

THE TWO WORLDS.

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No. 471—VOL. IX. REGISTERED AS A NEWSPAPER. FRIDAY, NOVEMBER 20, 1896. PRICE ONE PENNY

PETER'S DREAM.

[An address by W. E. Long, at the Surrey Masonic Hall, Camberwell New Road, S.E., on Sunday, September 15th, 1896.]

What God hath cleansed, that call not thou common.—ACTS x. 15.

WHETHER we search the records of the past that are called sacred, or those which are termed secular; whether we address those who have so slight a knowledge of those records that we call them uneducated and ignorant, matters little; but, too frequently, we are inclined to look upon those who do not have the same gifts or opportunities as others who are more fortunate, as "common," yes, perhaps, "unclean." We clothe ourselves with the garb of respectability, and shrink back from such people as not of us. Peter was a man of this kind. He belonged to a race who were looking and waiting for the coming of the Messiah. They believed that his coming would release them from the bondage of captivity, and that they would be led by a manifestation of power from on high. They were waiting and hoping for the advent of a great earthly king, whose kingdom would be supreme in might and earthly glory. Jesus had appeared, but the Jews recognised him not. He did not come in the power and glory of the earth earthy. His was a spiritual power, as his was also to be a spiritual kingdom, a spiritual dispensation, and therefore he did not appeal to the Jews, who could only realise the fulfilment of their own prophecies in a king who would rule with earthly pomp and glory. They could not believe in a king who was ever humble and unassuming, and who suffered death upon the cross at the hands of the chief priests and scribes. They could only understand "The Christ" appearing in the heavens, seen of all men, to take possession of the whole earth, and to found a kingdom of heaven upon earth. Thus Jesus did not appeal to them, and in him they did not recognise their long-looked-for Messiah.

You will find that among the early disciples there was also the idea prevalent that the Gentiles were excluded from any share in the mission of Jesus. We will see how Peter was taught a necessary lesson, and was brought to a better frame of mind. He was shown that nothing was common or unclean in the Kingdom of God, and that the Gentiles were to receive the same spiritual blessings that had been given to him. This was the dawn of the new dispensation, of the gospel of Humanity, which was to be given to all men, no matter what race or creed.

Let us take the narrative and examine it thoughtfully from the beginning, believing that unless we take the whole story and all that belongs to it into consideration, we shall not be able to understand its full and clear meaning.

You will remember, the incident opens with Cornelius, a pious man, and, we are told, a centurion of the Italian band, praying unto God in his house. And then comes the answer to his prayer. This we would like to draw forcibly before your notice. If you read the records, you will find that men prayed to God with the purpose of obtaining an answer, which was often delivered by means of those spiritual messengers, the angels, who are ever round us to guide and instruct us. As Cornelius prayed, he saw what at one time he calls an "angel of God," and at another time, in relating his vision to Peter, a "man in bright clothing." Cornelius at once addresses the angel, saying, "What is it, Lord?" You will note that while Paul was journeying to Damascus, directly he heard the voice speak to him and saw the light that was visible to him alone, his answer was, "Who art thou, Lord?" Thus both Paul and Cornelius address the spiritual visitant as "Lord." And Jesus answered Paul, "I am Jesus, whom thou persecutest." Cornelius addresses the Angel, and the answer came, telling him to send men to Joppa to call for one Simon, whose surname was Peter. We must draw your attention to the definite mode of procedure adopted

by the Angel visitant. He calls Cornelius by name, and tells him to send to a certain house for a certain man. Cornelius did so, and sent two of his servants to Joppa. To him the message was clear and definite. He heard the voice of the spiritual visitant. He placed implicit trust in the message.

Then we are taken in the narrative to where Peter was praying upon the house-top and fell into a trance. This seems peculiar to-day, when men pray and their prayers are so lifeless that immediately the prayer ceases they are just as they were before. The effects pass away completely. But those who have really understood prayer from the soul—the union with the Divine spirit—the link that binds man to God, understand the power of prayer. Peter, as he prayed, fell into a trance. Now, if this be the result of prayer, it must be explained by the spiritual education, the unfolding of the Divine powers within a man, the opening of the ears to the spirit voice, in this spiritual unfolding is revelation indeed. The soul awakens, and the things of the spirit are visible.

From the narratives of the past we want to extract the truth, and those who have read the Bible and understood it will want mankind to know there is nothing hidden that shall not be revealed. There is nothing to-day that was not in the past, and through Prayer we shall succeed in understanding the fulness of spiritual life. There must be prayer that puts on one side all the limitations of the flesh, that keeps man for the time a spiritual being, and allows him to communicate with those who will minister to his spiritual wants.

You may make known your desires no matter the posture: you may turn to the East or to the West; you may kneel or stand erect, but there must be the desire and prayer. Peter had passed into the trance, and he then saw a vision. We must pause here, and point out that to fall into a trance is not necessarily to see a vision. Many fall into trances, but they do not see visions. They are shut out from the scenes of earth, but they do not see those of the spiritual world around them. But let them not be discouraged, for the trance is the stepping-stone. Here you will note that the vision was the outcome of the trance, and the trance the direct outcome of the prayer. You will be able to connect them in their full meaning. You must first endeavour to unfold your spiritual faculties, you must endeavour to direct yourself towards one end, namely, the understanding of the great spiritual truths, which can only be spiritually discerned. Until this can be done man will only regard prayer as a mere religious ceremony, and it is better never to pray than merely to look upon it in that light. There should be a firm determination, an effort of the soul, because if when you open the faculties of your spirit to the light of day, you only open them with a weak intent, while in the unfolding condition you are liable to be taken up by any influence near you, for you cannot walk by yourself. Sometimes you do not continue the effort, it may be that you have given up trying, because success does not seem to follow your efforts, the result of the falling back is that what should be a light and a blessing unto you becomes an open doorway through which you are led away from the truth by those whose minds are closest to the earth, and who cannot aid you in the way of eternal life. The soul that endeavours to develop the spiritual powers with which it is endowed, must be fully armed and rely upon spiritual aid to direct and preserve him from all the dangers that will beset him. He needs guidance when the road is difficult, before he can hope to reach a state of perfect understanding. I do not want to discourage any of those who are now trying to unfold the spiritual gifts within them, but we must remember that those who do so merely from idle curiosity, not with the desire of attaining the truth, may be led to their own destruction.

When a man prays with all his soul, then prayer

becomes the force that, reaching beyond the Valley of the Shadow of Death, and causing earthly things to be subordinate, pierces the lower strata of heaven.

To return to our narrative, we read that Peter saw a vision. Those who are endeavouring to bring out their latent faculties must learn that they must do so with the full desire of prayer that will overthrow existing difficulties. This is the determination we need. If a man has a task to achieve he must do it with all his might. There must be no faltering by the way; he must continue steadfast in confidence of the power and love of God; and then prayer will pass the man into the trance which is the open door to the spiritual world, into the vision that is the fulfilment of understanding.

Peter did not at first perceive the meaning of the vision; he understood not the hidden truths which were revealed to him. He could not realise the fulness of what was to be made known to him; but, while looking at what appeared to him as a vessel descending from heaven, as a sheet knit at the four corners, in which were creeping things, beasts of the earth, and fowls of the air, he heard a voice say to him, "Rise, Peter; kill and eat." Peter at once addresses the spiritual messenger as "Lord," and he says that nothing common or unclean had entered his mouth at any time. The answer is one which must come forcibly home to many. How often do some of us estimate others as common and unclean! Those who are our brethren in spirit.

Peter is told "What God has cleaned call thou not common." Many of us often misunderstand the things given by God for the good of humanity in the same way, just as some of us claim the love and Fatherhood of God for the few to the exclusion of the many.

Peter, we are told, was in doubt as to the meaning of the vision, and endeavoured to unfold the symbol that had been shown to him. While he doubted, the Spirit spoke to him, and those who read the record will see that the same Spirit who spoke to Cornelius visited Peter, and told him to go with the men who were seeking him, and he obeyed.

It is usual to doubt spiritual instruction, but it is better indeed to try and prove than to accept what is heard, without an attempt to understand its value. Peter was told that the men were at the gate, and journeyed with them to Joppa. Cornelius met Peter, and fell down at his feet to worship him. This is not the first nor the last incident recorded of man worshipping his fellow-men, but Peter bade him "stand up, declaring that he himself is also a man," unworthy to receive the homage due to God alone—a man only endowed with some measure of the Holy Spirit.

Cornelius related his story to Peter, telling how a man in shining raiment appeared unto him while he was engaged in prayer, and that the heavenly visitant bade him send to Peter, who would be able to instruct him in the truth. Peter exclaimed, "Of a truth I perceive that God is no respecter of persons, that whosoever worketh righteously is acceptable unto Him." That was the meaning of Peter's vision—his lesson—that no matter what his nationality or creed, the man who endeavours to act rightly is acceptable to God. Peter did not attempt to introduce those matters which belong to a later stage of understanding. The Gospel message was equally for the Gentile as the Jew. He made no attempt to preach any creed or dogma; the righteous man was acceptable to God, who is no respecter of persons. Peter had learnt not to judge a man of a different race and religion as common or unclean, and while he was still speaking the Holy Ghost (or Spirit) came upon Cornelius and all his household.

We find that the Holy Spirit has the power of leading men here or there as they are needed, and in the case of Paul it could be transferred from one man to another. To this fact we invite your consideration. We are not told in the Bible that the Holy Ghost is the Third Person in the Holy Trinity, but men have laid that down as a dogma and preached it as a belief. Men have been led to believe that something is necessary to act as an agent between God and man, yet let us remember that man is the child of God, and can speak with his Heavenly Father and receive an answer through the spirit.

We see that the vision was the direct result of the trance, and the trance dependent upon earnest prayer. Peter learnt a valuable lesson from the vision, his mis-

taken ideas were corrected so as to enable him to become a fit preacher of the gospel to those whom he once believed had no part or share therein. The truth was not to be the property of a chosen few but the salvation of all mankind. It would be well if some of those who preach the exclusiveness of the gospel could have a similar vision and learn a similar lesson to-day: it would be a lesson never to be forgotten. Let us bear in mind, however, that only true and earnest prayer, with a definite desire for the dawning of the truth, can call for the trance which is the stepping-stone to the vision, and unless this comes, the angels may be around, the spirit world near, but man will continue in his blindness, not having the sight wherewith to discern spiritual things.

Let us note the effect of the incident upon those who were with Peter who had done exactly as he had been guided by the spirit. He had altered his views of the fitness of things that belong to God, and those who witnessed the bestowing of the Holy Spirit to the Gentiles also believed in the Lord, but when Peter returned to Jerusalem, to the other apostles, they, having heard what had happened, reproached him with having associated with the Gentiles. He had eaten with the uncircumcised! Peter related the vision to them, and how he had obeyed the voice of the spirit which bade him preach the truth to Cornelius. He told them of the revelation he had received, and the apostles also became enlightened to the truth. Their eyes were opened to the universality of the Gospel message, and with Peter they glorified God for the granting of power to the Gentiles. The Kingdom of Heaven was to be established in the souls of all men, and we thank God now that we have also the dawn of the new dispensation entrusted to us, and that the truth is ours to-day, enabling us to see that the Holy Spirit will come to us in its fulness to guide us on our way. As Peter was convinced of his error, so to-day men who take a narrow view of God and his Gospel of Universal Love will, when the light from above comes, and the vision is made clear, unfold their powers of understanding, and they will know that God is the God of the living, not of the dead, and that the living embraces the whole human family. These truths will bring down the lofty from their estate and raise the lowly from the ground, and let all mankind rejoice in the new-found truth.

The angels still endeavour to enlighten the minds of all men, and to proclaim the truths of immortality. Let us, then, try to learn lessons from the events of the past, and improve upon what others have done. We must bring the true spiritual meaning of the Word home to others, and from the study of the record of the past we can proceed to the prayer that calls forth the most divine part of our nature. We can assemble as the disciples did at Pentecost, and, with our desires united, and with one firm belief, search for the light; knock; and as we knock, the door will be opened unto us. We claim that when man has studied and understood the records of bygone days, he will then be better fitted to discover the light, and to rise to the fulness of that which has been revealed. He will seek the living Spirit, and will seek from the Spiritual world the revelations which his soul needs to dispel the darkness of fear, doubt, and dismay, so that when death approaches him or enters his house, he knows that, although the loved one may pass away for a time, he is still living, still as full of sympathy for those left behind, and still possessing the same kindly thought and feeling, still going forward in the march of life, and accomplishing the purposes of his existence. When this truth has been sounded far and wide, and implanted in the minds of men, humanity will take fresh courage, and, looking to a new ideal, go forward to the perfect fulfilment of God's purposes, and draw nearer to Him.

If the Intelligencies who come to us are not the spirits of the departed, why should they say they are, even giving their names and other particulars?—If not, then *who* are they?

SPIRITUALISM, in the general acceptance of the term, implies a recognition of God as the infinite spirit-presence of the universe, and of a *present*, as well as past, intercourse and communion between the inhabitants of earth and those peopling the world of spirits. It is a fact, and a life; in method it is phenomenal and philosophical, corresponding to the inductive and deductive methods of reasoning.

THE MYSTERY OF MALHAM TOWERS.

By WESLEY NOAKES, author of "Basil's Quest"; "Red Cross," etc.
CHAPTER X.—LONG NED GOLKER'S MISTAKE.

THERE are two potent factors which have from time immemorial played important parts in the lives of men. They are—greed (the love of gain), and passion (the love of woman). What countless crimes have been committed, solely brought about by these dominating influences! What numberless tragedies may be traced to the same source! It is a saddening thing to think that some of life's brightest joys, when directed into wrong channels, frequently cause the very evils and miseries they are intended to prevent.

When Sir Edward Carrington married his housekeeper, he was madly in love with Madge Thornton. Almost daily he had resolved to try his fate without further delay, but the fear of a refusal would grow so strong that he invariably let the opportunity slip by. Then when his marriage had placed the object of his passion beyond his reach, instead of yielding to circumstances and making the best of matters, he began to undergo an experience common to human nature, a strong craving for the unattainable, a feeling which often intensifies as the chances of success grow less. His marriage had turned out a dismal failure. His wife had not kept to the letter of her agreement. In place of ministering to his creature comforts, she had docked some of his expensive habits, and when in an occasional fit of anger, he would resent her interference, with a few words she would cow and threaten him into submission.

In addition, she had a sharp tongue, and an extensive vocabulary of sarcastic terms, which she doled out in no sparing manner. He would sit and brood over his miserable position for hours together, looking at everything from his standpoint of selfish interest, until he began to think that he was a much-injured man, one who would be perfectly justified in doing something to remedy matters. In searching for this remedy, a guilty suggestion crossed his mind, which he immediately dismissed, with a shudder. The next time it forced itself upon his attention he allowed it to remain a little longer, until at last it became a familiar thought, and in place of the first feeling of revulsion, the idea had resolved itself into a simple matter of means and plans to avoid consequences.

He went to work carefully, and with his powerful auxiliary, the Manipur stone, brought his scheming to a successful issue. Once more he was free to marry, and the delight of his liberty soon helped to squash the few qualms of conscience which had followed as the result of his crime. Often when a man thinks he has cause to congratulate himself upon his position, and on the strength of it begins to build up hopes for the future, Fate, in the shape of some unforeseen circumstance, steps in, and at one blow shatters the aerial castle, and brings it to the ground.

