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TWO FELLOW ISMS: SPIRITUALISM AND SOCIALISM.

BY P. GALLOWAY.

Concluded from page 674.

IT SEEMS to me that all systems of Society have been set up upon the apex instead of the base, and as a consequence, through course of time the inevitable toppling over ensues. Thinking men have at last become convinced that the natural way is the best, that the foot is safer to stand upon than the head.

All systems of Religion have failed to become permanent because allowances were not made for man's growth and development, and because the wirepullers were always in league with the rulers against the ruled. The men who held the life of the people in the hollow of their hands, fleeced them like sheep, nearly bare, for the permission to exist in this world at all. And those who claimed to be the doorkeepers for the next world finished the shearing for a licence to live there, except in torments. So it has come to pass that between the two the poor sheep have been shorn so much that the taste for life has become nearly lost altogether.

The continuous struggle to pay the fees, the penalty for existing, has left man with but small energy even for thinking; and so he has little conception of real life, and is rather anxious to be let alone, so that he can, in his own way, make the best of what he has. And for the life beyond—not being allowed to know anything about it directly for himself, and the price charged for a glimpse of it, through distorted priestly spectacles, being beyond his ability to pay, he would soon doubt its existence, if nature would allow him. Being unable to think much for himself, and experience of these greater truths being denied him, he can hardly be blamed for being too much content with eating and drinking, and sleeping and toiling, and the weary gin-horse circle of the restricted and narrow environment in which he lives.

Socialists will alter that when they have convinced the thinking part of society that all men should be absolutely free from everything that might prevent the development of the best in them; and that the serfdom in which men are now bound is destructive of all efforts which may be made to develop in them true happiness. And the Spiritualist, while taking the other world out of the misty domain of theory and ignorance into that of fact and knowledge, taking it out of the grasp of a clique who have exploited it for selfish purposes, and giving it back to the people to whom it naturally belongs, is widening the thoughts and the sympathies, and enriching the hopes of humanity.

As the greatest thing in life is life, so the greatest hunger must be for more life; and as Nature never creates a craving without supplying the means to satisfy it, so the aim of the Socialist and Spiritualist alike (seeing the result of experimenting for so many long weary ages, on lines antagonistic to nature, have been so disastrous) must be to allow nature free play to satisfy the cravings of her own creating, and in her own way. But the revolution will not come by crying "Lo, here, or lo, there." No sober-thinking Socialist or Spiritualist expects to rise up some fine morning into a perfect social state. He knows the battle for freedom must go on for many a year before the final victory can be won. And it is well it should be so, for none of us are fit for a Socialistic state. We have no training nor much liking, except in theory, for altruism. We are too selfish, too coldly reasonable, too lacking in sympathy; and all this must be worn out before the good time can come. It will take many earnest years of right living to change the selfish current running through our views—and changed it must be before humanity can enter into possession of the promised land.

Socialism has its dismal science—the science of economics. Very useful in its way, and very interesting

to the student who has a twist in that direction, but to the million it is about as plain, as simple, and as interesting as a story in Greek would be. Spiritualism has also its scientific department. It has a science, but some of its students give us an ever changing formula. They are continually making discoveries (!) of new consciousnesses, new modes of thought-reading, more complicated arrangements for telepathy, &c., and although they all end in smoke, so fertile is the imagination of the psychic scientist, that immediately the old theories are exploded new ones are built up from the wreckage to take their place. All this is not only useless to the million, but is an evil besides, for it is basely used to hoodwink the unlearned and to cover up from them the truth. It seems to be still considered necessary to keep the people in ignorance, and especially on all subjects regarding which knowledge is really necessary for their welfare.

The ordinary man or woman could never reach truth by the intricate hair-splitting process so generally approved by so many scientific (?) cavillers; but they can feel truth through their emotions much more than through their intellects, for the emotions are the avenues through which the expressions of the real self reach the surface. Obeying the emotions may seem wrong, and possibly it may sometimes be wrong, but then it is only because of an error in expression; for wickedness, so called, is often but the faulty expression of men and women who have erred in what they believed to be right; or it may be, that conditions had prevented them from expressing themselves as they really intended. The trend of nature is undoubtedly towards progression,—and the emotions, being the expressions of the real man, soon detect a false note in the harmony. And as we can only reach men through their emotions we must see to it that what we give them must respond to their natural love of right. If it does we have made them converts for ever—if it does not we can never influence them aright. At the foundations of all life is the love of right and justice, and to win the people we must get to this foundation rock. When once we have got there we shall find the emotions vibrating in perfect harmony with the heart of all things, and as sensitive to truth as is the needle to the pole.

I do not deery Reason, far from it, but I think it is pushed unreasonably into prominence at the expense of higher, because of more unselfish, faculties.

The ability to reason is one of the greatest blessings a man can possess. But is it not a mistake to say a man's emotions or his instinctive faculties should be kept in check by his reason? Our whole training has been so artificial and unnatural—too much cramming and too little drawing out—that we cannot really say to reverse it would not be better. But, as a matter of fact, does a man err most by his reason or through his emotions? I am inclined to think it is his reason, falsely trained to overrule his intuitional instincts, which leads him astray. The first hint a man receives that he is thinking or acting in a wrong way is never from his reason. But it is when conditions allow his more subtle powers to flood him with a feeling of shame at his conduct. And the reason, ever ready to obey when it cannot rule, will aid and abet in doing the very opposite to what it did yesterday, or even a minute or two before.

We have proof in abundance of the perfect inability of Reason to rule when left to itself. Look around upon a world ruled by Reason. What do we see? Certainly not a healthy ordering of things by any means. We see fields lying idle and men vainly "begging a brother of the earth to give them leave to toil" and cultivate the fields. We have people starving, and barns bursting with plenty. We have thousands shoeless and in rags, whilst the weaver, the tailor, and the shoemaker are starving for want of work. We have men and women who have slaved all the days of their lives to make wealth for others, dying in

poverty and misery; and those others, who never earned a breakfast for themselves, degraded by the wealth they never created. The world is governed by Reason so much that to admit having emotion at all is considered almost a mark of inferiority and degeneration. And yet it is only by the emotions that one can realise the terrible inequalities amidst which we live.

Science is continually making great discoveries which should lessen the miseries of humanity, but Reason sells them for gold. It needs something finer and nobler to translate the prose of the scientist into the poetry of human happiness.

Reason narrows men until they become selfish egotists, but the emotions can make the dull drudge a hero.

For love, what will a man not suffer? To what depths of sorrow, or to what heights of exaltation, will not music move us? To what great sacrifice will not sympathy lead us? The love song of a Burns, the music of a Mendelssohn, the sympathy of a Nazarene, will arouse in us all that is noblest and best. But Reason—cold, calculating Reason—can never make a human heart throb quicker, either with sorrow or with joy. What is it that gives life to the "Song of the Shirt?" Not the picture of reasonably buying labour in the cheapest market; it is the heartbreaking shame which the poet forces us to feel at a social system which compels human beings to stitch their lives out for a bare, miserable, and hopeless existence.

In the "Marseillaise," is it the beating of drums, the calling to arms, to slaughter? or is it the wild cry for liberty which makes our heart beats exultantly? In "A man's a man for a' that" do we notice the scanty fare or the homely clothing, or even the poverty of the toilers? Not at all: it is the poet's pride in being a man, in spite of the want of rank and guineas, which touches a sympathetic chord in our natures, and sends the blood coursing through our veins.

What "value" is there in the beauty of a moonlight night or the glory of a sunset? or in the quiet charm of a landscape or the rugged grandeur of mountain scenery? The love of a friend has no price; the fellowship of a congenial spirit can never be valued by pounds, shillings, and pence. The true sympathy of a comrade when the billows of an adverse fate seem to be overwhelming is worth more than all that the reason of the world can calculate. And it is such things as these that make life liveable.

Reason has covered Europe with over three millions of trained men, armed and disciplined, who are only waiting for the sound of the bugle to begin the carnage—to put man against his brother man in deadly strife. Reason in excelsis says, "If you wish for peace prepare for war," while common-sense would recommend us to keep our coats on if we did not want to fight. Sound reason is a grand thing, but it is only when supporting and defending the suggestions and the demands of the emotions that it is at its best, for it is right passion that adds a dignity to life—a dignity to which reason alone could never reach. That nature has a trend towards progression is proven by these lower selfish faculties developed by reason, giving way before the higher spiritual ones of selflessness and sympathy, love and truth, developed by the emotions. Perfect selflessness is the apex of life, and Reason, however highly developed, can never take us to that sublime altitude.

In summing up I may show the connection of the two movements thus: The Socialist is labouring to bring about a transformation in the present state of society; his ideal state is one in which men shall not labour in vain, and where the terror of the hunger wolf shall haunt human beings no more. A state in which all shall live human lives, and where the best of each shall be willingly given for the good of all.

But there is a shadow left which the Spiritualist only can clear away. He, also, has the ideal of a perfect brotherhood on earth to strive for, but with this vital addition, that in those glorious days of the future, which our children shall inherit all the sooner because we did our best, there shall be no more fear of death.

The Ideal of both is for a new earth, but the Spiritualist adds to it a new heaven, which is quite as essential to man's welfare and happiness as the new earth.

Socialism may be likened to a strong and beautiful building, built upon foundations which can never be moved; but it is unfinished until Spiritualism adds to it a spire

which shall pierce the heavens and draw down inspiration from the living souls of our emancipated brethren.

The Socialist preaches a new gospel—the gospel of the Brotherhood of Man. And as we are all members of this Brotherhood, and are so intimately connected one with another, all must be cared for alike, and because evil to one member affects the whole body, so evil must cease. And because, adds the Spiritualist, the ties of a common brotherhood being natural, cannot be snapped asunder by what we call death, so the same evil, and its consequences, continues to afflict men when out of the body as when in the body; therefore it must cease, and as soon as possible for the benefit of all both here and hereafter.

The heart-hunger of humanity is for Love, and Sympathy, and Life; and not for Wealth and Fame. And so when the ideals of Socialism and Spiritualism are accepted by men as the rule of life, man's days upon earth will be pleasant and bright with the sunshine of human love and sympathy—the true source of happiness. And the Spiritualist will give us light at the evening time, instead of the darkness so much feared. Then the love of humanity for humanity—the greatest of all love—will expand, on both sides of the Borderland, until men find their heart-hunger satisfied in that Universal Brotherhood so long hoped for, so long prayed for, and so long laboured for, where the good and the happiness of all shall be secured by the loving services rendered *by* all, to all, and for all.

SOME FUNDAMENTAL PRINCIPLES OF PSYCHIC SCIENCE.

BY MR. J. J. MORSE.

Continued from page 676.

LET us consider the dual mind theory, which has become popular with certain people, a little more fully. What is the objective mind? What is the subjective mind? Perhaps it is not the province of philosophy to offer an explanation. Perhaps it may be that, as the objective mind is supposed to be the expression of the consciousness of things, and purely material in its origin, the subjective mind is the reflex of the objective mind. If so, no wonder there are peculiarities belonging to mesmeric and hypnotic phenomena which puzzle the investigator.

But this does not answer the question. If we are to admit that mind is a function of the brain, and so give a material explanation to the phenomena of consciousness and intellect, why, then, the external brain will have its consciousness and its mentality. But a dangerous consequence follows such an argument. If there is an objective mind as a consequence of the existence of an objective brain, there must be a subjective brain if there is a subjective mind. This comes under the rule that similar things require similar circumstances. Though their planes of existence may slightly vary in character, the similarity of the thing requires a similarity of condition, if such thing exists. So we are bound to the conclusion that after all this somewhat attenuated argument leaves us with a new and startling proposition: That there is a subjective brain to account for the existence of the subjective mind; or, to put the proposition in its proper form, a subjective mind implies the existence of a subjective brain. Let us now go a stage further. We ask again, What is this mind—a phenomenon? "Yes." Its cause? "The brain." Then when the brain changes its mode of existence (it is only matter) the phenomenon of mind will be changed also. In common parlance, when the brain is dead, the mind will be dead also. What has become of the subjective mind? How did this subjective mind come into existence? Where does it come from? What is it? Who knows? Nobody. This subjective mind theory is only a working hypothesis that has been presented to you as a fact. It is only a would-be convenient bridge to enable you to cross a difficulty. To assert that the mind of man is broken into two parts, or that there are two parts to the mind of man, is to assert a proposition that shatters at one blow the stability of consciousness, especially when it is interpreted in the manner of the writer whose sentiments we are discussing.

Now, the claimed operations of this suppositional subjective mind are somewhat singular. It is able to do many things that the objective mind cannot. It does them because they are suggested to it. If the subjective mind is very easily influenced, and is so more often than you expect, according to that writer, what is the conse-

quence? Another theory has to be demolished: that persons cannot be hypnotised unless they will it, unless they share in it, or know that they are about to be hypnotised; for the subjective mind is always amenable to suggestion. That is the theory. And whenever the subjective mind is, unconsciously to you, uncaught, whatsoever is the strongest mental suggestion that you may come into contact with will affect that subjective part of you, will set it in operation, and you will be hypnotised whether you know it or not, and you will be carried along the stream of influence to the length of its power and ability to affect you.

But we are weary of this fine juggling with phrases, for that is all it amounts to. Look at the question closely for a moment longer, and realise that the mind has two planes of operation; not that it is two minds, not that the consciousness is divisible into parts, but recognise the fact that it has two planes of operation; that there is the objective plane and the subjective plane. And possibly the peculiarities of the manifestation upon the subjective plane may arise from the imperfect development or maturity of the subjective organisation. And when you set aside the objective and physical faculties, and rely altogether on the subjective and psychical faculties, you may meet failure, not because of the weakness of the subjective mind, but because the development of its agencies has not been perfected, and because you, the ego behind all, are not yet as familiar with the uses of your subjective organisation as you are with the uses of your objective bodies to-day.

But this leads us, as you will see, to the last division of our subject—the philosophical aspect of psychology. But ere we take the passage, just a word to close properly the section we are leaving. These remarkable hypnotic phenomena, no matter how produced, exhibit what we have so frequently pleaded for—the existence of a range of supernormal or super-physical faculties; gives you to understand that there is a higher plane of consciousness and mental action than you are ordinarily familiar with. And they leave behind the question of whether there is a persistent ego that continues after the dissolution of the physical organisation. Here the manipulative psychologist, who is really an experimentalist, an observer, a classifier of phenomena and experience, “a gatherer of unconsidered trifles,” shall we say, has no interest in the deeper question; we are rather inclined to think that he has some fear of that deeper question. There are a great many people who fear the truth after all; are afraid that something else shall be discovered which shall overturn the labours and thought of a lifetime. So they shut their eyes, close their ears, and cry, “Crucify him!” to every discoverer of something that carries their own experience a stage further than they are prepared to go themselves. It may be, then, that these psychical experimentalists, so wedded to a material hypothesis as explanatory of all the phenomena of life and consciousness, may turn askeance from the department we are now about to deal with, and feel that if it were true, it were better to say nothing about it, for it would overturn their own convictions, and largely invalidate, not their experiences, but the conclusions they have deduced therefrom.

Philosophical psychology deals with man in his highest aspects. Not only does it cover and embrace those questions of sensation dealt with in the consideration of the first department, but it includes also those phenomena and developments that are unfolded in the experimental or manipulative stage, and carries them yet further, forward and upward, into a higher range of phenomena. It endeavours to grapple with the transcendent problem of the nature of human consciousness; to determine whether that consciousness persists after death, whether there is an individual ego in the man which is an eternal factor, which, if true, will forever disprove the theory that his consciousness is but an assemblage of colonial consciousnesses brought together to a central focal point.

What does philosophical psychology say here? It asks for an explanation of how thought waves are agitated, how, when so correlated, they create the necessary nerve vibrations, and how, when such necessary nerve vibrations have been created, are such vibrations translated into consciousness and intelligence. It asks these questions. And the first answer that must necessarily follow is, that every atom in the universe is in a state of action, each affected by the proximity of its neighbour, in accordance with the

old formula, in inverse proportion to the square of its distance, so there must be some interpenetrating medium over which these atomic vibrations are carried, as much between man and man as between planet and planet, or atom and atom. And philosophical psychology lays the foundation for the recognition of the fact that there is in this inter-penetrability and inter-communicableness between mind and thought and brain, over which these activities travel, and by which they are capable of being absorbed and converted from vibratory motions stimulated by thought on the one hand, and absorbed by brain condition on the other; a view of the universe that certainly enlarges your conception of its possibilities, and, we venture to add, exalts your conception also.

