts, 'Who am I?' Look well at me!" and the Presence drew himself up to his immense stature, glaring fiercely down on the wondering Scribe, who gazed on this apparition like one fascinated.

"Ah ha! Now you begin to remember, Abdullah, whose promised bride you violated and murdered, when I, Abdullah, was at the wars, with Mirzrah's father. When I came back to claim my child wife, I found a—grave. Amen, we fought over that dishonoured grave, and your poisoned sword drank my heart's blood, but before dying made I a vow to Brahma I would prove your destroying angel, and I have kept my vow. I, Abdullah, your early friend from over the tomb, have lured you on from one crime to another, until you have ended here. What think you, oh, Amen! have I not fulfilled my vow well? You blighted my life on earth. I have blasted yours in eternity.

The presence laughed long and loud. That hellish laugh echoed long and loud through the vaulted cell, until Amen shivered, still with his eyes fixed upon this presence. Hast nothing to say, Amen? See how the links of thy chain, the arts of thy life, are woven and rivetted around thee. Behold the web of thy handiwork! Of theft, rapine, adultery and murder and treachery!"

Amen looked down in obedience to this fearful command, and beheld a chain longer and heavier than his iron bonds coiled tightly around him; its weight was crushing. Amen struggled to free himself of this incubus; he rubbed his eyes to make sure he was not dreaming. No, no; that awful mocking devil stood there, too palpable, too plain; it was no illusion of the senses.

"Son of Siva, leave me!" shouted Amen, furious at his own weakness. "Had I not these chains," pointing to his clanking fetters, "to weigh me down, again thou should'st feel the strength of this arm."

"Ah, ha; well then, Amen, I will loose thy chains of iron; that other one, forged by thine own hand, I cannot break, and we shall try who is strongest." He simply touched the chains with his finger and they dropped off with a rattling noise upon the stone floor.

Amen stood up a free man. But that other adamant bond still clung to him.

"Now wilt thou wrestle with me in one long fierce embrace?" hissed the Presence, while the pale, lambent light shot round his head like fiery snakes.

Amen was a powerful man, but in comparison to this gigantic apparition he was a mere stripling.

"Come friend! why dost thou hesitate. See, I have loosened thy bonds—and yet thou wilt not embrace me!" again hissed the Presence, putting his evil visage close into that of the prisoner. Then I shall clasp thee in this grip of hate and hurl thee down from the highest peak of the high Himalayahs, down into the deepest Abyss beneath, yelled the spirit, seizing Amen by his head, and rising with him upwards. Amen in vain struggled to free himself from the giant's grasp.

Chapter XI.—Departure of Pythagoras from India, with Zimeri, the young prince, and train. Before leaving, has an interview with Apollo, the Sun God, in the cell in the garden.

Chapter XII.—Egypt. They halt at Babylon, and then proceed onwards and reach Egypt safely.

Chapter XIII.—Egypt continued. Memphis. Magic, and how old Magnus comes to grief by wanting to know too much.

Chapter XIV.—Egyptian magic.

Chapter XV.—Voice of Memnoe Raa.

Chapter XVI.—Offering to Osiris, and departure to Jerusalem. The second rebuilding of the Temple. Darius and Pythagoras assist at the opening for public worship.

Chapter XVII.—The Essenes of Saint Sabath, where Pythagoras studies medicine and geometry; their love feasts and spirit communions.

Chapter XVIII.—The voyage to Britain. The spirit rules the waves.

Chapter XX.—The British Druids.

Chapter XXI.—The Voice. What it said. The Virgin's Sacrifice.

Chapter XXII.—Home again. Pythagoras goes back to Greece.

Chapter XXIII.—Old Friends and New. His meeting with Ferecide, and the Night in the little Oratory.

Chapter XXIV.—The house of Milone. Crotona founding the New School of Philosophy.

Chapter XXV.—War with the Sybairties. Insulting the Ambassadors.

Chapter XXVI.—Destruction of Sybaris. Return to Crotona, and finally to Metapenta.

Chapter XXVII.—The School of Metapenta, under the teaching of Pythagoras.

Chapter XXVIII.—Berenice.

Chapter XXIX.—On the Threshold of Eternity. Death of Ferecide. The little Pellets of Olay.

Chapter XXX.—The Netierae-Team, the new lady of Metapenta.

Chapter XXXI.—The Sacred Bean. The Ethiope changes his skin.

Chapter XXXII.—Retrospections, and a hunting party to wind up the day's amusements.

Chapter XXXIII.—The boding glass of Abaris, the Archer of America.

Chapter XXXIV.—A wayward fate. Berenice's wanderings after her divorce. She returns wearily to Metapenta to die.

Chapter XXXV.—What was found in the Belt of Priscus.