Sir Edward had left the Towers with the intention of paying a morning call at the Thorntons'. As he passed the end of the plantation he saw a ghost; that is, he saw a man who, in the baronet's estimation, had no right to be alive. To say that he was struck with dismay akin to terror, would only mildly describe his feelings. With lightning rapidity he saw his future happiness slipping away once more, and he grew sick with mingled feelings of disappointment and dread.

Had all his contriving and plotting been useless? The risk, even of endangering his precious neck, been in vain? These thoughts ran quickly through his mind as he found himself face to face with a portion of his past, and realised that a source of evil and trouble yet existed in the person of this man, who had again fallen across his life. No matter to what degree of wickedness a man has attained, there are times, perhaps isolated periods, when the dread of exposure grows strong within, and, as a wave of regret surges through his brain, he wishes that he had never entered upon his career of crime.

In the minds of many, a feeling of this kind will take deep root, and perhaps be the means of arresting them in their downward course; but, to those hardened in iniquity, these pricklings of conscience are as a puff of wind, felt one instant, and gone the next.

Sir Edward Carrington belonged to this latter class. His inherent selfishness and disinclination to deny himself anything for which he craved, invariably proved stronger than his short-lived impulses to lead a better life.

The cause of his present perturbation was a seedy-looking individual in a black suit, who had just stepped out from among the trees into the pathway. He was middle-aged, rather slender in build, and looked dreadfully haggard and worn, as if he had just recovered from, or was about to undergo a serious illness. The two men stood and gazed at each other, and then Sir Edward burst forth:

"What are you doing here? I thought you were dead! How comes it that you are alive?"

"That's simple enough," answered the man. "When the Utopia foundered on her way to New Zealand, I wasn't in her."

"You scoundrel! I gave you money on condition that you went abroad and never returned."

"I changed my mind, and preferred to remain here, as you see; and don't be so free with your scoundrels; you are not that clean yourself that you can afford to throw dirt at me."

The baronet's face grew dark with rage. He stepped forward in a threatening manner, and raised the stick he was carrying.

The man's hand flew beneath his coat.

"None of that, Edward Carrington," he said. "Drop it, or I'll mark you. Did you think I was such a fool as to trust myself to your tender mercies unprepared? I know you of old!"

The baronet lowered his weapon. "Curse you!" he ejaculated; "What do you want?"

"Money," answered the other, sullenly.

"And when you have spent it you will come back for more. Do you think that I am going to submit to a constant drain like that?"

"I don't intend it to be constant. I merely want sufficient to tide me over for a few weeks, until I recover my strength, and get some work. I have just left the Sedgcombe Hospital."

"How much do you want?"

"Fifty pounds."

"I haven't such a sum by me."

"Then you'll have to get it."

Sir Edward ground his teeth with impotent rage. "I wish to God that I had never followed your evil counsel, Becket," he said. "One thing leads to another. If you hadn't——" He stopped suddenly; he was saying too much.

The man eyed him curiously, and then remarked, with a half sneer: "Too late for that kind of talk. You've got to make the best of it. When can I have this money?"

"Will you take a cheque?"

"If it makes no difference I'd rather have gold. I don't want to be locked up on suspicion."

"Then you will have to wait until I have been to Malham. I'll bring it to you here, this evening, between five and six."

"That'll suit me all right, Sir Edward." Then, jerking his thumb over his shoulder in the direction of the Towers, he said: "May I ask how——"

"No! Confound your impertinence!" interrupted the baronet, "You may not ask. What business is it of yours?"

"There's no occasion to be so precious touchy," replied the man, as he was turning away. "I meant no offence."

"Stay a moment, Becket. Now listen to me. You understand that this is the last time I shall accede to your demands for money. Not another penny do you get from me, threaten as you will. There are limits to a man's patience, even under circumstances like mine. Now, be off!"

He must have changed his mind with respect to his morning call, for he strode off quickly in the direction of the house.

With a malicious grin on his face, the seedy one gazed after the baronet's retreating form. "There you go," he commented; "a worthy member of your race. The family traditions will lose nothing in your keeping. And so I am not to demand any more money! There are limits to his lordship's patience! Dear me! You have not forgotten how to ride the high horse; but it won't go down with me, Edward Carrington, Bart.!" with sarcastic emphasis. "I shall just bleed you as often as I like." Then he disappeared amid the trees.

Lena Ransom's musical connection had so far increased that she had hired a room in Malham, where she attended

from one o'clock to five, several days in the week. Dick usually left his work at six, but sometimes he was enabled to get away a little earlier, and on these occasions he and Lena would walk home together.

She had locked up her room for the night, and was standing in the street mentally debating whether to call for Dick or go on home. "I wonder if it is one of his early days?" she thought. Then looking at the sky, "It looks like rain; I'll go right home."

As she passed along the street a peculiar feeling took hold of her: a strong impression that she was doing wrong. She tried to shake it off, but it was of no avail. Standing still for a moment, in doubt whether to go on or return, a remarkable and eerie experience came to her.

"Go back," said a faint, but clear voice. Lena started and turned round quickly, but no one was near enough to have spoken so distinctly. "Go back!" said the voice again. This time in a commanding tone.

The colour left her cheek, and she began to tremble. "What can it be?" was her mental question. "At all events I cannot afford to disregard it. I shall be laughed at, but I feel impelled to go."

Dick was surprised to see her so early, but with a little trouble he managed to obtain leave, and they set off towards home.

"I'm glad you called, old girl," he said. "I should have had to return alone to-night. Macpherson is working on a job at Sedgcombe."

As they passed through the estate and neared the plantation, a gentleman came out and went in the direction of the Towers.

"Isn't that Sir Edward, Dick?"

"Yes; wonder what he wanted there?"

"Don't you think he looks much brighter since Lady Carrington's death?"

"That sounds like a cause and effect statement, Lena. Did you mean it as such?"

"You know I did not. There may be an undercurrent of truth in the remark all the same. Oh! Dick; look there, by the pool!"

They had reached a portion of the wood where the trees and underwood grew very thick. Overhead the foliage met, forming a dark green archway. In summer this was a delightfully cool retreat, but on dull dark days the place looked ghostly and gloomy; a spot where solitary pedestrians involuntarily quickened their steps and breathed more freely when it was passed.

On the right, overhung by the branches of a large tree, was a black slimy pool, almost choked with weeds and rushes. By the waterside was the object which had drawn forth Lena's exclamation. A shabbily-dressed man, who, as they drew near, had fallen backwards in a fit. Dick picked him up, and placed him with his back to a tree.

"Poor chap; he looks bad, Lena."

"Frightfully bad. He must be very ill. See, he's coming round."

The man opened his eyes, stared at them vacantly, and then asked what was the matter.

"You must have fainted," stated Dick. "Are you ill?"

"I've just left the hospital, and haven't got my strength yet," he replied. "I shall be all right when I get away and have some food. I've had nothing since morning."

Lena opened her bag. "How fortunate," she said. "Here are some sandwiches I had over from lunch."

"Thank you, Miss. They'll come in handy. I'll eat them and be off."

"Will you come along with us, and have a hot cup of tea?"

"No thank you, Miss. I have to catch a train at Malham, soon."

"But we don't like leaving you here. Suppose you have another fit?"

"I don't think it likely. The other arose from exposure and want of food." As he spoke his teeth chattered, and a shudder ran through him.

"Why, you are shivering with cold," said Dick.

"Here," taking off a thin grey overcoat. "Put this on. It isn't very thick, but it will give you a little extra warmth."

The stranger would have refused, but Dick insisted, so with many thanks the other donned the coat and sat down to eat his sandwiches. They advised him not to stay there longer than was necessary, and then resumed their way home. *To be continued.*

MR. THOMAS WILD.

THE public are most difficult to please. Like spoilt children they cry for what they have not; but, when it is forthcoming, they are dissatisfied and want something else. In no realm is this tendency more marked than in the attitude of the average "man in the street" towards spiritual phenomena. Table tipplings and rappings were too childish, too materialistic; they wanted something more spiritual! When clairvoyance was offered, it too was unsatisfactory; why couldn't names and dates, etc., be given, instead of descriptions. But, when the names and other facts were forthcoming, then the smart people, who don't believe anyone honest, but themselves, invented the so-called explanation (?) that these names and details were obtained from tombstones and newspapers, or else the mediums were "thought-readers," and never told anything but what was in the mind of the sitters—either consciously or sub-consciously. That "sub-conscious mind," like the blessed word "Mesopotamia," is a mouth-filling and comforting phrase, but means very little—still it amuses and suffices the hyper-critical people who will not have "the spirits" at any price. They laugh at the "credulity of the Spiritualist," but they originate this sub-conscious self and endow it with superhuman powers, with but the flimsiest substratum of evidence of its existence, and display most successfully "the credulity of the incredulous!" To avoid what they regard as superstition or folly they are guilty of a still deeper lapse into foolishness! But that is by the way.

For some time past reports of sensational "tests" given by Mr. Thos. Wild have appeared in "our paper," and as a consequence, as our readers need to be fully informed of all that is interesting, we sought an interview with this phenomenal man. At first sight he was disappointing—nothing of the doubting Thomas or a wild man about him. A plain, indeed—without disparagement—one may say a very ordinary-looking individual presented himself. Not only in appearance is Mr. Wild an average man, but, intellectually, he is equally as "ordinary." In fact, he reads little, writes still less, and seems to have but few interests and less ambition. An every-day sort of go-to-market man. Fairly shrewd, probably, in buying and selling, and able to hold his own with the class of people who cater for the physical wants of the community in a humble way, but by no means the kind of man you would expect to officiate as the channel of communication between the two worlds, and certainly *not* the kind of man who could practice the deception which has been attributed to him. But we have the authority of so-called Holy Writ for the assertion that God chooses the lowly to confound the wise-in-their-own-conceit, and we have to deal with facts, not appearances or probabilities.

About ten years ago a circle was held in Rochdale, at the home of farmer Harrison, at which Miss Walker (now Mrs. Knight) and J. W. Sutcliffe used to sit and were developed. Mrs. Wild was invited, and was so much interested that she prevailed upon her husband to go with her. He, however, would not join in the proceedings, believing (and bluntly expressing the opinion) that it was "all humbug." A medium "under influence" went to him, and against his inclination insisted on taking hold of his hand for a time. The result was more painful than expected, for he afterwards had a curious feeling in his arm, which he likened to rheumatism, that prevented him sleeping that night, and he most emphatically wished he had never been to the meeting. He called upon Mrs. Walker next day to complain of his sufferings, but the only comfort she could give him was to insist that he must go again, "for," said she, "the spirit friends have given you the pain, and they must take it away." Accordingly, he attended a meeting at the Marble Works, Rochdale, where Mr. Charles Parsons was hon. sec., and Mr. J. B. Tetlow, who was officiating as the medium, made "passes" down his arm, which he thought was a silly proceeding, but was delighted to find that it relieved him of his unpleasant feelings. This aroused a desire for further knowledge, and he formed a circle at his own home with a few friends.

After meeting together for three weeks without any results, he had, the next evening, a very vivid "impression," which proved to be of a test nature, and the full name and address of the spirit was given. The first time he was taken under control he was completely unconscious, and always is. Among the first spirits to manifest was a

son of Mrs. Harrison's, and relatives and friends of Mrs. Wild's, including her father and a dearly-loved daughter. In reply to a question to Mrs. Wild if she believed her husband gathered his facts from tombstones or newspapers, that lady very quietly and very emphatically said: "I made up my mind that I would leave him if I found anything wrong, but he has told me, when under control, about people, places, and circumstances, which, I am positive, he had no normal knowledge of, and no means of learning anything about.

It was not until after Mr. Wild had been a medium for three years that the spirits would allow him to go anywhere outside of his own town. In the early meetings some striking physical phenomena occurred at times. On one occasion, while the gas was turned low (though it was light enough for every one to see the other), six red roses were brought to the sitters, as well as some forget-me-nots. At such times the sitters had hold of the medium's hands.

Of late, against his own inclination, Mr. Wild has been, so to speak, forced before the public. Several earnest Spiritualists, especially Mr. W. Johnson and Mr. W. France, of Hyde, felt that Mr. Wild's unique mediumship deserved to be more publicly utilised, and he has travelled to fulfil engagements, north as far as Dundee, and also to Newcastle, Barrow, Liverpool, Belper, Nottingham, Parkgate, and Keighley, besides other places in Yorkshire, in the vicinity of his home!

One peculiarity of Mr. Wild's mediumship is that he is entranced by his twin brother. It seems that, like the Siamese twins, they were joined together when born, and when a surgical operation was performed one passed away, but Thomas survives. When under this control, Mr. Wild seems to be rather more intelligent and thoughtful, and proceeds, in rather a preachy tone and methodistic style, which is apt to become monotonous and wearisome, to affirm that a spirit is present, who says his name is so-and-so; he lived at such-and-such a street or place; and other details are added. This information is imparted somewhat slowly, with pauses between, during which the medium inclines his head, to one side or the other, or forwards, as if he were listening, and the expression is frequently used, "he (or she) sayeth unto me," &c. The contention is, that, while under this control, Mr. Wild becomes clairaudient—or that the spirit controlling him can, through his organism, become clairaudient to the surrounding spirits. A marked feature of the manifestations is that the people who seem to be in the sphere of the medium, or able to come into association with him and impart their information through his instrumentality, are, as a rule, everyday sort of people, not a few of them "publicans" (in the modern sense of the term), and also people who have passed out by sudden death, accident, suicide or other means. Mr. Wild is sometimes clairvoyant when in his normal condition, and on his first journey from home to fill an engagement was not a little upset by being awakened in the dead of the night and seeing a man walking about his bedroom with a coffin upon his shoulder. On mentioning the fact at breakfast next morning the people of the house understood the significance of the vision, and identified the man from the description given.

While drawing attention to the peculiarity of the very ordinary and matter-of-fact sort of people (and the common place nature of their communications) who manifest through Mr. Wild, we do not do so in any disparaging sense. What else can be expected? Mr. Wild is that kind of man—mixes with that kind of people—and if Spiritualism shocks the very "proper" people, who imagine all spirits are "angels," by revealing that they are very human, still, it does the world a service if only by dispelling fancies and revealing facts! As Mr. Wild and his spirit friends become more experienced, and they are brought into association with people upon a higher intellectual, moral, and spiritual level, so his mediumship will become more advanced, and a higher class of spirit people will be able to express themselves through him. It has already been noticed that while Mr. Wild was in Scotland—away from his usual surroundings for some days—there was a distinct improvement in the moral and spiritual tone and quality of the communications and the intelligences who gave them. In the same way, at first the spirits were mostly strangers to the sitters, but friends and relatives are beginning to put in their appearance, and as the "guides" and the medium settle down to their work,

and its requirements are more fully realised, they will seek to afford the requisite conditions, and these difficulties will be overcome, and the more immediate friends, associates, and loved ones of the people in the audiences, will be enabled to make their presence known and send their messages. This is assuredly the goal to be aimed at, and we commend the suggestion to Mr. Wild and his friends, both on this and on the "other side."

