

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 205.—VOL. IV. [Registered as a Newspaper.] FRIDAY, OCTOBER 16, 1891.

PRICE ONE PENNY.

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PLATFORM GUIDE.

SUNDAY, OCTOBER 18, 1891.

Societies marked thus * are affiliated with the National Federation.

- * *Accrington*.—26, China St., Lyceum, 10-30; 2-30, 6-30, Mr. Edwards and Miss Bailey.
- Armley (near Leeds)*.—Chapel Lane, 2-30, 6-30, Mrs. Beanland.
- Ashington*.—New Hall, at 5 p.m.
- * *Bacup*.—Meeting Room, Princess St., 2-30 and 6-30: Mr. W. Palmer.
- Barrow-in-Furness*.—82, Cavendish Street, at 11 and 6-30.
- * *Bailey Carr*.—Town St., Lyceum, 10 and 2; at 6-30. Closed.
- * *Bailey*.—Wellington St., Lyceum 10, 1-45; 2-20, 6. See Prospectives.
- Beeston*.—Temperance Hall, 2-30 and 6: Mrs. W. Stansfield.
- Belper*.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30, Mr. G. Featherstone.
- Bingley*.—Wellington St., 2-30, 6.
- Birkenhead*.—84, Argyle St., at 6-45: Miss Jones, and on Thur., at 8.
- Birmingham*.—Oozells Street Board School, at 6-30: Mrs. Barr.
- * *Smethwick*.—43, Hume Street, at 6-30: Mrs. Groom.
- West End Chambers, Broad St. Corner.—6-30, Mrs. Groom. Monday Tea and Concert.
- Bishop Auckland*.—Temperance Hall, Gurney Villa, at 2 and 6.
- * *Blackburn*.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30, Mr. J. B. Tetlow.
- * *Bolton*.—Bridgeman St. Baths, 2-30, 6-30, Miss Murray. Song Service.
- * *Spinners' Hall*, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30.
- Bradford*.—Walton St., Hall Lane, 2-30 and 6: Mr. Leeder.
- * *Otley Road*, at 2-30 and 6: Mr. Rowling.
- * *Little Horton Lane*, 1, Spicer St., 2-30, 6: Mrs. Green. Harvest Festival.
- * *Milton Rooms*, Westgate, 10, Lyceum; 2-30 and 6.
- St. James's Church, Lower Ernest St., Developing Circle, 10-30; 2-30, 6-30, Mrs. Geo. Marshall.
- 448, Manchester Rd., 2-30 and 6: Mr. and Mrs. Clough.
- Bankfoot*.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6, Mrs. Bentley. Harvest Festival. Wednesday, at 7-30.
- * *Birk Street*, Leeds Rd., 2-30, 6: Mr. Woodcock.
- Bowling*.—Harker St., 11, 2-30, 6: Mr. Crowther. Wed., 7-30.
- Norton Gate*, Manchester Road, at 2-30 and 6: Mr. Bloomfield. Tuesday, at 8.
- * *Brighouse*.—Oddfellows' Hall, Lyceum, 10-15; at 2-30 and 6, Mrs. J. M. Smith.
- * *Burnley*.—Hammerton Street, Lyceum, at 9-30; at 2-30 and 6-30, Mrs. Hyde.
- * *Robinson St.*, Lyceum, at 9-30; 2-30, 6: Mrs. Wallis.
- 102, Padiham Road, at 2-30 and 6-30: Local Mediums. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Private Circle.
- Maden Fold, at 2-30 and 6-30: Mrs. Russell.
- Burslem*.—Newcastle St., Lyceum, 10-30; 2-30, 6-30, Miss H. Pimblott.
- Byker*.—Back Wilfred Street, at 6-30.
- * *Cardiff*.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
- Churwell*.—Low Fold, Lyceum, at 10-30, 1-30; 2-30, 6: Mr. Lund.
- Cluckheaton*.—Walker St., Lyceum, 9-45; 2-30, 6, Mrs. Hoyle.
- * *Colne*.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30, Mr. Plant.
- * *Cowms*.—Spiritual Rooms, 2-30, 6: Mrs. France. Wed., 8, Circle.
- * *Darwen*.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30, Mrs. Best.
- Denholme*.—6, Blue Hill, at 2-30 and 6.
- Derby*.—51, Crosby Street, at 6-30.
- Dewsbury*.—Miss Firth's, Vulcan Road, at 2-30 and 6.
- Exeter*.—Longbrook St. Chapel, 2-45 and 6-45.
- Felling*.—Hall of Progress, Charlton Row, 6: Local Mediums.
- Foleshill*.—Edgewick, at 10-30, Circle; at 6-30.
- Gateshead*.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
- Glasgow*.—Bannockburn Hall, Main St., 11-30, 6-30: Mr. Robertson, "Theosophy and Spiritualism." Thursday, at 8.
- Halifax*.—Winding Rd., 2-30, 6: Mr. Hepworth, & on Monday, at 7-30.
- Hanley*.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30.
- Heckmondwike*.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. Berry. Thursday, at 7-30.
- * *Blanket Hall St.*, Lyceum, 10; 2-30 6, Miss Patefield. Monday, at 7-30, Mrs. Mercer. Public Circles, Mondays and Saturdays, 7-30. Members' Circles, Tuesdays.
- * *Heywood*.—Discussion Hall, Adelaide St., at 2-45 and 6: Mr. Taylor. Wednesdays, at 7-30.
- * *Huddersfield*.—Brook St., Lyceum; 2-30 and 6-30, Mr. W. Johnson.
- Institute, 3, John St., off Buxton Rd., 2-30, 6: Mr. Asa Smith.
- Idle*.—2, Back Lane, Lyceum, 2-30, 6: Mr. C. Firth.
- Keighley*.—Lyceum, East Parade, 2-30 and 6.
- * *Assembly Room*, Brunswick St., 2-30 and 6.
- * *Lancaster*.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30, Mrs. Craven.
- Leeds*.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Hopwood.
- * *Institute*, 25, Cookridge St., Lyceum, at 10-30; 2-30 and 6-30, Mrs. Dickenson.
- Leicester*.—Liberal Club, Town Hall Square, 2-30, Lyceum; 11, 6-30.
- Millstone Lane Hall, Lyceum, 2-30; 10-30, 6-30, Mr. T. Gill.
- Leigh*.—Newton Street, at 2-30 and 6-15.
- Liverpool*.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; 11, 6-30, Mr. J. J. Morse, and on Monday.
- London*.—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
- Camberwell*.—311, Camberwell New Rd. (near the Green), at 11-15, "Inspiration"; at 3, Lyceum; at 7, "A Spirit's Experience of Death." Monday and Thursday, Free Healing, 3 to 5 p.m. Thursday, at 8-30, "What Spirits Teach Us."
- Canning Town*.—2, Bradley Street, Beckton Road, at 7. Tuesday, Séance, at 7-30.
- Olapham Junction*.—16, Queen's Parade, at 7-30.
- Forest Hill*.—23, Devonshire Road, at 7: Mr. Wyndo. Thursday, at 8, Séance.
- Islington*.—Wellington Hall, Upper Street, at 6-45.

- Islington*.—10, Park St, Monday, 8, Healing. Tues., 8, Reception.
- Kentish Town Rd.*—Mr. Warren's, 245, at 7: Mr. Hensman. Thursday, at 8, Mrs. Spring.
- King's Cross*.—46, Caledonian Rd. Saturday, at 7-30.
- King's Cross*.—184, Copenhagen St., N., at 11: Mr. McKenzie; at 6-45, Mrs. Bell, "Personal Experiences." Friday, at 8-30, Séance, Mr. Webster.
- Marylebone*.—24, Harcourt St., at 11, Mr. J. M. Dale, "Mode of Receiving the Divine Afflatus," with diagrams; at 7, Mr. McKenzie, "Theosophy and Spiritualism." Thursday, at 7-45, Mr. Towns. Saturday, 7-45, Séance, Mrs. Hawkins.
- * *Notting Hill*.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
- Peckham*.—Winchester Hall, 33, High St., 11-15, Mr. Humphreys, "The Second Coming"; at 7, Rev. Dr. Young, "How I Became a Spiritualist; Why I Remain One." Friday, 8-15, Healing.
- Shepherds' Bush*.—50, Becklow Rd., at 7: Mr. Norton. Tuesday, 8, Mr. Norton. Thursday, Séance for Development. Sat., 8.
- Shepherds' Bush*.—14, Orchard Rd., Lyceum, at 3; at 7: Mr. Astbury. Tues., 8, Séance, Mrs. Mason. Oct. 25, Mr. Reynolds.
- Stepney*.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
- Stratford*.—Workman's Hall, West Ham Lane, E., 7: Mr. J. Allen.
- Tottenham Court Road*, 73.—Athenæum Hall, at 7 p.m., Mr. S. Ramanathan Chelva Rajan, "Spiritism in its Eastern Guise."
- Longton*.—44, Church St., at 11 and 6-30.
- * *Macclesfield*.—Cumberland St., Lyceum, 10-30, 2-30; 6-30, Mr. Wheeler.
- * *Manchester*.—Temperance Hall, Tipping St., Lyceum, 10; 2-45, 6-30, Song Service (see Prospectives). Bridge St. Chapel, Pin Mill Brow, at 10-45, Circle. Admission 2d.
- Collyhurst Road*, Lyceum, 10-30; 2-30, 6-30, Mrs. Horrocks.
- Edinburgh Hall*, nr. Alexandra Park Gates, at 10-30, Debate, Mr. Jurski; 3, 6-30, Mr. W. H. Rooke; Mrs. Rooke, Clairvoyance.
- 10, Petworth St, Cheetham. Fridays, at 8, Séance.
- Mexborough*.—Market Hall, at 2-30 and 6.
- Middlesbrough*.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 6-30, Mr. W. H. Robinson.
- Granville Rooms, Newport Road, at 10-30 and 6-30.
- Morley*.—Church St., Lyceum, 10 and 2; 2-30, 6.
- * *Nelson*.—Bradley St., 2-30, 6: Mrs. Marsden.
- * *Newcastle-on-Tyne*.—20, Nelson Street, at 2-15, Lyceum; at 10-30 and 6-30, Mrs. Gregg, and on Monday.
- Newport (Mon.)*.—The Homestead, 60, William St., at 11 and 6-30.
- North Shields*.—6, Camden Street, Lyceum, at 11; at 6-15, Mr. R. Grice, "Some Signs of the Times." Oct. 25, Mr. Rutherford. 41, Borough Rd., at 6-30.
- Northampton*.—Oddfellows' Hall, Newland, 2-30, 6-30.
- * *Nottingham*.—Morley Hall, Shakespeare St., Lyceum, at 2-30; 10-45 and 6-30, Mrs. Barnes.
- * *Masonic Lecture Hall*, 10-45 and 6-30: Mr. G. Featherstone.
- * *Oldham*.—Temple, Union St., Lyceum, at 9-45 and 2; 2-30 and 6-30: Mr. E. W. Wallis.
- * *Hall*, Barlham Place, Horsedgate St., Lyceum, 10 and 2: 3 and 6-30, Mrs. Crossley, and on Monday, at 7-45. Thursdays, at 7-45, Public Reception Circle.
- Openshaw*.—Granville Hall (Liberal Club), George Street, Lyceum, at 9-15 and 2-15; at 10-30 and 6-30, Mr. Robt. White.
- * *Parkgate*.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.
- * *Pendleton*.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30, Mrs. Groom.
- Radcliffe*.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.
- Rawtenstall*.—10-30, Lyceum; 2-30, 6.
- Rochdale*.—Regent Hall, 2-30 and 6.
- * *Michael Street*, at 2-30 and 6. Tuesday, at 7-30.
- Penn St., 2-30, 6: Mr. Will de Southwell. Wed., 7-30, Circle.
- Salford*.—4, West Craven Street (off Regent Rd.), Lyceum, 10-15 and 2; at 3 and 6-30. Wednesday, at 7-45.
- Sheffield*.—Cocoa House, 175, Pond Street, at 3 and 7.
- * *Central Board School*, Orchard Lane, 2-30 and 6-30.
- Shipley*.—Liberal Club, 2-30 and 6.
- * *Slaithwaite*.—Laith Lane, at 2-30 and 6: Mr. H. Hunt.
- South Shields*.—16, Cambridge Street, at 6. Tuesdays, at 7-30.
- * *Sowerby Bridge*.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30, Mrs. Wade.
- Spennymoor*.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
- Stockport*.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10-2-30, 6-30, Mr. Standish. Thursday, Private Circle, 7-30.
- Stockton*.—21, Dovecot Street, at 6-30. [Mrs. Davison.]
- Sunderland*.—Centre House, High St., W., at 2-30, Lyceum; at 6-30, Monkwearmouth.—3, Ravensworth Terrace, 6-30.
- Tunstall*.—13, Rathbone Street, at 6-30.
- Tyne Dock*.—Exchange Buildings, 11, Lyceum; at 6, Mr. J. G. Gray.
- * *Walsall*.—Central Hall, Lyceum, at 10; 11 and 6-30.
- Westhoughton*.—Wingates, Lyceum, 10-30; 2-30, 6-30.
- West Pelton*.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
- * *West Vale*.—Green Lane, 2-30, 6.
- Whitworth*.—Reform Club, Spring Cottages, 2-30, 6.
- Wibsey*.—Hardy Street, at 2-30 and 6.
- Wisbech*.—Lecture Room, Public Hall, 6-45.
- Woodhouse*.—Talbot Buildings, Station Road, at 6-30.
- Yeadon*.—Town Side, at 2-30 and 6: Mr. Galley.