Philosophical psychology also deals with the question of how the phenomena of individual, conscious, intelligent life, are accomplished in the individual. It accepts, of course, all the biology and physiology and kindred sciences that the world is possessed of to-day, and cheerfully adopts all such discoveries as part of its own proof. But it goes beyond, and asks how this man is moved by the thought within the brain; how ideation operates; how man is affected, on one side his mind by his mind, and on the other, his body by his mind. And, pushing all those questions on, recognising the existence of the subjective phenomena which experimental hypnotism presents, it asks the question, Is there not a duplication (one might almost call it such) of the objective organism and faculties, in the subjective conditions of the mind? Is there not a subjective organisation which enables subjective phenomena to be produced, just as there is an objective organisation for the evolution of the objective phenomena of your lives? And it asks further, if such organisation exists, where does it come from, how was it created; is it a miracle or is it an evolution? And it attempts to find the answer that we have endeavoured to place before you on a previous occasion. It is not a miracle; it is an evolution. And in the progress of your lives you are being fitted—you are being fitted—with a vehicle for the continuance of your consciousness and being, after this organisation has passed into decay, a consciousness in harmony with the laws of nature, the principles of the universe, the constitution of man, and, of course, the will of the Supreme.

To be concluded.

THE MYSTERY OF MALHAM TOWERS.

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

Just as he had picked up a chisel, and was about to resume his work, the door opened, and Lady Carrington sailed in with a gracious “good morning,” then, catching sight of the old nurse, she said:

“Now, Nannie, I won't have you in here. I told you the other day that you were to keep to the kitchen and the servants' hall.”

The old woman did not give the least indication that she had heard any portion of this speech. Sitting with her chin on her hands, which were crossed on the top of her stick, she gazed at Dick in a calm contemplative way, utterly ignoring her mistress.

“Do you hear me?” exclaimed that lady, stamping her foot.

Nannie raised her head slowly, and putting her hand to her ear, said:

“What is it, my lady? I'm rather deaf to-day.”

“You cannot deceive me with that miserable pretence,” resumed Lady Carrington. “You can hear as well as I. If you don't go immediately I shall have you put out.”

“Will you?” said Nannie, two hectic spots appearing on her cheeks.

“Yes, I will; and if you don't curb that insolent tongue, you shall go altogether.” Nannie jumped to her feet, quivering from head to foot.

“Send me away from the ‘Towers,’” she screamed; “Send me away! How dare you say that, woman? I know you—you—you upstart, with your prowling sneaking ways; creeping about the place when everybody else is in bed. What do you and the master want in the west wing every night? Oh, there's some devil's game going on, I'll warrant, madam. I know the pair of you.”

Dick looked at Lady Carrington. She was livid. “There is more than rage there,” he reasoned; “there is fear.”

“This is intolerable,” she gasped. “I have put up with it long enough. You shall go at once.”

"No," said Nannie. "You will go before I do."

Her anger had suddenly vanished, and she was speaking calmly and with a certain amount of dignity. Drawing up her form she pointed at her mistress and said, solemnly, "You are a doomed woman. I see it in your face. Lady Carrington, you have not many hours to live. The family curse is on you. It is not for nothing that I have the second-sight, which my mother handed down to me. I have never yet made a mistake, and I say again: Your end draws nigh."

Still keeping her eyes fixed upon her mistress, the old woman backed towards the door. Pausing there, she raised her hand and said, "I have the gift, and I have never made a mistake." Then she hobbled away.

Dick glanced at his employer's wife. She had subsided into a chair, and looked as though she were about to faint. Seeing this he asked if he should ring for assistance.

"Certainly not! Mr. Ransom. I shall be better directly. It is exceedingly foolish to let Nannie upset me so, but she is a terrible creature. Really, her venomous tongue made me feel afraid, though I am anything but a nervous woman."

"I think she is hardly answerable for her behaviour when she is excited," said Dick, wishing to put in a good word for his old friend.

"She shall answer for this, at all events," declared the angry woman. "Sir Edward must put his foot down. I shall insist upon it. I need hardly explain that her rambling statements are entirely void of foundation, Mr. Ransom. She is full of fancies and hallucinations."

"Dick offered no comment, he had his doubts, and after a few questions with regard to his work, the lady took her departure.

That evening, after tea, Dick asked Macpherson to go for a stroll, and during the walk told him what had occurred in the early part of the day. Andrew's face beamed with pleasure as he congratulated his companion, at the same time remarking on the difficulties that would have to be surmounted before Mr. Thornton would yield a consent to an engagement.

He took a more serious view of Nannie's encounter with Lady Carrington than Dick had expected.

"I know the old dame well," Andrew remarked. "She generally knows what she is talking about. If she said that Lady Carrington goes prowling about the west wing at night, you may rest assured that there are some grounds for such a statement; and that reminds me of something. One of the housemaids—a niece of my wife's—told me to-day that some of the servants, including herself, have on several occasions seen a pale green light in the west turret. It may have been imagination, or merely the reflection of the moon's rays. What do you say to a walk in that direction later on? We may see something. Perhaps the ghosts are going to walk again. Have you heard anything more about that business?"

"No; Miss Sumner, acting on Lena's advice, said that if she saw anything more, she should put herself in the doctor's hands, and leave the Towers altogether. Of course that would not suit Sir Edward and his wife. Whether they suspect anything or not, I don't know, but the spooks have ceased from troubling."

The day had been hot and sultry, and became terribly oppressive as night approached, the electrically charged atmosphere portending a storm of unusual severity. The sky, which had been a dirty yellow colour, began to assume a dull leaden hue, finally merging into a dark, overhanging pall, which looked as if it would descend and suffocate every living thing beneath it. Not a breath of air stirred the surrounding foliage as Dick and Andrew left the house. A deathly stillness prevailed over the whole landscape, broken only by a weird solitary "caw," as they passed through the plantation, where a colony of rooks had built their nests. When they reached the far side of the wood, and came in view of the Towers, big drops of rain began to fall, causing them to seek the shelter of the trees.

"We are in for it," said Dick. "I intend to stay, but if you would rather go back, Macpherson, don't consider me."

As he spoke, a blinding flash rent the dark heavy clouds, followed by a terrific reverberating peal of thunder.

"Go back," said Andrew; "not likely. Man, it's grand; I wouldn't miss it for anything. You'll perhaps

think me foolish, Ransom, but do you know I have often left the house at night, during a storm, and wandered about in the open till the gude-wife thought I had gone clean daft. On a night like this, I feel quite transformed, as it were. Ordinary daily life, and my connection with it seem to pass away entirely, and I feel—it's a strange thing to say—at one with the elements. I could just bare my head, stand in the rain, fling up my arms, and shriek with ecstatic delight. Have you never felt it, Ransom?"

"Frequently," returned Dick. "The first time I saw the Niagara Falls I was struck dumb, and then I experienced the sensations you have just described."

The rain now fell in torrents, and beat upon the leaves overhead until it resembled the rattle of a small drum. The sky was lit up incessantly with sheets of flame, which brought out the neighbouring building with clear-lined distinctness, and then left them in dense darkness.

During an exceptionally long flash a strange and unexpected sight caught their attention. On the top of the west turret, outlined for a few moments against the sky, appeared three human figures. Before the two watchers could fully grasp the situation the darkness hid it from view.

"Did you see anything, Ransom?"

"Yes; three people on the tower."

"Notice what they were doing?"

"No, I only caught a mere glimpse. Why?"

"They were fighting!"

"Are you sure, Macpherson? They may have been hurrying down, having been up there to see the storm."

"That's reasonable enough, and I may have been mistaken; but it looked very much like a struggle."

The storm lasted with unabated fury for about an hour, and then gradually passed over. The rain ceased entirely, but occasional flashes of light and distant rumblings proclaimed that the elements were still active in another quarter.

"Shall we go, Ransom?" asked Andrew. "If anything else occurs, it is too dark to see it. Hello!"

In the top room of the tower a pale green light was slowly diffusing itself. It grew stronger, until the apartment was brilliantly illuminated. The windows were very narrow and high, for, although the place seemed clear as day, the two men could distinguish nothing within. The light remained about fifteen minutes, and then becoming fainter by degrees, died slowly away.

"The girl was right," said Andrew. "Seeing is believing. That didn't look as if it was produced by green grass and a reflector, Ransom. There were no direct rays such as a lantern would produce. What do you make of it?"

"I give it up, Macpherson; but I feel convinced of one thing: When Nannie said that some devilment was going on, she wasn't far out. I have been wondering if it would be the best to put the matter into the hands of the authorities. We have two strong witnesses in Lena and Miss Sumner. The place ought to be searched."

"I agree with that, but as to calling in the police, that's another matter. We should look exceedingly foolish if nothing was discovered. Come to think of it, Ransom, we have nothing tangible to work on, and we should stand a good chance of prosecution ourselves. If you think that money, position, and influence don't weigh in a court of justice you are sadly mistaken."

"Perhaps you are right," returned Dick. "It's a queer world, Andy!"

To be continued.

THE new motto of civilisation, the new sentiment which is involved in the motto of Fraternal orders is this: "Live and help live." The motto of barbarism is "Live upon others." The motto of semi-barbarism is "Live whether others live or not." The motto of civilisation has been "Live and let live." But the motto of the coming day will be "Live and help live."—*Fraternal Monitor.*

IN A TRANCE FOR THIRTEEN YEARS.—A writer states that 13 years ago Marie De Croix fell into a long sleep. When he saw her lately her eyes and mouth were closed, and her teeth were so firmly clenched that it was impossible to force them open. The face looked as if made of wax, and the whole body gave one the impression of a corpse. Her only nourishment is the yolk of an egg beaten up and injected into her stomach. Her breathing was almost imperceptible.

SPIRITUALISM IN GREAT BRITAIN.

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

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A SPIRITUALISTS' BENEFIT SOCIETY.

THE last special feature pertaining to our cause in Great Britain that I will call your attention to is "The Order of Progressive Spiritualists' Sick Benefit and Pension Fund," an association originated by Mrs. M. H. Wallis, and to which she is the honorary secretary. This effort has its headquarters in Manchester. For the past year it has disbursed over 200 dollars in sick relief and pensions. It is the first and only Society of the kind ever established for our people in Great Britain, and is in every way well deserving of support, and its promoter deserves every praise for her endeavours.

From what has been stated in the preceding pages, it will be seen that, all in all, as a movement, Modern Spiritualism is in a healthy, vigorous, active, and growing condition in its Island home across the Atlantic. While as to its organisations, its platforms, its press, its mediums and speakers, we have every reason to congratulate ourselves upon the stability, service, efficiency, and ability displayed in each and all of those departments. A state of affairs that, I venture to think, will excite your cordial congratulations? So with this I leave my review, or really bird's-eye-view, of Spiritualism in Great Britain in your hands, trusting it may receive a place in the proceedings of your Convention.

A FEW WORDS UPON SPIRITUALISM IN THE UNITED STATES.

In bringing this communication to a close, I may be permitted to offer a few words upon the present condition of Spiritualism in this country. I do so with all diffidence and due deference, as after eight years' absence, and my only very limited observations, which during the last twelve months have been mainly confined to the Pacific coast, I cannot pretend, if I so desired, which I do not, to make any exhaustive remarks upon a topic so vast. So, all I can offer are but the impressions of a visitor and a guest.

I heartily congratulate you upon the organisation of American Spiritualism into one national and representative body. Such a result must be a matter of sincere satisfaction to every well-wisher of our Cause throughout the world. The greater opportunities that your organisation offers for effective work is not the least benefit that will accrue from its existence. While it will impart to the Cause a national strength and consistency, whereby it will compel respect for us from the community at large, thus assure you civil and legal recognition, and remove the reproach that we have been but a scattered and disunited people.

So far as I can judge your constitution, it is wise in its conception admirable in form, broad in scope, and prudently avoids the rock of individual membership, yet it insures a truly national representation at your annual assembly. The institution of State associations, under charter from the National, links local, State, and National efforts in a complete chain of mutual sympathy and interest, a condition of affairs that cannot fail to be of lasting advantage to the entire movement. I have ever been the advocate of organisation, and am rejoiced that I have lived to see the two foremost divisions of the Spiritual movement adopting such steps, and reaping the natural benefits therefrom. The timely words of wisdom that have emanated from the National upon the question of "ordaining" mediums and speakers, and its urgent plea that only such as are "worthy and well qualified" should be the recipients of such honours, whereby they become our acknowledged representatives before the world, are worthy of all praise, and command my unqualified assent.

In reference to the newest State Association here, of California, I am confident it will prove an incalculable blessing to Spiritualism on the Pacific coast. I would like to add a word of praise for Mrs. Julia Schlessinger, the late pro tem. State Secretary, who did so much to ensure the financial success of the Conventions in May and September.

THE AMERICAN SPIRITUAL PRESS.

At this point let me say a word concerning the American Spiritual Press: I am bold to say that, in versatility, general robustness, of thought, and greatness of circulation, it heads the movement in all countries. In the *Banner of Light*, in Boston, the *Light of Truth*, in Cincinnati, the *Progressive Thinker*, of Chicago, and the *Philosophical Journal*, now of San Diego, there can be found food for all varieties of mental and spiritual appetites. Each deserves an ever-increasing measure of support from their various classes of friends, for they all deal with live and important issues pertaining to our Cause, and the forms of thought peculiar thereto. A free press is the safeguard of liberty for any land or cause.

PROTECTION.

I note in the Report of your last year's Convention that considerable space is devoted to the question of protection of mediums. No doubt, as an outcome of the enthusiasm with which the matter was discussed, the National Association has, during the year now over, devoted practical efforts and expended some of its funds in the matter of defending mediums against the various prosecutions instituted against them in Philadelphia and elsewhere? But, as an impartial observer, it occurs to me that there is a little danger here. Let us by all means protect all honest mediums by every means in our power, and wherever necessary instruct them how to continue their needful work in such a manner that they may avoid the meshes of the law, by refraining from all announcements that can be strained against them. But there is another side that we cannot afford to ignore: our duty towards the "fakes," "frauds," and charlatans, who trade upon the reality of our facts. Such, and all unworthy mediums, who at times "steal the livery of heaven to serve the devil in," constitute a standing menace to every honest medium in the ranks. At the first scent of danger to their precious persons they raise their cry for help with an audacity which is more amazing than discreet. We may, I hope not, some day stand in

need of a fund to protect Spiritualists against the depredations of all pretenders. If "fortune telling," the vending of "charms," the finding of "affinities," and suchlike rubbish are to be continually advertised without rebuke, as Spiritualism, by the "seventh daughter of a seventh daughter," and such-like hangers on to the Cause, a plentiful crop of police prosecutions may quite reasonably be expected, and it would be a crime to expend National funds to protect such people from the consequences of their folly and rapacity. For the toleration of such things will inevitably bring disgrace on our work, and odium upon every reputable medium worker. I am a "free trader," but in this case I am a staunch advocate for protection!

JESUIT SPIRITS.

One other thing has struck me somewhat with surprise. It is the fear of Catholic "Jesuit" spirits that I hear so much about in this country. We are not so afflicted in Great Britain, nor do we have any wide-spread distrust of our Catholic fellow-citizens in the flesh. Surely, my American brethren are not forgetful of the fact that they are the descendants of the Patriots of '76. Surely, too, the ascended heroes of the Revolution, Washington, Lafayette, Paine, and all the other gallant souls of that trying time, to say nothing of that great man, Abraham Lincoln and others, are as watchful now as ever of the destinies of their glorious land as when in the flesh? And they will still do their part to protect this land and our Cause, of which they must well know the importance, from all attacks, political or religious, that may be directed from their side of life. While on this side, as all patriotic Americans believe, they can whip the world, may I suggest that they include the other world as well, as a set off against the fear in question. Evil influences, the fear of Catholic machinations, mortal and spiritual, with "obsession," and similar affairs, have really been "done to death," and it is time more sober councils prevailed. For, are they not largely idle fancies? Surely, my vigorous American brethren are not to be alarmed by the idle dream that their heaven sent gospel is to be destroyed by the fancy that unseen Catholic spirits are plotting against it. If we believe, or say we know, that the spirit-life is an education for all entering it, why exclude the professors of one form of the world's great religions from the advantages we claim come to all who enter the next life? By strengthening our Cause within itself, by educating our workers, writers and adherents in all that makes Spiritualism and Spiritualists broad-minded, personally pure and strong, we can so protect our Cause that the fabled hordes of Hell could not prevail against us or it. More work in these directions, it seems to me, would leave less time and little inclination, to combat what I cannot help thinking is largely an exaggerated fear, resting on no very solid foundation of fact or reason. I make no apology for the foregoing remarks, because I think none is necessary.