To Mr. John Lithgow, of Hayfield, a remarkable test was recently given. Mr. Wild stated "There is a lady here, she is doing something with a bundle of papers, that was the last thing she did on earth. She knows you; she heard you speaking four years ago." On being asked for her name, he replied, "She gives the name of Mrs. Stott, post-mistress of Hollingworth." On inquiries being made, the whole facts were verified. She died (as we say) about two months ago. The last thing she did was to attend to her postal duties, and then she went into her front room, sat down, and died. We quote the following letters in confirmation of the above claims:—

Mrs. Elizabeth Moores, of 2, Lower-street, Rochdale, writes:

I used to attend a circle at Mr. Harrison's, King's-road, Rochdale, and received and witnessed several tests there, through the mediumship of Mr. Wild. One in particular was given to my husband. Mr. Wild gave the name of a friend of my husband's, who was then ill, and said that he would pass on before the following Sabbath. He died on the Thursday, and was buried before we met again. Mr. Wild has described several friends and relations to me, always giving their full names.

Mr. J. Whitaker, of 57, Victoria-road, Keighley, writes:

I have kept a list of names of spirits which Mr. Wild gave on his last visit to us, viz., Saturday night: The Rev. Joseph Woollard, Keighley; John Bell, Wesley-place; Old William Dickinson, Keighley; W. Smith Peel, Wool Pack; John Edward Clough, Walley Farm, Sutton; Old Sarah Hodgson, Wesley-place; Isabella Waddington, South-street; Jane Procter, Ethel-street. Sunday afternoon: Joseph Clough, 150, Park-lane; Wm. Johnson, Oak-street; Ann Cullinworth, Prospect-place; Ann Sunderland, 21, Gordon-street; David Richardson, Mornington-street; Addyman Smith, Mornington-street. Evening: Sarah Crabtree, Hainworth-lane; Mary Driver, West-lane; Elizabeth Gill, Park-terrace; Thomas Moorhouse, Parkwood-street; William Broadley, Haymarket Hotel; Ann Swire, Devonshire-street; David Weatherhead, Keighley; David Wood, Russell-street, Bingley; Susannah Marsden Metcalfe, High Spring-road; Thomas Naylor, Leeds-street; and also that of a particular friend of mine, which I do not care to name. I may say that this was the best proof of spirit-return that I have ever experienced in all my twenty years' connection. I could not pretend to sort out any particular name among the others, as they were every one found to be correct. We have had Mr. Wild on two visits, and our room has been filled at every meeting, and we are anxiously looking forward to his next visit on Nov. 21, 22, and 23.

Mr. J. Briggs, president of the Brook-street, Huddersfield Spiritualist Society, writes:—

I have much pleasure in adding my testimony to the marvellous nature of Mr. Thomas Wild's mediumship. Only on Sunday last, at our meetings, we had splendid demonstrations of this, for during the day 30 descriptions, with full names and addresses, were given; 20 of these were readily recognised. The straightforwardness and earnestness of manner in giving the descriptions give a peculiar charm which, combined with the wonderful accuracy of detail, give unbounded satisfaction to crowded audiences.

Mr. Jas. Park, secretary of the Preston Spiritualist Society, Weavers' Hall, Walker-street, writes:—

Out of the vast amount of evidence of spirit return given through Mr. Thomas Wild, I select the following, as they are so well known: On March 8th, 1896, Mr. Wild gave the name of an old gentleman, William Harding, about 70, passed on at Fishergate Hill, having been passed on a number of years (really about 17 now) finishing up with the words "the old cabby." The above has reference to Wm. Harding, the founder of the present firm of Wm. Harding & Co., of Preston, tram and cab proprietors. October 11, 1896: Among the many tests given was one that was readily recognised in several parts of the hall. "William Dobson, near 67 years, passed on at Fishwick Parade." After a pause adding, "used to live at Spindle Makers' Arms." This was verified by our chairman, who at one time lived next door to the Spindle Makers' Arms.

Mr. W. Harrison, secretary of the Robinson-street Society, Burnley, writes:—

On the railway journey between Todmorden and Burnley Mr. Wild gave me a test of a Dr. J. W. A., giving the age, occupation, residence, and other particulars, which I recognised to be accurate, and the same individual re-appeared at the afternoon service the day following, bringing with him a lady acquaintance, and at the evening service this lady introduced an acquaintance of hers. I have been prosecuting my inquiries into this case, as it affords considerable scope for investigation, owing to the association of the individuals concerned; and I find in all points, so far as I can get a positive answer, that the statements made by Mr. Wild were accurate. All the particulars given in relation to the medical man have been proved correct, although nearly every one believed the age to be understated. This gentleman has been proved to have been the medical adviser of

the lady he introduced on the Sunday. Her name, residence, age, social position of her husband, and other particulars have since been verified; and with regard to the lady friend she introduced at night, I have not been able to get all my questions answered; but so far as I have been successful, the answers appear to bear out Mr. Wild's statements. I chose this case for investigation on account of the claims of acquaintanceship between the various individuals, and other particulars related concerning them, and am glad to be able to testify to Mr. Wild's success.

Mr. S. Featherstone, of 70, Bear Tree Road, Parkgate, writes:—

On Saturday, June 13, 1896, among the descriptions given by Mr. Wild was that of a young girl, Florence Raynor, name given, who, when in the body, resided at Mexborough with her parents. Her father was a butcher there, she said, and she would like someone to visit him, as he was anxious about her. This was at once recognised by several Mexborough friends who were at the meeting. Mr. William Adshead, then president of the Mexborough Spiritualist Society, visited the parents in accordance with the child's request, and conveyed the glad tidings that their child lived still, and was guarded and cared for by an elderly lady (who was also described), a relative of the child's. When told the particulars as given through Mr. Wild the father endorsed them, and exclaimed, "Yes, that is my daughter; it is our Florrie." So, like Pro. Hare, the father received through the agency of his own child the comforting assurance that death does not end all. On Sunday, the 14th, we had further proof of the continuity of life, and that they (the spirits) can commune with mortals. The first description was of the Rev. John Hope Muir, formerly minister of Queen-street Chapel, Sheffield. As no one present recognised this gentleman, our secretary, Mr. Ernest Marklew, made a special visit to Sheffield to ascertain the truth or otherwise, with the result that he found what the control said to be absolutely true. Another remarkable case was that of a spirit; John Crumbridge by name, aged 76 years, "the old bone-setter of Mexborough." This individual was known to almost everyone in the room; therefore he was instantly recognised. He used to be most successful in detecting the real cause of the pain and suffering of persons who placed themselves in his hands, and after learned practitioners failed he succeeded in restoring his patients to health and strength, many persons travelling miles to his residence. Perhaps the most remarkable part of this description was the statement given by the control, that this gentleman, while on earth, knew that he was assisted and guided by spirit people, but he never made this known publicly. As this statement could not be verified by anyone present it was deemed advisable to investigate, and get to know if Mr. C. had ever communicated this to any of his private friends, when to our satisfaction we found that he often spoke to close acquaintances of his belief that he was assisted by the unseen intelligences. Another description was that of a gentleman, aged 76 years, whose name was William Howitt, of Mexborough, printer at the pottery; he was also the last printer at the pottery, and was secretary for the Valley Lodge—this was at once recognised. Another very good proof was given of a gentleman whose name was Thomas Butler, of Maltby, aged 54 years, farm labourer, who hastened his transition from the body by committing suicide. No one recognised him by that name, but after a brief pause the control said, "He says I have to tell you he was better known as 'Humpty Tommy,'" when he was instantly recognised by many persons. These descriptions are taken from many more that are equally as clear and definite, which I could produce if needed; but I think the above will be sufficient to show that through the remarkable mediumship of Mr. T. Wild the continuity of life is proven, and man's hope for a future state of existence established.

Mr. W. Bain, of Balmoral Lodge, Aberdeen, writes:—

I had the pleasure of meeting Mr. Wild in Dundee for the first time. It was the most memorable meeting I ever had with any man, for on being introduced to him, and with my hand still in Mr. Wild's, he suddenly asked me, "Do you know Walter Deans, of Aberdeen? He kept the County Hotel in King-street." "Yes," I said, "I did know him. He passed over a few weeks ago" (the actual time being the 9th July). "Yes," said Mr. Wild, "his age was 51 years." You may remember the same spirit was again delineated in the hall afterwards, "confirming the foregoing, and adding, "they called me Wattie, at home." All this, so far as facts are concerned, I have fully verified, and can assure you that this is one of the most striking tests I ever received. Nothing could be finer or more definite and satisfactory. Although every test that night was equally good, still, to me, the fact of my townsman having accompanied me to be seen and his identity known, is the most wonderful and curious, and sticks to my mind with great tenacity.

ACKNOWLEDGING the receipt of a book on the prevention of premature burial, written by Wm. Tebb and Colonel Vollum, Mr. Gladstone writes from Penmaenmawr "That he is very sensible of the interest attaching to the subject to which the authors had devoted their time and thought."—*South Wales Daily News*.

MISSIONARY EFFORTS by the Federation. Nov. 9: Mr. J. Swindlehurst, assisted by Mrs. Place, was in Derby, in the large Assembly room of the Co-operative Stores. A good audience gathered, presided over by Mr. T. Moore, who was visiting the town. "Is Spiritualism true?" was the theme of the organiser's address, and judging from the manner of its reception, and the frequency of the applause, the bitter opposition to Spiritualism seems to have died out in this centre of orthodoxy. Mrs. Place immediately "struck it" by her most excellent display of clairvoyance. This was the first public testing of clairvoyance in Derby, and right well did the lady medium perform her mission. From Derby the organiser journeyed to Longton, in North Staffordshire. Here two most interesting propaganda meetings were conducted. There is much need of a resurrection of spiritual Spiritualism in the Potteries. Once it flourished, now it only lingers on. Toil on, co-workers, the spiritual democracy will yet assert itself, and your labours be duly rewarded.

YORKSHIRE UNION OF SPIRITUALISTS AND SOCIETIES.

MONTHLY Conference, held in Otley Road Spiritual Rooms, Bradford, Nov. 8. The attendance of delegates was rather small. A good number of hon. members and friends were present, several from a good distance. The President, Mr. Collins, at 10.45 declared the Conference opened. Much business was gone through, and the invitation for December Conference from Yeaton Society was accepted. The new Barnsley Society applied to become affiliated, and was unanimously accepted. It was also decided to supply them with two months' speakers for railway fare only, their fees to come out of the Propaganda Fund. The secretary of the society would be pleased to hear from mediums who would assist them in January by speaking for railway fare only. Barnsley and District readers rally round and support your society.

The following hon. members were proposed and accepted:—Mr. B. Myers, Mr. Towse, Miss Towse, of Leeds, Mrs. Ramsden, of Batley, Mr. Gommersal, of Shipley, and Mr. Moore, of Batley.

The Union have decided to hold two mission meetings in Hebden Bridge and Queensbury.

After partaking of a very ably-provided dinner, the afternoon session opened. Mr. D. Jagger kindly suggested the adoption of a quarterly plan. This subject the Union has previously discussed, but could not see its practicability. The President invited questions. The following took part: Messrs. E. Robinson, J. Burchell, Whitehead, Webster, A. Walker, and J. Armitage, after which Mr. Jagger withdrew in favour of the present system.

The Conference now took a very pleasing turn in the naming of a baby by the inspirers of Bro. Armitage, who, in a very sincere prayer on behalf of the parents, and for the angelic protection of the child on its voyage through life, quoted from Shakespeare, "What's in a name?" and mentioned men who, like Stevenson, Milton, and others, whose names were a living monument. In giving the name, Gladys Stead, he prayed that it might prove a blessing and comfort to its parents, and concluded the ceremony with a beautiful poem on its journey through life. This is the first child named at our Union meetings.

Evening, the room was crowded. The President pleaded for unity, and invited friends to join the Union. The first speaker was introduced by Mr. Armitage, Mr. Webster, the Attercliffe delegate, who spoke in a very practical manner. Mr. C. A. Holmes, of Bradford, gave a splendid address, followed by Mr. Archer, of Birstall, who gave a short address, and recited "The water mill." Mr. J. Armitage, of Batley Carr, was very interesting, which concluded a most enjoyable day.—Next Conference at Yeaton.

JOHN JACKSON, sec.

MEMORIAL SERVICE IN MANCHESTER.

On Sunday, the Amalgamated Society of Railway Servants (Gorton Branch), in conjunction with the Spiritualists of Manchester and district, held an In Memoriam service, in the large Co-operative Hall, Downing-street, Manchester. The collection being in aid of the widow and family of our late brother, John Orme, engine driver, Midland Railway, an ardent worker for the cause of Spiritualism in the district for years. The day was very unpropitious, rain falling incessantly during the progress of the procession, which, no doubt, prevented a large number from taking part.

The procession moved along Hyde-road, headed by a brass band, whose soul-stirring music soon attracted a large concourse of spectators en route. Following the band came our risen friend's brothers workmates and representatives of the Midland Railway, about 100 strong, with the banner of the Amalgamated Society of Railway Servants, then followed some 300 representatives of the various Spiritualist societies in Manchester and district, headed by the banner of Tipping-street society. On arrival at the Co-operative Hall, the Railway Servants formed themselves on each side of the approach, whilst the members of Mr. Orme's family and the Spiritualists filed into the hall, the band playing "The Dead March, in Saul."

Mr. GEO. HILL, president of the Manchester Society of Spiritualists, occupied the chair, supported by the Rev. John Faraworth, Messrs. R. A. Brown, J. B. Tetlow, Thompson, and Jones (Mid. Ry.), and others. The hall was well filled by some 800 persons.

After singing the hymn, "Hark! hark! from grove and fountain," Mr. Tetlow opened with a very appropriate invocation; then the choir, under the able conductorship of Mr. Rooke, rendered that beautiful anthem, "Send out Thy light."

Mr. FARNWORTH spoke on "Death the gate of life," prefixing same with a very sympathetic allusion to the one whose memory they were commemorating that day, and the useful work he had done for the cause of Spiritualism. Speaking of death the rev. gentleman said the word as the world interpreted it, meant the end or state which was the ultimate goal of all, but Shakespeare said, "Sleep, sleep! but what next? Ah! there's the rub." And we, as Spiritualists, think we have interpreted that sleep-to-day. We believe we understand its message, and we would say that that sleep, so-called by the world, is but the transition of which an American bard once wrote: "There is no death, what seems so is transition." It was fit, therefore, that those should be present who held that phase of thought, which our dear brother held so true, and which was one of the highest conceptions of human life and existence, for amidst all doubt there was that certitude which you and he held so dear. Mr. Farnworth contended that this Ancient, Modern Spiritualism (modern only as regards designation) had taken from our brother that misery and uncertainty of mind, and in its stead had placed certainty, had taken him from a mere shadow of belief, and sent him to the other side with his eyes open.

Mr. GEORGE HILL thanked the railway servants for allowing the Spiritualists the privilege of conducting the service, assuring them of the presence of their departed brother, and extended to them a hearty welcome from the Spiritualist places of meeting in Manchester and district. The collection was then taken, amounting to £8 1s.