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THE ROSTRUM.

THE SPIRITUAL ROSTRUM.

NOTES OF AN INSPIRATIONAL DISCOURSE DELIVERED BY MRS. STANLEY, IN THE ROOMS OF THE FOREST HILL UNSECTARIAN CHURCH, DEVONSHIRE ROAD, ON THE EVENING OF SEPTEMBER 27TH, 1891.

[NOTE—Being continually asked why we do not uniformly print the discourses of *English* speakers in our rostrum articles, we answer—(1) we can only print such reports as are made by societies and then sent to us for publication. (2) We cannot undertake to re-write such reports as require correction in points of orthography, &c., &c.; reports uncorrected by the speakers themselves being generally very deficient in these respects. We give the following paper, therefore, as we have received it; merely adding, we cannot hold ourselves responsible for the manner or matter of the report sent.—ED. T. W.]

Mr. Chairman, dear friends,—You all know what a wave of wonder has passed over the minds of the people of this great city within the last few months; you know also what has influenced it, and we should say there that there are very few who have heard of these wonders who know anything at all about them. With regard to Spiritualists, they generally stand on a higher platform, still we can go a great way with them. We have this great agitation coming over us, we see that men are looking in wonder and amazement at each other. They should not be so surprised concerning this theory of Theosophy. Spiritualists know that, in many points, it is only a matter they have been acquainted with for a long time. My friends, you will be able, as you throw off these earth-bound ties, to realize the full meaning of these things, and your ideas will become accordingly changed. Life's golden skein you will then be able to unravel, and the bright vista of spirituality will unfold itself to your gaze. You will know what you have come from, and, as soon as your spirit is freed from the fetters with which it is now enthralled, taking its upward flight to the source from whence it came, you will know where you are going to. With regard to the teachings of Theosophy, they only manifest the secrets of purity, self-abnegation, brotherly love, the life of standing alone, and separating yourselves from those influences which shall tend to abstract your thoughts from higher things and a purer atmosphere. What we are endeavouring to put before you, in the Spiritual doctrine, differs from Theosophy in the re-incarnation of the spirit. We say that such a thing is diametrically opposed to a wise and good Father, that a spirit when once released from the world, can be re-incarnated, and again subject to wearing the garment of suffering it has just thrown off. As we pass from the manifestation of one life to another, we have, as it were, our feet on earth and our head in heaven. We have done with earthly things, but are cognizant of what is going on around those near and dear we have left behind, for such a one is too enlightend and exalted in his new sphere of spirituality to wish to return to this earth plane. It is a most confusing doctrine to suppose such a thing possible. Theosophists tell us that when a man leaves all around him and wishes again for those beautiful things he had on earth, he is able to return and be re-incarnated. We Spiritualists cannot take this in.

They say again that there is no progression after death in the spirit life, and that re-incarnation is to society as progression. We contend that there is no progression unless it be on the moral plane, and we know that the so-called aristocrats are, in some cases, but wolves in sheep's clothing. We know that many of them, placed high in the social scale, with their broad lands and vast possessions, do often so sin that it would bring the blush to the face of a dweller in Whitechapel. These people, though they may have progressed in personality, are, nevertheless, far from the exalted life necessary to fit them for the spiritual plane; a man's progress must be all round, physical, mental, and spiritual, and unless this is the case he is still very far from what we would have desired. In this re-incarnation, how about those who have lived in peace and holy fellowship, how do they fare when they come back? Dear friends, as you live on earth, so you will find yourselves when you enter the spiritual plane, always depending on one who is able to lead you forward. To return again would be detrimental to the soul's growth and development in the new life. We should like to know, in this new doctrine, what satisfaction is there in it for those who have to fight the battle of life and are compelled to drink the bitter cup of adversity to the dregs, to the masses of suffering humanity, to tell them they have to return and put on again all their garments of suffering and perfect themselves in their state of progression—that there should be nothing higher than the life they are living, what satisfaction would this be to them? We will put it down, they say, it does not come to our homes and touch the chord of sympathy and consolation within our hearts. They do not find the comfort they have in Spiritualism, with its gentle, soothing influence, even the confused idea of a mystic religion is nothing to the projected thesis of Theosophy. Spiritualism teaches a man to know himself and his neighbour. We all know that those people who live wicked lives on this earth will attract wicked and evil spirits to them; but, if you are a Spiritualist you can look into the face of a man and see how far he is to be trusted, and if he is deceiving you or not. We do not ask you to believe every doctrine, but we do ask you to commune with those angels who are willing and ready to help you. Let us act the brotherhood of man, and not talk so much about it. There is only one road to proficiency, and that is the path of duty and truth.

HYPNOTISM.

SOME OF ITS POSSIBILITIES AND DANGERS.

We beg to acknowledge, with many thanks to the courteous sender, the receipt of a printed report concerning the discussions which took place during the sessions of the British Medical Association at Bournemouth. The only portion of this report which we deem likely to interest our readers is the discussion on the subject of hypnotism, of which we reprint the following brief synopsis:—

Dr. Voisin, of France, said in his paper addressed to the Association that he knew for a certainty that crimes could be—and were—committed under hypnotic influence. He alleged that both the schools of Nancy and the Salpêtrière were in accord as to the absolute phenomena of hypnotism, and that either by physical or vocal methods hypnotic sleep might be induced. They were also in accord that such phenomena, including acts performed during the wakeful state, and which had been suggested during the sleeping state, might be so performed during the wakeful state without the person operated on being aware that they were acts suggested during hypnotic sleep. The Nancy school

went beyond the Salpêtrière school in alleging that such acts might be of a kind altogether repugnant to the mental and moral character of the person operated upon, and that they might be criminal acts. They contended, therefore, that the law ought to take cognisance of the phenomena of hypnotism, and that it ought to recognize that persons subject to hypnotic influence might, in a waking state, perform criminal acts for which they were not responsible, but for which the hypnotiser who suggested them during the sleeping state was responsible. In support of this view Dr. Voisin alleged some remarkable facts. He asserted that in the case of a patient very susceptible to hypnotic suggestion he had been able during a series of years to produce temporary periods of hypnotism, during which he was able to restrain that person from performing in the waking state acts which would have been highly prejudicial to her welfare and happiness. As an experiment he had suggested to that person during her periods of hypnotic sleep, and had ordered her at given dates during her waking state to perform them, acts of incendiarism under conditions which would test the reality of her state, and which would produce no real harm. More than once he had ordered her to go to a certain spot, to set fire to a case of wood shavings which she would find at the spot indicated to her during her sleep. Each time the woman had obeyed, being perfectly unconscious during the interval of three weeks of her waking life that she had received the order, and being unconscious by whose order or under whose influence she had performed an act of incendiarism. He further showed that recently a woman had been committed to prison in Paris for a succession of acts of robbery and had been sentenced for the offence. It was subsequently ascertained that she was a woman who had been habitually hypnotised, and investigation followed. She was thrown into the hypnotic state when in prison by persons authorised and appointed by the Government. When in that state she disclosed that she had done the criminal acts by order of her hypnotisers. This was found to be true, and she was released. He also mentioned the case where he had hypnotised a woman, dressed up a dummy figure to resemble a human being and placed it in the bed, put a dagger in the hand of the woman, and caused her by hypnotic suggestion to stab the figure. He suggested, on a review of all the circumstances, that the law ought to take cognisance of the possible criminal influence of the hypnotiser, and that the efficient agent and not the prisoner or accused person who was the possible agent should suffer punishment.

Professor Benedikt (Vienna) said he had studied this question since 1867, and believed that its practice had both an intellectual and moral danger. He ridiculed the cases cited by Dr. Voisin, and spoke of the hysterical patients who had been selected by that physician, that those manifestations of the hypnotic condition were the phantasms of a French imagination, and fit only for French novelists.

Mr. Ernest Hart said he had given a great deal of attention for a series of years to this question. He was surprised that Professor Benedikt should have criticised a paper which gave facts, and should have denied those facts without having investigated them. It was easy to say that such phenomena as had been described must be the phantasms of the imagination. They all said, thirty years ago, when hypnotism came first into notice, that it was an imposture, but by an accident, when he was house surgeon of St. Mary's Hospital, he was enabled by experiments to test the statements of Mesmer and others, and to verify them. He found, however, that the investigation was a dangerous one, and he was very nearly expelled from the hospital. . . . Finally, he said that if they investigated the phenomena they would see that hypnotic manifestations were real.

Dr. Maclean thought that more investigation was needed, but, judging from what Dr. Voisin said, he thought that the exercise of the power to induce the hypnotic condition was one of the most dangerous character. This would be a great and baneful weapon to place in the hands of the criminally disposed, and he thought that the exercise of hypnotism should be prohibited by law.

Dr. Douglas thought that there was a great deal of therapeutic value in hypnotism, and he counselled the members of his profession not to be afraid to face the whole subject.

Other speakers thought that hypnotism would be found a valuable therapeutic agent; that no public exhibitions of hypnotism should be allowed, because they were of a most degrading character; and that the whole question should be faced and not shirked.

The President thought that some means should be taken to draw the attention of the Government to the dangerous results of hypnotism, and that public exhibitions should be stopped. He proposed, and Mr. Ernest Hart seconded, a resolution to the effect that popular exhibitions of hypnotism and of persons under the influence of hypnotic suggestion should be prohibited.

Professor Benedikt stated that in Austria such performances were forbidden, and the practice of hypnotism ought certainly to be held under observation, and restricted as far as possible to qualified operators.

Mr. Ernest Hart pointed out that similar legislation existed in nearly every European country as well as in America.

The resolution was carried by a considerable majority.

[NOTE.—Whatever these learned professors may or may not agree upon, we know, beyond a peradventure, that crimes can be induced by Hypnotism, and hence what *can* be done, *has* been—*may* be—and *will* be done again. This same Hypnotism in its varied methods of induction, practice, and operation is the true secret of that ancient witchcraft, which did not in vain attribute both good and evil results to ban or blessing, always provided the witch or wizard was a powerful psychologist, and the subject was psychically, mentally, or even physically inferior in power. From long study and no slight experience in the exercise of, and submission to, those psychological influences now vaguely termed "hypnotism," we have no hesitation in affirming "hypnotism" (so called), to be the secret of success in the person of religious revivalists, and the formation of sects.

We need not look far to find the most barefaced frauds and designing impostors subduing to their allegiance the good, the truthful, but *ever the inferiors* in mental ascendancy. We need not look far to see pure, refined, and even intellectual persons hypnotised by coarse, gross, and unscrupulous operators—in fact, without admitting the constant action and interaction of hypnotism, especially when its subjects are the most unconscious of its exercise, the problems of mental control by the impure and the worthless would be unsolvable. In the light of this all too universal and most potential magnetic wizard, those who happen to be free from its baleful power may look on, no longer in amazement and disgust, but with the consoling assurance that in the better and higher world that all humanity must ultimately attain to, potencies of soul, spirit, and intellect will only be exerted for the elevation of the evil, not for their degradation. In this category, of course, we except the subtle influences of evil tempters and obsessing spirits. When the possibilities of this fell influence of Hypnotism is better known and proved, we may hope the aim of teachers and preachers will be to guard against it by strengthening individual minds in their own personal responsibility for good or evil done, spoken, or thought. Until this course of mental training is pursued, imaginary "adepts" will be conjured up from imaginary mountain heights to justify audacious frauds in founding sects, and grave professors will treat hypnotised incendiaries, thieves, and murderers as legitimate martyrs to the progress of science.—Ed. T. W.]

"AT THE DOORS OF A CHURCH."

BY A. M. MUNGER.

"BLESSED are the merciful."

List! the angel voices low,
Chanting words Christ gave to men
Eighteen hundred years ago.

"For they shall obtain mercy."

Hear them pleading soft and low,
In the blessed symphony,
Given to earth so long ago.

Staggering along the street,
Hands outreaching here and there,
Gropeth one who needs support—
Going—Ah! he knows not where.
Pinched with want—in tattered clothes
Shivering, stumbling more and more—
Falls at last within the snow,
Close beside a great church door.

Drunken! say the passers by,
As they leave him where he fell
Yet, Christ said in Galilee,

"Blessed are the merciful."

Little children scoff and jeer,
Jerk and pull him in their glee,
Ah! 'twas long ago Christ said,

"Suffer them to come to me."

Comes a good Samaritan,
Put the children all to flight;
Has compassion on the man,
Found in such a wretched plight.
Takes a hand within his own,
Seeks to quell the wild alarm,
As the man his struggles ceases,
And falls fainting in his arms.