FINALLY.

I rejoice that such a body as the American National Spiritualists Association has been formed, and that it presents every indication of stability and permanence. I am glad to know that Mrs. C. L. V' Richmond has been so actively associated with it, and that the services of so able a man as Harrison D. Barrett have been available as president, in conjunction with Francis B. Woodbury, as secretary, for, undoubtedly, each has given his faithful and unwearied service to their duties. It is, no doubt, a matter of pride to the Spiritualists of the United States to know that they have been able to pay these officers what our Socialist friends would call "a living wage." No doubt, as funds increase, your executive officials will receive a salary commensurate with the responsibilities and duties of their important offices, so that the liberal sentiments we profess may find expression in the practical side of daily life.

The selection of Washington, D.C., for the headquarters of the National Association, and the establishment thereof of a National Spiritualists' Library, were especially felicitous and useful decisions. I most fervently hope that the Association and its work may have a lasting existence, and that wise officers may ever be found to faithfully administer its affairs in the interests of, and for the good of the entire movement on this broad continent. Of this I have no doubt, if I judge the future of your acts by your past.

So now, in closing, let me again assure you, officers, delegates, and friends alike, that I submit this communication to you in all fraternal affection, and that its main purpose has been to give you some trustworthy information as to the progress and position of the Cause in Great Britain. The few comments I have ventured to append, upon affairs in this country, are merely presented as the incidental opinions of an onlooker, who has neither the desire nor intention to be presumptuous in his expressions of opinion, though frankly recording his thoughts upon the topics he has ventured to touch upon.

The writer, as one of the Executive of the English Spiritualist National Federation, tenders you the hearty greetings of that body. Though not officially empowered to do so, he is confident his conferees will unanimously endorse his action.

Heartily wishing you God-speed and angel guidance in your present and future labours for our noble cause, let me assure you of my high esteem for you as a body, and my deep interest in all your doings now, and in the future.—Respectfully submitted,

J. J. MORSE.

Hotel Bella Vista, San Francisco, Cal.,
Sept. 22, 1896.

A FORM OF BEQUEST.—I give and bequeath unto the Two WORLDS' Publishing Company, Limited, the sum of £ , to be applied to the purposes of that Company; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout. [Our contemporary *Light* publishes a "form of bequest" for the London Spiritualist Alliance, which we take the liberty of reproducing, merely changing the name to our own company, which, being legally organised, is equally able to receive and utilise bequests for the good of the movement—if anyone will remember us in their will.

CORRESPONDENCE.

DO EXALTED SPIRITS COMMUNICATE?

Sir,—In reference to the letter printed on page 901; I find myself in the unexpected position of being in disagreement with my old and highly-respected friend, Dr. Peebles, and in agreement with Mrs. Besant. My experience, during many years of close intercourse with very dear relatives and friends "on the other side," is that the difficulties in direct communication increase as they progress. Such communication, under ordinary circumstances, is hardly possible when our angel friend has passed beyond the Sixth Sphere. To enjoy the pleasure of continued close intercourse with my mother (now passed away) and ourselves, a near relative delayed for more than a year her entrance into the Seventh Sphere, which, "bright as this one is," she said, "is far brighter." Very probably, my own experience may be confirmed by that of some amongst your readers.

I may say I freely admit that there are some in earth life (and Dr. Peebles, I believe, to be one of them) who virtually belong to a sphere higher than those in which most of my relatives, friends, and acquaintances, as well as myself, are included, viz., the third and fourth. But such men and women can hardly be said to *live* the earth life, with its selfish ambitions and struggles, its competitions and passions, the bloodshed with which it is associated. No doubt, if we progressed here as rapidly as some of our loved ones do, under their more favourable conditions, continued intercourse might remain possible. But to most of us, who have to expend our lives mainly in obtaining the means to live, who are absorbed in the labour our hands and brains find to do in advancing the material well-being of ourselves and others, such progress is made slowly, if at all. And so our loved ones have to go higher, and wait for us until we have dropped our mud-rakes and our worldly striving, and can go higher too.—I am, etc.,

DESMOND G. FITZGERALD.

MEDIUMS TESTED.

Sir,—As a young convert to Spiritualism I venture to think that the controversy, *re* the genuineness of mediums, has a very demoralising effect upon earnest inquirers and investigators, and I quite agree with Mr. Dabbs (in your issue under date of the 16th inst.) as to "the ludicrous proposition of caged mediums."

Spiritualism, if it is anything, is a solemn truth, and inculcates principles of the highest order, which should commend it to all level-headed and intellectual people who, in being true to themselves, would be true to others, and in whose company imposition and fraud could not exist.

If mediums are honest they can afford to be above board, but if they cannot be that, then they had better direct their attention to prestidigitation, where trickery and double dealing is the quintessence of success, only please call a fig a fig. I fail to see what good can be achieved by pandering to the sceptics and bigoted Agnostics who crave, not for truth, but for some grotesque phenomena merely to excite their idle curiosity. Surely our time is too precious to be wasted while the harvest is at hand, and so much golden grain waiting to be gathered in. Let us not mistake the shadow for the substance, but hold fast that which is good and beneficial for the welfare of all.—Yours faithfully,

THOS. W. PERRYMAN.

[When mediums hold promiscuous seances at so much a head, the sitters are perfectly justified in demanding evidence of their *bona-fides*, viz., "fraud-proof conditions." The wire cage—or screen—suggested by Miss Marryat, such as was used by Mr. W. P. Adshead years ago with Miss Wood, is the most satisfactory test that we know of to allay the disturbing suspicions which inevitably arise in the minds of careful inquirers where no test conditions are observed. This correspondence must now cease.—Ed. T.W.]

AN APPEAL FOR THE NATIONAL BAZAAR.

Dear Friend Wallis,—Your splendid appeal in your issue of October 16 for help and support to the National Federation in raising the funds for missionary work of our spiritual philosophy ought to be the means of stirring up all the Spiritualists of the country to fulfil their duty and assist in the great work of bringing the light of immortality to the thousands who have not heard the grand message from their loved and dear. All who are connected with societies, and in fact many who are not, are aware of the need for missionary work. But the apathy of many who in the past have called themselves Spiritualists, but who now do nothing to help on our glorious cause, either with their presence or financial support, is a strange fact that I cannot account for. I find this state of things exists in all parts of the country, and it makes the work for others who are active harder to bear than otherwise it would be. We cannot forget the splendid services rendered by many in the past, and hope and trust they will see the need of co-operation, and will come among us again to help on the Car of Progress. If ever there was a time when unity was needed it is now—when, but for the want of funds, such a great work could be accomplished. We must not fail to keep the resolution before us passed at the Liverpool Conference last July, to promote a grand National Bazaar, and it is hoped it will be a grand success.

The committee met in Manchester some time ago and discussed the preliminaries, and an appeal will shortly be made to every society in the country, also to others who have sympathy with us in our work, and are willing to help financially or in the shape of goods. We know there are many friends, not identified with any society, who helped in the past, and are willing to do so in this new movement for a National Bazaar, and wish us Godspeed in our endeavour. I cannot see anything to prevent us getting at least £500, which will be spent in carrying the light of immortality to those in darkness. If only our friends will say "I will do my level best to make it a success," it will be an accomplished fact.

Walsall will give, or get the value of, £20. Now, if there are 25 other societies who will do the same, the thing is done! Who will say "I will," and do it? I find, according to the Two WORLDS, there are nearly 200 societies and meeting places affiliated and non-affiliated. If each of these would determine to contribute, say £5,

we should then have a fund of £1000, and this ought to be an easy matter if we put our heart and soul into the work. I fancy I hear some one say, "It is with great difficulty that we can keep our own Society going." This, no doubt, is perfectly true; we have the same thing to contend with here in Walsall. But our sympathies go out to the tens of thousands who have never heard the gospel of immortality proved by facts proclaimed. We have heard the glad news, and can we sit idly by, and know that many are in darkness and ignorance? Come, brothers; come, sisters, to the rescue! With a little help from each one of us, much can be accomplished. Some may say, "What can we do? We are not possessed of this world's goods." There are many ways in which help can be given. To start here in Walsall three or four of our mediums are giving seances. The proceeds go the Ladies' Committee, who will buy materials for making up goods, and those who cannot give money can have work at their homes to do at their leisure; the gentlemen, of course, can make up fancy articles in their particular handicrafts.

There are hundreds of mediums who could carry out my suggestion, and I would not be surprised, if this is taken up with spirit and determination, a good round sum will result. Mr. Editor, I feel quite sanguine that we shall have a big success. With a long pull, and a strong pull, and a pull all together, what pleasure and happiness will be brought to thousands of our fellow-creatures through this effort.—Yours truly,

Shaw-street, Walsall.

RE MRS. BARNES.

SIR,—I was present on Oct. 21. with a number of sympathising friends at the residence of Mrs. Barnes. Although very ill, our dear sister and staunch Spiritualist advocate and her spirit guides took part in the meeting. This lady has devoted her best energies to the Cause for many years, very often under the most depressing conditions. It does not appear that she will, at her advanced age, become physically strong again.

I am pleased to notice the letter in last week's T. W., calling attention to the necessity for some pecuniary assistance being rendered to her. I know the calls are frequent on those who have to do the giving, but every effort to alleviate suffering or distress is an object lesson in human responsibility, and a practical proof of our acceptance of the principles of the Fatherhood of God and the Brotherhood of Mankind.

I shall be pleased to forward a subscription to whoever will undertake the duty of receiving same on behalf of Mrs. Barnes.

Longton.

A. BROOKHOUSE.

SIR,—I hope the letter of Mr. Brown in your last issue will arouse the sympathies of the friends of Mrs. Barnes everywhere, and cause them to unite in doing what they can for her in this her time of need. I am pleased to inform them that a practical effort is being made to secure for her a regular income, even though it be but a small one. As the outcome of a conversation held on October 18 with Mr. Hewes, our Helper for Nottingham, he writes me: "I gave out last Sunday your suggestion of a Pension Fund for Mrs. Barnes, and have obtained the following promises:—Mr. and Mrs. Frost, 6s. 6d. per quarter; Mrs. Reeves, 6s. 6d.; Mr. Brearley, 6s. 6d.; Mrs. Parker, 6s. 6d.; Mr. J. Fraser Hewes, 6s. 6d., all quarterly; and Mr. H. Bradley, The Park, 50s. per year; so that makes close on 3s. 6d. per week guaranteed. I have received from Mrs. Beaman a donation of 5s.; Mr. and Mrs. Wallis, 5s."

On the strength of the above, we shall at once commence the payment of 5s. per week to Mrs. Barnes, and if her friends, and those good souls who delight in helping their struggling brothers and sisters, respond as we hope they will, we can soon increase our payments, which should reach at least 10s. per week. Who will become regular subscribers to this Pension Fund, and who will give a donation? May I suggest that those friends who subscribed to Mrs. Cogman's Fund should transfer their interest to this? But, while responding to this new claim, please do not forget our old worker, Mr. Wm. Wallace, whose Pension Fund needs sustaining. If we have dear ones on the "other side," we can best commemorate them by doing some practical work to assist the needy ones still with us.

Mr. J. Fraser Hewes, 26, Mapperley-road, Nottingham, will be pleased to receive subscriptions or donations; or they may be sent to me at 164, Broughton-road, Pendleton, Manchester, and will be duly acknowledged in the Two WORLDS.

Received, with thanks, for O.P.S. Sick and Benefit Fund, from Mrs. Shaw, 1s. 6d.; from Miss Foster, 1s.—Yours sincerely,
(Mrs.) M. H. WALLIS, Hon. Sec. O.P.S.

Don't miss Mr. Lamont's thoughtful article on page 725. It is wise and timely.

PASSED to the Summerland on Nov. 1, Bertha Andrews, the loving sister of Mrs. A. J. Smyth, of Birmingham.

THEY DO STRANGE THINGS IN SALFORD.—A member of the School Board died in May, 1895. In June the Board was invited to fill the vacancy by appointing Rev. Dolphin, Unitarian minister, but for 17 months a section of the ratepayers were practically disfranchised, and Mr. Dolphin left out in the cold, because of the "religious difficulty." At a recent meeting the Rev. Gull said he had no objection to Mr. Dolphin personally, "but he did not think it right to substitute for a Christian member one who was a disbeliever in the divinity of the Lord Jesus Christ!" The Rev. Father Hill considered Mr. Dolphin in many respects suitable for the vacancy—but, he too objected! Rev. Canon Corbishley spoke sensibly, and urged that "in School Board work they did not stand as members of either one denomination or another," so also did Rev. J. McDougall. Finally the bigots were beaten by six votes to three, and Mr. Dolphin had tardy justice done to him. For our part we are glad to see these Church priests forcing the issue. The sooner the public realise the necessity to keep all professional theologians off the School Board, the better. Business men are needed to conduct business on sound principles. We do not want credalists fighting to secure the children in the interests of their particular sects, but we do want them morally developed and intelligently educated, to fit them for their duties as men and women and citizens.

ITEMS OF INTEREST.

Mr. Holt: Please send your address.

Owing to the crowded state of our columns, letters, items and plans are held over.

SPECIAL.—Next week, portrait and sketch of Mr. W. T. Cooper, of the Marylebone Society, London. Friends please note.

LEAVES from an Occultist's Note Book.—These valuable articles will commence next week, and should be recommended to all Psychical Researchers.

MANCHESTER SOCIETY OF SPIRITUALISTS.—Special notice: Mr. Manning will be at Tipping-street Hall on Monday evening, Nov. 9, at 7-30. Bring your friends.

PROPAGANDA MEETINGS.—Monday, Nov. 9, Mr. J. Swindlehurst will conduct a public meeting in the Co-operative Hall, Derby. Mrs. Place, of Leicester, will give clairvoyance. On Tuesday and Wednesday, Nov. 11 and 12, at Longton Post Office Buildings. Chair at 7-30. Questions invited.

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

A GOOD few orders have come in for Two Fellow Isms in pamphlet form, but we require more yet to warrant us in printing them. Socialist Spiritualists, don't let this fail! 25 for 1s. 9d., post-free; 50 for 3s. 4½d; 100 for 6s. 6d., post-free. Send p.c. at once please, and say how many you will take.

TO SOCIETIES and friends in Manchester and district. Please take notice, that the Manchester Society of Spiritualists will hold their annual tea party, entertainment, and ball on New Year's Day, January 1st, 1897. This will surpass anything yet attempted. Further notice in due course.—George Hill, president.

THE debate at the County Forum, Market-street, was of a most interesting character. It was intended to be a "medium's night," but mediums were conspicuous by their absence. Next Tuesday, Mr. Orr will open on "Spiritualist and orthodox teachings: a comparison." Committee meeting at 7 p.m., important business.

BRADFORD friends can get our splendid ALBUMS at Mr. Gott's for 2s. 6d., and thus save postage. He has kindly undertaken to supply all who call for them at that price. Spiritualists in the district should avail themselves of this offer, or, by purchasing his famous Lot 11, they can get one for nothing during the next week or two.

NORTH-EAST LANCASHIRE LYCEUM DISTRICT SOCIETY.—Blackpool Society extend a hearty invitation to the Delegates to stay over-night. Will those Delegates wishing to avail themselves of the privilege, kindly communicate with Mr. T. Rigby, 43, Cookson-street, Blackpool, Lyceum Sec., as early as possible, so that full arrangements may be made.—Thos. Wilkinson, Hon. Sec.

NATIONAL FEDERATION MISSION.—For the last fourteen days the organiser has been busy in the district covered by the Yorkshire Union. These meetings had been arranged by the said Union, thus utilising the services of Mr. J. Swindlehurst over a combined area. The Shipley and the Bradford (Milton Society) meetings were the best of this series of propaganda efforts of the Yorkshire friends.

MR. R. WOLSTENHOLME writes:—"The result of the sale will leave the Society with about £200 clear, which, with the nest egg of £100 subscribed before, leaves £300 in hand. Everybody was well pleased and satisfied with the endeavour. Nothing but good feeling has prevailed during the time, and now the next object will be to find a suitable plot of land to erect a hall." Forward, Blackburn! Well done.

STRATFORD. — Ronald Brailey, trance medium, for next Sunday. Lyceum and public circle every Sunday and Tuesday, at 13, Fowler-road, Forest Gate, E. Miss Florence Marryat will deliver a lecture, "The Summer Land," on Thursday, 3rd Dec., for the benefit of West Ham Hospital. Tickets can be had from me or any of our committee, so we do hope all friends will help us in making this a grand success.—Yours, sincerely, Thos. McCallum.