Mr. R. A. BROWN, on behalf of Mrs. Orme and family, returned sincere thanks for the kindly and generous gathering. He said the very fact of the societies having given up their services in the dis-

trict expressed the esteem in which their brother was held. To the railway servants he expressed thanks for the generous treatment the Orme family had received at their hands. They had had the privilege of judging the religion of their friend Mr. Orme, as delivered by Mr. Farnworth. Further, he wished to state that immortality was not an opinion or idea, but a practical certainty, and ventured the opinion that the railway friends would not think Spiritualism so bad as they had thought. He also wished to impress on their minds that the advantage of John Orme in the Spirit World did not arise from the fact that he was a Spiritualist, for Spiritualism, unless acted up to, would not save them. It was his manly character and honesty of purpose, the principle of brotherly love which he carried to his workshop, and his workmates can and do know that he was truthful and honest, which must of necessity produce the reward in the spirit world. John Orme sends forth his spiritual direction. To-day he says where he has been honest you have been more honest still. Where he has been kind and generous go ye and do likewise. The hymn "The world hath felt a quickening breath," having been sung, Mr. Tetlow offered a benediction, which brought the proceedings to a close.

"Dear Mr. Brown,—Will you kindly act in my stead at Tipping-street this evening. Am suffering from an attack of quinsy, and cannot possibly be with you to-day. I had quite expected being present to take part in the procession. Tell the friends at Tipping-street I will give my services free, one date of which shall be for the benefit of Friend Orme's family, and one other to go towards building fund for Tipping-street Society, or two dates free. I could not speak if I came to-day, my throat is so bad. Believe me to remain your true and sincere friend,

J. PILKINGTON.

"72, Union-street, Bolton, 15/11/96."

RE MRS. BARNES.

SIR,—I am desired by the Morley Hall committee to very heartily thank all those friends who have promised and contributed towards a Pension Fund for Mrs. Barnes. We would also like to thank your correspondent "Ex." for his reference to our efforts up to the present to pay Mrs. B. her usual fee. We have purposely remained silent while the correspondence has been going on, intending not to let "the right hand know what the left hand doeth," but several friends endorse the opinion of "Ex.," that without some explanation your readers might labour under a misapprehension. I am glad to say that our committee with the promises already made to them by members, have agreed to pay Mrs. B. five shillings weekly, in addition to the amount already promised by Mrs. Wallis from the O.P.S. Pension Fund.

L. SHIPLEY, Sec.

342, Alfred-street, North, Nottingham.

SIR,—*Re* the letter by "Ex." in your last issue. Whatever the idea of people in general may be respecting the treatment of Mrs. Barnes by the Morley Hall Society, I, an outsider, have not failed to notice their conduct, and have frequently expressed my admiration for them; they really teach us a most beautiful lesson of self-denial. It has been my privilege on more than one occasion to take their service, at a short notice, when Mrs. Barnes has been laid aside by illness; and if there is one thing more than another that I have delighted in, it has been to render them, even in a small degree, help in time of need. Of Mrs. Barnes' mediumship no word of praise can be too great. She has literally spent her life-force for the Cause, and to give her help and sympathy is only reciprocating that kindly feeling that helps to make life pleasant.—I remain, yours, etc.,

Nottingham, Nov. 15, 1896.

THOS. STUBBS.

Dear Mrs. Wallis.—In addition to the promises of weekly support of Mrs. Barnes, I have received the following donations:—Belper friends per Mr. A. Smedley, 14s.; Stockport friends, 10s.; W. D., 2s.; second donation per Mr. A. Smedley, 9s.; collections at Masonic Hall, 31s. 9d.; total £3 6s. 9d.

Up to the present day I have sent Mrs. Barnes £1 18s. 6d., which, with the usual support of the Morley Hall friends has, I am glad to say, relieved her of all anxiety during her illness. In future I propose sending her 5s. a week until the donations are exhausted. By then I hope the promises of weekly support will enable us to give her an increased allowance. She wishes to express heartfelt thanks to all the good people who have helped her.—Yours faithfully,

J. FRASER HEWES.

O.P.S. Pension Funds.—I have pleasure in acknowledging for Mrs. Barnes, from Mr. Dabbs, 5s.; A Friend, 5s.; and Mr. and Mrs. Wallis, 5s.; Ishmail, 2s. 6d.; A. B., 5s.; for Mr. Wallace, Ishmail 2s. 6d.; A. B., 5s. With thanks, (Mrs.) M. W. WALLIS, hon. sec.

W. W. wishes to know of and to join a circle in Bristol? C.o Ed. TWO WORLDS.

"SUNDERLAND EXPLAINS" received just as we are going to press. Will appear next week.

NINE YEARS OLD.—On Nov. 18th, 1887, the first issue of "our paper" appeared. It was the child of Two Worlds, and therefore rightly named—desired and designed—the offspring of love and devotion. During its infancy it has passed through its various troubles such as teething and growing pains—has had to learn a good many hard lessons in the school of experience, but all the time it has been growing bigger and stronger, until it bids fair to become a sturdy youth, independent and self-reliant. Like most youths, it has been somewhat pugnacious, but has always fought for Truth and Right. Although the most sanguine expectations of the nurses who presided at its birth have not been fully realised, its growth and development have been encouraging and satisfactory, and there is every prospect of a bright and prosperous career before the young stripling, who, like David, goes forth to slay the Goliath of modern Materialism with the small stone of spiritual fact. Nine years have come and gone since that eventful Nov. 18, and all the people who have been kind to, cared for, fed, and loved the growing youth, are cordially thanked for their sympathy and service. They will be repaid, we feel sure, in the knowledge that their efforts have been fully appreciated, and have not been in vain.

ITEMS OF INTEREST.

A PUBLIC "WELCOME HOME" will be given to Mr. Morse in Manchester on Dec. 22. Particulars later.

FOR CHRISTMAS PRESENTS our Albums are just the thing for Spiritualists.

PORTRAIT AND SKETCH of Miss Marsh, of Mile End, London, next week. Mr. J. W. Leeder, Dec. 4; and Mr. J. Veitch, of Stratford, Dec. 11.

THE DEBATE at the County Forum on Tuesday evening was opened in an eloquent address on the question of the "Effect of Spiritualism on the Coming Age." Many interesting speeches followed, which were replied to by Mr. Macdonald so far as was possible in the brief time that remained. Next week Mr. G. H. Bibbings will speak on "Does man live after death?" the amount of the collection being devoted to the Propaganda Fund.

FEDERATION GUARANTEE AND PROPAGANDA FUND.—Amounts received by Mr. W. Rooke, hon. sec.:—Mr. J. F. Hewes, Nottingham, 10s.; Mr. J. C. McDonald, Patricroft, second donation, 5s.; Mr. and Mrs. Rothwell, Stalybridge, 5s.; Clitheroe Society, Federation Sunday's collection, 10s. 2d.; Walsall Society (per Mr. Swindlehurst), Federation Sunday's collection, 12s. 4d.; Mr. Davies, Droylsden, 10s.; Mrs. Morgan, Salford, £1; A poor Hon. Sec., 10s. Mr. Wallis is glad to acknowledge responses to "Urgent" appeal:—Mr. E. W. Bradley, 1s.; Mr. N. Latham, 5s.; Mr. A. James, 1s.; Mr. and Mrs. Connor and Family, 4s.; Mr. F. H. Turner, 2s.; W. A. G., 4s. 6d.; Mr. J. Robertson, 7s. 6d.; A. B., 10s.; Mr. James Smith, 1s.; Mr. F. N. Law, 1s.; Mrs. R. Bunn, 1s.; Mr. J. H. Bunn, 1s.; Mrs. Keeves Record, 2s.; Mr. F. E. Walters, 3s.; Mr. G. Greener, 2s. 6d.; Mrs. Green, 2s.

TO CORRESPONDENTS.—Mrs. J. M. Smith: Have handed your offer to the Bazaar Committee. S. G. Gartney: Desertis' and Wallace's books are 5s. each, post free 5s. 4d.; Sargent's is out of print just now, Tuttle's books are all good. We can supply them. To answer your questions would require a whole issue of the TWO WORLDS. Ebor: The only way is to be patient and persevering, and investigate with a few friends in a harmonious circle. People now-a-days are unwilling to devote time and study to Spiritualism. They seem to think it ought to be sold in "penny chunks," as a speaker said recently. As to the "dearness" of spiritual literature. If people would buy, books could be issued at lower prices. We have put cheap hymn books, albums, pamphlets, and tracts upon the market, but not one in ten will buy them. "They are too dear" is only an excuse. Students of geology, chemistry, or any other science have to pay a great deal more for smaller books. You should get "Heaven Revised" and lay it on the table; perhaps the lady would read it.

MRS. BRIGHAM writes from 224, East 89th Street, New York, Oct. 28, 1896:—"My Dear Friends,—We are safely back again, and wondering if we have been asleep and dreaming that we have been across the sea and seen cities, green meadows, smoking places—grim and dark, lovely gardens, castles mid ruins, and dear kind faces looking out on us everywhere. It hardly seems real; still I do not believe "Our life is a sleep and a forgetting." We had an eventful passage and some new experiences which are better in the retrospect than in realisation. We sailed swiftly away from our dear friends on the dock at Liverpool, and saw the last of the fluttering, white farewells; then the clouds gathered, and we thought with mingled feelings—as perhaps people do in dying—of the friends we were leaving and those we were going to. The night was calm and restful, and, on Sunday, we attended service in the dining room, which was as formal and unsatisfactory as a service could well be; there was no sermon, so it was brief, and afterward went on deck to wait for lunch. Soon, and suddenly, the sea grew rough, and the ship began to roll and toss, and we concluded that lunch had no interest for us, and we went into retirement. We were in the midst of boiling, hissing, roaring waters, and found afterward that it was really a hurricane. The ship tossed and rolled as though it were a suffering living thing, and with the dash of water through the ventilators and the frequent crash of glass and china, and any other breakable things. It was an excitable time. I wish we could have seen the mountain waves that dashed upon us, but we were not able to do so. The storm lasted until Monday afternoon, when the sea gradually grew calm, and we were very glad to rest quietly. We found on Tuesday, a.m., when we were able to go on deck, that 36 steamer chairs had been washed away, and the wild doings of the storm were the most common topics of conversation. We proceeded with our usual speed until Friday morning, when some part of the engine broke, and we were still for five hours until it could be mended. We passed fire island on Saturday night about 6 o'clock, and then were not able to come to the end of our journey because of a great marine parade, which was one of the features of the present political ferment. After a quiet night we arrived at the dock at 7-30 on Sunday morning, and were met and welcomed by friends. The sky has been as blue as it could be since then, and the sun shining warm and bright, but the breezes speak of October. We were glad, indeed, to see our friends after the long separation. On Sunday next we resume our regular meetings here."

WISBECH.—We are sorry to record the passing on of our old friend, George Stockings, on the 8th of November, in his 86th year. He has been a Spiritualist for many years, and has done his utmost in helping onward our great cause. For some time past he has looked forward to passing on to the other side. We shall greatly miss his assistance; his end was peace.

In loving memory of our dear brother, John Willie Sutcliffe, of 83, Moss-street, Rochdale, who passed into the higher life, Nov. 21, 1895, in his 25th year.

Farewell to those I left behind
On this material earth;
That they may bring forth better joys
Into their second birth.
We are not dead! but still we live
With all around combined;
Where there is peace and joy and love
That each and all may find.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

LONDON WHOLESALE AGENTS.

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

Subscription rates to all parts of the world:—

One year, 6s. 6d.; six months, 3s. 3d.; three months, 1s. 8d.; post-free, including all Supplements.

FRIDAY, NOVEMBER 20, 1896.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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

URGENT.

WE sincerely regret to learn that unless money is forthcoming the Propaganda work now being conducted so successfully by Mr. J. Swindlehurst, the Organising Worker for the National Federation, will have to cease, as the treasurer informs us that the funds are exhausted. Although we have had a great many calls upon us from various causes of late, we cannot see this work fail, and suggest a SHILLING FUND, to which we will be responsible for at least ten shillings. If every Spiritualist in the land will spare a shilling during the next month (as many more than one as they are able, but at least ONE) as a sort of "Self-Denial Offering," the work can go on. It must go on! Surely we can keep one Missionary of the Gospel of the Angels busy! Address Mr. R. Fitton, 44, Walnut Street, Hightown, Manchester, treasurer; or Mr. W. Rooke, hon. sec., 165, Stockport Road, Levenshulme, Manchester; or, if sent to this office, the money shall be duly forwarded, and a list of all contributions will be published in the TWO WORLDS week by week. God help us if we cannot raise enough to strengthen the hands of the Executive, and keep the work moving! Isolated Spiritualists should become Associated members of the National Federation. The annual subscription is only half-a-crown. Contributions received: Mrs. M. H. Wallis, 5s.; Mr. E. W. Wallis, 5s.; Pendleton Society, 5s.

GUARDIAN ANGELS.

REV. C. J. POWERS, a Catholic priest, has been preaching in San Francisco, according to the *Chronicle*, from the text "He shall give his angels charge concerning you," etc. Among other things, he said:

"These guardian angels are our friends, our companions, who hover around us; spirits of light, whispering wise counsel, holy hope and fortitude; and if we would realise their presence more intimately than I fear we do, if we would but see with eyes of faith, perhaps our lives would be ordered differently; perhaps our feet would be less swift to seek the devious paths of unrighteousness, more ready to enter the narrow way that leadeth to eternal life; and surely if the ears of our heart were quick to hear the whisper of our angels' voices, our eyes to behold the presence of our angel guardians, our lives would be holier and happier, for happiness is only found in righteousness, and the angels of light are the messengers of the God of righteousness.

"Hear, then, beloved brethren, the voices of the holy angels who encompass you about, and heed the promise and mandate of the Lord, our God, 'Behold I will send my angel, who shall go before thee and keep thee in thy journey and bring thee into the place I have prepared. Take notice of him and hear his voice, and do not think him one to be contemned. My name is in him. If thou wilt hear his voice and do all that I speak I will be an enemy to thy enemies, and afflict them that afflict thee.'"

The concluding words of this text show the ill-formed ideas of God of the writer, who represents the Deity as a sort of private executioner who will afflict those who afflict his believers, and will be an enemy to their enemies; a very primitive and unspiritual conception of the Supreme. Many people still entertain the idea, as for instance a lady once said to us, "they will have to suffer for it." What do you mean? we asked. "Oh! I have often noticed that people who do me an injury have to suffer afterwards, they don't escape God." "Why," we retorted, "do you know

what you are saying? Do you realise the kind of God you worship? You pride yourself on forgiving your enemies, but you don't forgive them, for you leave them to God for Him to punish them for you, and you believe that He does execute vengeance upon them—so that you get your revenge by proxy. What sort of a being is this God you worship? Just think! If he is for ever punishing those who injure His faithful ones, as you imagine, what a frightful lot of wretched work he must have to do! Suppose the people you think have wronged you do suffer sooner or later, what proof have you that their suffering is a direct result or consequence of the injury they inflicted upon you? If you wait long enough everybody has some sort of suffering to undergo. You have had your trials and troubles—those people may think that God has been punishing you for your wrongdoings to them! No doubt they will be just as right as you are, for you are both wrong, and for God's sake don't cherish such horrible ideas of God any longer. He is Supremely Just, Wise, and Good; the principles of His government are self operative and require no arbitrary intervention; virtue is its own reward, vice brings its inevitable consequences—the ultimate outcome of all Laws is that they work together for good for all—our duty being to reason together, cease to do evil, learn to do well, and even our pains and sorrows will contribute to that end if we are wise and willing to learn and obey the Divine Right.