From the lofty Synagogue,
Anthems unto heaven soar,
While a brother pinched with woe—
Dying—lies without their door.
Strong arms lay the burden down,
Beg a place beside their fire.
"Take the wretch away," they cry.
"We have no room for him here."

"Blessed are the merciful."
List! the angels sobbing low
On the winter's chilling blast,
Words Christ said so long ago.
Oh! not drunk, but dying, see!
Hear him pleading so forlorn:
"Take my pennies—all I have—
Take them, please, and get me warm."

Closed the door within his face,
Heartless they to every plea.
Then the good man gives his coat,
Takes the head upon his knee.
But alas! the end is near;
Just a gasp—a fluttering breath;
Food and warmth are useless now,
He has found release in death.

Hark! again the angels sing:
"Blessed are the merciful;
He who bindeth up the wounds;
They who pour the wine and oil;
For they shall obtain mercy."
'Tis the "choir invisible"
Chanting words of Galilee:
"Blessed are the merciful."

"Rejoice and be exceeding glad,"
He has joined the choir above,
Angels bear him to the skies,
Softly singing "God is love."
Still the worshippers chant praise,
Still to heaven their prayers o'erflow.
Jesus said "Be merciful"—
But that was very long ago.

ROMANCE OF HISTORY.

A PRINTER MARTYR.

ROME has honoured herself by erecting a statue to the martyred philosopher, Bruno; and Paris—in the beautiful monument to Etienne Dolet, erected by the municipality of the city in the Place Maubert, the scene of his martyrdom in 1546—has given another valuable object lesson. Our excellent Lyons contemporary, *l'Intermédiaire*, contains a very interesting account of this worthy printer and accomplished scholar, illustrated with five engravings, showing the statue of Dolet, his emblem, and three bas-reliefs from the pedestal of the statue. The execution of the monument, which is a fine work of art, was entrusted to M. Guilbert.

The career of Dolet is one of special interest to the craft, as he takes a high rank among the printers of the sixteenth century. He was born at Orleans in 1500, and received his early education in Paris. Thence he went to Padua, where he became a favourite pupil of Simon Villeneuve, after whose death he engaged as private secretary to the French Ambassador to the Republic of Venice. Here he diligently pursued his favourite study of the classics, and collected many valuable manuscripts in the dead languages with a view to publication. At Toulouse he took up the study of jurisprudence and the *belles lettres*, and, in his capacity as president of a literary society, incurred the implacable hatred of the priests. His life was more than once attempted; and at Lyons, in defending himself, he killed his antagonist. His enemies now imagined that he was completely in their power, but he went to Paris and laid the matter before Francis I., who, after examining into the circumstances, granted him a free pardon. He returned to Lyons and entered into business as printer and bookseller, publishing many valuable classics. He was, however, narrowly watched, and the opportunity so long sought for came at last.

The charge against him is almost incredibly trivial, and shows the microscopic scrutiny exercised by the spies of the Inquisition. He had published an edition of Plato, in which, on the subject of the immortality of the soul, appeared these words: "*Après la mort, tu ne seras plus rien du tout.*"

The charge of Atheism was at once laid against him, notwithstanding that he had never in any way broken with the church. But all printers were at that time obnoxious to the priesthood, who claimed the monopoly of public instruction. Seven years earlier the illustrious Robert Estienne had to flee to Geneva, his Bible having been condemned by the doctors of the Sorbonne.

The Paris Faculty of Theology decided that the passage in Dolet's "Plato" was heretical, damnable, and conformable to the spirit of the Sadducees and Epicureans. To condemn the printer for what Plato had written was, however, too monstrous; so, with diabolical ingenuity, they fixed upon him a charge of perverting the passage, alleging that the three words, "*rien du tout* (which, by the way, do not affect the sense, except to make it more emphatic), were not warranted by any Greek or Latin text. As an *athée relapsé*, he was, therefore, condemned to be hanged and burned. The king would fain have saved so distinguished a scholar; but the civil power, that could successfully intervene in a case of homicide, was powerless in a case of heresy to snatch the prey from the wolves of the Inquisition.

M. Guilbert's statue represents the martyr with his hands bound, the attitude noble and dignified. Two beautiful bas-reliefs at the base represent his arrest, where he is torn from the arms of his family, and his torture, in which he is seen suspended by the neck over a fire of faggots, upon which his books have been thrown. Three hundred and forty years have secured the liberty for which Bruno and Dolet laid down their lives, and the damnable heretics who were tortured to death are now on the world's roll of honour. But the spirit of religious intolerance is unchanged, and would reveal as of old in blood and fire but for the salutary restraints of the civil authority. And monuments like those erected last year in Rome and Paris have an educational value that can scarcely be over-estimated.—*Agnostic Journal*.

AUSTRALIA TO ENGLAND.

IV.

BY ROBERT WHITE, OF STOCKPORT.

AFTER leaving Port Said we had a pleasant three days' run down the Mediterranean to Naples. Early in the morning of May 6th we sighted Mount Vesuvius, belching its flames to the beautiful cloudless sky. It is a scene of awful grandeur. There it for ever stands, overshadowing—like an evil genius—one of the most lovely bays and lively cities in the world. It is close to the shore and rises about 4,000 feet high. On account of its nearness to the city and sea, and being almost vertical, it appears much higher than it really is, which increases the feeling of dread as one looks up at the flames by night or the smoke by day. The ruins of the two cities (Pompeii and Herculaneum) which were entombed centuries ago by its lava and ashes, are not visible from the bay. There is a cable railway from the base to the summit of the mount, but we had not an opportunity to ascend, as the Ormuz only stayed in the bay three hours. During that time we saw as much of the city as we could, visiting the cathedral, king's palace, fruit markets, and the new arcade. The latter is the finest structure of the kind I have ever seen. It has a magnificent dome, principally of glass, with beautiful designs painted on it. The streets are very narrow and footpaths badly formed. They are exceedingly dangerous to visitors, as vehicles fly along furiously, quite heedless of any one being in the way; and the streets are also slippery, being paved with hardened lava from Mount Vesuvius. It was just as much as I could do to keep myself from being run over. Two or three times—in rushing out of the way of this danger—I slipped, fell, and only narrowly escaped. We were all glad when we found ourselves again safe on the ship.

It was a beautiful evening when we sailed out of the Bay of Naples. The city, suburbs, and bay were delightful to look upon as we steadily passed castles, prisons, and isles of historic interest. I had read of the beauty of the Bay of Naples, but, after seeing it at its best, I did not think it equal to Sydney Harbour. It has not the form, freshness, nor variety.

The day after we left Naples was wet and windy; the waves rolled high and dashed over the deck, but the Ormuz went majestically on its way, being little moved by the angry sea. We sighted several smaller vessels which tossed and rocked in an alarming manner. As I sat in a sheltered spot watching the rolling waves, the beautiful lines of Captain Hare, of the ill-fated ship *Eurydice*, came to my mind, where he says:—

"Oh, strangely glorious and beautiful sea!
Sounding for ever mysteriously—
Why are thy billows still rolling on,
With their wild and sad and musical tone?
Why is there never repose for thee?
Why slumber'st thou not, oh, mighty sea?
Then the ocean's voice I seemed to hear
Mournfully, solemnly, sounding near;
Like a wail sent up from the caves below,
Fraught with dark memories of human woe;
Telling of loved ones buried there,
Of the dying shriek and the dying prayer;
Telling of hearts still watching in vain
For those who shall *never* come back again.
Of the widow's groan, the orphan's cry,
And the mother's speechless agony.
But oh! thou glorious and beautiful sea,
There is health and joy and blessing in thee;
Solemnly, sweetly, I hear thy voice
Bidding me weep, and yet rejoice;
Weep, for the loved ones buried beneath,
Rejoice in Him who has conquered death;
Weep, for the sorrowing and tempest-tossed,
Rejoice in Him who has saved the lost;
Weep, for the sin, the sorrow and strife,
And rejoice in the hope of *eternal life*."

I have been tempted to write so much from this fine poem as its author perished a few weeks after writing it, and I believe it is not to be found in any book form.

We were three days running from Naples to Gibraltar. We had the southern coast of Spain on our right for a considerable distance, and we could see the mountains of Sierra Nevada, standing 8,000 or 9,000 feet high, the tops of which, covered with snow, were clearly visible. It was the first snow I had seen since leaving England, fourteen years ago. It was nearly dark when we entered Gibraltar bay. We could dimly see the rock, in the form of a "crouching lion," on which the British forts are located, and which guards the entrance to the Mediterranean Sea from the Atlantic Ocean, thus being the key of the highway to the East. A considerable number of Spanish vendors of wine, cigars, and tobacco came on board, and made things lively while they were allowed to remain, as there was literally a rush for these luxuries on account of their quality and cheapness. The lights from the town and settlement at the base and up the side of the "crouching lion," shining over the still waters of the bay, formed a pretty sight, as it was quite dark by the time we had got inside. We only remained about an hour, taking on mails and a number of soldiers who were going home during leave of absence. From Gibraltar, along the coast of Portugal, through the Bay of Biscay and into the English Channel, we had a pleasant three days' sail, arriving at Plymouth at 5 a.m. on May 13th. A dense fog covered and hid the land, but by 7 a.m. it had cleared, and revealed to our longing gaze fresh, green, and beautiful hills and the valleys, fields, and woods of dear old England. After an absence of nearly fourteen years, again I saw my native land under the best of conditions—a bright May morn and a buoyant heart. Will it be for two or three months, or a few years, or the rest of my life that I shall tread its shores and dwell with its people? If the latter, shall I be contented to never again see sunny New South Wales, where I passed so many happy years of active life among its generous, warm-hearted people? These were the questions which passed through my mind. Time alone can give the answers to them. In any case I intend to apply the advice of Longfellow:—

"Look not mournfully into the past,
It comes not back again.
Wisely improve the present; it is thine.
Go forth to meet the shadowy future
Without fear, and with a manly heart."

About 150 passengers landed at Plymouth. Early next morning we all left the good ship, Ormuz, at Tilbury Docks, in many cases bidding an affectionate good-bye to those whom mutual affinity had drawn together during our long voyage of over 12,000 miles, and most of whom will never again meet on earth. In my own case I shall always retain very pleasant memories of our passage from Australia to England. It was only undertaken by me as a six months' holiday trip, but since arriving here circumstances have arisen which have induced me to again settle, at least for a few years, in Old England. During my stay I intend to devote my leisure time to the advocacy and advancement of our noble cause, by which the fetters of superstition will be broken, fear and ignorance removed, rampant unbelief made a thing of the past, and people live in the sublime faith of the Fatherhood of God, brotherhood of man, and free intercourse between all pure souls in this life and those who have passed to the higher state of being.

ON THEOSOPHY.

SYNOPSIS of an Opening Paper read at the Manchester Spiritualists' Conference, Tuesday evening, October 6, by

MR. J. H. FLETCHER.

MANY people erroneously regard Theosophy as a new religion. The main idea of the founders is to get their philosophy as widely known as possible by offering people a logical scheme of evolution and a satisfactory explanation of social phenomena. The society will not be allowed to lapse into another sect. Full-fledged Theosophists usually accept distinct tenets taught by ancient Maharishis as well as by living Mahatmas. Many Western minds are staggered at the thought of adepts possessing more expanded consciousness than their savants. Why? The theory of evolution and the history of knowledge all point to the enlargement of our consciousness. When we come to man there we see the process continued, and we get the savage, the *savant*, and the adept all collaterally connected. The law of Karma means cause and effect, action and reaction, on the plane of mind just as there is on the plane of matter, though the two laws may interact and interlace. Whether we are illuminated by happiness or clouded by sorrow it is the inexorable Karmic result of our past actions and thoughts either in this or previous lives. In order to create good Karma we must sink the personality and live for the good of the race. As the idea of self grows weak spirituality grows strong. Altruism may be practised without being obtrusive. There is hardly a day which does not bring its opportunity for self-abnegation, and altruistic action in the smallest degree means movement upward. Some of the old Indian philosophers, as well as Marcus Aurelius, Plato, and Epictetus, have shown the folly of anxiety, anger, and sorrow, as well as the bases of a right life. At the headquarters of the Theosophical Society there is a unique collection of Sanscrit works. This literature gives us a view of more profound thought than any hitherto explored—sagacious and penetrating in all that concerns the affections, the inclinations, and the sympathies of humankind. This study has thrown a wonderful amount of light on the foundation of many of the world's religions. We who have developed that side of human nature, which may be called the physically intellectual, may find in India the other side—the contemplative, the philosophical, and the passive. "To investigate unexplained laws of Nature and the psychical powers latent in man" is the third object of the society, and that which absorbs the attention of many in the greatest degree. Studies in this domain concern not only biologists, but those who wish to investigate the nature of mind and will. The true adept can perceive with the mind itself independent of the senses. An idea of this may be obtained from the intensification of the senses which sometimes take place during abnormal conditions of the nervous organism. Re-incarnation, though possibly accepted now as in the past by the greater part of mankind, is difficult for Western minds to realize. Is it not as logical to believe that if there is a soul in man it must have existed from the beginning of manifestation as to believe that a new soul is created at every birth? Something cannot be made out of nothing, and, as Hume put it, "that which is incorruptible must also be ungenerable." Amongst men around us we see the most manifest inequalities, and though some men make progress they only leave off where others begin. Might we not define life here as purposive action without consciousness of past life experiences all tending to develop the true Ego? On what other theory can we explain the mental and moral divergences in children of the same family, brought up in the same surroundings, having had similar education, and subject to the same law of heredity? To say that we do not remember our past lives is of no avail. Many thinkers admit that beyond our normal consciousness there lies a wide field of sub-conscious memory. In some hypnotic conditions subjects recall and repeat events, as well as verse and prose long forgotten. It is the development of the human soul or manas (5th principle) which raises man above the animal. It is the seat of the self-consciousness—the connecting link between the higher and lower entities, enabling us to distinguish between good and evil. Together with the monad, which has always existed, its higher part forms the Triad, which is the true immortal soul. On death this entity goes into the subjective condition—Devachan—whilst the body (1st principle) and vitality (2nd principle) dissolve into their elements. It is held that the immortal entity must re-incarnate until the lower nature is finally