HEARTY acknowledgement of practical sympathy. The Marylebone Association, which meets in Cavendish Rooms, London, through Mr. A. J. Sutton, their kindly treasurer, have sent us a cheque for one pound, as a donation towards the maintenance of the TWO WORLDS. They did the same sort of thing last year, and we most cordially thank them for their earnest and fraternal recognition of our efforts to serve the Cause, and support the work of Societies.

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

OUR ASCENDED BROTHER, JOHN ORME.—The Spiritualists of Manchester, Salford, and district, will have presented to them an opportunity on Sunday week, the 15th inst., of displaying—if so disposed—a sense of their indebtedness to the Spirit World, by assembling to do honour to the memory of one who in his day was never ashamed to unfurl the banner of his principles before a doubting and scoffing world. The past days in the movement have been the fiercest in the great battle; the men who have been standard bearers deserve to be honoured. In this case it becomes a question of doing honour to one of the rank and file, and by meeting not by the tens, but rather by the hundreds, must have an influence to the outside world that as a body of thinkers we are quite on a par of respectability with any other section of the community. Brethren of the N. E. W. and South, come, don your ribbon of purity, and, with a spirit of pride in the fact of having thrown off the fetters of what may be to us an effete dogmatism, walk in the majesty of your manhood and womanhood, thus demonstrating to the world that we are becoming a greater power than can ever be crushed.—Yours ever, Owd Jonathan.

THE Sale of Work at Hulme, Manchester, realised £40, and clears the debt.

AS A PENNY PAMPHLET.—"Is Spiritualism true?" and the "Summing up" is now ready.

THE BLACKBURN SALE OF WORK establishes a "record," we think, in our movement. Over £200 were raised. We reproduce the *Times* report elsewhere. The *Weekly Standard and Express* gave a similarly full and fair notice of the opening. Our old friend Mr. Wolstenholme stated that twenty years ago the Spiritualists of Blackburn could almost be counted on one's fingers, and public meetings were rarely held. In 1881 a small room was rented, and services were commenced, which had been continued without cessation ever since in different buildings, as the increasing audiences or necessity compelled, and now they were determined to have a church of their own. Well done, Blackburn!

BLACKBURN.—Mr. R. Bullen writes to "thank the subscribers to our sale of work, viz., A. F. M. Hassock, Mrs. Beaman (Patricroft), Mr. and Mrs. Wallis (Manchester), Mr. and Mrs. Butterworth (Blackpool), and all friends who have given their support. We still appeal to friends to help us with donations, however small. We will use them well to raise a church devoted to and belonging to Spiritualism, and not to a few people, and when the Cause can claim its Legal Status, we can hand over a structure that will do it credit. We need a larger place for several reasons. We had in bank something to the tune of £100, but that has now been changed to £300. Our friends have worked with might and main, with the above result. If all Societies will help us in our endeavours we shall only be too glad to return the same when called upon."

PREVENT CRUELTY TO ANIMALS.—"All earnest Spiritualists ought to protest against the scientific cruelty known as Vivisection. In my opinion it is the greatest sin known in Europe since the days of the diabolical Spanish Inquisition, and it is quite equal to it for devilish cruelty and ingeniousness in devising various forms of experiment or torture. Both the Inquisitors and Vivisectionists tried to justify their evil deeds by claiming that "the end justifies the means," or, in other words, that it is right to "do evil that good may come!" As a matter of fact, no actual good to the human race has resulted from this practice of cutting up live animals; but supposing it were otherwise, nothing could justify the torture of the weak and helpless. I, too, would earnestly recommend the Victoria Street Society, Westminster, to those who desire to support such a holy war. I am prepared to give lectures on Vivisection to any society in the Midlands, free of travelling expenses or fee.—Yours, etc., J. Fraser Hewes, 26, Mapperley-road, Nottingham.

THE LYCEUM BANNER for November is, as usual, full of good things. Mr. J. Rutherford has a fine article on "Natural Laws"; Mr. F. N. Law deals with "Love, Courtship, and Marriage" in sensible and helpful style. There is a pathetic story of the heroism of a newsboy sent by Mr. Morse for the "Golden Group," and a bright poem by Mrs. K. T. Robinson. There is also a list of the subscriptions to a testimonial fund to Alfred Kitson. We hope it is only a first list and not a final one; for brother Alfred deserves better support from the Lyceumists than has yet been shown. A friend suggests that every Lyceum in the land should hold a social evening, work it up well, and give the proceeds to the fund. Who will take the hint? Hyde Lyceum is at the top of the list with £3—well done, Hyde—but who is going to beat it? Now, you older Lyceums, don't let a youngster like Hyde go one better than you. Burnley North-street and Sowerby Bridge are not far behind. Belper friends and Lyceumists send £4 13s. 10d.—the best yet.

TO CORRESPONDENTS.—*T. J. Murday:* Thank you; will use with pleasure. As to rest, so long as those who know, and could do better, hold aloof and leave the work to be poorly done, there is little hope of improvement. The remedy, it seems to us, and the only one, is, that those who deplore the present evils should unite and try to do better. In some places such a course has been followed with very good results.—*G. H. Lewis:* We have not heard of such reports being taken.—*J. O. Starling:* You are mistaken; you must not suppose your Mr. Z. is the only person producing psychic photos, genuine or spurious. The par. in question was not aimed at him, nor any other individual for that matter—but it was a very necessary general word of caution. "Let the galled jade wince."—*Sarah Jane Gartney:* You have much to learn—the way to do it is to buy and study the literature of the subject as you would do if you studied geology or astronomy. Don't expect to understand it all at once. Your budget of questions must wait. If you are in earnest you will seek for evidence and read up the philosophy—if you are not in earnest, let the subject alone. "Read Deserts' "Psychic Philosophy," Wallace's "Miracles and Modern Spiritualism," Sergeant's "Scientific Basis of Spiritualism."—*Mr. T. Timson:* wishes to draw attention to the fact that Spiritualism in relation to phrenology is being discussed through the columns of "The Popular Phrenologist," a 1d. monthly magazine. Letters have appeared since July, started by Mr. Timson and supplemented by Mr. Coates, from which it appears that phrenologists are divided on the subject whether phrenology supports Spiritualism. We should put the boot on the other foot, and say that Spiritualism supports phrenology—that without Spiritualism phrenology is largely mechanical and materialistic. As Mr. Timson says, psychologists are steadily advancing through the clay of material science, to the recognition of the higher functions of the self, or soul or spirit, which a few years ago would have been ignored. Our readers are invited to take part in the discussion in the "P. P."—*To L. A. Whitworth:* Thank you, but the rhythm and meter are both faulty. A little careful revision would vastly improve it.—*Mrs. Ridgway:* You write from Westbury-street, but omit the name of the town. Yours of Oct. 26 to hand, but as to any previous letter from you we know nothing here.—*J. Gibbinson:* We do not think it wise to print the report you send. *W. Hamilton:* What you send is really a business testimonial, and ought to go into the advertising columns, and should have your name and address attached, to be of any value.—*J. K. Thompson:* Received. We are not disposed to give the enemy occasion to blaspheme by publishing such sensational rubbish. We want reliable evidence under test conditions.

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FRIDAY, NOVEMBER 6, 1896.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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

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SUMMING UP THE LIVERPOOL DEBATE.

BY E. W. WALLIS.

REPLYING to my opening paper, Mr. Messenger put himself out of court almost immediately by admitting that he had "no great knowledge of psychic phenomena," and yet he presumed to declare that "exactly the same phenomena could be performed without the aid of spirits," and therefore Spiritualism was not true! Having admitted his ignorance, he had no rational grounds for such an assertion. Imitations of the physical demonstrations, which seem to be the same, can be produced; but they are only counterfeits, and the spurious implies the genuine. Moreover, it was to the proofs of spirit presence and identity afforded by the intelligence displayed in the messages that I appealed, and if exactly the same phenomena can be obtained by others (and I do not deny that they can), then they necessarily prove exactly the same fact in all cases, viz., the truth of spirit communion. Mr. Messenger was unable to understand the testimony borne by Miss Florence Marryat, and ridiculed her statements; but he only proved his own inability to grasp the position. I was forcibly reminded of Baron Humboldt's definition of the wise man and the fool: "The wise man heard, investigated, and decided; the fool—decided." It was contended that I had "failed to prove my case," that I had "advanced no facts," that I ought to have given my own experiences. Everything turns upon what is regarded as "proof." I cited the testimony of living scientific, religious, and philosophical gentlemen—men whose evidence in a court of justice, if as unanimous as in this matter, would be sufficient to secure the conviction of the prisoner if they were against him; and I repeat, the attempt to prove anything by testimony must be given up, or, the weight of this testimony must be admitted. I did cite evidence to specific facts (as readers can easily see by turning to the preceding pages), and I also quoted the calm and deliberate convictions of investigators, conclusions forced upon them by repeated experiences. I do not suppose that my personal testimony will be accepted where the recorded evidence of eminent men is rejected. If I had relied upon my own experience, I should have been told I ought to have produced evidence from "experts" and scientific men! There is no pleasing some people!

Because I referred to many Agnostics and Materialists who had been driven to recognise the presence of spirit people, I was told that Materialists were well-known to be "credulous" and wishful to believe in a future life! This was distinctly funny—being so palpably contrary to the facts of experience. Not long ago, I met a doctor who stated that he had been a Materialist for forty years, and had fought against Spiritualism all that time, but was eventually compelled to succumb to the force of facts which he did not want but could not gainsay, and he was a sample of the majority. I had, however, prepared for such criticism by also quoting the testimony of reverend gentlemen of different denominations. Secularists regard ministers as credulous; Christians regard Materialists as credulous; therefore I

had witnesses from both camps, and my opponents can take either horn of the dilemma they like!

One speaker declared that the personal testimony of the Spiritualists who participated in the discussion "did not convince" him; "an adequate explanation was required; demonstration was needed." Yet, when we use the same argument and say we can find no "adequate explanation" of the facts we have observed but the Spiritual, and that we have had demonstration, we are informed that what is proof to us is not proof to others!—yet, again, the very people who say these things against Spiritualism extol the faith of those who "have not seen and yet believe"; and regard as heretics the people who ask for "demonstrations" of the possibility of Bible miracles. Here again, our Christian antagonists are on the horns of a dilemma—they rely upon testimony for their belief in a future life—the testimony of people long since dead—testimony which was for centuries "in the open mouth of credulity," and is to-day but a tradition from pre-scientific times; yet, they doubt, discredit, and discard the testimony of living, sane, and scientifically trained witnesses to present day facts: which horn, gentlemen, will you be impaled upon? Admit the value of testimony—modern testimony, which supplements and makes credible ancient traditions—or, discarding the evidence of living witnesses, be logical and abandon all testimony to spiritual interpositions in mundane affairs?

A variety of questions were asked: "Is there a philosophy to cover these things? Is it necessary for spirits to do as they are reported to have done?" etc. But the scope of my paper did not allow of those points being dealt with, and I stuck to my text. The fact is that all such questions and difficulties can best be met and solved by investigation, and, while we, who (as A. R. Wallace says), "have arrived at certain general conclusions as to the causes of the phenomena," urge inquirers to suspend their judgment and investigate to obtain proofs for themselves, as we have done; we "simply refuse to recognise the competence of those who have no acquaintance with the facts to determine the value or correctness of our conclusions."

One fact was apparent, viz., the opposition had no evidence to offer to rebut what we adduced. Several speakers admitted that Spiritualism was not true to them, because they had not witnessed any of its phenomena, or were not satisfied with what they had seen! The remedy is, of course, further and fuller investigation, but their negative opinions, or experiences, cannot invalidate the positive affirmations of those who "speak what they know and testify to what they have seen!"

One gentleman objected that "Spiritualism was not new; it was a very old belief." We know it, and we claim that modern Spiritualism is but another link in the unbroken chain of evidence of spirit existence, which, stretching from remote antiquity, links the present with the past, and unites the two worlds in one. Facts are at the bottom of the universal belief. One speaker hazarded the idea that "the phenomena were real, but scientific men might yet find some at present unknown force in nature, or some obscure power in man which would explain them without the spirits." But in the meantime—until these clever men find these problematical explanations—what are we to do? Keep marking time, waiting for something to turn up? The Psychical Researchers have exhausted their ingenuity to invent theories, discover forces, powers, and explanations, with what result? This: the more thoroughly, patiently, and sincerely they have endeavoured to get at the facts the more surely are they driven to admit the existence of the spirit-man now and here, and the fact of "telepathy from the dead." Prof. Myers, dealing with post-mortem appearances ("ghostly visitations" or "phantasms of the dead") affirms—

The evidence, with all its necessary restrictions, continues to accumulate; accumulates (like other testimony) just in proportion to the amount of energy and care which are expended in collecting and testing the incidents now lying in the memory of many a percipient, who will reveal them only to skilful persuasion. . . . To found a negative argument upon the small number of cases yet encountered which points to man's continuance is rash indeed; as rash as it was to argue against man's antiquity when only a few batches of flint implements had yet been discovered. Thus far we have found that every solid nucleus of first-hand intelligent testimony to some special type of phenomenon has received, with further search, fresh corroboration at a rate which—distinctly perceptible in the work of a man for a few years—might easily become overwhelming if a hundredfold our labour were applied to our task for a century.

My contention, then, is, that Spiritual phenomena cannot

be due to "blind forces," because they are "associated with and governed by intelligence" and display purpose. Conscious thinking beings are alone able to express intelligence, understand and respond to human speech or thought, and manifest intention. The communications often afford evidence of the presence of some Being (or Intelligence), other than the medium or sitters in the circle, who is possessed of (and is able to express) knowledge of matters-of-fact entirely beyond the range of the consciousness of all the persons composing the circle. The "intelligent operator," who "governs and directs" the "force" to a given end, that he may thereby transmit an intelligible message, must be human, since he understands human methods and ideas. By the nature of the "messages" that he telegraphs to the sitters he proves his humanity, and, by the *internal* evidence of the communications themselves, establishes the fact of his identity with a so-called dead and gone human being. As the communicating Intelligences unanimously declare that they are our fellow-creatures, and offer proofs to substantiate their claim; proofs which are presented to investigators by the thousand, there is but one legitimate and logical conclusion from all the above-named facts, and that is that the Intelligences who communicate with us are the very people they claim to be, *viz.*, incarnate human beings, who, surviving the death change, and finding that they still live, think, and love, seek to comfort earth's mourners and prove that there is no death.

Now, a few words as to the importance of this inquiry. Many men have feared a too ready acceptance of the ideas of continued conscious existence, but experience has taught us that the contrary is true—that instead of being too eagerly accepted the evidences are bitterly opposed, and if the arguments in favour "are to take real hold on men's minds and affect their motives, they will have to be driven home with far more of appeal and insistence than I can attempt to give."

"Spiritualism," says Professor Myers, "is a religion, philosophy, or mode of thinking, based on the belief that the spirits of the dead communicate with living men." In a sense, therefore, all Christians are Spiritualists—they believe that spirits *did* communicate, but do not believe in present-day communion. Modern Spiritualists believe that the spirits *did* and *do* communicate, and that intercourse can be established and enjoyed systematically. Rev. Savage expresses a great truth when he says: "I do not know of any other one subject on the face of the earth that can for one moment compare with it (spirit communion) in importance. On the turning of this investigation depends the opinion which the intelligent world is to hold in the future as to the nature and destiny of man."

A thorough understanding and adaptation of the truth of the continuance of human life beyond the gates of death—with all that *continuance* signifies as to character, fitness, worth, and progression—means everything of good to the race. There is the whole of the next world in it, and it will eventually bring about an era of Universal Brotherhood upon this earth, and establish a community of enlightened and spiritually unfolded people, wherein no one can do another wrong.

Do those Christians who oppose Spiritualism ever realise the significance of their opposition and the responsibility which they incur?

Those who say Spiritualism is not true; that spirits do not manifest; that the phenomena can all be explained, and produced, without spirits; in so doing assume that they are right and trustworthy judges, and that the millions of Spiritualists—*after investigation*—have all been deceived, and are therefore, incompetent witnesses: but—"the fool decided!"

If, in these days of science, learning, invention, and critical acumen, all the witnesses to Spiritualism have been foolish, dishonest, befooled, or tricked, what evidence can they adduce that ancient Spiritualists were less credulous and less incompetent, and where shall we find any capable and competent witnesses?