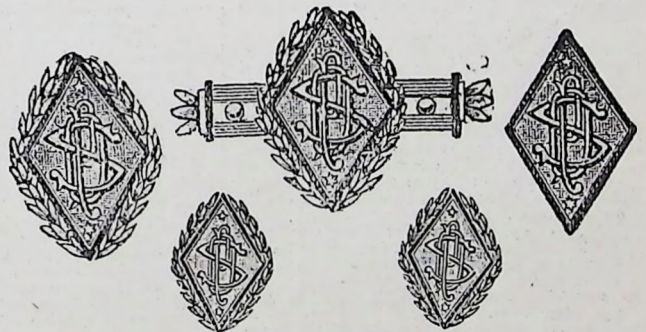
Chapter XXXVI.—The beginning of the end. The fire and ruin of the College of Metapenta. Pythagoras old. A fugitive.

Chapter XXXVII.—Conclusion. The last visit of the sun god.

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

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

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

Armley (near Leeds).—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mrs. France, Mon., 2-30, developing circle, 7-30, Service.

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

Aslington.—Spiritual Temple, 5.

Athercliffe.—Vestry Hall, at 5, 6-30, Mrs. Robinson.

Bacup.—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mr. W. H. Taylor.

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

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

Batley.—Central Hall, Lyceum, 10 & 2-30; 6, Mr. Williamson, Mon., Mothers' Meeting at 5, Thursday Members' Developing Circle, 7-45 prompt.

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

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

Smethwick.—Central Hall, Cape Hill opp. Windmill Lane, Lyceum at 5; 6-30, Mr. Carlisle.

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

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

Boole, Liverpool.—Masonic Hall, ix, Lyceum, 2-30, Open Circle; 6-30, Miss F. Barlow, Mon. 8, Tues. 8, Service, admission by ticket, Wed., 8, members only.

Bolton.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Bradford.—Milton Hall, 52, Rebecca-st., City-rd., Lyceum, 10; 2-30, 6, Mr. W. R. Riggley.

Brighouse.—Marlin-st. Lyceum, at 10; 2-30, 6, Mrs. Bailey.

Burnley.—Hammerton-st. Lyceum at 9-30; Services at 2-30 and 6, Mr. E. B. Tealow, North-st., Lyceum, 9-30, 2-30 & 6, Mr. E. W. Wallis Anniversary, Tues., 7-30, Mr. Davis, Wed., 7-30, Ladies' Meeting.

Bury.—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mrs. Green, Tues. 7-30, Wed., 7-30, Mrs. Rennie.

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. T. Hepworth.

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

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

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

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

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

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

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

Hyde.—Moun-street, Travis-street, Lyceum at 10 and 2-30, 6-30, Mr. W. Johnson, Tues., 7-30.

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

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

Leicester.—People's Hall, Millstone Lane, 2-30 and 6-30, Mrs. College, Tues. & Thurs. at 8, Liberal Club: Town Hall Square, 11 and 6-30, Thurs., 8, Public Circle.

Liverpool.—Dauby Hall, Danby-st., 11 a.m. Children's Lyceum; 2-30 & 6-30, Mrs. E. H. Britten Mon. 8, Members' Business Meeting, Tues., 8, Public Circle. Admission by ticket, Wed., 8, Lyceum Preparation Class and Circle.

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

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

Canning Town.—I.L.P. Rooms, 11, Swanscombe-st., Barking-rd., Sunday, 6-45, Mr. Walker, T.W. on sale, Wed., 8, Mr. Davis.

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

Manor Park, Essex.—115, White Post Lane, Sunday, at 11, Mr. J. Allen, Advice to inquirers and Members' Developing Class, also the last Sunday in each month at 7 p.m. Monday, Reading Room open at 7 p.m. for the study of Spiritual literature; 8:15 p.m., Mrs. E. Allen, experimental circle for inquirers and members, Thursday at 8 p.m., Mrs. E. Allen, for members only, development. All meetings free.

Stratford.—Workman's Hall, West Ham Lane, E., 6-45 "Evangel." Lyceum at 13, Fowler-rd. Forest Gate, every Sunday & Tuesday Public Circle, Members' developing circle at 54, Edmunton Road, every Monday and every Thurs. at 8.

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

Manchester.—Ardwick: Temperance Hall, Tippling-st., Lyceum, 10-30; 2-45, 6-30, Mr. Manning, Tues., 8, Choir practice, Weds., 8, Mrs. Hyde, Fri., 8, Members, Sunday, 8-30, circle for members.

Harpurhey.—Collyhurst-street (corner of Percival Street, via Rochdale Road and Oldham Road Trams), Lyceum, 10-15, 2-15, services 3 and 6-30, Miss Knight, Wednesday, 8, Public Circle, Miss Cotterill.

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

Pendleton.—Cobden-street, Lyceum, 10; 2-45, 6-30, Mrs. J. A. Stansfield, Thurs. 8, Public Circle, Oct. 28, Social, Oct. 30, Healing Circle.

Salford.—Co-op. Stores, Chapel-st., 0-30, Circle, 8-15, Mon. 8, Tues., Members' Business Meeting at 8-30, Social, Wed., 8, Miss Knight.