subdued, for on no other plane but the plane of the passions can the final victory be gained. The astral double (3rd principle) is that which the clairvoyant sees not only after death but often during life. After death it frequently encases, so to speak, the lower manas and the animal soul (body of desire, 4th principle). Theosophy holds that it is with this temporary entity that the Spiritualist deals, and concludes that it must sooner or later dissolve into its elements. Under given conditions it controls or possesses the medium and speaks through him. The latter imparts his own vitality to the elementary, which thereupon wakes up, or becomes galvanized, as it were, and proceeds to speak, &c. In the case of materialization it is the medium's own astral form used by the denizens of the astral light, or they may be other astral forms vivified by him. The astral of a medium is very plastic, and it has often happened that two or more of the sitters have each recognized it as a friend—that is to say, the imagination of the sitters has moulded the form into different appearances. High planetary spirits have on rare occasions manifested through certain mediums. Disembodied adepts have the power to communicate in this way, but very seldom do. Theosophists consider that Spiritualism has vanquished Materialism not by metaphysical but by phenomenal means. Let us reiterate to the Spiritualists that we dissent from their deductions, not from their data, and we never fail to defend them from the attacks of ignorant and unscrupulous charlatans.

The above synopsis, though greatly abridged from the paper read by the essayist, gives the gist of his arguments, save and except that he constantly referred to the authority of those *mysterious adepts and Mahatmas* so much talked of recently, but whose actual presence must be supposed to be too sacred to be made visible or even become demonstrable to the senses of a profane world. Mr. Fletcher dwelt, too, at greater length than we can quote, upon the vast superiority of ancient religious beliefs over our modern phases of thought and without the slightest reference to the immense advantages of modern discoveries in art, science, and the mastery of force. He dwelt with profound interest upon the prospect of our all returning to the beliefs of Buddhism and the teachings of the ancients generally.

Of our poor spirit friends he spoke in the same Theosophical vein, which we have so often before quoted in this paper, likening them to the one being (cut up as usual at death into seven subdivided parts), to the *aroma* proceeding from a candle which had been blown out, representing them in this unsavoury simile as a mere puff, or breath, or remnant of what had been, &c., &c. The essayist also manifested his peculiar ideas of Spiritualism, its past progress, and present status, by alleging that it was for lack of any real value, science, intelligence, or use, that the *best minds* held aloof from it. Seeing that Dr. and Mrs. Britten, Messrs. Braham, Wheeler, Mrs. Wallis, and numbers of other earnest Spiritualists, representatives of various societies, were present, the ten-minute speeches that followed upon the close of the essay were strongly opposed to every position assumed by the essayist. Whilst every speaker acknowledged the marked ability and learning he displayed, and complimented him upon making the very best of what all the opposers felt to be a very poor case, they not only protested against every position he had assumed, but all agreed in demanding PROOF—proof for one single assertion laid down in his essay.

As the speeches were all limited by the rules of the Conference to ten minutes, Mrs. Britten, at the close of her rapid and impassioned address, expressed a hope that the essayist would at once consent to hold a two or three nights' debate with her upon the important subjects involved in the claims both of Theosophy and Spiritualism.

Without positively refusing to accede to this proposition, Mr. Fletcher stated that, in view of his many business engagements, he should require some weeks to prepare for such a debate, and we allude to the matter now in the hope that some other equally capable defender of Theosophy may be moved to enter upon this interesting arena with Mrs. Britten.

As Mr. Wheeler, of Oldham, was announced as the speaker elected to open up the next Conference in the negative of Mr. Fletcher's affirmations, we hope to be able to present a synopsis of Mr. Wheeler's speech on "The Fallacies of Theosophy" in our next issue.

Mr. E. W. Wallis was the chairman of the evening, and presided to the entire satisfaction of all present.

[NOTE.—We will here remind our friends that, though Monday evening was voted for as the most eligible time on which to hold future conferences, the Secretary has found that the room at present occupied at the Vegetarian Restaurant, in Fountain Street, Market Street, is let each Monday night of October. During that month, therefore, we are compelled to adhere to the Tuesday evenings, and will report upon any future changes in this paper.]

"CAME BACK AFTER DEATH."

THIS is the caption to a recent article in the *St. Louis Republic*. A curious thing is said to have happened at Crossen, Silesia, in the year 1659, says the writer:—

In the spring of that year one Christopher Monigh, a drug clerk (an apothecary's servant, according to the old account), died, and was buried with the usual services of his church. A few days after his death, *a shadow, exactly like his in face, clothes, stature, mien, &c.*, appeared in the drug shop where he had been employed before his decease. In the shop he would walk about, sit himself down, take boxes, pots, glasses, &c., from the shelves, always returning them to their exact places.

Later on he began to try the quality of the medicines, and to weigh various drugs in a pair of scales used for that purpose; would pound drugs in a mortar with a "mightie noise," and even serve people who came on business to the shop; in a word, do all that a servant in such a capacity could do. He looked very ghastly upon those who had formerly been his fellow-servants, they being afraid to say anything to him. The owner of the drug shop was sick at the time, and this phantom servant soon began to cause him a deal of trouble, performing all sorts of tricks on the invalid, such as pulling down the bed upon which he lay, burning sheets, coverlets, &c., and at one time even going so far as to throw the lamps in the fire as often as they were brought into the sick room.

During all this time he had never been seen in the streets or heard to speak. Finally, one day he put on a cloak that hung in the shop and walked out into the street, minding no one, and turning neither to the right nor to the left. Nearing the churchyard where his mortal remains had been deposited, he met a maidservant with whom he had formerly been on speaking terms; accosted her, only to see her fall in a swoon. This single instance is the only one in which he is said to have spoken during the six weeks he was terrorizing all that portion of Silesia. When the girl fainted the gallant phantom essayed to help her to her feet, and placed in her hand a paper written in blood-red ink, telling the location of much buried treasure. That night Princess Elizabeth Charlotte, the then chief magistrate of Crossen, determined to put an end to the ghostly raids of the drug clerk. She ordered the grave to be opened, and the corpse, grave cloths, and the coffin to be cremated.

This weird proceeding was carried out to the letter, and nothing of the ghost clerk was ever seen afterwards, although exact pictures of him appeared in every window-pane in the drug-shop building. Some of these pictures, which much resembled sand-blast work, faded in a few months, but two of them, in an attic window, where the clerk lived prior to his death, were plainly to be seen up to the time the building was destroyed by fire in 1741.

SOOTHING MUSIC.

THE keeper of a menagerie was once asked whether the band had any effect on the animals: "To be sure it does," said he; "they like it, and, therefore, it does them good. If you were to come in and look at them in a morning, when the band is away perambulating the town, you would see many of them, the more savage beasts in particular, dull and moping, and either sitting or lying in their dens. We who travel with wild beasts cannot, of course, give them the room they ought to have; and, being cribbed up in show-boxes, they degenerate for want of exercise, do what we will with them. But it would be very much worse, I reckon, if it were not for the music. When they hear the band strike up they rouse themselves, and begin taking what exercise they can; the beasts of prey by walking backwards and forwards, and the others by repeating the movements natural to them when at liberty; the birds will begin to chaffer and plume themselves at the sound; and even the snakes at times will uncoil and rear up, and convince the people, who sometimes seem to doubt the fact, that they are living creatures."—*Frederick Whympers*, in the "*Animals' Guardian*."

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The People's Popular Penny Spiritual Paper.

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ACCOUNTS will be issued monthly, and the Directors respectfully ask the favour of prompt remittances.

"THE TWO WORLDS" Publishing Company Limited, will be happy to allot shares to those spiritualists who have not joined us.

PUBLISHING OFFICES.

THE TWO WORLDS can be obtained of JOHN HEYWOOD, Deansgate and Ridgefield, Manchester, and 1, Paternoster Buildings, London; of E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; of J. BENT, 1, Town Hall Lane, Leicester; and is sold by all Newsvendors, and supplied by the wholesale trade generally.

THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

E. W. WALLIS.

To whom Reports, Announcements, and Items for Passing Events and Advertisements should be sent to 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, OCTOBER 16, 1891.

SPECIAL NOTICE TO ALL ACCOMPLISHED WRITERS OF FACT AND FICTION.

A SPLENDID "TWO WORLDS" PRIZE OF FIVE GUINEAS!!

will be awarded to the writer of the best and most interesting SERIAL STORY sent in for competition on subjects in harmony with the philosophy and teachings of Spiritualism.

The story must be divided into chapters of not less than ten, or more than fourteen.

Each chapter may occupy from three to four, or four and a half ordinary *Two Worlds*' columns, and each story must be complete before being sent in.

It is especially desired that each competition sent in should be marked with a *nom de plume*, and accompanied with a closed envelope marked with the same *nom de plume*, containing the writer's real name and address—such envelopes not to be opened until the stories are read, and the committee appointed decide on their respective merits.

Competitions will be received from the date of this issue up to the second week in November, after which the decision of the committee will be made. The prize story will be held as the exclusive property of the *Two Worlds* Company, and all others—if desired—will be returned on stamps being sent.

The prize story will be published in serial numbers as soon as possible after the decision is announced.

Address, and send in competitions in strict accordance with the conditions named above, to the Editor of the *Two Worlds*, the Lindens, Humphrey Street, Cheetham Hill, Manchester.

A COMMUNICATION FROM THE WORLD OF SPIRITS THROUGH THE SIRIUS CIRCLE.

[NOTE.—The above circle is a strictly private one, founded by the correspondent who has occasionally written for these columns under the *nom de plume* of "Sirius." The members of this circle, whose collective motto is "LIGHT, MORE LIGHT," occasionally receive questions for presentation to the spirit guides controlling their mediums, and as the answers to the questions heading this communication have appeared to our correspondent to be very full of wise, suggestive, and serious subjects for consideration, they are sent as a kindly contribution to the philosophical articles of *The Two Worlds*.—Ed. T. W.]

The questions submitted to the circle were:—

WHAT IS EVIL AND ITS CULMINATION—HELL?

ANSWER. Evil is of three degrees. THE FIRST is the evil or wrong done to the individual perpetrator. Such as envy, malice, sensuality, or vices. Such as drunkenness, which

debases the organism, stultifies the brain, vitiates the appetite, and independent of its liability to stimulate the drunkard to perpetuate wrong to others, it so lowers the nature of the whole being, as to interfere with the uses which the drunkard might be engaged in, and creates a feverish craving for stimulation, which will be engraved upon the spirit and torment the soul in that life wherein the gratification of earthly appetites is impossible. Precisely the same laws of wrong and suffering apply to gluttony, sensuality, the inordinate desire for wealth, or merely selfish gratification in any and every direction. All are wrongs against the individual, and all result in unsatisfied longings in the life beyond. Hence they are WRONGS which degrade the being on earth, and must be outgrown in pain and SUFFERING hereafter.

THE SECOND degree of evil is to *wish* injury, wrong, or suffering to others, whether that wish is spoken, written, or merely felt. The soul of man is the real source of his being and power, and if that soul goes forth, whether in ban or blessing, it can and does become operative for evil or good. Curses and evil wishes hurt, harm, and touch their objects, almost as much as if they employed earthly tools to effect earthly ills. This is the true secret of ancient witchcraft. It is sure on this earth to return to the evil thinker in unrest and mental wretchedness, and in the life to come needs as surely actual atonement, as if the evil thinker had put his wicked wish into action.

THE THIRD and last degree, and that which amounts to CRIME is TO DO wrong to another, whether in the act of cheating that other of a penny, or robbing him of life. Crime, all the way up, is to put evil wishes into acts, and these form a HELL of unrest, remorse, and misery for the soul until they are wiped out by good deeds done at a fearful disadvantage, both to the individual wronged, his or her connections, or in some directions which can afford the earthly criminal means of making ample and personal atonement for every wrong done. To effect this sometimes requires ages of suffering. Unless the efforts to make atonement are successful the suffering continues, for it is more difficult to make full atonement in the spirit land than it is to do this on earth, and, therefore, it is that good spirits strive to warn mortals of the tremendous wrong which all criminals perpetrate against themselves as against others, by evil in thought, word, or deed.