If modern Spiritualism is to be adjudged untrue, despite the testimony of living, educated, and sensible witnesses, why should not the Spiritualism (or miracles) of the Bible be discredited on the same grounds—especially as all the witnesses are unknown and long since dead?

If all testimony to spiritual phenomena must be discarded (and every argument that is valid against the evidence of living witnesses cuts with greater force against

the traditions of the past) where will you find proof of a future life for man? Where will you find a basis of fact for a faith in a hereafter?

Outside of Spiritualism the world *has no evidence* of the going on of life and love through death and after—and every argument against the evidence of to-day cuts against *all* testimony, ancient as well as modern, and leaves Humanity a prey to doubt or victims of credulity. But, fortunately, neither doubt nor denial can alter facts; and to all who realise the importance of the issue we say, be like Humboldt's wise man, "Hear, investigate, and then decide."

REV. MINOT J. SAVAGE.

SUCCESSOR to the liberal-minded and progressive Theodore Parker, Rev. M. J. Savage is among the most popular advanced clergymen in America. For many years he preached in Boston, and exercised a powerful liberalising influence upon the community at "the Hub," but last year he received a "call" to New York, which sadly needs the influence of strong, moral, and spiritually-minded leaders of men.

Mr. Savage is an up-to-date man. He has large sympathies, progressive tendencies, and is thoroughly humanitarian. Clear, logical, scholarly, and careful—we might say "thorough" in all he does—his discourses are full of helpful human sentiments, beautifully expressed. His clear-cut sentences and forcible mode of utterance are powerful for good, and at times he is truly eloquent. Level-headed, yet a lover of the beautiful, a poet at heart, he knows how to touch the emotions, arouse the dormant energies, and quicken the soul to aspiration, and frequently gives expression to beautiful thoughts in the choicest terms. A reverent, rational religionist, there is little of the theologian about him. He is too strong for cant, too true for pretence, too much in earnest in his devotion to truth to mince matters where principles are involved.

Mr. Savage has written and said many good things, but for us his work as an investigator of Spiritualism, or in the realm of Psychical Research, as many people would prefer to say, is of chiefest interest. He has not hesitated to publicly state his experiences, but he has hesitated to commit himself irrevocably to any definite deductions; but with true scientific caution and reserve has stated his facts and suggested conclusions, but it is easy to see that he has gone far enough to feel that no explanation has been presented, up to now, which covers the ground so completely or so satisfactorily as the Spiritualistic. We have printed one of his discourses as a TWO WORLDS tract, under the heading, "Does man live after the death of the body?" in which the reader will find many good things and true. It has had a steady and continuous sale; in fact, we are getting towards the end of the second edition and expect to require a third, as it costs only a penny, and if our societies pushed the sale of these, and similar pamphlets, as they *should* do (and we can supply them 25 copies for 1s. 6d., or 100 for 6s.), not only would they make a profit, but considerably extend their work and increase their success as centres for the dissemination of Spiritual Truth. Mr. Savage began life as a Congregationalist, but, as with so many others, the everlasting punishment doctrine so shocked his sense of justice, that he left the Congregationalists and accepted a Unitarian pulpit. He has published a book under the title of "Psychics, Facts, and Theories," which records the incidents and results of his eighteen years' inquiries into Spiritualism. We are indebted to our good friend Mr. E. Dawson Rogers, of *Light*, for the use of the block which graces our cover this week.

ANOTHER red-letter day for Spiritualism in Manchester. Sunday afternoon, Nov. 15, a Procession of Railway Servants and Spiritualists will start from end of Clowes-street, Hyde-road, at 2-10 and march to the Co-operative Hall, Downing-street, when Mr. John Farnsworth will address the meeting at 2-45, assisted by R. A. Brown and J. Pilkington. The service is to commemorate the passing to the higher life of our late Bro. John Orme. A collection will be made for the benefit of the widow and family. We hope every Spiritualist will try to be present, and show Manchester what we are doing. It is specially requested that all Spiritualists will wear a bit of white ribbon, that they may be known and marshalled together in the procession. It is requested that every Society will be represented on the platform.—J. Jones, goods guard, Ancoats Station, Manchester.

SPECIAL REPORTS.

GROWTH OF SPIRITUALISM IN WAKEFIELD.

At the Barstow Square Society of Spiritualists, Mr. Wm. Marriott, the President, dealt with the question of the Diocesan Conference and the tenets of modern Spiritualism, and criticised the statements of Canon Bardsley, Canon Ivens, Mr. C. H. Carlilo, and Dr. Milligan. As to the remark that Spiritualism lurked in secret places, Mr. Marriott said that the fact was they invite full and free inquiry and discussion. There was no wish on their part to hide anything, and there was no difficulty, as Canon Bardsley had alleged, in getting information. Dr. Milligan had said that Spiritualism was humbug. Well, so it was, and a very sweet "humbug," refreshing and invigorating to all who partook of it. It was no use those reverend gentlemen trying to stave off discussion on this question or prevent men and women making themselves acquainted with it. Its influence was spreading all round, and so far as Wakefield was concerned, he might say, that whereas three or four years ago the Wakefield Spiritualists were few in number, there were now at least 400 professing Spiritualists in the city.—*Wakefield Free Press*.

ALL HALLOWS EVE CELEBRATION IN MANCHESTER.

THIS meeting was a success in all respects, but the important one, of the attendance. Owing to a variety of unforeseen events, there were numerous counter attractions, and only some 200 or 250 people attended. After a well-served tea, Mr. W. Johnson made an interesting speech from the chair. Mesdames Green and Stansfield, and Messrs. Rooke, Tetlow, and E. W. Wallis, also gave addresses, characterised by their well-known qualities, all of which were heartily appreciated, as also was the musical portion of the programme, provided by Mr. A. H. Rooke and friends. The Salford choir rendered three glees with charming precision, expression and effect. The orchestra ably presented two overtures. Miss Davies and Mr. J. J. Sutcliffe each rendered solos in splendid style, deservedly encored. The musical melange by Master F. C. Rooke, was received with evident delight, and encored. "Owd Jonathan's" song was loudly applauded, as also was the violin solo by Mr. T. E. Bagnall. The whole proceedings were high class, and those who were absent missed a rare treat. The usual thanks to Mr. Rooke, the able accompanist and musical director, and his talented friends and choir, to the chairman, and the workers, carried with acclamation.

SPIRITUALISTS' SALE OF WORK.

A TRIBUTE TO THE MAYOR.

Thursday, Oct. 29, a three days' sale of work was opened at the Spiritualists' Hall, Freckleton-street. The room was tastefully decorated, and several stalls were filled with a choice assortment of goods. Refreshment Stall: Mesdames Wilkinson and Shaw, and the Misses Wilkinson and A. Harrison. Society Stall: Mrs. Airey and the Misses Simpson, E. Holt, and B. Ward. Jumble Stall: Mrs. Bullen and Miss M. Whittaker. Floral Stall: Mrs. A. H. Holt and Miss J. A. Holt. Lyceum Stall: Miss Astley and the Misses Hargreaves and Mr. J. W. Moss. Mothers' Stall: Mesdames Calvert, Moss, Harwood, Leach and Whittaker. Japanese Stall: Mesdames Gerrard and Rogerson. Bookstall: Mr. T. King.

There was a large attendance. Mr. J. M. Ward, president, was supported by the Mayor, Mr. S. Robinson, and Mr. R. A. Wolstenholme. The latter gentleman referred to the numerous buildings in which the Spiritualists had met, and the expense they had been put to in making them comfortable and suitable. In the alteration and furnishing of that room the committee had spent over £200. The congregation was composed of working men and women, and they could judge what sacrifices they had made to keep out of debt. Notwithstanding the drain on their purses, they were determined that their next removal should be into a hall of their own. To help on that object that sale of work had been commenced, and the congregation had not only given as liberally as they could in goods and time, but had raised a nest egg of £100, which they had banked under their building account. He concluded: I cannot refrain from making the statement that, during the time Alderman Eastwood has occupied the Mayoral chair, he has known no politics nor has he been bigoted against any form of religion. He has been Mayor of the whole town and not a section of it, and to-day we can compliment him on the fact that a few days ago he was raised to the proud position of a magistrate. (Applause.)

The Mayor said it gave him great pleasure to be present that afternoon. He congratulated them on being free from debt, which was more than some religious bodies in Blackburn could say. He believed he had performed his Mayoral duties to the satisfaction of the people of Blackburn, and though they had been two pleasant years, they had been years of hard work. He was pleased to hand a donation to Mr. Robinson—(applause)—and he regretted that owing to another engagement he could not spend some time in looking round, but he would endeavour to visit them the following day, accompanied by Mrs. Eastwood, and inspect the stalls. (Loud applause.) He then declared the sale open.—On the proposition of Mr. Pemberton, seconded by Mr. T. King, a hearty vote of thanks was given to his worship.—*Blackburn Times*.

The total receipts are just over £200.

LONDON NEWS AND NOTES.

BATTERSEA. Temperance Hall, Doddington Grove.—After the opening remarks by our president, Mr. H. Boddington opened discussion on "Is Spiritualism True?" Drawing illustrations from "Zollner's Physics" and general experiences, an opponent explained everything by conjuring, and a Baptist asserted "True, but of the Devil." Mr. Adams continued. Debate adjourned, next Sunday at 11. Evening, Messrs. Wyndoe, Drake, and Peters gave short addresses. Clairvoyance by Mr. Peters. Solo nicely rendered by Mrs. Hoddes.

BATTERSEA RISE. 38, Keildon Road.—Mr. Peter's guides gave a beautiful discourse on "The rich man and Lazarus." "Moonstone" gave successful clairvoyance and psychometry.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Mr. W. E. Long's guides closed their series of addresses upon "The fulfilment of the mission of Josus." With a masterly retrospect of the especial points they had previously explained at length, from Matthew to Revelations, they claimed, in closing, that Jesus, in common with other reformers was still inspiring angels to do the work he started, still sending his angels into the churches where there was an "Ear to hear"—not the church of bricks and mortar, but the temple of the living spirit, man. *Memo*.—The Surrey Masonic Hall is now opened for public service every Sunday at 11-15, 3, and 6-30. Morning: Brief addresses upon definite subjects, to be followed by questions and discussion (opposition invited). Afternoon devoted to the needs of the Lyceum. Evening: A religious service, followed at 8-15 by the members' open circle. All desirous of opportunities for investigation, or information with regard to same, should address the Leader, Mr. W. E. Long, or the secretary, at 12, Louth-road, Camberwell.—R. Boddington, hon. sec.

CANNING TOWN. 11, Swanscombe Street.—Last Thursday, Mrs. Barrell conducted a seance. After a beautiful discourse, "Sunbeam" gave successful clairvoyance. These seances will be continued on Thursdays, at 8 o'clock, for members and friends. A member's developing circle, on Tuesdays at 8, will also be held at the secretary's house, 48, Clarence-rd., Canning Town. 28: Mr. Davis's interesting lecture on "Phrenology," well appreciated. Nov. 1: Mr. Walker spoke on "Social Progress, past and present," to a sympathetic audience. A few questions ably answered.—*Prospective*: First Anniversary Commemoration, Nov. 30th, a tea and concert. Several friends have promised to sing and recite; tickets, 6d. We have engaged the Boy's Club room, Mansfield House, seating 250 people. Tickets from Secretary or members.—A. Hopper, Sec., 48, Clarence-road, Canning Town.

CANNING TOWN 47, Hermit Road.—Interesting ceremony, naming three infants, by Mr. Sloane's guides. Room crowded, many standing. After an appropriate address, each infant was named by a different control, who named them after themselves. A beautiful address and invocation for the welfare and guidance of the little ones followed. Sincere thanks are due to Mr. Sloane and his guides.

CAVENDISH ROOMS. 51, Mortimer-street, W.—An instructive and able lecture by Mr. Arthur Lovell on "Science and Spiritualism, retrospective, introspective, and prospective"; listened to with deep interest by a numerous audience.—L. H.

DAWN OF DAY.—In consequence of the serious illness of Mrs. Spring, our Sunday service must stop, unless some medium or friend will kindly help on Nov. 8, and until she is recovered. Please address Mrs. Rorke, hon. sec., 85, Fortress Road, Kentish Town, N.W.

EDMONTON. Beech Hall.—Mr. Barrell gave an address upon "God Nature." Mr. Barrell discoursed eloquently upon "Sympathy," and gave good psychometry, all recognised. Thursday, 5: The first of a series of week night meetings will be commenced with a lecture on "Phrenology," by Mr. Rham. Thursday, 12: Clairvoyance by Miss Marsh. 19: "The mission of Spiritualism," by Mr. Arthur Lovell. 26: "The Sun's influence on character," by Mr. J. T. Dales; to commence at 8 p.m.

ISLINGTON. Wellington Hall.—Mr. Jones, chairman, spoke on "Food and Raiment." Mr. Hawkins on "The Blood is the Life." Messrs. Brooks, Emms, Foster, and others took part. Friends please be in good time to ensure a seat, our room being so limited.

MORSE'S LIBRARY. 26, Osnaburgh-street.—Oct. 28: Miss A. Rowan Vincent delivered a short address on "Mediumship" in her usual interesting manner, followed by answers to questions and an instructive and enjoyable discussion. *Prospective*: Wednesday, Nov. 11, Mr. Melville will lecture on "Phrenology" at 8 p.m.

STRATFORD. Workman's Hall.—"Evangel's" lecture on "Joan of Arc," was well appreciated by a crowded audience.

MANCHESTER AND SALFORD.

ARDWICK. Tipping-street.—Oct. 28: Miss Knight and Miss Kay gave good psychometry and clairvoyance. Nov. 1: Mr. G. F. Manning gave very instructive addresses on "Spiritualism the Christ" and "The Star of Man's Salvation," and very good clairvoyance and psychometry. Hope to see him again soon.

CHEETHAM. Ash Lodge, Halliwell-lane.—Oct. 26: Good clairvoyance by Mrs. Williams and Mr. Blumenthal.—29: Miss Jackson gave an address and clairvoyance. Nov. 1: Our members and an old worker, "Owd Jonathan," gave some experiences in Spiritualism which were very interesting.

COLLYHURST.—Oct. 28, Graphic and convincing descriptions by Miss Smith through psychometry, 97 present. Nov. 1, discourse by Mr. T. Taylor well received. Miss Knight's clairvoyance and psychometry all acknowledged beyond doubt. Present, 350. *Lyceum*: Nov. 1, usual routine gone through in capital style. Recitations by Maria Cowl and Mr. Cowl. Present, 79.

ECCLES.—Oct. 28, Mr. J. B. Tetlow opened the work in the Junior Conservative Club, Liverpool-road, before a large audience, on "Spiritualism, What is it?" Much appreciated and remarkably good clairvoyance. We are much indebted to Mr. Tetlow, who gave his services. Nov. 1, Mr. Hughes' guides spoke on "Spiritualism, what is it?" and "Christianity." Mr. Moulding kindly came to help and gave psychometry.

GORTON. Ainsworth Street.—Nov. 1; Mr. W. Hosketh answered questions in good style. Large circle opened by Mr. Hesketh, clairvoyance by Madam George and Mrs. Hammond, test by Miss Baugh, healing by a friend. *Lyceum* opened by Alice Lewis. A friend conducted exercises and calisthenics in good style; 33 children.—T. H. L.

LONGSIGHT. Grey Street.—Oct. 27: Mr. Lewell gave an interesting address. Mrs. Booth gave excellent psychometry and clairvoyance. Nov. 1: Mr. J. H. Collins spoke on "What God joins together let no man put asunder." Clairvoyance and psychometry the best for some time. Three death tests in a very large circle, highly appreciated. We are pleased to recommend this medium. Will mediums correspond with Mr. A. H. Higgs, 82, Olives-street, West Gorton.

PATRICROFT.—28: Public circle, conducted by Mrs. Porter; clai r

voyance good. 1: Services conducted by Mr. Plant's guides to a fair audience; clairvoyance good.

PENDLETON. Cobden Street.—29: Public circle, conducted by Mr. Massey. 30: Healing circle; three persons dealt with by Messrs. Hoggie and Ross, receiving advice and magnetic treatment. We commend this phase of work to the serious consideration of other societies. 1: Mrs. Stansfield gave remarkably clear and concise lectures, followed by excellent clairvoyance.—*Prospective*. Nov 12: Mr. E. W. Wallis will give a description of his recent tour through Switzerland, which, from the romantic character of the scenery and surroundings will most certainly prove highly interesting. Nov. 15: Healing circles by Messrs. Hoggie and Ross.