THE UNSEEN UNIVERSE.

WE are surrounded by space, immersed in its vasty depths. What appears to be an immeasurable void to our present organs of perception may teem with life in an infinite variety of forms. What to us is the "blackness of darkness" may contain colours more glorious than mortal has yet seen, and the silence of midnight give forth sounds deeper, grander, and purer than material ears have ever compassed. The "music of the spheres" dreamt of by ancient sages may, after all, be much nearer the truth than the majority suspect. How much of the vast universe around us are our perceptions fitted to respond to? All? No, certainly not! Do our ears convey to the brain all the vibrations that fall upon the tympanum? or the eye telegraph to its perceptive organs every vibration that strikes the retina? Ask the scientist, and note his reply: The drum of the ear will not respond to vibrations of a less quantity than 32 per second, nor a higher number than 73,000 per second. All vibrations above or below these figures are lost as sound.

The eye does not perceive vibrations below 400,000,000,000,000 or above 700,000,000,000,000 per second; the lower figure represents the red, and the higher the violet rays of the spectrum. The chemical and magnetic rays are above the violet, and are only perceptible to our senses by their action on material substances. Thus the billions of vibrations between sound and light are not perceived by us, for the simple reason that we lack the organs necessary to convey their impressions to the brain, even supposing the brain to contain the suitable receptive faculties; while the vibrations below these producing sound and above these producing light are likewise lost. Who can say what is thus hidden from our material perceptions—the universes teeming with life, with scenery and sounds utterly beyond our ken? Possibly the extent of the, to us, invisible, is greater than that of the visible universe. Who can say?

It would appear as if the simple process of lowering or raising the sensibility of our perceptive organs would place us absolutely in another world as real and tangible as, and yet altogether different in appearance from, the one we now know; while the addition of other perceptive faculties, would increase the variety of our surroundings.

The ego—that unknowable essence which survives the dissolution of the material body—may possess the faculty of direct perception without the intervention of organs and nerves, and thus be able to perceive and appreciate at their true value every vibration in existence. What a vast field for investigation is here open to the searcher after knowledge and truth! Where is the mortal who dare write "finality" to knowledge, and that would fain repair the already rent veil between this world and the next, in the vain hope of chaining mankind once again to outworn dogmas and dying creeds?

T. J. MURDAY.

TOWARDS DEMOCRACY.*

(EDWARD CARPENTER.)

By W.

THIS book of poems will require some cultivation on the part of the reader for its full appreciation; and even then its Whitmanesque style will not please all tastes. But being full of deep thought and sympathy for the down-trodden of humanity it is sure to have many readers and admirers. Those to whom this style of writing is new will have a difficulty to recognise parts as even intended for poetry.

There is, however, true poetry in the book, and some very deep feeling. Here are three lines from "The Voice of One Blind":—

Alone? ah no! who shall describe the joy that has come upon me?

The blow that should have crushed me, broke my chains—
And I, that was the prisoner, am free.

He then tells of the "sweet, sweet visions" which he has—"forms I saw not when my eyes were clear." All is "calm now and peaceful."

There is a feeling of hope running all through, which sees even beyond the dark cloud of sin and suffering, that lies like a pall over the world to-day. There is ever a "dream of the soul's slow disentanglement." Even old age, with all its weariness and pain, has joy.

Weary and broken, old age, art thou now come upon me?
My faculties drying up like pools of water in summer,
My body drying, my brain rusting, my heart-beat dull and torpid—

Falling off like a dead leaf from the tree, unheeded, useless—
Is this old age, then? lonely, ah, how lonely!

But presently he says:

"O death, I shall conquer thee yet."

And the recognition of the perpetual youth of the spirit is a conquering of Death.

Old age, old age?—No!—only there outside.
Here where I am 'tis everlasting youth.
This is where the virgin grass springs from, I see, and the loves that clothe the frame of humanity.

Out of this old shell passing, I begin again—there is no death here—there can be no death,
Only perpetual joy.

Those only who recognise the spiritual nature of man can write thus cheerily of old age. Life, too, is full of interest.

In the deep cave of the Heart, far down,
Running under the outer shows of the world and of people,
Under oceans, continents, under the fields and the roots of the grasses and trees, under the little thoughts and dreams of men,
Deep, far down,
Behold, in patience veiled, divine and wondrous things!

The first part of the book is a pæan in honour of Freedom. There is a feeling of triumphant joy, as if he saw in the hour glass of time the universal reign of Freedom and happiness.

Freedom! the deep breath! the word heard centuries and centuries beforehand; the soul singing low and passionate to itself: Joy! Joy!

Not as in a dream. The earth remains and daily life remains, and the scrubbing of doorsteps, and the house, and the care of the house remains; but Joy fills it, fills the house full and swells to the sky and reaches the stars: all Joy!

O freed soul! soul that has completed its relation to the body!
O soaring, happy beyond words, into other realms passing, salutations to you, freed, redeemed soul!

I conceive a millennium on earth—a millennium not of riches, nor of mechanical facilities, nor of intellectual facilities, nor absolutely of immunity from disease, nor absolutely of immunity from pain; but a time when men and women all over the earth shall ascend and enter into relation with their bodies—shall attain freedom and joy.

For this (Freedom) the divine Artists have struggled and still struggle;

For this the heroes and lovers of all ages have laid down their lives; and nations like tigers have fought, knowing well that this life was a mere empty blob without Freedom.

And this spirit of Freedom, from the earliest times down through the great stream of history, runs on.

Among the far nations there is a stir like the stir of the leaves of a forest.

Joy, Joy arising on Earth!

And lo! the banners lifted from point to point, and the spirits of the ancient races looking abroad—the divinely beautiful daughters of God calling to her children.

Lo! the spirit floats in the air.

On his lips it kisses the young man from China, and the patient old man, and the spiritual-faced boy;

And on his lips the long-eyed Japanese; and on his thick lips the Negro.

* Labour Press, Manchester, 57 and 59, Tib Street, and 72, Fleet Street, London. 3s. 6d., post free 3s. 10½d.

To all nations and people it says:—

Come! And out of your clinging kisses, see! I create a new world.

This spirit of Freedom is very severe on the England of to-day; or, rather, on the unproductive and evil part of it.

"Back! make me a space round me, you kid-gloved rotten-breathed paralytic world, with miserable antics mimicking the appearance of life. . . . For who better than I should know your rottenness, your self-deceit, your delusion, your hideous grinning corpse—chattering death-in-life business on top? (and who better than I the wonderful hidden sources of your strength beneath?)"

"Smoothfaced Respectability," "Cowardice," the grabbing of "interest on money," the battenning ghoulish-like "on the dead corpses of animals," the "putting of loving beasts to torture," all come in for condemnation. Following these courses, and so getting farther and farther from Nature, he asks, "And then do you wonder that your Life is slowly ebbing, that you have lost all gladness and faith?" This wandering from Nature has led us into the false belief that we must not expect to be happy in this life. "These things are the dream of youthful ignorance." Now "golden hand-cuffs, the prison life of custom without one touch of Nature," is the portion of Society. But still there is hope, for Freedom says:

Closer and closer will I come, till I lay hold of you—myself and none other.

As one grasps a drowning man with a grasp that will not be relaxed, so will I grasp you—you shall not escape me.

Do not fear; do not be discouraged by the tiny insolence of people. For yourself be only careful that you are true.

Have you desired beauty or talent, position or wealth, and striven for their attainment by unlawful means, a cowardly slave, taking refuge always with the stronger side.

Ah! what if to one weary traveller in the world in the steep path painfully mounting, you making it steeper still had added the final stone of stumbling and despair?

Better to be effaced, crazy, criminal, deformed, degraded.

For none so rude, uneducated, criminal, or outcast but you shall when the occasion serves go underfoot to them . . . they shall pass along you, and not even notice that you are there.

Curious how much—and the disentangling of self—depends upon Ideals!

Who is this, for instance, easy with open shirt, and brown neck and face—the whites of his eyes just seen in the sultry twilight—through the city garden swinging?

Grave and strong and untamed.

This is the clear-browed, unconstrained tender face, with full lips and bearded chin, this is the regardless defiant face I love and trust;

Which I came out to see, and having seen do not forget.

There was a time when the sympathy and the ideals of men gathered round other figures;

When the crowned king, or the priest in procession, or the knight errant, or the man of letters in his study, were the imaginative forms to which men clung;

But now before the easy homely garb and appearance of this man as he swings past in the evening, all these others fade and grow dim. They come back after all and cling to him.

And this is one of the slowly unfolded meanings of Democracy.

It is those whose work is true and honest should "go before," whether master or man; and even "cleaners of drains and household drudges" should, and will sometime, have due honour, if their work is done honestly and from a right motive.

When Labor is not loyal and true, nor the Laborers loyal and true to each other; when a man has no pride in the creation of his hands, nor rejoices to make it perfect; when machinery is perfectly organised, and human souls are hopelessly disorganised;

Do you think all these things mean nothing?

After taking a general survey of England, of its beauty, power, and wealth, he says:

I see a great land poised as in a dream—waiting for the word by which it shall live.

I see a great land waiting for its own people to come and take possession of it.

All depends upon a Word spoken.

O, know well that it shall be. That the land they dwell on, that the Earth for whatsoever people is worthy shall become impossible for them to be separated from them—even in thought.

The word travels on.

To spread abroad over the earth—to be realised in time: Freedom to be realised in time, for which the whole of History has been a struggle and a preparation.

The dream of the soul's slow disentanglement.

I dream of the beautiful life. . . . I see everywhere the old simple occupations . . . the faith that grows in the open air and out of all honest work till it surrounds and redeems the soul.

Have you used the Summer well? then the Winter shall be beautiful to you. Have you made good use of Life, then Death shall be exceeding glorious.

In the latter half of the book are many short poems, some of them beautiful word pictures. One little bit from "On an Atlantic Steamship," is amusing. He describes the passengers, and one, "The cheerful elderly spinster

brings her campstool on deck, and chats to a companion—laughing hysterically over her fears, and how she pushed against the side of her berth in the night when it was rough to steady the rolling ship."

Poor, innocent "elderly spinster"!

In "York Minster" he says that after all these years of preaching Christianity, the result now is: "The Church is dead. . . Silence and heavy misery spread their wings dull against the faces of the people."

The Church is dead!

A nation is dying—

Dying solely and surely of Unbelief—and there can be no deadlier disease; no plague of the Middle Ages, no cholera epidemic deadlier. "Deep below Deep," and "Except the Lord Build the House," are stories of ruin to poor helpless mortals from the oppressive tyranny of "Supply and Demand."

"She lies, whom Money has killed, and the greed of Money,

"The thrice-driven slave, whom a man has calmly tortured,

"And cast away in the dust—and calls it not murder,

"Because he only looked on; while his trusted lieutenants,

"Supply and Demand," pinned the victim down—and her own mother Nature slew her!"

The doctor had said she must have rest, and doubtless many other things, too, were ordered—fresh air, good food, good nursing, and sympathy, but this kind of Demand does not always produce Supply—but to her request for rest the answer is: "Yes, Supply would fill her place as soon as vacant."

And so there is "One more struggle," and then, "For her only the hospital pallet, and the low moaning of the distant world."

And so a grave,

In the dank smoke-blackened cemetery, in the dismal rain of the half awakened winter day.

A grave for her and her only.

And yet not for her only—but for thousands—

For hundreds of thousands—to lie undone, forsaken—

Tossed impatiently back from the whirling iron.

The broken wheels, or maybe merely defective—

Who cares?—

Who cares? who cares?

O tear-laden heart!

O blown white rose heavy with rain!

O sacred heart of the people!

Rose of innumerable petals, through the long night ever blossoming!

Surely by thy fragrance wafted through the still night air,

Surely by thy spirit exhaled over the sleeping world, I know,

Out of the bruised heart of thee exhaled, I know,

And the vision lifts itself before my eyes.

Except the Lord build the house, they labour in vain who build it!

O rich and powerful of the earth!

Behold your riches are all in vain—you are poorer than the poorest of your children!

. . . and the graves that you have dug for others shall be for your own burial.

Those loving human souls who are grieved, even tortured, by the thought of these things, and the hopeless task, as it seems at times, to right the many and varied wrongs, need not be discouraged, for—

O hearts, not in vain!

Joy, joy—so long a stranger on earth—

Joy is coming up! see the great laughing ocean!

The deep floor paved with flowers!

Joy is coming up. Its wave flows over the world!

To and fro, to and fro, tossing, tumultuously dancing,

The sunlight-smitten waves flow over the world!

How is the great deep changed! joy is coming up.

In eulogising joy we must not forget that pain and sorrow have a mission too. And

Grief passes, sorrow endures for a moment;

Not pleasure alone is good, but pain also; not joy alone, but sorrow;

Freed must the psyche be from the pupa, and pain is there to free it.

Throes and struggles and clenings of teeth—but pain is there to free it.

For brief after all is pain, but joy, ah! joy is eternal,

And thin the veil that divides, the subtle film of illusion—

The prison-wall so slight, at a touch it parts and crumbles,

And opens at length to the sunlit world and the winds of heaven.

LONDON NEWS AND NOTES.

BATTERSEA. Temperance Hall, Boddington Grove, Park Road.—12: Forty visitors attended Thursday's public seance to witness Mr. Peter's clairvoyance. 15: Morning, our opponents mustered in full force, but the narration of simple personal experiences silenced the majority. Evening, an able discourse from Mr. Arthur Lovell, and a solo, "The Mystic Veil," by Mrs. Boddington. Those who have not heard Mr. Lovell's rendering of our philosophy should not fail to take advantage of his presence with us next week. His subject will be "The mission of Spiritualism."

BATTERSEA RISE. 38, Keildon Road.—Mr. Peters' guides discoursed beautifully on a subject given by the audience. Psychometry and clairvoyance especially good; several wonderful tests. No more meetings after the 18th of November.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Morning, Mr. W. E. Long handled the subject, "The reality of communion, through the spiritual powers of mankind," in his usual lucid manner,

followed by questions and discussion; many strangers interested. Evening, "Spiritual Truths" were told and illustrated by Mr. Long. There are many speakers, but few combine, as this one does, the ability to teach as well as preach. We have reached the dignity of a band, but the band are not Spiritualists; we must make them so.—R. B. 102, CAMBERWELL ROAD (Mrs. Clark's).—Owing to heavy rain a small attendance, and no medium was present; very unusual. The company sat round a table, and several communications were received from spirit friends of the sitters.

CANNING TOWN (Affiliated). 11, Swanscombe Street.—11: We thank Mr. Davis once again for the instructive teachings from his phrenological lectures. 15: Our Experience Meeting was a success. Several members and friends gave their experience, all remarking that Spiritualism had made their homes happier and brighter. A short discussion with opponents ended the meeting. Special notice—Our First Anniversary Commemoration will be held at Mansfield House Youths' Institute, 210 and 212, Barking-road, on Nov. 30. A grand tea and concert has been arranged. Tea at 6:30; concert at 7:45. Several friends are giving their services. Singing, recitations, ventriloquism, etc. Tickets—6d., children 3d.—from the Secretary or any of the Committee. Rally round and make our first anniversary a success.—A. Hopper, Sec., 43, Clarence-road, Canning Town.