OF THE TRUE HELL OF SPIRIT LIFE.

On earth all man knows, possesses enjoys, or lacks is received from the external, or from sources outside of himself. In spirit life all he knows, feels, enjoys, or lacks is received or outwrought from within, and he or she only knows, feels, enjoys, or lacks what the interior of the soul supplies. Hence to the first degree of evil, Hell is enforced abstinence, a passionate desire for self-gratification, but absolutely *no means of supply*. The feverish condition of the soul—wonderful to relate—projects from itself a lurid yellow ray, colouring every object with a jaundiced hue, hateful to see, and dreadful to endure. The air is close, insufferable, and feverish. The spirit seems shut in, breathless, and oppressed. The passions of the unsatisfied mind take objective shapes, and the drunkard, gambler, sensualist, and miser see the objects they so loved on earth imaged around them without being able to partake of them. This fearful state continues for a longer or a shorter period according to the capacity of the soul to perceive the retributive justice of its punishment, and lift itself up to higher aims and aspirations.

In the second and third degrees of crime the spirit's hell is to be in darkness visible, yet to see all the images of those it has wished to wrong or actually injured. The spirit can only see from within, but his darkened soul represents himself as enclosed by high walls, shut in caverns, or deep, dark valleys encompassed by inaccessible heights. In conditions of great evil such as have been inflicted by tyrants, oppressors, murderers and cheats, the miserable spirit seems to be all alone, pining for companionship, yet all alone, and, having loved only himself, he has, for a time, no sight or sound but of himself, and when by agonizing longing for companionship his eyes are opened, he sees that he is surrounded by spirits like himself, each seeing on the other's forms the nature and hideousness of crime. Thus each behold and loathe each other for the sake of the crimes that deform them.

[More, much more, is written of these terrible pictures, which we feel it better to omit, concluding now with the words of hope and comfort that close this communication.]

All evils are of the earth, earthly, and must ultimately perish, some swiftly through penitence or remorse, others more slowly by conviction of the failure of wrong thinking and wrong doing. ALL AT LAST ARE SAVED, PROGRESS, AND BECOME ANGELS OF GOODNESS. In every soul, sooner or later, the fires of evil prey upon themselves and burn out. Amidst the ashes of burnt out passions the spark of pure spirit, derived from God the Infinite and Eternal One, never dies, and this, surrounded by the ashes of dead passions commences a new life, fanned into flame and childlike growth by those ministering angels, who, all the way during the pilgrim's passage through the hells of suffering, remorse, and repentance, are perpetually around, whispering hope and courage, prompting to better things, and, though unseen, or only perceived as sparks of light, or stars gleaming in the darkness, are absolutely, surely, and invariably *there*, in every degree and every state, helping, inspiring, and ultimately leading penitent souls from darkness into light, from criminal manhood into the real new birth of childlike innocence, from hell into heaven. . . .

SPIRITUAL GLEANINGS FROM FAR AND NEAR.

WE learn from a recent number of *Lux* (Rome), that an Italian circle for the study of Spiritualistic phenomena has been established in Tunis, that it has been successful in developing three mediums; two of whom are intuitionist psychographists, while the other is both clairvoyant and clairaudient, and writes mechanically in addition. The results arrived at, in the way of communicating with, and recognizing departed friends and relatives, have altogether surpassed the expectations of the members of the circle.

La Semaine Illustré, a secular newspaper, published in the same city, contains a report of a materializing séance held in a detached house in the Boulevard Lannes, immediately opposite the fortifications, and occupied by a young and rising medical practitioner, who had invited several of her friends to witness the phenomena, which took place in a large room on the ground floor, partially illuminated by electricity. At first, little tongues of blue and yellow flame were seen flickering about the room. Then a luminous form, which seemed to be enveloped in a white cloud, became visible. This gradually assumed distinct proportions and a definite outline, and an instantaneous photograph was taken of it by means of an electric lamp. Other forms manifested themselves with more or less clearness and precision, and Dr. R. succeeded in obtaining the model in paraffin of one of the hands, which was very small but perfect in all its details.

Comte Henry Stecki, of Romanow, Poland, contributes to *La Revue Spirite*, Paris, an account of a case of transfiguration, thoroughly well substantiated, which occurred at Moscow, in 1865. From the same publication we learn that M. Léon Denis, the author of that admirable work, *Après la Mort*, has been giving three lectures on Spiritualism, at Bordeaux; the two first at the Athenæum which was placed at his disposal by the Municipality of that city. The first was attended by 800, and the second by 1100 auditors, who were enthusiastic in their applause, and a committee of twenty-five leading citizens was formed for the purpose of popularising the truths of Spiritualism.

La Revista Espiritista de la Habana publishes a portrait and memoir of Teresa Urria, the healing medium, who is effecting such astonishing cures in Sonora.

The cause of Spiritualism in France is being splendidly upheld and promoted by a number of publications conducted with a literary ability which must command respectful attention for the truths they proclaim with such unfaltering courage, and sustain with such an irresistible weight of evidence. Such are *La Revue Spirite*, edited by M. P. G. Leymarie; *La Lumière*, conducted by Mme. Lucie Grange; and *La Spiritisme*, directed by M. Gabriel Delaune.

The Paris *Figaro*, of the 17th of May, states that a house situated at No. 123, Boulevard Voltaire, a broad thoroughfare running from the Place de la République to the Place de la Nation, has been haunted for some time past. The disturbances usually occur about six o'clock in the morning, when the beds are lifted from their places, articles of furniture move about the rooms without any apparent cause, and explosions occur in the walls. Notwithstanding the police have been applied to, and M. Leygonie, the commissary, has sent several inspectors to investigate the origin of these startling phenomena, it has been found altogether impossible

to connect them with any human agency. Good Catholics do not hesitate to attribute them to demons or to lost souls; but M. Eduard Dubus, who makes the incident serve as a text for a long article on the subject, explains them as the work of spirits; and describes how they are enabled to operate on material objects, and observes: "If it be asked why the departed are capable of producing phenomena of greater intensity than they could do while in this life, Spiritualism replies, that being no longer so rigorously conditioned by time and space as we are, they arrive at a more intimate knowledge of the forces of nature than we possess, and can apply them more skilfully than we do."—*Harbinger of Light*.

MEDIUMSHIP IN BENDIGO.

J. F. writes us from Bendigo an account of further manifestations through the young lady medium referred to in last *Harbinger*. His letter reached us too late for publication, we with difficulty make room for the following condensation:—At J. F.'s request an experiment in direct writing was made. The medium put slates and writing material on a table, then went into another room. She immediately heard spirits calling her, and returning with her mother to the room where the slates were, found a message of 21 words written on one of them. The medium then held a copy book and pencil under the table with one hand and nine messages were received, one message also was written between the slates. Flowers were brought to the medium from a garden 200 yards away; she seeing them in the air before they reached her hand. Some fancy cards were brought the same way. Raps came on the door in the daylight without any one being visible near it, and the piano was played several times by unseen hands. A lost tune in a music book was found and the book placed on the piano by the invisibles, and the medium on another occasion was levitated six feet from the floor. J. F. expresses his gratitude to the medium and her parents for the many striking proofs of spirit power and intelligence they have given him.

SÉANCE BY MR. I. C. BRADLEY, MEDIUM.

ON Monday, 6th July, a séance was held in the room of the Victorian Association, in Austral Buildings, when Mr. I. C. Bradley gave his services as medium for the benefit of the Association. There were twenty-three present, and all received tests, or messages from their friends in spirit land. Harmony and good feeling prevailed throughout. Our old friend, Mr. Edwin Gill, was the first to send a message of love and kindness to all his old friends, and to express his satisfaction with his position in spirit land. This was followed by descriptions to each individual of the spirits present who were connected with them. Some of these descriptions were most graphic, as, for instance, when the medium described a tall and stout spirit, but taking care to remark that it was not stoutness arising from fat, but a strong well proportioned figure; that this spirit looked down on the person in the form with much affectionate interest, and that it was evident that the person was under great obligations to him. This turned out to be his father. In another case a young man was told that his guardian spirits could not approach him in consequence of his system being saturated with tobacco; that if he wished to receive communications he must abandon the use of both tobacco and spirits. This advice was offered in such a friendly and reasonable manner that the young man has since given up tobacco, although the difficulty of breaking off an old habit was attended with much suffering. No doubt he will reap a reward.—*Harbinger of Light*.

SPIRITUAL FRAGMENTS.

"Gather them up."

THE MESSIAH CRAZE.

THE Messiah craze is spreading like an epidemic and breaking out in new and unexpected quarters. John the Baptists are cropping up from one end of the West to the other, announcing the coming of a Messiah, the destruction of the whites, the restoration of old-time power and prestige, and the return of buffaloes and other game to the old hunting grounds. The Indians of New Mexico and Arizona, the scattered bands in the Texas Pan-Handle, the Piutes of California, and even some of the civilized Indians of the Indian Territory, Wisconsin, and Minnesota have caught the craze, and are longingly expecting a millennium and watch-

ing for the coming of the new Messiah. In Mexico it has broken out among the Aztecs, who are firm believers in the prophecy that Montezuma or some one of their ancestors will soon return and restore to them not only their former domain, but all their old-time glory and power of empire. In the ruins of their temples they, too, are dancing, not a ghost dance, but some other form of terpsichorean exercise which they hope to keep up until Popocatepetl erupts and covers the country with lava, destroying all but themselves, and bringing Montezuma or some other old Aztec monarch down to them, riding on a cloud of smoke in a fiery chariot. The same craze which a few months ago raged east of the Mississippi river in Mississippi, Georgia, and Alabama, now has broken out west of the river in Louisiana and Arkansas among the negroes, accompanied by weird exhibitions of fetichism and voodooism, and may cause trouble unless some means are found to check the manifestations or run the pretended Messiahs into the madhouses or gaols for a time, for among the negroes the Messiahs do not delay their coming; they turn up in all directions, and find all sorts of uncouth shapes. It is needless to say that the craze is not confined to Indians, negroes, and Aztecs, but possesses whites also; and that white Messiahs, Virgin Marys, and Mary Magdalenes, white apostles and prophets may be found in Cincinnati, Chicago, Rockford, and other places, who claim to be divine.

A "DEAD" MAN RETURNS.

Rochester, N.Y. Some years ago, in a running race at Detroit, Danny Mackin, a jockey, was killed by the horse he was riding making a sudden and vicious bolt and hurling his rider to the ground. When the jockey was picked up a stream of blood was running from a hole in his temple down his cheek and neck. A story has been current among jockeys and stablemen ever since Mackin's death that his ghost walks at night among the race track stables, the quest of the spectre being, presumably, the horse that killed the jockey. This story has always been believed by stablemen, and if any one had doubts of it they are dispelled now, for the ghost itself was seen by at least a dozen of them at Rochester Driving Park stables on a Friday night. The midnight watch of stablemen had come on duty, and the men were lounging in front of the stables, when one of them saw a slim figure in white approaching the stables from a clump of trees on the grounds. The man called the attention of his companions to the object. They all saw it clearly as it glided noiselessly towards the stable. When the apparition came full in the light of the large hanging lamp in front of the stable it revealed the figure, clad in jockey garb, and a face as white as the clothes, with a red streak running from the right temple down the cheek as of a flow of blood. Though the group of observers were almost paralyzed at this sight, one of the stablemen recovered himself sufficiently to think that perhaps this might be a clever trick of some one to get at the horses to do them harm, and he hurried forward and opened the door leading to the stalls with the intention of preventing any such purpose. Two or three of his companions followed him. The apparition was moving slowly along the stalls, stopping an instant at each one and then passing on to the next. The horses seemed to be aware of the mysterious presence. They neighed and plunged and stamped in their stalls as the spectre passed along. The stablemen were again paralyzed by this vision of the jockey's ghost, and stood motionless and speechless at the door. The apparition glided to and paused at every stall in the stable, turned its face for a moment towards the terror stricken men in the door, and disappeared as suddenly and mysteriously as it had come. That they had seen the wandering ghost of poor Danny Mackin not one man of the midnight watch has the slightest doubt.—*Better Way.*

The charge of impiety is always brought against such as differ from the public faith, especially if they rise above it. Diodorus Siculus (lib. i., p. 75, ed. Rhodomon) relates an instructive case. A Roman soldier in Egypt accidentally killed a cat—killed a god, for the cat was a popular object of worship. The people rose upon him, and nothing could save him from a violent death at the hands of the mob. All religious persecutions, if it be allowed to compare the little with the great, may be reduced to this one denomination. The heretic, actually or by implication, killed a consecrated cat, and the orthodox would fain kill him. But, as the same thing is not sacred in all countries (for even asses have their worshippers), the cat-killer, though an abomination in Egypt, would be a saint in lands where dogs are worshipped.—*Theodore Parker.*

LYCEUM JOTTINGS.