SALFORD. Oct. 28: Miss Allen gave clairvoyance and psychometry. Nov. 1: Mr. Mayoh invited questions from the audience, which were more or less abstruse, and were consequently dealt with in a similar manner. We like Mr. Mayoh best when he addresses himself to a particular, definite subject. At such a time there is much to be learned. Mr. A. Bracegirdle conducted a short after circle. *Prospective*. Sunday, Nov. 15: Opening of Lyceum at 10-30 a.m. A hearty invitation to helpers and friends is given by the conductor, Mr. A. Bracegirdle.

PLATFORM RECORD.

ACCRINGTON. St. James Street.—Monday: Miss Smith excelled herself in clairvoyance and psychometry. Sunday: Mrs. Rennie gave excellent addresses and two solos from the "Manual" very nicely; good clairvoyance.

ARMLEY.—1: Mrs. France named two children, and gave nice discourses, "What does Spiritualism teach?" Gave satisfaction to large audience. Speakers, etc., please note change of secretary, H. Brett, 28, Harrow Street, Wortley, Leeds.

ASHTON.—1: Good addresses through Mrs. Newton; the clairvoyance of Miss Miranda Richardson very good.

BARNESLEY. George Yard.—Mr. J. C. Spencer's able and instructive addresses well received by the audience. Hope to hear him again soon.

BARROW. Philharmonic Hall.—1: Mr. Dobson's guides gave good address on "Do spirits return, if so, of what use are they to humanity?" Very good character reading afterwards.

BIRMINGHAM. Odd Fellows Hall, Bloomsbury.—Mrs. Griffin delivered good addresses, followed by excellent clairvoyance. Hall well filled at night. Very good circle on Monday, telling psychometry and clairvoyance.

BLACKBURN. Northgate.—Wednesday, public circle; medium, Mr. Marshall. Good clairvoyance. Sunday afternoon, open circle; night, Mrs. Griffin's service of song, "Spirit return." Mrs. Cornthwaite gave clairvoyance, named a baby spirit, name Lydia.

BLACKPOOL. Albert Road.—Oct. 26, Mr. Leeder gave his services; and in a nice discourse, psychometry, and clairvoyance, giving general satisfaction. Nov. 1, Mrs. Barry's stirring addresses and clairvoyance were very good.

BOLTON.—Miss Scott's first visit. Well delivered discourses on "Man's relationship to the deity" and "Is Spiritualism true?" Clairvoyance clear and distinct, very good.

BOOTLE (Liverpool).—Excellent addresses by Miss F. Barlow on "Spiritualists' conception of God" and "Death the new birth." Clairvoyance mostly recognised.

BRADFORD. 42, Manchester Road.—Miss Hunter gave excellent addresses, "Control's experience" and "There is no death." Clairvoyance excellent, good addresses.—J. A.

BRADFORD. Otley Road.—Mr. Bach gave excellent addresses, dealing ably with questions, showing more than ordinary depth of thought and logical reasoning. Very successful clairvoyance by Mr. J. Exley, secretary.—Please note that the Secretary's address is 230, Exeter-street.—Henry Long.

BRIGHOUSE.—Oct. 25: Mrs. France gave good addresses, clairvoyance very good. Nov. 1: Mrs. Bailey conducted a circle, and spoke on "Lo, I will be with you, even to the end of the world." Clairvoyance very good.

BURNLEY. Hammerton Street.—Oct. 27: Large circle, conducted by Mrs. Dixon. 31: Large circle of inquirers, Mr. Taylor, and our choir leader, Mr. Richmond, conducted. Sunday: Mr. J. B. Tetlow lectured on "What do you want?" and questions from the audience, and rendered a good account of his ability. Also clairvoyance and psychometry.—C. E. J.

BURY.—Tuesday: Miss Cotterill kindly gave services for the Lyceum, short address and excellent clairvoyance. Wednesday: Address and psychometry by Mrs. Hulme. Sunday: Mrs. Green on "Evidences of immortality," and "Spiritualism, a religion." Good clairvoyance. Solo by Mrs. Lawrence well rendered.

CARDIFF. St. John's Hall.—Nov. 1: Glad to welcome again Mr. G. H. Bibbings, B.A., whose guides delivered addresses in their usual masterly and impressive style, on "The virtue of discontent," and "The mission of Death." The appropriate lessons were lucidly and powerfully presented, while one is compelled to recognise in all Mr. Bibbings' addresses, the inspiring personality of a guide possessing rich and extended experiences of matters spiritual.

CAMBOIS. Mechanics' Hall.—Mr. R. Robinson, of Sunderland, lectured on "Reincarnation" and "Science and religion." Highly appreciated. Mr. Williamson presiding.

CARDIFF.—Owing to illness at 100, Combridge-road, friends met at No. 198. Mr. Williams spoke on "Man's perplexity over the various religions." Good clairvoyance. Tuesday's service well attended. All welcome. Twelve months ago a few earnest inquirers decided to meet in a friendly way to investigate for themselves, and after the first three weeks the services have been conducted in an orderly and satisfactory manner. We feel quite sure through the truths taught, and the satisfactory clairvoyance (that can be so much better given in a small room), we have contributed our quota of converts to swell the audience when prominent and well-known speakers are at St. John's Hall. Illness in Mr. Batten's home will prevent an anniversary social meeting just now, but later on we hope to invite those who have supported us. We are growing, and in a healthy and satisfactory state.—M. F. W.

CARLISLE. 36, York Street.—Addresses by the guides of local mediums. A pleasant time.

CLITHEROE.—Pleased to have Mr. F. Hepworth again; he gave very interesting and instructive addresses on "Where are our loved ones?" and "Spiritualism, what has it done for man?" Successful clairvoyance.

DARWEN.—Mr. Leeder delivered good address on "Spirit messages" and questions from the audience. Very good clairvoyance, especially in the evening, clear, distinct, and very convincing.

DERBY. 1a, Normanton-road.—Mr. A. Kuibb gave addresses upon "Soul's Communion" and "Oh, for the touch of a vanished hand." Successful experiments in psychometry and mental clairvoyance.

DERBY. Webster's Buildings, Traffic-street.—1: Splendid meeting. Miss Jeffrey's control spoke on "Is Spiritualism Biblical?" and "Is Spiritualism a religion?" both well handled. The clairvoyance of Miss Whitely was excellent. Meetings well attended. Good tests at after circle.

DEWSBURY.—Oct. 29: Clairvoyance by Mrs. Crawshaw and Mr. Wimponny. Nov. 1: Grand discourses by Mr. Colbeck on "Social Salvation" and "Is God conscious, personal, and good?"

FOLESHILL.—25: Mr. W. H. Grant on "Man the lifeboat," gave very vivid descriptions of wrecks upon the sea, and made an urgent appeal for aid for the Lifeboat Institution. Nov. 1: Mrs. Barr spoke upon "The angels, who are they, and from whence do they come?" A good audience were highly pleased with the matter, and the earnest and clear delivery.

GATESHEAD. 97, Coatsworth Road.—Oct. 26: Mr. Lashbrook read a very deep paper on "The personality, individuality, and identity of spirit in relation to man." Some subtle points were brought out by the questioning from an intelligent company.

GATESHEAD. 47, Kingsboro' Terrace.—Oct. 18: Good time with Mr. J. Wilkinson on "Our place in nature." 21: Mr. J. Stevenson spoke ably on "Cranial psychology," and gave 15 delineations. 25: Mr. Thos. Bennett's guides gave a splendid lecture on "The life and works of Christ." Splendid psychometry. Nov. 1: Mr. Griffith's guides spoke well on "What has Spiritualism done for us?" Startling clairvoyance, 18 out of 20 recognised.—S. Y.

GATESHEAD.—Oct. 29: Mr. Ball spoke on "Individual responsibility to Spiritualism," splendid tests by Mrs. Ball. Nov. 1: Mr. Ball and Mr. Phillips gave good address, Mrs. Ball gave clairvoyance, all recognised.

GATESHEAD. 31, Ripon Street.—Cottage meeting. Oct. 28: Mr. Bancroft spoke on "Love." A young gentleman gave six tests. Nov. 1: Mr. Wainwright also spoke on "Love."

GATESHEAD. 1, Team Valley Terrace.—Oct. 28: Mr. W. H. Robison's splendid lecture on "Mediumship," highly appreciated by a good audience. Nov. 1: Mr. James gave a nice address on the "Life Hereafter."

GLASGOW.—Mr. J. C. Macdonald gave a splendid address on "The source of evil," showing that so-called evil is a condition arising out of the struggle between man's animal and Spiritual natures. A dozen questions, covering a wide field of inquiry, were answered in an able and convincing manner.

HOLLINGWOOD.—Tuesday: Mr. Young's psychometry and clairvoyance all recognised. Sunday: Miss Schofield discoursed able to good audiences. Clairvoyance all recognised.

HULL.—A grand time with Mr. Victor Wyldes and his inspirers. Mr. Thompson presided. Questions from the audience were eloquently answered, and an inspirational oration on "Spiritualism, the true gospel." was a most exhaustive and convincing effort. Psychometric descriptions to non-Spiritualists acknowledged correct in all details. Mrs. Riley kindly sang solos.

HUNSLY. Bottom of Joseph Street.—Oct. 27, Mrs. J. Robinson spoke well on "Come, angels pure and bright." Good clairvoyance. Sunday, Mrs. J. Crossley gave good addresses on "Behold I stand at the door and knock" and "Hearken unto me." Excellent clairvoyance and psychometry. Good after meeting. Mrs. E. Wood's guides gave excellent clairvoyance, all recognised.

HUNSLY. Goodman Terrace.—Mrs. Hunt's guides gave stirring addresses on "Bright spirits are ever night," and "Where are the world's great heroes?" Good clairvoyance. Very good after-meeting. Next Sunday, Mr. Todd.

LEICESTER. Crafon Street.—Mrs. Sainsbury's inspirers spoke on "Evolution on Christian doctrine," dealing with a reading from the *English Mechanic*. Good clairvoyance by Mr. Illife.

LEICESTER. Millstone Lane.—1: Mrs. Colledge's control dealt with a subject from Isaiah liv. 8. Mrs. Place gave good clairvoyance, giving 19 full names, heard clairaudiently, the medium not seeing the forms, all recognised.

LEICESTER. Town Hall Square.—Mr. H. Clark delivered another of his brilliant addresses on "Striking a balance." Much appreciated by fair audience.

LEIGH.—Mrs. Peters gave good address on "Living in an age of fact," everyone pleased. Psychometry from written questions, everyone accurate. Mr. S. Downs, corresponding sec., thanks members and friends for their kind sympathy and support.

LEEDS. 28, Back Adelphi Street.—1: Mrs. C. Wilkinson gave excellent lectures on "Modern Spiritualism," and "As the tree falls so does it lie." Excellent clairvoyance and psychometry. Crowded at night. After-circle led by Mrs. Eastwood; good clairvoyance and psychometry; a record attendance.

LIVERPOOL.—Mrs. Britten had, as usual, a good time; large audiences afternoon and evening. The subject at night, "Prophecy, predestination, and providence" was well set forth in the speaker's usual clear and forcible style, leaving nothing to be desired but another early visit.

LIVERPOOL. Eaton Hall, Breck Road.—1: Evening, Mrs. Nock's control gave excellent address, "Ministering spirits," followed by another; both were instructive and helpful; very appreciative audience. A number of strangers evinced close interest. Good after-stance. "Forward, Everton," for the truth.

LIVERPOOL. 8, Brougham-terrace.—Monday: Mr. J. M. Smith lectured to an overcrowded house, and gave some most excellent clairvoyance.

LONGTON.—Oct. 25: Mr. Scarratt gave well thought out addresses on "Progress" and "Religion," showing that religion is natural, and a rational outcome of man's nature. Nov. 1: Mrs. Hulme conducted services to appreciative audiences, giving phenomena with her usual clearness and success.

MACCLESFIELD.—Very good addresses and clairvoyance by Mrs. Hyde, of Manchester. Good audiences.

MEXBRO. Market Hall.—Mr. Shaw spoke well on "The evolution of man," and "Occultism."

MILLOM.—Oct. 15: Mrs. Richardson discoursed very nicely. Nov. 1: Social, the following taking part: Mrs. Richardson, Mr. R. Tyson, Master James Dixon, Miss Eva Dixon, Miss D. Lang, and the Lyceum children. Master John Dixon presided.

NELSON. Ann Street.—Oct. 28: Circle. Mr. Ward did well. good audience. Nov. 1: Mr. A. Aldersley's guides spoke well on "Phenomena, are they good or evil?" and "Do spirits return?" Psychometry very good. Many thanks for services.

NELSON. Bradley Fold.—Mr. Swindlehurst gave an eloquent and instructive address on "The old and new salvation." Evening, questions from the audience, giving satisfaction; good audiences.

NELSON. Pendle Street.—Mrs. Marshall's guides gave grand addresses on "Unity" and "Where are we now?" Crowded audiences. Clairvoyance very good. We have ordered 2 dozen of the TWO WORLDS for first time.

NEWCASTLE-ON-TYNE.—Nov. 1 and 2: Mr. T. Wild gave some examples of his remarkable clairvoyant and clairaudient powers. full names and addresses of spirit friends being given; nearly all of which were recognised, some by more than one person. Several of the descriptions, not recognised at the time, were tested by friends interested, and found to be perfectly correct.

NEWPORT (Mon.). 32, Barrack-hill.—6-30: Address by Mr. Wayland's guides on "Some experiences in spirit life." Clairvoyance at after meeting by Miss Alice Wayland. Glad to welcome interested friends.

NORMANTON.—Mrs. Mercer's guides delighted the audiences with excellent discourses on "All Saints" and "Jesus, who and what was He and His mission?" Surely Mrs. Mercer is on the progressive side. Good clairvoyance. Mrs. Mercer kindly conducted our after circle; 45 persons stayed; she has our best thanks.

NORTHAMPTON.—Mrs. Jowett, of Leicester, paid us her first visit. Very fair meetings. Mrs. Jowett also gave clairvoyance.

NORTH SHIELDS. Oddfellows' Hall.—Oct. 18: Mr. Easthope gave a nice address; 13 psychometric and clairvoyant descriptions, all recognised. 25: Mr. James gave a capital trance address on "Where are the dead?" Six conclusive impersonations, audience moved to tears at what they witnessed. Mr. James has made a deep and lasting impression. Nov. 1: Mr. J. G. Grey discoursed very ably on subjects from the audience, highly appreciated.

NORTH SHIELDS. 80, Saville Street.—Nov. 1: Mr. Young's guides gave very satisfactory clairvoyance to a very large audience.

NOTTINGHAM. Masonic Hall.—Mr. Gatley's clairvoyance was very profuse, and certainly an improvement, being on a higher plane than usual.—T. S.

NOTTINGHAM. Morley Hall.—Mrs. Barnes being no better, Mrs. Knight's controls delivered a good and instructive address on "The Spirit World: What and Where?" Good clairvoyant descriptions.

OLDHAM. Bartlam Place.—Oct. 29: Mrs. Stansfield gave clairvoyance and psychometry very sympathetically. 31: Misses Knight and Kay gave clairvoyance and psychometry very successfully. Nov. 1: Miss Foster gave excellent addresses and good clairvoyance, all recognised; crowded house.

OLDHAM. Coronation Street.—Mrs. Johnston gave very interesting lectures, also very successful clairvoyance and psychometry.

OSSETT.—Mrs. Stratton spoke on "What do we meet here for?" and gave good clairvoyance. Circle at night well attended.

PRESTON. Central.—A soul-inspiring address by Mr. Jackson's control, and excellent clairvoyance. Mr. Jackson is an exceedingly promising medium. 1: A grand day with Mr. Hilton, of Blackpool; "Love" and questions from audience were dealt with in a logical and satisfactory style; good psychometry. After-circle a splendid success. Packed meetings.

PRESTON. Weaver's Hall.—Miss Cotterill's guides discoursed very sympathetically and convincingly on "The way ye travel we have trod," and "To Thee the unknown God." Clairvoyance of a first-class order.

PRESTON. 37, Plunginton.—Mr. Sergeant's control spoke well on "For I would not leave you ignorant concerning the spirits." Five shillings devoted to a charitable object.

ROYTON.—Miss Smith's guides gave interesting discourses to good audiences on "Love and Hope," and "Life." Clairvoyance fully recognised.

SEGHILL.—William Bancroft gave a splendid address on "God is love," and "Christ, the world's great medium." Clairvoyance, ten easily recognised. A good audience highly pleased. Mr. Bancroft should be kept busy.