CANNING TOWN CO-OPERATIVE SOCIETY OF SPIRITUALISTS. 47, Hermit-road.—12: Mr. Calick, of Stratford, kindly spoke; followed with psychometry by Mr. Sloane. 15: Mr. Weedmeyer accepted a subject from the audience—"There is no death"—which he ably dealt with.—H. Harris, sec. On Sunday, the 22nd, Mr. and Mrs. Clegg, from the North. Thursday, 26, Miss Finlay, psychometrist. 29: Mr. Sloane, trance speaker and psychometrist. All should hear this gifted medium.—H. H.

CAVENDISH ROOMS. 51, Mortimer-street, W.—Despite inclement weather, a numerous audience welcomed Mr. E. W. Wallis, and greatly appreciated the very able replies given to 17 questions. All well pleased. The M.A.S. choir sang "God is a Spirit," in excellent manner. Particular mention must also be made of hymn No. 656 in the N.F. Hymn Book, the music by Mr. Acfield (composer of "O, Summerland"). A truly sweet composition.

EDMONTON. Beech Hall, Hyde Lane.—A pleasant evening with "Evangel," who discoursed excellently upon "Spiritual teachings," greatly appreciated.—A. W.

ISLINGTON. Wellington Hall.—8: We were favoured by a visit of the genial President of the Marylebone Society and Mrs. Everitt. Mr. Everitt's remarks on the "Science of Spiritualism" were highly appreciated. 15: Mr. Jones, in the chair, gave a reading from "The Divine law of evil" (Evans), followed by remarks thereon. Mr. Hawkins read a poem. Mr. Emms spoke on "Spiritualism as the basis of all religions." Mr. Panglove gave patience, forbearance, and charity, as the lesson received, and showed what a blessing the knowledge had been and is to him personally. Miss Harris, under influence, gave a beautiful address on the same theme.

KENTISH TOWN. 85, Fortess Road, N.W.—Mrs. Barrell gave a very beautiful invocation and address on "Love," also psychometry. Satisfactory clairvoyance in aid of Mrs. Spring, who is now only just slowly recovering from serious illness.—M. Rorke.

32, LANSDOWNE GARDENS, Stockwell, S.W.—A series of lectures, seances, etc., were commenced on Sunday, Nov. 15, at the above address. The inaugural lecture was delivered by Mr. Dale. A seance followed; clairvoyance and control good. Speakers urgently needed.—H. E. Brown.

MORSE'S LIBRARY. 26, Osnaburgh Street, N.W.—Nov. 11, a very interesting address on "Phrenology," by Mr. Melville, in which was given a short history of the phrenological movement. A brief discussion elicited some useful information on the subject of temperament. *Prospective:* Nov. 25, Miss MacCreadie, Clairvoyance; the meeting to commence at 8 p.m.—L. B.

STRATFORD. Workman's Hall, West Ham Lane, E.—Mr. G. H. Bibbings gave an address. We were all delighted. This grand medium should be kept busy. I am pleased to state we have secured his services for three Sundays next year. Mr. H. Boddington next Sunday. Tickets for Florence Marryat's lecture on Dec. 3, for the benefit of West Ham Hospital, can be had from me, at 23, Keogh-road, Stratford, E., 2s., 1s., and 6d. each. We hope all friends will buy and sell as many tickets as possible for this grand lecture, and for the benefit of our hospital.—T. McCallum.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street. (Manchester Society of Spiritualists).—11: Mrs. Newton gave short address, with clairvoyance and very good medical psychometry. 15: Afternoon, Memoriam service in the Co-operative Hall. Evening—Owing to Mr. Pilkington being indisposed, Mr. Thompson ("Owd Jonathan") officiated, the subject chosen, "The Fixity of Spiritualism," being very ably dealt with. P.S.—Don't forget Mr. G. Manning's week's mission, Nov. 23 and following days. 16: Very enjoyable social evening; solos and songs efficiently rendered by Messrs. Irwin, Southers, Waite, and A. Warwick; two juveniles—Miss Beatrice Heys and Miss Nita Vitalis—recited and sang very pleasingly; programme concluded by dancing. Everyone well pleased.

BRADFORD. Church-street.—Mr. Moorey gave splendid address on "Influence of True Spiritualism in everyday life." Clairvoyance and medical psychometry excellent. After-circle by Miss Walker; excellent; many present.

CHEETHAM. Ash Lodge.—Monday, Nov. 9, Mr. G. Smith answered questions satisfactorily to a good audience. 12: We were pleased to hear Mr. Mayoh, whose subject was "Death, the gateway of life." 15: Mrs. Newton, subject, "O death, where is thy victory." Clairvoyance good.

COLLYHURST STREET.—11: Miss Smith. Clairvoyance and psychometry excellent; present 66. 15: A most profound philosophical discourse, through Mr. J. B. Tetlow, listened to with rapt attention. Also psychometry of the highest order. Present 340.—

Lyceum. Sunday, 15: Usual routine well done. Recitations: Clara Kuy, May Pollock, Maria Cowle. Present 90.

ECCLES. 62, Barton Lane.—11: Mrs. Stansfield's guides delighted the large audience with an excellent discourse on "Belshazzar's feast." Clairvoyance good. 15: Miss Jeffery's guides gave very interesting lectures from "Religion of Spiritualism," and "Truth shall make you free." Miss Whiteley gave good clairvoyance. Good audiences.

HULME. Junction Street.—Clairvoyance by Mr. Connolly. 12: Psychometry by Mr. Lamb. 15: Mr. Connolly gave a short address followed by clairvoyance. After-circle well attended. 16: Mr. Lamb gave short address and good psychometry.

LONGSIGHT—10: Miss Knight gave good clairvoyance and psychometry. 15: Miss Allen gave an address on "Light, more light," also good clairvoyance to a good audience. Mediums with open dates for Sundays and Tuesdays, please communicate with Mr. A. H. Higgs, 82, Clowes-street, West Gorton.

396, OLDHAM ROAD—Very good attendance at the Lyceum. In the Discussion Class, Mr. Crutchley opened with "Socialism," many taking part in the discussion. In the evening one of our friends gave a short sketch of the life and work of John Wycliffe. We should be very pleased to see more attend our services.

OPENSHAW. Granville Hall, George Street.—We had Mr. W. Trueman for the first time, and were pleased with him. His guide gave good addresses on "Man neglected" and "Jesus the Nazarene, his teachings to man." Good clairvoyance at the after circle, our old friend Duffey doing good service.

PATRICROFT, New Lane, Winton.—11: Mrs. Hulme conducted public circle to the satisfaction of a good audience. 15: Mrs. Robinson spoke well on "The harvest is great and the labourers few," and the advantages of Spiritualism over Christianity. Good audiences and collection. Very good clairvoyance.

PENDLETON. Cobden-street.—12: Mr. E. W. Wallis favoured us with some very interesting reminiscences of his late tour in Switzerland, in the course of which he graphically portrayed the various geographical features of that model republic, together with some very pertinent observations on the manners and customs of the inhabitants. 15: Healing circle, conducted by Messrs. Heggie and Ross, twelve persons receiving advice and treatment. 14: We are glad to announce that our "gentlemen's effort" proved an unqualified success. The tea was good and abundant, the waiters dexterous and obliging, and the company in the best of humours. As usual in these efforts, the ladies were allowed to do nothing and say little without incurring the risk of a fine, the exaction of which caused abundant merriment. The entertainment was commenced with an overture by the pianist, Mr. Hall, followed by an opening chorus by the choir, conducted by Mr. Mouldings. Recitations, readings, impersonations, comic songs, &c., followed each other in rapid succession, the principal performers being Messrs. W. Spary and F. Johnson (humorists), Messrs. Corstophine and Thorpe (humorous readings), Mr. Massey (fairy bells and concertina), Mr. Thompson, and Mr. Dyson. The best thanks of the society are due to Mr. Spary, who is a thorough comedian, for his kind assistance. 15: Mrs. Berry, short lecture and clairvoyance; evening, a good discourse on "When shall these things be?" followed by clairvoyance; very successful on both occasions.

SALFORD.—11: Circle conducted by Mr. A. Bracegirdle, clairvoyance all recognised. 15: Opening of Lyceum, very successful; thanks to Tipping-street friends. Evening: Mrs. Moss gave the most remarkable clairvoyance ever given in our church, all instantly recognised.

OUR esteemed fellow-worker, Mr. J. J. Morse, will return soon from his visit to "our kin across the sea," and it is intended to hold a large meeting of local Spiritualists on Dec. 22nd, to give him a hearty "welcome home." As it is hoped that the meeting will be graced by the presence of many leaders, whose names Spiritualists delight to honour, the earnest co-operation of all local Societies is cordially invited. Bills containing full particulars will shortly be distributed for exhibition in the Societies' rooms, and chairmen and secretaries are requested to kindly call the attention of their members to the proposal.

WHERE are you going to next week? I intend to go to hear Mr. G. F. Manning five nights, Nov. 23, 24, 25, 26, 27, at Tipping-street, 8 o'clock each evening. All seats free.

PLATFORM RECORD.

ACCRINGTON. Whalley Road—15 and 16: Mrs. Beat gave clairvoyance; mostly recognised. Good audiences.

ARMLEY SOCIETY. Mr. Spencer gave nice addresses on "Retribution" and "Only a Little Child" to attentive audiences.

BARNOLDSWICK. Good addresses by Mrs. Marshall from "Life: Where does it spring from," and "Star of Progress, guide us onward"; also clairvoyance.

BARNSELY. George-yard.—Mr. Marshall's inspirers spoke well on "Bible Spiritualism and Modern Spiritualism," also "What Spiritualism is trying to teach to humanity." We have joined Yorkshire Union and have been accepted.—Fred Fearn.

BIRMINGHAM. Broad-street Corner.—16: Mrs. M. H. Wallis gave her second address to a packed audience of ladies. Surely the Spirit World is leading men and women on to some grand and noble facts, to which our medical men have endeavoured to close our eyes, our thoughts, and our consciences *re* our duties towards the coming race, and when woman shall study her position and power, and gain true knowledge, perhaps we, the weaker sex, as Mrs. Wallis asserts, may claim an equal voice in those material and scientific laws and virtuous unfoldments which lead men and women to think and act justly, so proving that spiritual knowledge is a power that may reform earth's children, bringing blessings upon all humanity, by developing better physical conditions and spiritual expression.

BIRMINGHAM. Masonic Hall, New-street.—Mrs. M. H. Wallis continued the course of lectures. Morning, on "The quality and culture of mediumship." Evening, "The spirit world; its dwellers."

Monday, she also continued her lecture to ladies only. Each series growing in interest, and increasing the number of listeners.

BIRMINGHAM.—Mrs. Barr's guides delivered a very eloquent address on "Angels, whence do they come, and whither do they go." Very fair audience. Mr. B. Hodgson in the morning and afternoon.

BLACKPOOL. Albert-road.—Our winter teas and socials continue to be successful. No. 3 kindly given by Mrs. and Miss Rothwell, Nov. 4, realised £4 8s. 6d.; Over 150 sat down to an excellent repast. Nov. 11: The Lyceum, for the benefit of their piano fund, got up a tea and social, about the same number, 150, sat down to a splendid tea, provided by Mrs. Howes. After paying all expenses, over 30s. will go into the piano fund. 8: Mr. Hilton gave good address and psychometry. 15: Miss Cotterill gave two addresses, the evening being very good, "Death, the deliverer." The collection, £2, was given to the Blackpool Hospital, this being Hospital Sunday.

BLACKBURN. Northgate.—11, public circle. Medium, Miss Howarth. Striking psychometry. 12: Mothers' tea meeting; medium, Mrs. Marshall, thorough success. 15: Good addresses and psychometry by Mr. Leaver.

BOLTON.—15: Mrs. Hyde gave most beautiful discourses upon "God is Love" and "Let us be true to our faith." Both delivered reverently, and were elevating and instructive. Clairvoyance and psychometry excellent, to the satisfaction of a large audience.

BOOTLE (Liverpool).—Mr. W. E. Inman answered questions from the audience at both meetings. Clairvoyance very successful.

BRADFORD. Boynton Street.—Mrs. Russell gave instructive addresses on "Does death end all?" and "Spiritualism as a reformer." Clairvoyance very good.

BRADFORD. 421, Manchester Road.—We were disappointed by Mr. Firth, but Mr. Schofield gave his experience, and Mr. Simpson gave an excellent reading. Highly appreciated by good audiences.

BRADFORD. Milton Hall, Rebecca Street.—Anniversary services. Mrs. Beardshall officiated, as Mr. F. Hepworth had inadvertently arranged to speak at Lancaster. Mrs. Beardshall proved a good substitute, and spoke upon "Reverence." The lesson read from the *TWO WORLDS*. She urged upon her hearers the necessity for that spirit of devotion so essential for our well being, which appeared to her to be lacking in our assemblies. Evening subject: "A soul in search of God." Good audiences at each service. The committee are much indebted to the Misses Horner, of Queensbury, for the solos: "At the Minster gate," and "A dream of paradise." 14: A tea and entertainment, when Mr. Longfield astonished all with his wonderful conjuring performance. The Misses Sanderson, the Misses Cochran, Mrs. Yates, Master A. Beardsworth, and Mrs. Booth, contributed also to the entertainment. Mr. A. Marshall presided. Good attendance.

BRADFORD. Otley Road.—Mr. Henry Long presided. "In Memoriam" Service of the passing into Summerland of our sister, Miss Sarah Wood, a quiet, unassuming, but devoted worker, who was associated with the Lyceum and Society. Mr. Smithson delivered an impressive, touching, eloquent, and well-reasoned discourse to a crowded congregation.

BRIDGWATER.—November 9: An intellectual treat from Mr. G. H. Bibbings, B.A., whose guides, in answer to questions from the audience, dealt in their usually intelligent and forcible manner with "Is Spiritualism compatible with Bible teachings," which was preceded by an able address, showing the position enquirers and investigators should take up, urging the necessity of calmly and deliberately weighing the evidence which Spiritualism offers before denouncing the same either as impossible or of Satanic origin.

BRIGHOUSE.—8: Mrs. Midgeley and her inspirers gave good addresses. 15: Mr. Brook and his inspirers gave excellent addresses on "Behold! I will shew you a mystery." Clairvoyance and psychometry good.

BURY.—11: Mr. Young gave good clairvoyance and psychometry. 15: Miss Barlow's clairvoyance was remarkable; many strangers surprised. Singing by Mrs. and Miss Barlow highly appreciated.

BURNLEY. Hammerton Street.—10: Large circle, Mrs. Taylor was the medium. 15: Mrs. Green gave good discourses to large audiences, it being the anniversary services; also some very good clairvoyance. Special music by the choir exceptionally well rendered. Our dramatic class gave us a rare treat on Saturday with "Fraud, and its victims."

CARDIFF. 100, Cowbridge Road.—Trance address on "Duty" by Mrs. Preece. Question answered, "What is the future of Spiritualism?" Clairvoyance. The service was specially for the young people, who were well pleased. The address dealt with "The Duty to God, man, brother, and self." The very good descriptions were gladly recognised.