A NOVEL FAMILY CEMETERY; OR, OUR FAMILY PET.

THE other morning, while Mr. Cole, the proprietor of the circus and menagerie of that name, was standing on the steps of the "Russ house," San Francisco, a tall, bald-headed man approached and said—

"Be you the animal man, mister?"

Mr. Cole admitted that such was the fact.

"Then," proceeded the party from the mountains, "I think I'll get you to make me an offer for a California lion I've got."

"Good specimen, eh?" asked the circus master.

"Good? Well, I should say so; measures eleven feet from the tip of his nose to his tail; caught him myself when a cub; just four years old to-morrow."

"Hem! Good appetite?"

"Appetite! Jee-rusalem! Appetite; well, that's the point. That's just why I'm parting with Jay. I call him Jay Gould, because he takes in everything. If it wasn't for his appetite, and the queer little things it makes him do, I wouldn't part with him for a fortune."

"Is he savage?"

"Well, no. I don't know as I should call J. savage exactly; has a habit of gnawing up things, so to speak. In fact, the neighbours up at Bladder's Peak have gotten to be so fussy of late that I can't so much as unchain J. G. for a little fresh air without their getting grumpy over it. Now, for instance about three months after Jay got to be as big as a boarding-house sofa, I came home one day from a picnic and found he had eaten up old Aunt Maria, who had been left at home to mind the house. Leastwise she was nowhere to be found, and as Jay Gould seemed sorter bulgy like, and kept coughing up hair-pins and false teeth for a day or two, we suspicioned the whole thing."

"Maternal aunt?" inquired the showman.

"Exactly. My wife took on dreadfully, and wanted me to shoot Jay right off, but I told her that he probably suffered a good deal as it was, and that as most likely he'd catch rheumatism from the remains, we'd better call it square."

"And did she?"

"Well, she got reconciled after a while, as Jay seemed so fond of playing with the children. One morning soon after that my wife's mother—whole family lived with me, you see—didn't come down to breakfast. As all her false hair was hanging over a chair back, and Gould crawled out from under the bed licking his chops, we saw at once it was another visitation of providence, and that the heavy hand of affliction was again upon us."

"Look'd that way, didn't it?"

"Well, as you may suppose, the old lady (that's my wife) pranced around a good deal then, and got down the breechloader right away. But just then arrived a gold medal the S.P.C.A. Society awarded on account of my forbearance in the Aunt Maria business, and so I got her calmed down after a while."

"Pacified her, eh?"

"Yes, I managed to arrange a reprieve for Jay. You see I was awful fond of pets and tender-hearted, you understand. I argued that the poor animal didn't know he was doing wrong—merciful man, be merciful to his beast, &c.—that smothered things over for another month."

"What happened then?"

"Well, one day I sent Tommy, our youngest boy, down to the store for some sugar, and he took Gould along for company. Now, whether it was that Jay was fond of sugar or not, I don't know, but he came home alone, and as soon as we noticed a peculiar kind of bulge on his ribs, about as big as Tommy, we concluded that the dread archer had marked another Skidmore—my name is Skidmore—for his own. The whole family took on like mad, and Mrs. Skid. was just about to shove the powder-keg under J. G., and touch it off herself, when I pointed out that it wouldn't do to desecrate our offspring's tomb in that way. So I just had the burial service read over the lion, and tied orape round his neck for thirty days."

"After that you kept the animal chained?"

"Well, no. The fact is I set out to get a chain several times, but one thing and other prevented, until one day last week I actually missed the old lady herself. I looked around for her a couple of days, when somehow of a sudden I sorter intentioned where she was. I gave Gould about half a pound of emetic right away, but all we could get out of him was a pair of high-heeled boots and a chest-protector. It was too late! too late! We put the shoes and things in a coffin, and had Jay led behind the hearse to the cemetery. Wanted to have as much of the corpse present as possible, don't you see. We had the animal all decorated with flowers and things as fine as you please. Folks said it was the touchinest thing that ever took place in them parts," and the bereaved husband sighed heavily.

"Don't wonder you want to sell the beast," remarked the menagerie man after a pause.

"Well, I sorter do and I sorter don't," said Mr. Skidmore, abstractedly. "There's so many memories and things clustering round J. G. Seems kinder like parting with one's family burying lot, as it were. On the other hand, though, now that the old lady's gone, I feel as if the beast had—well, outlived his usefulness, so to speak. So, suppose I just have his box hauled round to your show after the performance this afternoon and see if I can't strike a bargain?"

"All right," said the manager; "I'm going up Salt Lake way after a while, and perhaps I can work him off for big money to some of the Mormon elders."

"There's a mint of coin in him as a family pet," said the other earnestly.

And after striking the circus proprietor for a season deadhead, the widower shouldered his umbrella and drifted sadly down the street.

Truth is a gem that is found at a great depth; whilst on the surface of this world all things are weighed by the false scale of custom.—*Byron.*

PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

BACUP. Princess Street.—Afternoon: Mrs. Moss's guides spoke upon "Is Spiritualism True?" satisfactorily. Evening: Mrs. Moss told how she became a Spiritualist, in a very impressive manner, which seemed to have a good effect upon a packed room of attentive listeners. Clairvoyance and psychometry at each meeting. This being Mrs. Moss's first appearance to advocate Spiritualism, she did exceedingly well. We hope to have her again before long.—G. E. Howorth, sec.

BIRKENHEAD. 84, Argyle Street.—October 8: The mesmeric class met, conducted by Mr. Tolly. October 11: Mr. Callaghan spoke on "The How and Why of Spirit Communion," giving a concise explanation of the phases of mediumship and the results of these influences upon the race. Mr. Tolly read an extract on Mr. Home's experiences. Mrs. Seymour sang a solo, with good chorus, in which all heartily joined. Miss Sparrow presided at the piano and Mr. Heaney conducted.

BIRMINGHAM. Oozells Street.—October 4: Mrs. Manton, a promising local medium, addressed an overflowing meeting on "Spiritualism the Light of the World." As this was her first experience in platform work, the manner in which her address was received was very encouraging. October 11: Mr. Carlile gave an address on "The World Invisible," followed by questions which led to a debate, and the remarks on the speaker's subjects proved interesting to all.—S. C.

BIRMINGHAM. West End Chambers, Broad Street Corner.—We have at last succeeded in obtaining comfortable central rooms. Mrs. Groom was the medium, through whom a sensible, interesting account of "Experiences after decease" was given by George Dawson, a well-known minister of this city. Symbolism, here vague and uncomprehended, was there the ordinary method of expressing thought. He concluded by advising us to secure harmony by all means possible, and to adopt as our motto "Truth." Poems on "Progress," "Thought," and "Charity," were improvised. Various hymns from the sheets were sung, Mrs. Morrell accompanying on the piano. We intend to make this room a comfortable rendezvous for our members, and hope to increase our numbers by many thoughtful and intellectual minds.

BOLTON. Bridgeman Street Baths.—Afternoon: Circle. Evening: Mrs. Sutcliffe spoke on "Spiritualism: public opinion and necessity," showing that the preachers had taught man how to die. Spiritualism as a necessity had come, and was teaching man how to live, pressing him to think for himself, to live a good, practical life, and learn to be respected.—T. T.

BOLTON. Old Spinners' Hall.—Afternoon: Circle. Evening: Mr. Shippobottom made a stirring appeal to the common sense of the audience, giving his own experience in Orthodoxy and Spiritualism, the results being greatly in favour of Spiritualism. Mr. Riding spoke warmly on the social aspect, denouncing Orthodoxy as a vast failure, and predicting a Social war—Socialism *versus* Orthodoxy—to the utter discomfiture of Orthodoxy, in which Spiritualism must be up and doing to save the world from Atheism and Anarchy.—H. G.

BRADFORD. St. James's.—Morning: Circle. A good time. 22 present. Steadily improving in numbers and general conditions. Afternoon: Small attendance. Mrs. Mercer's guides gave a practical and instructive address. Evening: Fair audience. An effective discourse on "Is Spiritualism a Religion?" answered affirmatively. Very successful clairvoyance.

BRIGHOUSE.—Third Anniversary, Oct. 4, trance addresses were given by our friend Mrs. Bailey, of Southport, on "Spiritual Progress" and "Prove the spirits whether they be of God or not." Both subjects were dealt with very ably, giving good instruction to both Spiritualists and non-Spiritualists—in fact, all seemed very highly satisfied. Successful clairvoyance at each service. Special hymns were sung, and in the evening the hall was crowded to excess. Many thanks to our friends from Buttershaw for their kind help.—J. H.

BURNLEY. Hammerton Street.—Mrs. Craven. Afternoon, "What will the harvest be?" Evening, subjects from the audience were well treated and to the point. I think I never heard her to better advantage. She was very firm to our principles of truth and love. Oct. 24: A grand entertainment by the dramatic class.—W. M.

BURNLEY. Maden Fold.—Morning: The guides of Mrs. Johnstone spoke on "Progression" and "Love One Another," pleading that the everyday life be in accordance with the practical teachings of Spiritualism, so that those around may see we put in practice what we teach. Psychometry and clairvoyance at each service. Good attendances.

BURNLEY. 102, Padiham Road.—Mr. Taylor's guides gave clairvoyant descriptions afternoon and evening, and were very successful—over forty given, nearly all recognized. Many strangers well pleased.

BURSLAM. Newcastle Street.—Mrs. Wright's guides delivered an interesting address on "Religion—what is it?" which was appreciated by an attentive audience.

BURNLEY. Robinson Street.—Mr. Woodcock failing to supply, Mr. Hoskins and Mrs. Taylor filled his appointment. Moderate audiences.

CARDIFF. Psychological Hall.—October 4: We had the great pleasure of again listening to our esteemed brother, E. W. Wallis, it being several years since he lectured here under the auspices of the old society. The subjects were, morning, "Spirit Life, or Human still;" evening, "Spiritual growth, or the Higher Life for Man." The meetings were well attended, and the addresses, which were clear, logical, and masterly deliveries, were listened to with evident interest by all. On Monday, October 5, replies to questions, ten in number, were given in an able and comprehensive manner. In addition to notices of the meetings being inserted in the local press, Mr. Wallis, in company with Mr. R. C. Daly, had an interview with a representative of the *South Wales Echo*, a local evening paper, in which an extended notice was printed.—E. A. [We were promised copies but have not received any. Why?]

COWMS.—A good day. Mrs. France's guides gave really good and instructive addresses. Clairvoyance at each service. We wish our sister success and thank her heartily for her help.—E. P.

DARWEN. Church Bank Street.—Speaker: Mr. John Walsh, of Blackburn. Afternoon: "Man's curiosity concerning Divine secrets." Evening: "The modern Pentecost." The controls of Mr. Walsh were heard to great advantage on these subjects, treating them in a very able manner. Clairvoyance and psychometry at each service. Entertainment postponed until Saturday, Oct. 24.

FELLING. Hall of Progress.—Messrs. Westgarth and Pearson had an excellent audience. Mr. Westgarth delivered a practical and eloquent address on the "Existence of Spirit," its personal manifestations demonstrating its future existence and substantiating the truth of Spiritualism with knowledge and facts for its basis. Mr. Pearson gave clairvoyance to non-Spiritualists in general, and incidents relating to them, promptly acknowledged to be correct. After the public meeting a circle was held, when one of our own mediums gave some astounding tests.

FOLESHILL.—Mr. Grant addressed a rather thin audience upon the progress of science and how every new invention has been attributed to some Satanic influence, just as Spiritualism is attributed at the present time; but the world keeps moving on, showing that the theology of the past will not satisfy the present wants of the people. Reference was also made to the Rev. T. Ashcroft, who is paying us a visit with his show. Mr. J. Wilkinson advised the Spiritualist friends to keep away from his lectures, as the money they would have to pay can be put to better use in our own defence later on.—O. Wilkinson.

HALIFAX.—Mrs. Crossley made an excellent substitute for Mr. Geo. Smith, who failed to come on account of business arrangements at Darwen. We liked her discourses very well, and especially enjoyed her clairvoyance.—B. D.

HECKMONDWIKE. Blanket Hall Street.—Mr. Roberts, in the absence of Mr. Wainwright, gave addresses, afternoon and evening, followed by clairvoyance.

KEYWOOD.—Mrs. Best, of Burnley; both meetings being interesting and instructive, clairvoyant descriptions being remarkably clear and well recognised.—M. D.

HECKMONDWIKE. Thomas Street.—Owing to the illness of Mrs. Ingham, Mr. Pawson, of Batley, spoke on "How and Why I became a Spiritualist," and at night took some six subjects from the audience, which he dealt with very ably to a large gathering. We hope he will soon be with us again.—F. H.

HUDDERSFIELD. Brook Street.—Mrs. Gregg has spoken in her usually effective style to large audiences. Clairvoyance fairly good.

LANCASTER.—Oct. 4: Mr. Pilkington, of Bolton, paid us his first visit and was well appreciated. Oct. 11: Open session of Lyceum.