SHAW.—Oct. 28, Mrs. Fielding gave clairvoyance, all fully recognised; also good psychometry. Nov. 1, Miss M. E. Shepherd gave grand addresses on "Mediumship, its use and abuse," and "What has Spiritualism done for humanity." Miss M. E. Band gave good clairvoyance, all recognised.

SHEFFIELD. Hollis Hall.—Nov. 1 and 2, Miss Ethel Barlow gave clairvoyance in her usual lucid style, interspersed with duets with her mother.

SHEFFIELD. Langsett Road.—Oct. 27, 28, 29: Our bazaar was a grand success. We realised £22 14s. 6 $\frac{1}{2}$ d. Our society thanks all friends who helped us.

SKIPTON.—1: Mr. Brooks' guides spoke very interestingly on "Life and occupation of spirits in the spirit life" and "Where shall we find God?" Clairvoyance and psychometry very true, all acknowledged.

SMETHWICK. Central Hall.—Oct. 28: Mr. Bibbings delivered a very fine trance address on "The Onward Tide," also reciting Longfellow's "Resignation," afterwards answering questions. Our people charmed with his eloquence and information. He is indeed the class of medium we need more of. Nov. 1: Mr. Carlile, an active worker

in the slums among the poor children, delivered a very earnest, thoughtful address on "Life here and hereafter." Much appreciated by a large audience. Hope expressed that he would come again soon.

STOCKPORT.—"The claims of Spiritualism as an ideal religion," ably advocated and objectionable features in the public phase of the movement sensibly criticised by Mr. R. A. Brown. Night: "The mission of Spiritualism" was a telling exposition of spiritual facts and principles. Lyceum in vigorous growth.

STALYBRIDGE.—Oct. 28: Pleasant evening. Mrs. Ronnie gave every satisfaction. Nov. 1: Mrs. Summersgill gave good addresses on "The liberty of the spirit," and "The uses of Spiritualism."

WAKEFIELD. Queen Street.—Miss R. H. Hall's first visit. She gave splendid addresses on "What is our mission?" and "The basis of Spiritualism." Successful psychometry; hope to hear her again.

WEST HARTLEPOOL. 6, Bailey Street.—Mr. T. Moore's guide spoke on "Love and beauty." Mr. Cresso's guide on "God's communion to man."

WHITWORTH.—John Tetlow; afternoon, questions from the audience. Evening, discourse on "The return of spirits: where, how, and why?"

WISBECH. Public Hall.—Mr. Ward spoke on a subject from the audience. Clairvoyance very good. Sorry to say our chairman, Mr. Weaver, was absent through illness.

PROSPECTIVE ARRANGEMENTS.

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

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

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

BATLEY.—A Public Tea, Saturday, Nov. 7, at 4-30; tickets 6d and 4d. Circle at 7-15, and Social for the young. Sunday, 8: Anniversary, Miss Patefield, of Bradford, speaker. Please let us all join, and have a red letter day. Tea provided on the Sunday at a small charge.—T. G.

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.

DERBY Spiritual Evidence Society (Federated) will hold a series of Lectures, during the winter, in the Co-operative Hall, Exchange Street.—Nov. 9: James Swindlehurst, Organising Sec., National Federation, will give an Inspirational Lecture; Clairvoyance by Mrs. Place, of Leicester. At 7-30. Admission 3d. Thursday, Dec. 17: G. H. Bibbings, B.A., upon "Spiritualism's superiority to Christianity." Further announcements later.—J. Roe, Sec.

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

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

HUNSLET. 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.

NEWCASTLE-ON-TYNE.—Nov. 8 and 9, Mr. W. Howell; 15, 6-30 p.m., Mr. J. W. Griffin Hodson; 22 and 23, Madame Elvira; 29 and 30, Mrs. E. Hardinge Britten.

LIVERPOOL. Daulby Hall, Daulby Street.—Nov. 8, Mr. E. W. Wallis, 2-30 "Spiritualism in the Bible and Out," 6-30 "The value and beauty of the Spiritual philosophy." 15, Mr. Walter Howell; 22, Mrs. Green; 29, Mr. Thomas Wild.

LIVERPOOL. Eaton Hall, Breck Road.—Nov. 8, at 3 and 7 p.m., Mrs. Peters, of Manchester, Trance-Medium, Clairvoyant, and Psychometrist. Rally friends and help us in our forward movement for the truth. On Thursday, 12th, at 103, Queen's Road, commencing at 7 p.m. prompt, we anticipate an enjoyable evening with Mrs. Peters and her controls; when we purpose holding a Conversazione, with light refreshments, accompanied with bright music and solos. Tickets, 4d., may be had from our secretary, Mr. Albert Ward, 42, Newlands Street, Everton; Mr. A. W. Clavis, 103, Queen's Road, Everton (president); or from members of committee. Apply early, as accommodation is limited.

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.]

MRS. SMITH, speaker and clairvoyant, 8, Escott-street, Burnley, is booking dates for 1897.

NELSON. Pendle Street.—Notice. To all Mediums having dates with the above Society for 1897, please correspond with the new secretary, W. Sanders, 11, Newcastle Street, Burnley, to whom all correspondence in future must be addressed.

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. Whitman (cor. sec.), 62, Stanley Road, Wakefield.

NORMANTON. Assembly Room.—Special services on Sunday and Monday, Nov. 15 and 16: Mrs. Emma Hardinge Britten will lecture, at 2-30: "The History of Spiritualism, Ancient and Modern." At 6-80: "Modern Spiritualism: the Religion, Science, and Reform of the 19th Century." Chairman, Mr. B. H. Bradbury, of Morley. Monday, 16th, at 6-30: Mrs. Britten on "What and Where is the Spirit World?" Questions answered. Chairman, Mr. Alfred Kitson. A few reserved seats by ticket. Collection. Tea provided in the Queen-street room, at 4d.

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

WANTED, FOR SALE, SITUATIONS, ETC.

A SMART, intelligent boy wanted for Two WORLDS office. Must be able to write well.

BARGAIN.—Three Guinea Tpyewriter, perfect, for 15s.—F, 99, Newhall Street, Willenhall.

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

Servant, experienced General in a comfortable home. Two in family. Spiritualist preferred. Apply by letter, Mrs. Nicholson, 1, Tregenna Terrace, Liscard, Cheshire.

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

OUR STRENGTH AND OUR WEAKNESSES AS SPIRITUALISTS.

WHEREIN lies our strength? Primarily in our facts, and the use we make of them if we realise, as we ought, and as the nature of the subject demands, that we are dealing with the science of the soul or the constitution of man in a new light. We must see the danger of using haphazard methods of inquiry. This, surely, demands the most careful study that coolheaded thinkers can bring to bear on it. Let us see to it that our philosophy is in harmony with our facts. We had better build slowly and safely if we wish to succeed in our effort. Having studied well the facts which furnish demonstration of continuance of conscious life after physical death, our strength, personally, must depend on the understanding, and development, of the real man, the thinker, who ought to be the director-general of that physical form, with all its powers and passions, so capable of splendid achievements when its marvellous structure is understood in all departments, and properly under the guidance of a spirit who is immortal, and whose possibilities are limitless.

Just think of it, this body of earth, instinct with life in every part. The brain chambers, the spirit's committee room, fitted with every arrangement for doing the spirits' will, bones, muscles, nerves, or telegraphs, all wisely arranged, and the machinery kept in motion by this force of animal life, so-called. How is it that this grand organism is prostituted to base purposes when it is so well fitted to glorify its Creator? Surely the cause is to be found in the ignorance of the spirit who misuses it.

When man knows himself, his body will no longer be sick or diseased, or ushered into the world deformed.

As things are at present, our bodies are placed at the disposal of "the faculty," to be experimented upon in a manner which represents a species of vivisection.

If we are to attain to personal strength we must realise the powers of the spirit to overcome physical drawbacks, our aim being the healthy development of the man mentally, physically, morally. In order to secure such blessings or natural rights (a big demand), man need be free from current superstitions, political, social, and religious. How are the necessary reforms to be attained? By depending on outside aids? asking the political wirepullers how to vote?—asking the owner (?) of the soil "how am I to obtain food, seeing that the earth and the fullness thereof is the landlords'?" asking the priest information concerning one's spiritual outlook, or what he knows of the future? Alas! his reply is even worse than that of the politician or the landlord, and if I submit to his dictation I get into a quagmire.

What am I to do? Here I am, reminded of the very sage counsel, "Man, know thyself." In endeavouring to do so, I discover that man is a spirit plus an earth-body, through which body the spirit expresses itself for the time being; that in order to know and understand itself and its relations to its fellows it must be free—free to acquire knowledge, free to use its powers to grow out of darkness into light. That, being a *spirit incarnate*, he has equal claims with all others to the means of developing all his faculties; also to his just share of what the earth affords by way of food, clothing, shelter, and the nameless variety of means of comfort and enjoyment which man's nature and his natural environment are capable of affording.

All this, and much more, the Science of Spiritualism is capable of elucidating; surely, then, it must be evident to us all that associations made up of individuals such as I have briefly sketched, would, in the nature of things, be strong, insisting on the same claim to freedom for self to be accorded to every man and woman.

The causes of our weakness, alas, are legion, and no wonder either. When we consider the hole from which we have been dug, we may well adopt the language of one of old, and confess that from the crown of the head to the soles of our feet we are all wounds, etc. Have we not from our infancy been taught how bad we were? and have not the majority of us been taught lies in the name of religion?

We are something like a beautiful marble statue (which reflected the perfect ideal of the sculptor) daubed over with tar, and oh! how difficult for the awakened spirit to scrape off the theological tar which has blurred every delicate line and feature of that which ought to express the divinity within.

We are weak because we bring into our society efforts our

worst instead of our best. We seem to lose sight of a cardinal feature of human nature, viz., the diversity inherent in the race. Why should Peter be offended with Paul because Peter's ideas and his mode of expressing them differ from his?

A society is formed by a number of inquirers, all earnest and honest; but they have not left their prejudices behind, and soon the mine of gold they came to work is forgotten in the disposal of the surface *débris*, till they lose sight of the object which brought them together, and the spirit is subdued by the person. In one case the leader or president is a thoughtful, cautious man. "Oh! he is a duffer: we'll start another society." In another case the leader is a man of action and force, a worker. "Oh! he's a bully: I won't serve with him: let us start another society."

Again, we dwell on each others faults instead of acting as we do on the death of our friends, recall and dwell on their virtues, forgetting their faults. Oh, how frequently offence is taken when none is intended! The result of these divisions is the multiplication of weak societies, who cannot possibly place competent speakers on their platforms, or if they manage to do so occasionally, more harm than good is done. E. G., a good speaker, has been engaged, and advertised. An intelligent and, it may be, critical audience listens, and are satisfied that the ideas advanced are good. The following Sunday the strangers come again, when the platform is occupied by some honest but totally incompetent speaker, who has been placed in a false position, and the sceptics are where they were before, or worse. If you can't get a good speaker, better far to read from some suitable book or paper.

Another source of weakness is in the tendency to have societies of the little Bethel order, sailing as close as can be to the take-all-in style as possible. It looks religious, you know! Surely our aim ought to be the development of all that constitutes manhood and womanhood. Let us have no fear on the score of religion. Man is a religious being. He is so in virtue of his very nature, being a spirit. Priestcraft has buried the religious sentiment in man under a mass of superstition, out of which it must be the mission of Spiritualism, or Naturalism, to set it free, then will the religion of nature have free course.

I am fully aware that many good souls will be horrified at the bare idea of the religion of Nature. But there can be no other, for all is comprised within that one word Nature.

I venture to affirm that the most practical religionists of the past have been those who were denounced as heretics, infidels, etc., etc. Jesus himself was one of the principal offenders in the eyes of the blind leaders of the blind, whose successors are by no means extinct, yet it would be better for the world if they were.

Another source of weakness is that of finance. This also is caused in a great measure by our wicked and foolish divisions. We rent wretched lofts over stables, or stuffy attics, where health or comfort are impossible. Why not sink our silly differences, and build or rent edifices somewhat in keeping with the philosophy we practise and teach?

In order to remove the financial difficulty, we need to think of our weakness in this direction, and try if it cannot be remedied. Of course it can if we will. Here is a society of men and women based on the principle that "it is more blessed to give than to receive." Freely we have received glad news, facts which are acknowledged and declared to be above price, and in order to admit the poorest of our friends to the privileges of membership the fees are fixed at, say, a shilling per quarter. Of course, this won't pay expenses.

But there are but few of the members who cannot well afford to give more than the humble shilling. So at the time to pay, *one* comes to the treasurer and says, "Oh, I can give 5s"; another, who has an account at the bank, says, "I can give you a pound," and thus the feeling of gratitude and gladness is expressed in a way which enables the managers to pay speakers a sum of which they are not ashamed, and also to provide the many necessary additions—musical and otherwise—so conducive to the interest of the society. *But do they?* Another method of avoiding financial weakness is: at collection time to take care that each sinner who has been gladdened by the beautiful soul-refreshing address, is prepared and glad to do what he or she can to promote the cause in which they are so much interested; hence only the very few present—say fifty out of the two hundred—place their copper mite on the plate, the rest, whose gold rings glisten on their fingers, place their pieces of silver, with occasionally a piece of gold, and thus it is that we are not disgraced by making special appeals, or it may be losing our halls altogether.

But do we, friends? Let us band ourselves together with the Invisible Host who are in our midst. Can we not realise the position we occupy as co-operators with the angels. Let us be faithful and true to our privileges. The time will soon come when we shall regret our supineness, and feel that we might have been rich in real wealth, rich by giving our means, our labour, our thoughts, for the promotion of the Cause: of light and liberty, and the uplifting of humanity.

JOHN LAMONT.