CARLISLE.—Good meeting; harmonious conditions favoured our developing mediums to a very appreciable extent. Our society is flourishing both numerically and financially; more members enrolled. First annual tea, shortly. We shall be pleased to receive donations to the organ fund.—James Couch, hon. sec.

CAMBOIS. Mechanics' Institute.—Mr. Lee, of Blyth, lectured on "Phrenology," recited, and gave three character readings. Highly appreciated. Mr. Redhead presided.

CARDIFF. Psychological Society, St. John's Hall.—Miss Florence Marryat, being on a visit to Cardiff, was solicited to give us an address, which she very kindly did on Sunday, 15th inst., and for which we tender our best thanks. The subject was "The Summerland," and as the whole of the prepared address would occupy about one-and-a-half hours in delivery, only about a half of it was given, and it is probably due to this fact that the portion delivered was almost foreign to the subject. Needless to say, it was given in Miss Marryat's usual faultless style, but some of her conclusions were of a wholly unexpected character. As, for instance, that Spiritualism is *solely* of use in that it proves continuity of life; this done, there is no need for it to interfere with one's old beliefs in a Personal God, or the Divinity of Jesus, etc.; that Spiritualism is in no wise Religion, all organised efforts in this direction being ridiculed. For the rest, Miss Marryat's remarks were mainly a hostile criticism of public seances, in which the "crossing-sweeper" was made to represent the general calibre of communicating spirits

thereat, and instancing a well-known London clairvoyant as having been victimised by undeveloped spirits. One cannot help feeling that however applicable her strictures may be to the phases of the movement with which she has been brought mainly into touch, it is highly desirable that all such debatable matters be confined to deliberative gatherings of Spiritualists only; while the somewhat contemptuous references to societary efforts of a religious character are by no means calculated to aid the propaganda work. Our hall was literally packed, a large number being unable to gain admission.—E. A.

CLITHEROE.—Mr. George Smith on the "Origin of man," gave quite a treat, many striking points being brought out. The audience listened with close attention, frequently giving tokens of approval.

DARWEN.—8: Mr. Mayoh's guides delivered addresses with their usual ability, and greatly pleased their hearers. Mr. Lambert's clairvoyant descriptions were very successful and greatly appreciated. 15: Mr. J. Gibson delivered good addresses on "Sympathy" and "What is wanted." Mr. Gibson, junr., gave very successful startling clairvoyance.

DERBY. Normanton-road.—8: T. Muggleton gave appreciative addresses and successful psychometry. 9: Co-operative Hall: Mr. James Swindlehurst gave an inspirational lecture upon "Is Spiritualism true?" The abilities of this gifted speaker are too well known to require comment. The clairvoyance of Mrs. Place was very successful, 20 out of 25 clairvoyant and clairaudient descriptions recognised. 15: Prof. T. Timson gave eloquent discourses upon "The Truth of Spiritualism," "Why I became a Spiritualist," and "The Brotherhood of Man." Successful psychometry and clairvoyance. 16: Prof. Timson gave phrenological and psychometrical delineations, also clairvoyance blindfolded, with wonderful success.

DERBY. Webster's Buildings, Traffic-street.—Miss Jackson, subject, "Unity"; clairvoyance all recognised. Evening: "Mediumship and its uses" was very clearly dealt with by Miss Jackson's controls; clairvoyance was excellent; very good attendance, and the after circle was much appreciated. Miss Jackson gives us meetings to-day.—William H. Bond.

GATESHEAD. Team Valley Terrace.—11: Open circle. 15: Mr. J. G. Grey lectured on "Spiritualism, its use and abuses"; well received; he also gave a poem on "Hope, Love, and Humanity."

GATESHEAD. 47, Kingsborough Terrace, Mission Hall.—8: Splendid time with Mr. Wainwright; grand address. 15: Splendid evening with the controls of Mrs. Young, of South Shields; crowded hall; clairvoyance excellent.

GATESHEAD.—9: Mr. Said, of Newcastle, read an original poem of his personal experience. The company was delighted with it. Mrs. Menchell, Jenkins, and Coulson gave clairvoyance and impersonation, making the reception interesting and instructive.

GATESHEAD. 22, Redhugh Bridge-road.—Nov. 11: We had a splendid concert. A darkey troupe was conducted by J. W. Ball, junr. Excellent songs rendered by Miss McArdle, Mrs. Todd, Mrs. Peel, Mrs. Abraham, Mr. Bolt and Mr. Maurice Adams. Great satisfaction was expressed at the hearty way those friends had responded to the appeal of Mr. and Mrs. Ball to provide new hymn books, for use at their services. 12: Mr. Ball gave an excellent address, on "What do we know of the life beyond," well received. Mrs. Ball gave psychometry and clairvoyance to the satisfaction of a good company. 15: Mr. Henderson's clairvoyance and psychometry were well received. Mrs. Ball's guides are always interesting, and their efforts were crowned with success. Mrs. Robinson, the healing medium, has had some remarkable and satisfactory cases of healing.

GATESHEAD 31, Ripon Street.—11: Mr. Robinson gave a splendid address on "Various phases of mediumship, and how to use it for the benefit of humanity." 15: Mr. Bancroft gave an eloquent address on "The two sisters weeping over their brother Lazarus being dead," and Christ saith: "He is not dead, but still living."

HOLLINWOOD.—10: Mrs Greenlees conducted the circle with good results. Clairvoyance very good, nearly all recognised. 15: Mrs. Johnston discoursed well to very good audiences. Successful clairvoyance at each service.

HULL. Psychological Society.—10: A large gathering of members and friends sat down to tea in the Cobden Hall, after which a meeting was held in honour of our late president, Mr. J. C. Thompson, who is leaving Hull for London. There was a unanimous expression of regret at losing him, and all good wishes for his future. Mr. Thompson suitably replied. Mr. Thompson has for the last twenty years been an official of H.M. Prison in this town, and has received promotion to H.M. Prison, Pentonville, London. Friends would do well to look after him, as he is everything a Spiritualist should be. I have no doubt but that he will be a frequent visitor at Morse's library. 15: No. 4 Room, St. George's Hall, Story-street, Mr. Needler presided over a crowded meeting, and great interest was displayed in Dr. Riley's address, "Dreams and dreamers." Mrs. Riley sang solos, and Mr. Pearson was very successful with clairvoyance, all fully recognised.

HUNSLLET. Goodman Terrace.—The guides of Miss Towers gave very good addresses on "Gather them in" and "Duty's call." Clairvoyance good, all recognised. A grand day. A pleasant after-meeting. Miss Loyd gave very good psychometry.

HUNSLLET. 3, Bottom of Joseph Street.—Our anniversary was a great success. A goodly number sat down to tea. 15: Mrs. Myers gave a good address on "Come, ye children, and listen unto me." Evening: Mrs. Myers named two children in a very interesting manner. Good clairvoyance was given by Mr. Seeking and another friend. We heartily thank Mrs Myers and her friends for the kind manner in which they have helped us. Crowded out at night.

LEEDS. 28, Back Adelphi-street.—15: Mrs. E. Wood's guides spoke well on "Spiritualism, and what it teaches unto man"; interesting to all; good audiences and after-circle, led by Mrs. E. Wood; excellent clairvoyance and psychometry. We have formed ourselves into a society, and hope all friends will become members, and help on the cause of Spiritualism.

LEEDS. 8, Myer's Court, Castle-street.—Two addresses, "There is beauty all around," and "Pull for the shore," well treated by the guides of Mrs. Wilkinson and Mrs. Camm, followed by successful clairvoyance.

LEICESTER. Millstone Lane.—Mr. H. Clark, one of our most

capable speakers, gave a stirring address on "A line finely drawn." Attentive and appreciative audience. Mrs. Lord's solo, "O Summerland," and the clairvoyance by Mrs. Place, both added to the success.

LEICESTER. Liberal Club, Town Hall-square.—Our president, Mr. J. Chaplin, gave a very logical address in his usual striking manner; fair audience.

LEIGH.—A most enjoyable day with the guides of Miss Smith Short address and clairvoyance satisfactory to all. Evening subject, "The home over there"; very good and interesting; also psychometry and clairvoyance, mostly recognised and very accurate, to a crowded audience; good after-circle, many convinced, great satisfaction; we enrolled a few new members. We heartily thank Miss Smith for the noble work she has done in Leigh.

LIVERPOOL. 2, Brougham-terrace, West Derby-road.—Miss Smith gave psychometry and clairvoyant description to a large and enthusiastic audience; 10 out of 11 recognised, the general desire being to have her soon again.

LONGTON.—15: Mr. Llewellyn delivered a fine address on "The Spiritualist as a citizen," listened to very attentively. Mr and Mrs. Colelough sang a duet in a pleasant manner. 10 and 11: Mr. J. Swindlehurst lectured to appreciative audiences in his usual effective manner, answering questions to the satisfaction of all.

LONGTON.—Mrs. L. A. Peters gave discourses on "Life in Spirit-world," and "Things spiritual," and good clairvoyance.

MACCLESFIELD.—Mrs. Rushton spoke splendidly on three subjects chosen by the audience. Appreciated by all. Good audience.

MEXBRO'. Market Hall. Mr. G. Featherstone gave a very good discourse on "Mediumship and Mesmerism," and "Magnetism and Spiritualism," subjects from the audience.

MILLOM. 1, Moor End.—8: Mr. W. Tyson's control did very well morning and evening. 15: Mrs. Richardson's control spoke well on "The sins of the parent visited on the children."

NELSON. Ann Street Temple.—Nov. 11, circle conducted well by Mrs. Taylor. 15: The guides of Mr. Ward spoke well from "Light," a subject from the audience. Evening, "Spiritualism, the light of the world." Delineations good.

NELSON. Bradley Fold.—The guides of Mr. Rooke gave excellent addresses on "The soul" and "Man's eternal progress," followed by good clairvoyance to good audiences.

NELSON. Pendle-street.—A public tea and meeting were held on Saturday in aid of the new organ; well attended. Great praise is due to Mr. Sanders, our secretary, who provided a treat with his quaint band, the Royal Lavintees, who under his leadership gave several selections, interspersed with songs by himself and other members of the society. He seems to be the right man in the right place, strengthening the bond of love and unity. May he long be spared. £2 was realised towards our organ fund. On Sunday the guides of Mrs. Dixon gave splendid lectures on "Who are the ministers of God?" and "Who is God?" to crowded audiences; splendid psychometry.

NEWCASTLE-ON-TYNE.—8 and 9: Mr. Walter Howell, of Manchester, delivered three beautiful and inspiring addresses, which gave every satisfaction. 15: Mr. J. W. Griffin Hodson, of Birmingham, delivered a very beautiful address entitled, "Spiritualism the hope of the world."

NEWPORT (Mon.). 32, Barrack Hill.—6-30, an address by Mr. Wayland's guides on "Spiritualism, its influence on coming generations." Clairvoyance at after-meeting by Miss Alice Wayland. Mr. Hollyhead, from our sister Society at Cardiff, visited us. Glad to welcome all friends.

NORMANTON.—A red-letter day for Spiritualism in this place. The history of Spiritualism and the philosophy of it was clearly given by that noble-minded lady, Mrs. Emma H. Britten. We are pleased to say that such audiences were never before gathered together by us in Normanton. Our large Assembly Room was crowded, proving clearly the interest aroused in the minds of the people to inquire into our grand cause. We can only add, success all round.

NORTHAMPTON.—Mrs. Walker, our local medium, gave good addresses to fair audiences.

NORTH SHIELDS. Oddfellows' hall, Saville-street.—11: Mrs. Yeeles gave eight psychometrical delineations, all correct. 15: After a short address from the writer, Mrs. Yeeles gave 14 clairvoyant descriptions, 10 being recognised. Large audiences on both occasions.

NORTH SHIELDS 80, Saville-street.—8: Mr. Jos. Stevenson gave an address on "Cranial psychology," highly appreciated by a large audience. 11: Mrs. Young gave satisfactory clairvoyance. 15: Mr. W. Westgarth gave an address on "Is spirit communication natural?" which he dealt with in an able manner, and proved conclusively the naturalness thereof to a large and appreciative audience.

NOTTINGHAM. Morley Hall.—Mrs. Bestwick, one of our local mediums, officiated. An anthem was well rendered by the choir. Fairly good audience.

NOTTINGHAM. Masonic Hall.—Mrs. J. A. Stansfield lectured morning and evening, and, helped by the genial chairmanship of our Stockport visitor, Mr. Brown, gave every satisfaction. Clairvoyance very interesting; Monday evening's clairvoyance very successful.

OLDHAM. Bartlam Place.—12: Public circle conducted by Mr. Plant; 14: circle conducted by Mrs. Newton, who gave very good clairvoyance and psychometry for sickness. 15: Mr. J. Young devoted the afternoon to clairvoyance, and the evening to psychometry for sickness; very successfully, to a full house. Mr. Young gave his services for the benefit of the piano fund, for which the committee are very thankful.

OLDHAM Temple Society.—Miss Foster gave good addresses, listened to very attentively; very successful clairvoyance, all recognised.

OSSETT.—A good day with Mrs. Myers, who spoke on "The morning light is breaking" and "Divided we fall, united we stand"; psychometry was given to two strangers, and we had a very good time at the circle.

PARK GATE.—8: Pleasing addresses from Miss E. E. Wheeldon. 15: Earnest addresses from controls of Mr. Samuel Featherstone; good clairvoyance from Mrs. Markham. We thank our friends for gratuitous help.

PRESTON. Weavers' Hall, Walker-street.—11: The controls of

Mr. W. J. Leeder gave an excellent lecture on "Mediumship," full of instruction for developing mediums; also good psychometry. 15: The guides of Miss S. Scott gave most excellent discourses on subjects, "Blind leading the blind" and "Faith, Works, and Frauds"; also very good clairvoyance.

PRESTON. Central.—9: Address by the guides of Mr. Jackson, "Is Spiritualism angelic or satanic," dealt with in their usual lucid and convincing manner. Good clairvoyance. 15: a good day with our dear friend Mrs. Smith and her spirit guides. Good addresses and excellent clairvoyance readily recognised, and many comforted by the tender loving messages.

PRESTON. 37, Plungington.—Mr. Sergeant's control spoke on "A house not made with hands." Another control used the same medium for clairvoyance.

RAWIENSTALL.—Mr. Postlethwaite spoke on "Search for truth," to moderate audiences. Through an error last week, Mrs. Stair's name appeared instead of that of Mrs. Margerison.

ROYTON.—Miss Knight conducted a very successful circle on the 11th, and addressed good audiences on Sunday, this being her first attempt at speaking. Every satisfaction was expressed, and we wish her every success. Clairvoyance and psychometry at each service.

SHAW.—Mr. Wood gave good clairvoyance and psychometry. 15: Mrs. Fielding gave all clairvoyance in the afternoon, twelve delineations fully recognised. Evening: she gave an eloquent address on "What shall I do to be saved?" and named the president's child, spirit name "Christal," speaking on the meaning of the ceremony, past and present. Good audience.