LONDON. 311, Camberwell New Road, S.E.—Our membership has increased, and the attendance at the public services has been well sustained during the past six months. Evening: A crowded and attentive audience assembled to hear the "Séance on the Day of Pentecost" treated from a Spiritualistic position. The review of our work by the spirit guides was deferred owing to the heat, but through the mediumship of Mr. W. E. Long, a number of clairvoyant descriptions were given and recognized. Our plan of having the subject of the Sunday evening's address thrown open to question and discussion on Thursdays finds favour, and affords instruction in Spiritual matters to members and inquirers alike.

LONDON. Forest Hill, 23, Devonshire Road.—After singing, prayer, and a reading from *The Two Worlds* of the experiences of a Wesleyan minister, Mr. Towns gave a number of tests in psychometry, being very successful, and giving great satisfaction to a crowded audience.—H. W.

LONDON. Marylebone, 24, Harcourt Street.—Morning: Our popular discussions on spiritual culture are attracting considerable attention. Evening: Capt. Pounds delivered a highly intellectual address on "Theosophy," exposing many of the fallacies and unproved theories advanced by that society.—R. M. and C. W.

LONDON. Open air work, Finsbury Park.—A grand muster of friends and an attentive audience heard Messrs. Darby, Jones, and King. We have to thank Miss Gilbey for a large parcel of *The Two Worlds* for gratuitous circulation. We shall continue the meetings whilst the weather remains fine.—T. B.

LONDON. Islington, Wellington Hall.—A very harmonious gathering. Mr. Jones introduced the subject of "Heavens and Hells," followed by Mr. Darby, and the guides of Mr. Jones. Clairvoyance discovered some present who were brought to realize the unsoundness of the orthodox teachings.—T. B.

LONDON. King's Cross, 184, Copenhagen Street.—Morning: Quarterly business meeting, the eight guarantors being present. The financial statement, which indicated a slight improvement since last meeting, was read and passed. The old officers were re-elected. Friends will please observe that our morning meetings recommence next Sunday, when Mr. McKenzie will initiate a discussion. Evening: Dr. Young related how he became a Spiritualist. He became a Spiritualist because he couldn't help it, facts came to him unsought which he was forced to accept. He received a written communication from his father after he had been "dead" nineteen years. The handwriting was exactly like the handwriting of his father, and the message referred to an incident which was only known to his father and to himself. The writing medium (Miss Theobald) knew nothing of the deceased, and no one on earth except Dr. Young himself knew anything of the matter to which the message referred, and the communication was quite clear and definite in its statements.—S. T. R.

LONDON. Peckham, 33, High Street.—We received good advice upon the establishment of proper conditions for spirit communion, and the power of progression inherent in the disembodied spirit, from two spirit friends. Evening: We were favoured by two unpremeditated addresses upon the work which Spiritualism was accomplishing, and how we might best practically obtain the benefits it had to offer.—J. H.

LONDON. Spiritualist Federation. Athenaeum Hall, 73, Tottenham Court Road, W.—Last Sunday evening a good audience listened to short speeches by Messrs. Tindall, Rodger, Mackenzie, Read, and Emms on "Theosophy." The various speakers endeavoured to show that the

doctrine of shells and elementals does not explain the higher phenomena of Spiritualism.—A. F. T.

LONDON. Shepherd Bush. 14, Orchard Road.—Good spiritual treat. Mrs. Mason's guides discoursed upon "How best to utilize the Sabbath and make spiritual progress," urging all to live temperately and purely, as examples to others, answering important Biblical questions at the close.

LONDON. Shepherd's Bush. 50, Becklow Road.—Mr. Asbury gave an interesting reading of "M. A. Oxon's" experiences of Spiritualism. A very interesting evening.—F. H.

MANCHESTER. Tipping Street.—Afternoon: Mr. W. Johnson spoke on "Theosophy," for a short time, and contrasted its teachings with the teachings of Spiritualism. The meeting was then thrown open for questions, and for expressions of opinion on the subject, which was poorly responded to. Evening: Seven subjects from the audience, one being "Solar, or Sun Worship." The control stated that if we knew more of astronomy we should find many of the prominent Bible characters were but the different groups of the heavenly bodies personified. In response to another it was clearly shown that Spiritualism is a necessity in this age of gross materialism. P.S.—We regret that in our report of the election of officers, &c., last week, we omitted to state that a committee of ladies was formed who, we hope, will greatly assist in the working of the society during the coming winter.—H. W.

MANCHESTER. Collyhurst Road.—Mrs. Hyde gave very impressive addresses on "Spiritualism for the Aged and the Young" and "Spiritualism the Light of the World," to a crowded audience. Excellent clairvoyance was given, which must have made a deep impression upon all.—T. Taylor, sec.

MANCHESTER. Edinbro' Hall, Alexandra Park.—October 8: Mr. Fitton, chairman. Mr. J. B. Tetlow lectured eloquently on "There is no Religion Higher than Truth," and, apparently, satisfactorily proved that, though theory may lead up to facts, facts in their turn constitute truths. He showed that man, if not careful of his thoughts, they, by the law of revulsion and repulsion, deviate from what science has shown to be plain and simple facts into misleading theories, such as Theosophy. Then Mr. Tetlow, by his psychometry, which was eagerly sought after, proved that Spiritualism was the higher religion of truth, being founded on facts. October 11, at 10-30, Mr. Jelfs led the debate on "Christ's Principle in Man," in a practical manner, and was fairly well criticised. Mr. Pilkington did not appear, and Mr. Hesketh gave us a short address in the afternoon. Evening: Our young friend Mr. Eardley made his second appearance, and gave a sensible address on "Social and Religious Reforms." His psychometry was very satisfactory. We hope to have him again soon. Mr. Turner presided.—J. G. M.

NELSON. Bradley Fold.—Mrs. Wade gave grand discourses on "Spiritualism, a Moral, Scientific, and Just Religion, and in accordance with the True Inspiration of the Bible," and "Where are the World's Great Heroes Gone?" Having rendered justice to heroes of the past, she called upon all true Spiritualists to bind themselves together, and be determined that it should not be said of them, as it has been of Christians, that their religion has failed to fulfil the requirements of the human soul. Clairvoyance good, audience large and well satisfied. Evening services at 8 o'clock.—J. W.

NEWCASTLE-ON-TYNE.—Evening: Mr. J. H. Lashbrooke discoursed on "Thoughts on the Nature of the Immortality of the Human Spirit." The subject was handled in a masterly manner, and gave satisfaction to the audience.—R. E.

NEWPORT (MON.).—Mr. F. Wayland's guides dealt with the following subjects: "Our God our Father," and "Spiritism, Spiritist, and Spiritualism." Very pointed and well received. Mediums willing to help a society just starting for rail expenses, please communicate to Mr. F. T. Hodson, 4, Morgan Street, Park Square, Newport, Mon.—J.

NORTHAMPTON.—Mr. Drake, of London. Afternoon meeting small. Night large, considering the wet. Mr. Drake in good form. Referring to Mr. Ashcroft's statement about Spiritualists having no standard of morality, he quoted figures showing we were far in advance of professing Christians, and caused a little amusement when he undid a list of police court proceedings in which rev. gentlemen and other leaders of religious bodies had to answer for their doings—about 48 cases from one newspaper in two months.

NORTH SHIELDS. Camden Street.—Oct. 4: the guides of Mr. J. J. Morse gave a splendid discourse in the morning on "Labour, the law of life;" in the evening on three subjects chosen by the audience. Also on Tuesday evening on "The law of population, considered morally, socially, and economically," each of which, to say the least of them, were dealt with in masterly style and were highly appreciated.

NOTTINGHAM. Morley Hall.—The morning gathering increases in numbers (generally over 20) and interest. "Naaman's leprosy" was considered by the guides of Mrs. Barnea. Many new thoughts were suggested. Speaking of the power which guided Elisha the controls said, "If you work for God and humanity you will be guided in all you do, but don't do spiritual work with a selfish motive. Many would think with Gehazi that the rich offer should not be missed, but beware of the disease which may follow." Monthly church meeting. Treasurer's report showed the society in debt 6½d. to the end of September. The organ debt has been reduced to £3 12s., which we hope to clear off this year. The annual party will be on New Year's Eve instead of Christmas Day, committee appointed to arrange programme, &c. A sick visiting committee was also appointed.—J. W. B.

OLDHAM. Bartlam Place.—October 8: Public circle, the first of the series. Mr. Moorey officiating. October 10: Tea party. About 130 sat down to a good tea, which was followed by a miscellaneous entertainment, greatly enjoyed. Profits, about £6. October 12: Miss Walker was not able to attend through sickness. Afternoon, Mr. Wheeler spoke on "Spiritualism for the Masses," in his usual excellent style. Evening, Mr. Savage gave a good address on "Why I am a Spiritualist," followed by Mr. Wheeler, who spoke a short time on "The inconsistencies and misconstructions of the Bible." Splendid audience to night.—V. T.

PENDLETON. Hall of Progress, Cobden Street.—A very pleasant day with Mr. Tetlow. Afternoon subject, "Heaven and Hell." Evening, "What must I do to be saved?" Large attentive audience. Psychometry at both services very good.—John Jones, sec., 76, Broughton Road, Pendleton.

SHEFFIELD. Central Board Schools.—A grand day with Mrs. E. H. Britten—the first visit of our dear sister to Sheffield, but we sincerely trust it will not be the last, hoping that the Great Spirit of all wisdom, love, and power will still give her strength to go on spreading the grand and glorious truths of Spiritualism. We were very pleased to see such a large gathering, the largest, we believe that has ever been in Sheffield, and the foundation stone of Spiritualism was made firmer by Mrs. E. H. Britten's visit. We must thank Mr. Hardy and friends for their kind support, and also Parkgate friends, for we are sure they all had a great treat. Afternoon subject: "The Ministry of Angels." Evening: Subjects taken from the audience, all answered in an eloquent style, and words of mine are useless, as all who know Mrs. E. H. Britten are well aware that she is always able to give her hearers great satisfaction and delight. The audiences were full of sympathy and love towards our speaker, as she was suffering from a severe cold and sore throat. May God speed the time for more of these grand meetings.

SOUTH SHIELDS. 16, Cambridge Street.—Oct. 5: Mr. G. A. Wright gave "A Night with the Spirits," and successful clairvoyance. Oct. 7: The guides named the infant daughter of Mr. Tulip in a very pleasing manner, and afterwards gave psychometry. The literature kindly sent by *The Two Worlds Co.* was duly distributed. Oct. 11: Mr. Moorhouse lectured ably on "The Beauties of Spiritualism," and gave several psychometrical readings. Nearly all correct.

SOWERBY BRIDGE.—Oct. 3: An interesting entertainment was given by our old friend, Mr. Macdonald, his delineations of character being very correct. He also gave an excellent address the following evening to a moderate audience. The election of officers was attended by about half a dozen out of perhaps 50 members. The whole business was put into one resolution—"That all officers be re-appointed for the ensuing half year." Hoping this will catch the eye of the absent ones and kindly remind them of their duty. Oct. 11: Mr. Armitage spoke eloquently and humorously on the following questions from the audience: "Is the Bible the Word of God?" "Death, what is it?" "The Rich and the Poor." His controls prefaced these subjects with an impromptu poem, "Life." This pioneer of Yorkshire Spiritualism attracted an intelligent and attentive audience, and was warmly applauded.

STOCKPORT.—Mr. Rooke spoke on "The Organ of the Soul," and illustrated the subject with diagrams and a human skull. A good description was given, particularly of the organs of the brain, by which the soul is enabled to express itself. An educational treat and a pleasant change. Evening: Six questions submitted by the audience were ably dealt with, "The Fallacies of Theosophy" and "The Labour Question" receiving particular attention. Meetings large and attentive.

TYNE DOCK. Exchange Buildings.—Evening: Mr. J. Rutherford gave the introductory lecture to a series on "Evolution," which will be productive of much good, if the introduction can be taken as typical of those to follow. A good audience thoroughly appreciated the address.

WINDHILL. 12, Bowling Road.—Thursday, October 8, Mrs. Mercer's guide spoke on "Spiritualism, a Religion," in a pleasing manner to the satisfaction of all. Clairvoyance given, 15, all recognized. Sunday afternoon: Mrs. Denning's guide gave a short address. Evening: subject, "Love One Another," which was listened to very very attentively. Good clairvoyance, all but one recognized.—C. B.

WISBECH. Public Hall.—October 8: We celebrated our fourth anniversary and harvest thanksgiving by a tea and concert. The hall was crowded. Programme: Pianoforte solo, Miss Weaver; songs by Miss F. Weaver (2), Mrs. U. Hill (2), Mr. Burrell (2), Miss Bella Yeeles; duet, Miss Gertrude Green and Master Percy Weaver (encored); songs by Miss Bertolle, Mrs. Blundell, and Miss B. Yeeles; address by Mr. Ward; recitation, Mr. J. Smith; address by Mrs. Yeeles; pianoforte solos by Miss Weaver and Miss Gertrude Green; an address by Mrs. Green. The room was beautifully decorated with fruit and flowers, which were sold during the evening. October 11: Mrs. Green again, "The Power of Spirit over Matter." A large audience listened with marked attention. At the close a beautiful poem was given. The clairvoyance was highly successful, conditions being good. Many wishes were expressed for another visit from Mrs. Green. A few converts have been added to our ranks.