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington.—Temple, St. James-street, Lyceum, 10-30; 2-30 & 6, Mrs. Robinson. 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, Mr. Inman. Mon., 2-30, developing circle, 7-30, Service.
Ashton.—Church-st. (off Warrington-st.), 2-30, 6-30, Mr. T. H. Collins. Public Circle, Tues., 7-30.
Ashington.—Spiritual Temple, 5.
Attercliffe.—Vestry Hall, at 3, 6-30, Mr. Mason.
Bacup.—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30.
Barrow.—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.
Barrow-in-Furness.—Psychological Hall, Dalketh-st. 11 and 6-30.
Batley Carr.—Town-st., Lyceum, 10 & 2-30; 6, Mrs. Russell. Mon., Mothers' at 3. Thursday, Members' Circle, 7-45.
Beiper.—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Madam Henry.
Birmingham.—Masonic Hall, New Street, Union, Class at 10-45. 11-30, 6-30.
Smethwick: Central Hall, Cape Hill opp. Windmill Lane. Lyceum at 3; 6-30, Mr. B. Plant.
Blackburn.—Old Grammar School, Freckleton-st. 9 Lyceum; 11, Circle; 2-30, 6-30, Mrs. Stansfield.
Blackpool.—Spiritual Church, Albert-road, Lyceum, 9-30, 11, Public Circle. 2-30, 6-30, Mon., 7-30.
Booth, **Liverpool**.—Masonic Hall, 11, Lyceum, 2-30, Open Circle; 6-30, Miss Foster. Mon. 8. Tues, 8, Seance, tickets. Wed., 8, members.
Bolton.—Bradford-street, Lyceum, 1-30; 2-30, 6-30, Bradford.—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mrs. J. Waterhouse.
Brighouse.—Marlin-st. Lyceum, at 10; 2-30, 6, Mrs. Midgley.
Burnley.—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6, Mrs. E. H. Britten.
North-st., Lyceum, 9-30, 2-30 & 6, Mr. F. Hepworth. Tues., 7-50, Mr. Davis. Wed., 7-30, Ladies' Meeting.
Bury.—Spiritual Hall, Georgiana-st., Lyceum at 10; 2-30, 6, Mr. Pilkington. Tues. 7-30. Wed., 7-30, Mr. Young.
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, Miss Smith.
Colne.—Cloth Hall Lyceum, 10; 2-30 and 6-30, Mr G F Mann ng.
Cowms.—Lepton, near Huddersfield, at 2-30 and 6.
Darwen.—Church Bank-st., Lyceum, 9-30 and 1-45. Circle, 11. 2-30, 6-30, Wed., at 8.
Derby.—11A, Normanton-road, 2-30, 6-30, Mr. T. Muegerton, 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.—Brock-street, Lyceum, 10, 2-30 and 6-30, Mr. J. B. Tetlow.
Hyde.—Mount-street, Travis-street, Lyceum at 10 and 2-30, 6-30, Tues., 7-30.
Lancaster.—Athenaeum, St. Leonard's Gates, 2-30, 6-30.
Leeds.—Psychological Hall, Lyceum 10; 2-30, 6-30, Mrs. Beanland. Monday, 7-30.
Leicester.—People's Hall, Millstone Lane, 6-30, Tues. & Thurs. at 8.
Liberal Club: Town Hall Square, 11 and 6-30, Thurs., 8, Public Circle.
Liverpool.—Dauby Hall, Dauby-st., 11 a.m. Children's Lyceum; 2-30 & 6-30, Mr. E. W. Wallis. Monday 8, Members' Seance. Tuesday, 8, Public circle. Admission by ticket. Wed., 8, Lyceum Preparation Class and Circle.
London—Camberwell New Road.—Surrey Mascio Hall, 11-15 & 6-30. Mr. W. E. Long, at 3. Children's Lyceum
Canning Town.—I.L.P. Rooms, 11, Swanscombe-st., Barking-rd., Sunday, 6-45, Mr. Peters. T.W. on sale. Wed., 8, Mr. Davis.
Longton.—Post Office Buildings, 2-30, 6.
Manor Park, Essex.—115, White Post Lane. Sunday, 11, Mr. J. Allen. Advice to inquirers, Members' Developing Class, last Sunday monthly, at 7 p.m. Monday, Reading Room at 7 p.m. for study; 8-15 p.m., Mrs. E. Allen, circle for inquirers and members. Thurs., at 8 p.m., Mrs. E. Allen, members' development. All free.
Stratford.—Workman's Hall, West Ham Lane, E., 6-45, 13, Fowler Road, Forest Gate, Lyceum & Tuesday Public Circle, 54, Edmunton-rd., Members' developing, Monday & Thurs., 8.
Macclesfield.—Cumberland-st., Lyceum, 10-30 & 3; 6-30.
Manchester.—Ardwick: Temperance Hall, Tippling-st., Lyceum, 10-30; 2-45, 6-30, Mrs. Newton. Funeral Service. Tues., 8, Choir. Weds., 8, Mrs. Newton. Fri., 8, Members. Sun., 8-30, members' circle.
Harpurhey: Collyhurst-st. (of Percival-st., via Rochdale-rd. and Oldham-rd. Trams), Lyceum, 10-15, 2-15, services 3 & 6-30, Mr. G. Smith. Wed. 8, Public Circle, Miss Smith.
Patricroft: New Lane, Winton, Lyceum at 10; at 3 & 6-30, Mrs. Hyde. Tues., 8, Wed., at 8, Mrs. Hulme.
Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. J. C. Macdonald. Thurs. 8, Public Circle.
Salford: Co-op. Stores, Chapel-st., 6-30, Mr. J. Moorey. 8-15, Mon. 8, Social. Wed., 8, Mrs. Williams.
Millom.—Lyceum 10, 2 & 6. Circle 7-30. Wed., 7
Nelson.—Bradley Fold, 2-30, 6, Mrs. Kennie, and on Mon. at 7-30.
Newcastle-on-Tyne.—Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mr. W. Howell, also on Mon. at 7-30 Wed., 7-30
Nottingham.—Masonic Lecture Hall, 10-45, 6-30, Mr. W. J. Leeder.
Morley Hall, 2-30, Lyceum; 10-45, 6-30.
Oldham.—Corner of Coronation-st., Mumps, at 3 and 6-30. Tues., 7-45.
Parkgate.—Temple, Ashwood-road. Lyceum at 10 and 1-45; 2-30 and 6, Miss Wheelton.
Preston.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mr. W. Rooke. Wed. 7-30, Mr. Leeder. Thurs, 8, members only.
Ravenstall.—Lyceum, 10-30; at 2-30 & 6, Mrs. Stair.

Rochdale.—Baillie-st.: 2-30, 6, Public Circle, Wed. Rothwell—2-30 and 6, Mr. Campion
Royston.—Lyceum, at 10 and 1-45; 2-45 and 6-30, Miss Cotterell. Wed., 7-30.
Sheffield.—Hollis Hall, Bridge-st., 3 and 7, Mrs. Summersgill
Slithwaite.—Lath Lane, 2-30, 6, Mr. Hanson Hey.
Soverby Bridge.—Hollins Lane, Lyceum, 10 and 2; 2-30, 6.
Stalybridge.—Progressive Society, 3 and 6-30, Mrs. Hulme. Wed., Mr. Collins. Thurs., 8, Members' Circle. Sat., Social at 7-30.
Stockport.—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Miss Schofield. Monday, 7-30.
Sunderland.—27, Ann-street, Sundays at 6-30. Every evening, 8.
Walsall.—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mr J Swindlehurst.
West Vale.—Green Lane, 6, Mr. Williamson. Wed. 7-30.
Wtsbeck.—Lecture Room, Public Hall, 6-45, Mr. D. Ward.

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, Miss Patefield. Mon., 7-30.
Birmingham.—Bloomsbury, 6-30, Mrs. Groom. Mon. 7-45, Circle
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.
Birstall.—Railway Terrace, 2-30 & 6, Wed., 7-45.
Blackburn.—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30. Mon., 7-30, Members' Wednesday, 7-45, Public Circle.
Bradford.—Bowling: Harker-st., 10-30, Circle; 2-30, 6, Mr. Firh. Mon., 2-30. Wed., 7-30.
Little Horton-lane, Spicer-street, 2-30, 6, Mrs. Clough.
Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2-30 and 6-30, Mrs. Hoyle. Mon. and Wed., 7-45.
Olley-road, Lyceum, at 10-30; at 2-30 & 6, Yorkshire Union Conference, St. James' Church, Lower Ernest-st., 10-30, Circle. 2-30, 6-30, Mrs. Mercer. Wed., at 7-45.
Walton-street, Hall-lane, Lyceum, 9-45; 2-30, 6, Mr. Williamson. Monday, 7-30.
West Bowling.—Boyn-ton-st., at 10, Lyceum, 2-30, 6, Miss Mansfield. Thurs., 7-45.
Burnley.—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30. Mon., 8, Wed., Members' Circle at 8.
Plumb-street, Lyceum, 10, 2-30 and 6. Wed., 7-30.
Cambos.—Spiritual Evidence, 2, 5-30.
Carlisle.—36, York Street, 6-30 Public Circle. Wed. 7-30 Developing.
Cleckheaton.—Walker Street, Lyceum, 10; at 2-45 and 6, Mrs. Russell. Monday, in old room 7-30, Circle. Thurs., 7-30, Public Meeting.
Darnley.—Liberal Club, 2-30 and 6.
Dewsbury.—Bond-street, Lyceum, 10 & 1-45. 3 and 6, Mr. Gledstone. Thursday, 7-30.
Dundee, N.B..—Gilfillan Hall, Wed., at 8.
Elland.—Newcombe-st., Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr J C Spencer. Thursday, 8, Public Circle.
Exeter.—Friars' Hall, Friars' Walks, 6-30.
Felling.—Hall, Charlton Row, 2-30 and 6, Mr. West-garth
Foleshill.—Edgwick, 10-30 & 6-30, Mrs. Place. Mon. 8
Gateshead.—31, Ripon Street. Sunday, 6-30, Wed. 7-30.
Halifax.—Winding-road, at 10-30, 2-30, and 6. Miss Hunter. Mon. 7-30, Mr J Moore.
Raven St., Queen's-rd, 2-30 and 6, Mrs Crossley.
Heckmondwike.—Thomas-st, at 10, Lyceum. 2-30, and 6. Thursday, 7-30.
Hollinwood.—Factory Fold, 2-30, 6-30.
Huddersfield.—St. Peter's-street Rooms, Lyceum, 10 a.m.; 2-30 & 6-30, Mr. Smithson.
Hull.—No. 3 Room, St. George's Hall, Story-st., at 2-30, and No. 4 Room, 6-30, Mr Bland. Wed. and Thurs., 8, at No. 8 Room, Friendly Societies' Hall.
Hunslet (Leeds).—Top Joseph-st., 2-30 & 6, Mrs Shulver. Tues. and Sat., 8, Public Circles.
3, Bottom of Joseph St.: 2-30 & 6, Mrs R E Hall. Circles, Tues. & Saturday, 7-30.
Keighley.—Heber Street Spiritual Temple, 2-30, 6, Mrs Britton and on Mon., 7-30.
Leicester.—Crafter-st, at 11 & 6-30, Mr. Harrison. Wed., 8, Public Circle.
Leigh.—Newton-street, 2-30, 6-15. Wed., 7-45, public circle
Leeds.—'91, Castle-st. Circle 10.30 a.m.; at 2-30 and 6-30, Mon. Thurs. and Sat., at 7-30. Public circles.
Liverpool.—Eaton Hall, Breck Road, 3 and 7, Mrs. Peters; and at 103 Queen's Rd., Thurs. 7, Mrs. Peters, Conversation.
Liversedge.—Carr-street 10, Little Town. Lyceum; at 2-30 and 6, Mrs. Greenwood.
London.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Miss Rowan Vincent.
Battersea.—Temperance Hall, Doddington Grove, Battersea Park-rd., at 11, Discussion, 7, several speakers. Thurs., 8, Mr. Peters. No admittance after 8-30.
Edmonton.—Beech Hall, Hyde-lane 7, Mr. W. Walker. Thurs. 7, Mr. R. M. Rham.
Islington.—Wellington Hall, 6-45, Wednesday, 8, Members' Circle.
Paddington.—227, Shirland-road, No Meeting. Sat., 7-30, The Aurora Society.
Manchester.—Eccles.—Conservative Club, 2-30 and 6-30, Mr. A. Johnstone. Wed. 8, Mrs. J. A. Stansfield.
Openshaw Granville Hall, George-st., 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. Tues., 8. Thurs., Public circle.
South Salford. 4, West Craven-st., Regent-rd., 6, Mrs. Br cks' Circle 8. Wed., and Thurs., 8.
Mexborough.—Market Hall, 2-30 & 6. Mr. G. H. Barroclough.
Middlesborough.—Hall, Newport Crescent, Lyceum 10-30 & 2. 3 & 6-30.
Morecambe.—84, Euston Road. Service 6-30.
Nelson.—Ann Street, 2-30 & 6, Mr. Davis. Wed 7-30, Circle.

Newcastle-on-Tyne.—Heaton and Byker, Institute, 3, Addison-road, Heaton, at 6-30.
Newport (Mon).—Arundel Villa, Barrack Hill, 6-30. Healing.
Normanton.—Queen-st., 2-30 & 6, Mr. G. Featherstone and Mrs. Mercer. Wed., 7, Public Circle.
North Shields.—80, Saville-st., near G.P.O., 6-30.
Northampton.—Hall, St. Michael-rd., 11, 6-30, Mrs. College.
Nottingham.—2, Porter's-yard, Holden-street, Wed. and Thurs. at 8 p.m.
Oldham.—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45, Circle.
Osselt.—Queens-St., Lyceum 10. 2-30, 6.
Plymouth.—8, The Octagon, 10, 6-30, Wednesdays 6.
Rishton.—2-30 & 6.
Rochdale.—Kegent Hall, Lyceum, 9-45; 2-30 and 6, Mrs. J. A. Johnstone.
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 Rooms, at 3 & 6-30. Wed. at 8.
Sheffield, Langsett Road.—3 & 7, Mr. S. Featherstone. Mon. & Thurs. 8.
Shipley.—Westgate, 2-30, 6, Mrs. Stretton.
Skipton.—Temperance Hall, 2-30 and 6, Mr. R. C. Craven.
South Shields.—16, Cambridge-st., 6, Mr. Wilson. Tues. 7-30.
Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30.
Monkwearmouth.—Hall, Roker Avenue, 6-30.
Wakefield.—1, Barstow-square, Westgate, at 2-30 and 6, Mrs. France. Wed., 7-30.
1, Baker's Yard, 2-30 and 6.
Queen St., Westgate—2-30 & 6, Mrs. Smith. Wed. 7-30.
West Pelton.—Cottage Meetings at 5-30.
Whitworth.—Market-st., 2-30, 6, Miss B. Hunter.
Yeadon.—Town Side, Lyceum, at 10; 2-30 and 6, Mr. W. Ripley. Mon., 8, Members' Circle.

OTHER MEETINGS.

Birkenhead.—78, Woodchurch-road, circles, Wednesday, at 8.
Bradford.—421, Manchester-road 10-30. Circle, 2-30 6, Mr. and Mrs. Marshall.
South Field Lane Mission, Mon. and Wed. circle at 7-30.
Burnley.—102, Padiham-rd., at 2-30 and 6. Every evening, 7-30. Wednesday, Members only.
Cardiff.—198, Cowbridge Road.—6-30. Tues. at 8.
Derby.—Webster's Buildings, Traffic Street, 2-30 and 6-30. Mon. and Wed. 7-30.
Gateshead.—97, Coatsworth Rd., Receipts Mon. 7-30. 91, Coatsworth-rd., Friday, 8, Public Circle.
81, High West st., 6-30, Reception. Tuesday, 8.
Herbert-street, 6-30. Wednesdays, 7-30.
47, Kingsboro'-ter., at 6-30, Thursday at 7-45. Sat. 8
1, Team Valley Terrace, at 6-30, Mrs. Easthope. Wed. 8, Sat. 8.
Great Horton.—10, Copley st., 3 and 6-30. Tues. 8
Heckmondwike.—Bethel Lodge, Tues. & Sat., 7-45
Church Lane, 2-30 & 6, Mr. Wood. Weds. Sats., 7-45.
High Shields.—1, S. Eldon-st., Lyceum, 2-30, 11 & 6.
Hunslet.—Goodman-ter, 2-30 & 6, Mr. Todd. Tues., Thurs., Sat., 7-30.
Leeds.—28, Bk. Adelphi-st, 2-30 and 6-30, Mrs. Long. Circles, Mon., Thurs. & Sat., 7-30.
Myer's Court, Sun., 6-30. Mon. Wed. & Thurs. 7-45
London.—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7, Wed. at 7, Healing 8, Circle.
Camden Road, N.W..—5, Osney Crescent, Wed. 7-30
16, Harpur-street, Theobald Road, W.C.—Mon. and Thurs. Seances at 8 p.m.
48, Clarence Road.—Every Thurs. 8, Mrs. Barrell. Tues. 8, Members only.
113, Edgware Road, Mr. H. Hunt at 7. Tues., 8.
47, Hermit-rd., Co op. Society, 7. Tues., 7-30 private, Thurs., public
38, Keildon Road, Leathwate Road, Battersea Rise, S.W. Wed. 8. No collection.
111, St. Thomas' Rd., Finsbury Pk.—Tues. & Thurs. 8
Kentish Town.—85, Fortess-rd. N.W. 7-30 p.m. Thurs. 8, circle.
2, Millmen-st., W.C. Thurs., 7 to 8.
North Kensington.—43, Cambridge Gardens, Mondays and Thursdays, at 8 for 8-30.
251, Ladbroke Grove, Mon. & Thurs., 8, Mrs Pursey
Stepney.—Mrs. Ayers, 45, Jubilee-st., Tues., 8. Mrs. Barrell second Tuesday in each month.
Stockwell.—4, Sidney-rd., Tues. 6-30, Free Healing
32, Regent's Square, W.C.—Tues. and Thurs., 7-30
Walthamstow.—107, Chewton rd., Pretoria av., Fri. at 8 p.m. Developing.
Manchester.—Bradford: Church st, Shakespeare-st. Lyceum, 2; 3 & 6-30, Wed. & Thurs. 8.
Cheetham, Ash Lodge, Halliwell Lane: 2-45 & 6-30, Mr. Smith. Thurs., 8, Mr. Mayoh.
Gorton: I.L.P. Room, Ainsworth-st., Clowes-st., Lyceum. 6-30. 8-15, circle. Thurs. 7-30.
Hulme: Corner of Junction-st., 6-30, Public Circle. Mon., 8, Thurs., 8, Circle.
396, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30
Sheffield.—Midland Cafe, 8. Tuesday and Thurs day 8-30.
Windhill.—Local Board Office, Cragg Rd., Lyceum 10-15; 2-30, and 6, Mrs. Crossley.
Middlesborough.—Spiritualist Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs. 7-30
Morley.—2-30 & 6-30. Monday, 2-30, 7-30, Mr. C. A. Holmes. Tues.
Nelson.—Pendle-street, Lyceum, 10-30; 2-30 and 6. Tues., 7-30.

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