SHEFFIELD. Hollis Hall.—15 and 16: Mrs. Hulme gave eloquent and stirring addresses, full of sound spiritual teaching, followed by psychometry for ailments. Greatly appreciated.

SKIPTON.—Mr. E. F. Hartley Nelson spoke on "Who can find out God?" and also "Man's inhumanity to man," in a very good and interesting manner. Evening, "Our experience of spirit life." Clairvoyance and psychometry party acknowledged, but good under unfavourable circumstances, some acknowledged since.—T. L.

SMETHWICK. Central Hall.—15: That well-known and deservedly popular medium, Mrs. Groom, on "Life," afterwards giving poem on "Immortality," subject from the audience. Clairvoyance remarkably successful. Special mention made of the passing on of Mrs. J. Hands, and sympathy expressed for our respected brother in his sore trial.

STALYBRIDGE.—11: Mr. Sellars gave good clairvoyance and psychometry, greatly enjoyed. 15: Miss Jones gave beautiful addresses to large appreciative audiences, and excellent psychometry.

STOCKPORT.—Successful meetings were addressed by Mrs. Fletcher, 2-30. "Quench not the spirit," which was well worked out and impressive; 6-30, in memoriam re Mrs. Gordon, one of our members who passed to the higher life during the week, "What is death?" the subject being dealt with in an able manner. Clairvoyance in good taste.

WAKEFIELD. Queen-street.—Mr. W. Ripley's guides gave eloquent address on "Modern thought and the Bible," and "Who and what is God?" giving great satisfaction to a large audience. Successful clairvoyance.

WALSALL. Central Hall, Bradford Street.—We had our first visit from Mr. J. Armitage, who delivored an intelligent and earnest address on "What new truth does Spiritualism teach?" This was much appreciated. 16: a public tea and entertainment, with first-rate programme; our genial friend, J. Armitage, chairman. We hope soon to have another visit from our esteemed brother.

WEST HARTLEPOOL. 26, Richard Street.—Mr. Todd's guide "John" gave a brilliant address on "What happens at death and after." Discussion followed. All inquirers invited.—Wm Booth.

WEST HARTLEPOOL. 6, Bailey Street.—Mr. T. Moore's guide gave a good address on "Human nature." Mr. Cressey, in deep trance, passes through darkness to the light.—T. and R. Moore.

WHITWORTH.—Mrs. Plant's subject for afternoon: "Is Man inspired?" Evening: "The Philosophy of Death."

WISBECH. Public Hall.—Mr. Ward spoke well upon the subject sent up, "Those that sat in darkness saw a great light"; good clairvoyant descriptions; fair audience.

PROSPECTIVE ARRANGEMENTS.

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

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

BATLEY, BATLEY CARR, AND DEWSBURY United Lyceums Choir will render a Service of Song on December 5, entitled "For ever true," at Batley Carr rooms. Door open at 7, commence at 7-30; admission 3d. Hoping all friends will come and make this a success, as it is to raise money for a joint demonstration in the district on Whit Monday, 1897.

BRADFORD. Boynton Street.—The officers and Lyceumists will give a representation of the "Mistletoe Bough," on Saturday, Nov. 21, Monday, 23, and Saturday, 28; to commence each evening at 7-30, doors open at 7. Season Tickets, 9d. each; single admission, 4d. each; children half price.

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

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

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

LIVERPOOL. Daulby Hall, Daulby Street.—Nov. 22, Mrs. Green; 29, Mr. Thos. Wild. Dec. 6, Mrs. E. H. Britten; 22: Public

Social and Welcome to Mr. J. J. Morse, on his return from San Francisco.

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

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

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

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

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

MRS J. A. JOHNSTON has Nov. 29 and Dec. 6 open. Will secretaries having disappointments please note. For terms address 24, Cinnamon-street, Spotland-road, Rochdale.

NATIONAL FEDERATION.—A week's mission at Dundee will be conducted by Mr. J. Swindlehurst, beginning Sunday, Nov. 22nd. Mrs. L. A. Griffin has also been engaged to assist by giving clairvoyant descriptions at the close of each address. Collections to defray expenses. Questions invited on the week nights. On the following week Mr. Swindlehurst and Mrs. Griffin will be at Glasgow, missioning the cause there.

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

NEWCASTLE-ON-TYNE.—Madame Elvira, of Blackpool, Sunday and Monday, Nov. 22 and 23; 10-45 a.m. and 6-30 p.m.; Monday, 7-30 p.m. Sunday, Nov. 29th, 1896, Mrs. E. Hardinge Britten, of Manchester, in the Northumberland Hall, morning and evening. Monday evening, 7-30, Good Templar Hall.

NORTH EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—The next Quarterly Meeting will be held on Saturday, November 28, at Blackpool. Business to commence at 3-30; at 5-30 a Public Tea; at 7-30, a Social Evening. Tickets 6d. each. Social only, 3d. Will the visitors send in their reports at once to secretary? On Sunday, 29: afternoon, Messrs. Brindle, E. J. Whittaker, E. Hoskin, and A. Wilkinson, will give short addresses on "Lyceum work." Evening: Miss F. Barlow, Clitheroe.

NOTICE.—To those speakers who have neglected to read the TWO WORLDS, containing the announcement that all meetings are discontinued at the Stalybridge Spiritual Progress Church, Grand Theatre Buildings, and that all future engagements are considered cancelled.—J. H. Hunter.

OPENING OF NEW SPIRITUAL HALL. Rectory Place, Benshaw, Gateshead.—On Saturday, Dec. 5th, a Grand Tea and Social will be held. Tea on tables at 4-30, Social commence at 7-30. Tickets for tea and social, 1s.; social only, 6d. On Sunday services will be held at 11 a.m. and 6-30, when Messrs. Lashbrooke, Stevenson, and other leading friends will take part. Spiritualists of Gateshead and district, come and make this a success.

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

THE Liverpool Spiritual Evidence Society will hold a series of meetings during the winter at 8, Broughtam Terrace, West Derby Road, on Monday evenings. Mrs. Hyde will lecture and give clairvoyant descriptions on 23rd Nov. The above society are engaging mediums for 1897, week nights (Monday). Kindly state gifts and fee to Mrs. K. Russell, 2, Farnworth-street, Kensington, Liverpool.

TO SECRETARIES.—Mrs. Hunt, trance speaker and clairvoyant, has removed from 91, Round-street, to 224, Bowling Old-lane, Bradford, previous to removal to Morecambe.

WILL Mediums having open dates for 1897 please state gifts and fee to Mrs. Bentley, 69, Bradford-road, Brighouse.

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

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

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

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

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

Ashington.—Spiritual Temple, 5.

Attercliffe.—Vestry Hall, at 3, 6-30, Mr Featherstone

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

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

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

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

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

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

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

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

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

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

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

Bradford.—Milton Hall, 42, Rebecca-st. City-rd. Lyceum, 10; 2-30, 6, Mr. T. Hepworth.

Brighouse.—Martin-st. Lyceum, at 10; 2-30, 6, Mrs Waterhouse

Burnley.—Hammerston-st. Lyceum at 9-30; Services at 2-30 and 6, Mr J. B. Tetlow

North-st. Lyceum, 2-30, 2-30 & 6, Mrs Smith, Tues., 7-45, Mrs Taylor. Wed., 7-30, Ladies' Meeting.

Bury.—Spiritual Hall, Georgiana-st., Lyceum at 10; 2-30, 6, Mr Macdonald. Tues. 7-30. Wed., 7-30 Mrs. Johnson

Cardiff.—St. John's Hall, St. John's Square, Lyceum at 2-15; 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, Mrs E. A. Marshall

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

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

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

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

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

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

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

Hyde.—Mount-street, Travis-street, Lyceum at 10 and 2-30, 6-30, Mrs Summersgill. Tues., 7-30.

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

Leeds.—Psychological Hall, Lyceum 10; 2-30, 6-30, Miss Cotterill

Leicester.—People's Hall, Millstone Lane, 6-30, Mr T. Muggleton. Tues. & Thurs. at 8.

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

Liverpool.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 2-30 & 6-30. Mrs Gr. en. Monday 8, Members' Circle. Tues. 8, Public Circle. Admission by ticket. Wed., 8, Lyceum Preparation Class and Circle. Thurs. 8, Mr W. J. Rae's class

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

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

Longton.—P.O. Office Buildings, 2-0-6.

St. Helier.—Workman's Hall, West Ham Lane E, 6-45, Thurs. 8, Mr. R. Brailey. 13, Fowler Road, Forest Gate, Sun. ay Lyceum & Tues. Public Circle. 54, Edmund road, Member's developing Monday & Thurs 8.

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

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

Manchester.—Ardwick: Temperance Hall, Tipping-st., Lyceum, 10-30; 2-45, 6-30, Mrs Reine; Tues., 8, Choir. Weds., 8, Mr J. Young; Fri., 8, Members. Sun., 8-30 members' circle.

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

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

Pendleton: Cobden-street, Lyceum, 10; 2-45, Circle; 6-30, Choir Service, Clairvoyance and Psychometry by Messrs Moulding and Massey. Thurs. 8, Mr. Bibbings. Fri. 8, Healing by Messrs. Higgin and Ross.

Salford: Co-op. Stores, Chapel-st., Lyceum 10-30, 6-30, Miss Knight, 8-15. Mon. 8, Social. Wed., 8, Mi-s Knight

Westborough.—Market Hall, 2-30 and 6. Mr Mason

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

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

Newcastle-on-Tyne.—Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Madame Elvira. Wed., 7-30.

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

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 1-15; 2-30 and 6, Mr W. Rooke

Preston.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mrs Fletcher. Mon. at 7-30. Mr G. H. Bibbings. Thurs. 8, members only.

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

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

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

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

Slathwaite.—Lath Lane, 2-30, 6,

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

Stalybridge.—Progressive Society, 3 and 6-30. Mr W. Tueman. Wed., Mrs Hyde. Thurs., 8, Members' Circle.

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

Sunderland.—17, Ann-street, Sundays at 6-30. Every evening, 8.

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

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

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

NON-AFFILIATED SOCIETIES.

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

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

Barnsley.—George Yard, 2-30 & 6, Mr Barraclough

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

Birmingham.—Blossbury, 11 and 6-30, Mrs Hyde 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, Mrs Crowther. Mon., 2-30. Wed., 7-30

Little Horton-lane, Spicer-street, 2-30, 6, Mr A. Walker

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

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

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

West Bowling.—Boynston-st., at 10, Lyceum, 2-30, 6, Lyceum Session. 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.

Cambolis.—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, Monday, in old room 7-30, Circle. Thurs., 7-30, Public Meeting.

Dearnley.—Liberal Club, 2-30 and 6.

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

Dunfer, N.B.—Gillfillan Hall, Wed., at 8.

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

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

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

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

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

Halifax.—Winding-road, at 10-30, 2-30, and 6. Mr W. Johnson, and on Mon. 7-30,

Raven St., Queen's-rd, 2-30 and 6, Mrs Armitage

Heddon-on-Tyne.—Thomas-st., at 10, Lyceum, 2-30, and 6, Mrs Berry Thursday, 7-30.

Hollinwood.—Factory Fold, 2-30, 6-30,

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

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

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

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

Keighley.—Heber Street Spiritual Temple, 2-30, 6, Mr Wilde

Leicester.—Craftern-st., at 11 and 6-30, Mrs King. Wed., 8, Public Circle.

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

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

Liverpool.—Eaton Hall, Breck Road, 3 open, and 7, Messrs Ward and Jones; and at 103, Queen's Rd., Thurs. 8 Open Seance. Strangers welcome

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

London.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Mr. E. W. Wallis. "What happens at Death, and after?"

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

Edmonton.—Beech Hall, Hyde-lane 7, Mr Dalley Thurs. 8, Mr J. T. Dales

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, Mrs J. A. Johnstone. Wed. 8, Mi-s Foster

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

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

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

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

Morecambe.—84, Euston Road. Service 6-30, Nelson.—Ann Street, 2-30 & 6, Miss Craven. 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. Mrs. E. H. Britten and on Mon. Wed., 7, Public Circle.

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

Northampton.—Hall, St. Michael-rd., 11, 6-30, Mr. Chaplin.

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.—Recent Hall, Lyceum, 9-45; 2-30 and 6, Mrs Sanders.

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

Pentz-street, Lyceum 9-45, 2-30, 6, Wed., 7-30,

Seahill.—5-30.

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

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

Shipley.—Westgate, 2-30, 6.

Skipton.—Temperance Hall, 2-30 and 6, Miss Barlow.

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

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

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

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

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

Queen St., Westgate—2-30 & 6, Mr H Crossley. Wed., 7-30.

West Pelton.—Cottage Meetings at 5-30.

Whitworth.—Market-st., 2-30, 6, Mr B'ackledge.

Yeading.—Town Side, Lyceum, at 10; 2-30 and Mr. Smithson. Mon., 8, Members' Circle.

OTHER MEETINGS.

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

Bradford.—121, Manchester-road 10-30. Circle, 2-30 6, Mr Ripley.

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

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

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

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

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

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

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

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

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

22, Redheugh Bridge-rd., Sunday, 6-30. Tues. and Thurs., 7-30.

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

Heddon-on-Tyne.—Bethel Lodge, Tues. & Sat., 7-45.

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

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

Hunslet.—Godman-ter., 2-30 & 6, Mesdames Marshall & Smith. Tues., Thurs., Sat., 7-30.

Leeds.—25, Bk Adelphi-st., 2-30 and 6-30, Mr H Long. Circles, Mon., Thurs., & Sat., 7-30.

Myer's Court, Sun., 6-30, Mrs Beecroft. Mon., Wed., & Thurs. 7-45.

Liverpool.—8, Brounhton Ter., Mon. Public Meeting. 1ues. 8, Private.

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. 1ues. 8, Members only.

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

47, Hermit-rd., Co-op. Society, 7, Mr & Mrs Clegg, Tues., 7-30, private. Thurs., public, Miss Finlay.

38, Keildon Road, Leathwaite Road, Battersea Rise, S.W. Wed. 8 Collection. Last meeting.

32, Lansdowne Gardens, Stockwell, S.W.—Sun., 7. Wed., 8-15 public.

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

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

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

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

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

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

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

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

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

Waltham-tow.—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, Hallwell Lane: 2-45 & 6-30, Mr Manning. Thurs., 8, Madame Henry.

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

Hulme: Corner of Junction-st., 6-30, Public Circle. Mon., 8, Madame Henry. Thur., 8, Circle.

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

Nelson.—Fendle-st., 2-30 & 6 Mrs Foran. Tues., 7-30, Mrs. Harwood.

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

Sheffield.—Midland Cafe, 8. Tues. & Thurs., 8-30.

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

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

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

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

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APARTMENTS.

Southport—Mrs. W. Stansfield, 17, Promenade. Apartments; Winter Terms.
 Morecambe.—Winter Season. Reasonable Week End (Saturday till Monday), 7s. 6d., Board and Lodgings.—Mrs. Hargreaves, 28, Parliament-street, West End, Morecambe.
 Spiritualists Home at Blackpool. — 90 per cent. of visitors Spiritualists. Mrs. O. L. Hilton, late of Bradford, 8, Charnley Grove, Charnley Road, off Coronation Street, near to Central Station and sea. Piano. N.B.—Special terms to winter visitors.

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