Nelson.—Bradley Fold, 2-30, 6; Mr. J. Swindlehurst, and on Mon. at 7-30.

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

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

Mr. Thos. Wild, also on Mon. at 7-30 Wed., 7-30

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

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

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

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

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

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

Rochdale.—Baillie-st.: 2-30, 6, Public Circle, Wed. Rothwell—2-30 and 6, Mr. J. Armitage

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

Sheffield.—Phillips Hall, Bridge-st., 3 and 7, Miss Ethel Barlow

Slaithwaite.—Lath Lane, 2-30, 6.

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

Stalybridge.—Progressive Society, 3 and 6-30, Mrs. Summersgill, Wednes., Madame Henry Thurs., 8, Members' Developing Circle.

Stockport.—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Mr. R. A. Brown, and on Monday, 7-30, Mrs. Hyde

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

Walsail.—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mrs. Wallis

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

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

NON-AFFILIATED SOCIETIES.

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

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

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

Birmingham.—Bloomsbury, 6-30, Mrs. Griffin, 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-street, 10-30, Public Circle; 2-30, 6, Mr. Lewis, Mon., 2-30, Wed. 7-30

Little Horton-lane, Sploer-street, 2-30, 6, Mrs. Hoyle

Lower Temperance Hall, Leeds-rd., ix, Developing Circle; 2-30 and 6-30, Mr. H. Crossley Mon. and Wed., 7-45.

Otley-road, Lyceum, at 10-30; at 2-30 & 6, Tues. St. James' Church, Lower Ernest-st., 10-30, Developing Circle, 2-30, 6-30, Mr. Gill Wed., at 7-45.

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

West Bowling.—Boynton-st., at 10, Lyceum, 2-30, 6, Mr. Gladstone, 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.

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

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

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

Deansby.—Liberal Club, 2-30 and 6.

Deansby.—Bond-street, Lyceum, 10 & 1-45, 3 and 6, Mr. F. Colbeck, Thursday, 7-30.

Dundee, N.B.—Giffillan Hall, Wed., at 8.

Elland.—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 5, Mr. Hopwood, Thursday, 8, Public Circle.

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

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

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

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

Hailfax.—Winding-road, at 10-30, 2-30, and 6, Mr. Featherstone, Mon. 7-30, Mrs. Crossley

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

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

Hollinwood.—Factory Fold, 2-30, 6-30.

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

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

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

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

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

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

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

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

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

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

London.—Marylebone.—Cavendish Rooms, 51, Mortimer-st. W., at 7, Mr. A. Lovell

Edmonton.—Beech Hall, Hyde-lane, 7, Mr. and Mrs. Burrell

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

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

Manchester.—Openshaw Granville Hall (Liberal Club), George-street, Lyceum, 2-30; 10-30, 6-30, Local, Thurs., 8.

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

South Salford, 4, West Craven-street, Regent-rd.,

6, Mr. J. Kay, After-circle 8, Wed., Circle at 8, Thurs., 8.

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

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

Morecambe.—24, Euston Road, Service 6-30, Open to visitors.

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

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

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

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

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

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

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

Oldham.—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30, Thurs., 7-45, Circle.

Osselt.—Queens-St., Lyceum 10, 2-30, 6.

Plymouth.—8, The Octagon, 10, 6-30, Wednesdays 6.

Rishton.—2-30 & 6.

Rochdale.—Regent Hall, Lyceum, 9-45; 2-30 and 6, Mr. G. Smith

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

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

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

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

ShIPLEY.—Westgate, 2-30, 6, Mr. D. Jagger

Shipton.—Lecture Room, Temperance Hall, 2-30 and 6, Mrs. Brooks

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

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

Sunderland.—Monkwearmouth, Miners' Hall, Roker Avenue, 6-30.

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

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

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

West Pelton.—Cottage Meetings at 5-30.

Whitworth.—Market-st., 2-30, 6, Mrs. Parsons

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

OTHER MEETINGS.

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

Bradford.—421, Manchester-road Misslon Room, 10-30, Circle, 2-30, 6, Miss Hunter

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hunslet.—Goodman-terrace, 2-30 & 6, Mrs. Hunt, Tues., Thurs., Sat., 7-30.

Leeds.—28, Back Adelphi-street, 2-30 and 6-30, Mrs. C. Williamson, Circles, Mon., Thurs., & Sat., 7-30.

Myer's Court, Sun., 6-30, Mon. and Wed., 7-45, Thurs., 8, members only

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Walthamstow.—77 sharp, at 107, Chewton Road, Pretoria Avenue, Friday at 8 p.m. Developing circle.

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

Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2-45 & 6-30, Mrs. Singleton Moss, Thurs., 8, Miss Smith

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

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

595, Oldham Road: Co-operative Hall, Mutual Improvement Class at ix, Lyceum, 2-30, & 6-30

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