RECEIVED LATE.—Bradford, Norton Gate: Harvest Thanksgiving. Mrs. Ormerod gave eloquent addresses on Harvest Home. Good clairvoyance and psychometry by Mrs. Woolley. Room well decorated by fruit and flowers, &c., given by friends. Good audiences. Oct. 12: Fruit banquet. Mr. Bloomfield, chairman. A success. Songs, recitations, &c. The committee thank all friends.—Openshaw: Mr. W. Hopwood, in the morning, addressed the Lyceum children. Evening, an interesting discourse upon "Odds and Ends."—Oldham, Temple: Afternoon, Mr. Long's first visit. Subject: "Nothing but the blood of Jesus." A Scotch control gave some interesting poems upon subjects from the audience. Evening, an address on "The soul in search of God." Psychometry and poems.—Northampton, 42, Swan Street: Good meeting; friends and visitors quite satisfied.—Batley: A good day with Mr. Rowling, whose guides spoke on "Stability," and "The secret power of Spiritualism," and gave great satisfaction. Lyceum: Mr. Webster, conductor. Good attendances. Recitations by Misses Dawson.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Oct. 10: The tea given by members of the Lyceum in aid of the new building fund proved a success, and was followed by a good entertainment of songs, readings, and recitations by members of the Lyceum. Also, two selections of music by three of Archer Brothers, which reflected great credit on the performers. Mr. J. Armitage, chairman, made a few homely remarks. He kindly presented a £5 note to the treasurer according to the promise, that when the building fund reached £95 he would make it £100. A very pleasant evening closed with usual votes of thanks. Oct. 11: Mr. Archer made some useful remarks on the lessons. Fair attendance, and good feeling. Two select readings and one song. Liberty group exchanged thoughts on "Healing." Beacon group on "Digestion." Fountain group, "The Homes of Children in Spirit Land." Afternoon, good attendance, and two visitors. Two readings, one duet, one song.

BOLTON. Old Spinners' Hall. Lyceum.—Invocation by Mr. Rigby. Gold and silver chain recits. Several recitations and songs by the

members. Marching and calisthenics gone through very creditably, and enjoyed very much.—H. G.

BURNLEY. Hammerton Street.—Very good attendance. Invocation by conductor. Recitation by Mrs. Richmond. Exercises led by Mr. Dean. We were favoured with visitors from Blackburn. The conductor spoke on the wonderful progress we had made, due to earnest efforts. Mr. F. Shorrocks control spoke in tones of love and sympathy, and closed a pleasant session.

BURNLEY. Robinson Street.—Morning: Conductor, Mr. P. Anforth. Invocation by Miss Craven. Liberty group lesson, "Soul, and its use in earth life." Calisthenics led by Amy Green. Officers 19, scholars 71, visitors 6.—A. J. H.

HECKMONDWICK. Blanket Hall Street.—October 10: Lyceum tea and entertainment, given by the Batley Lyceum, of songs, readings, recitations, a duet, which was well rendered, and a humorous dialogue entitled "Hanpecked." A very pleasant evening, which gave great credit to our Batley friends. Over 100 sat down to tea.—H. O.

LANCASTER. Athenæum Lecture Hall.—Open sessions. Fair audiences. Afternoon: Miss Alice Bonney presided, and Mrs. Roberts at night. Recitations by Masters H. Wedlake, John Bleasdale, A. Cartwright, and the Misses Edith Hughes, Annie Bleasdale, Elizabeth Bleasdale, Jane Pilkington, Bella Pilkington, Elizabeth Jackson, Ann Ellen Jackson, Lily Howard, Cathill, Maud Lamb, Maggie Cathill, Isabella Roberts, Bessie Roberts; a reading by Mrs. A. Bleasdale; solos by Miss E. Ball and Miss A. Bleasdale; short addresses by Mr. Sage, Mr. J. Haygarth, Mr. Jones, and Mr. A. Bleasdale. Songs by the children (conducted by Mr. Jones). A very pleasant and instructive day.

LIVERPOOL.—Second Anniversary. 2-45: A good muster of friends and visitors witnessed the proceedings of an ordinary session, conducted by Mr. S. S. Chiswell, including marching, under the direction of Mr. Stretton. Songs and recitations were contributed by Eva Love, Gertie Lucas, Ethel Chiswell, Fred Rossbottom, Frank Chiswell, and Reggie Stretton. A song and chorus by the "wee tots," "What can little hands do?" was charmingly effective. Mr. E. W. Wallis made a brief address, and a good collection, which was afterwards augmented to £2, gladdened the hearts of the workers. At 6-30, a large audience were charmed with the interesting proceedings, including recitations by Chris Nevatt, Maggie Love, Alma Chiswell, May Parkinson, Frank Chiswell, Maggie Sandham, Daisy Bell, and Harry Keeling. The sweet music on the specimen page of the forthcoming "Spiritual Songster" was well rendered, and also a song by Mr. Wallis, the Lyceum taking up the chorus. Prizes were distributed to Reggie Stretton, Maggie Love, Stanley and Ethel Chiswell, who had not missed during the year. Emily Rossbottom and Alma Chiswell only missed once, David Dobb and Rose Clavis missed twice, and Frank Chiswell and Harry Catlow missed three sessions only. The day's proceedings demonstrated the decided progress which has been made by the children during the year, gave eminent satisfaction to everyone concerned, and reflected great credit on their musical director, Mr. Chiswell, and conductors and leaders alike. The address by Mr. Wallis on "Lyceum Work a Necessity," was one of the best efforts of our friend and brother. It was short, pithy, and conclusive, and partook of an appeal, earnest and emphatic, on behalf of right and pure training and teaching for the children, and we feel confident will result in an increase in the membership of our Lyceum.—"Mas."

MANCHESTER. Tipping Street.—Invocation by Mr. Jones. Usual programme. Conducted by Mr. Wilson. Marching and calisthenics. Attendance 35. Half-yearly meeting. The following officers were elected: Conductor, Mr. H. Wilson; assistant conductors, Mr. T. Simkin and Mr. T. Jones; secretary, Mr. T. Simkin; treasurer, Mr. O. Pearson; guardian, Mr. J. Jones; librarian, Mr. W. Maslin; musical director, Mr. Smith; assistant musical director, Miss E. Maslin. Benediction by Mr. Jones.

MANCHESTER. Collyhurst Road.—Musical reading and prayer. Responses, marching, and calisthenics creditably performed. Recitations by Lottie and Bertie Whitehead, and Frank Warburton. Leaders took up their respective groups.—T. T.

NEWCASTLE-ON-TYNE.—A full attendance. 19 officers, 2 visitors. Recitations by Cissy Cairns, Lydia Cairns, Willie Kirk, and George Hunter; piano solo by Bella Seed. We have arranged for one member of each group to give either readings, recitations, or songs, each Sunday, the leader to give the name and subject to the conductor on paper before the opening of the session; this saves time, and as each take their turn it makes easy work for all.—M. A. B.

OLDHAM. Bartlam Place.—Good attendance. Conducted by Mr. Wheeler. Recitation by Frank Shaw. A little instruction on the teachings of Spiritualism by Mr. Wheeler.—L. A. D.

OLDHAM. Temple.—Attendance 58. Conductor, C. Garforth. Usual programme. Recitations by Miss Calverley, Polly Fagon, Maud Runacer, and Edward Calverley. Songs by Miss Davenport, Polly Horrocks, and Mr. Davenport. Readings by Messrs. Spencer, Platt, and Davenport. A very harmonious and profitable session.—J. T. S.

PENDLETON.—Morning: opened by Mr. T. Crompton. Fair attendance. Chain recitations. Mr. Ellison gave a lesson from the Bible; discussion followed. A few new marches were introduced by Mr. Ellison; with a little more practice they will be a great improvement. Closed by Mr. Moulding. Afternoon: opened by Mr. Moulding. Good attendance. Usual programme. The new marches were again practised. Closed by Mr. Moulding.—W. F. E.

STOCKPORT.—Invocation by Mr. Crane. The writer conducted, Miss McLeod taking the chain recitations, Miss S. J. Cox the calisthenics. All well done. Singing excellent. Encouraging session. Readings, &c., by S. and G. Johnson, L. Cox, Miss S. Kenyon, and Mr. Crane. Mr. Axon spoke of the little things in nature, and the lessons to be drawn therefrom. Membership increasing; we are getting cramped for room in the exercises.—T. E.

PROSPECTIVE ARRANGEMENTS.

AGENT for *The Two Worlds*, Mr. H. Potier, news agent, Manor Park, Essex.

BARROW-IN-FURNESS.—Mrs. Emma Hardinge Britten will lecture on Wednesday and Thursday, October 21 and 22, in the Town Hall. Chairman, Mr. Alderman Park.

BATLEY. Town Hall.—Anniversary, Oct. 18. Rev. C. Ware will deliver addresses, supported by Messrs. Crowther, Ogram, Stansfield, Armitage, and others. Chairman, Mr. Bush. Saturday, October 17, ham tea and public meeting, Wellington Street Rooms. Rally round, friends, and give Brother Ware a real Yorkshire welcome. Tea at 4-30; meeting, 7 o'clock. Tickets, 9d. and 6d. Mr. Ware will speak in Wellington Street Rooms on Monday, Tuesday, and Wednesday, at 7-30.

BIRKENHEAD. 84, Argyle Street.—October 18, at 6-45, Miss Jones. Address and clairvoyance. October 22, 8 o'clock: Miss Jones will give psychometric demonstrations. Admission 3d., to defray expenses.

BLACKBURN.—Oct. 19: A grand humorous entertainment by Mr. Moss, the well known temperance missionary, for the organ fund.

BOLTON. Bridgeman Street Baths Society.—Oct. 16 and 17: A bazaar will be held in the Bolton Coffee Tavern, Bradshawgate, to aid in securing a room of our own. Musical and vocal entertainments. Tea and refreshments at reasonable prices. Open each day at 2 p.m. Season tickets 6d., children 3d.

BOLTON.—Old Spinners' Hall Society commence outdoor meetings on Sunday, October 18, at 5-30. Parcels of literature for distribution will be thankfully received, carriage paid or to pay, by H. Garratt, sec., 11, Heaton Road, Lostock Junction, near Bolton.

BRADFORD. Bentley Yard.—Oct. 18: Harvest Festival at 2-30 and 6. Mrs. Bentley, speaker. Mr. Foulds, chairman. Oct. 19, at 2 p.m., Mrs. Clough; at 7-30, fruit banquet. Mr. Bloomfield, president. Mrs. Russell will give clairvoyance. Tea provided on Oct. 18 and 19, at 4d.; banquet only, 3d. All welcome.—G. G.

BRADFORD. 448, Manchester Road.—A miscellaneous entertainment, Saturday, October 17, consisting of songs, recitations, etc., at 7-30 p.m. Admission, adults 3d., children 2d.—J. A.

BRADFORD. Little Horton. 1, Spicer Street.—Harvest Festival, October 18, Mrs. Green, speaker. Tea provided, 4d.—M. A. B.

BRADFORD. St. James's, Ernest Street.—Social gathering, Monday, October 19, at 7-30. Songs, recitations, dancing, and round games. Adults 3d., children 2d.

BRADFORD. Walton Street.—Mr. Bloomfield, Monday, 19th, at 7-30. Clairvoyance and psychometry. Monday, October 26, at 7-30, Mrs. Russell. Medical psychometry and clairvoyance. Diagnoses of diseases and prescriptions free of charge to all comers.

DARWEN.—A grand miscellaneous entertainment, by friends, on Saturday, October 17.

HAVING REMOVED from Bury I should be glad to make the acquaintance with Spiritualists in Ramsbottom, as I believe there are some.—George Baldwin, 15, Garnett Street, off Bolton Road, Ramsbottom.

HECKMONDWICK. Thomas Street Lyceum.—Oct. 24: Ham tea, followed by entertainment. Songs, solos, recitations, dialogues, readings, and duets. Tea and entertainment, 9d. and 6d.; entertainment only, 3d. and 1d. The dialogue by nine persons, "Is he married?" by James Barnes, is by permission of the publishers, Messrs. Abel Heywood and Sons, Manchester.—W. C.

HEYWOOD. After October 18, new rooms, Moss Field, off Collinge Street (formerly ragged school). Particulars next week.

HUDDERSFIELD. 3, John Street.—Saturday, Oct. 17, tea party and service of song entitled "Primrose Garth." A hearty invitation to all. Notice of removal.—On and after Nov. 1 the above society will hold services in new rooms in Station Street, off Westgate.—A. F.

LIVERPOOL. Daulby Hall.—October 18: Mr. J. J. Morse, at 11 a.m., "Evidential Spiritualism"; 6-30 p.m., "Man, a Fleeting Presence, or an Eternal Reality." Monday, same place at 8 p.m.

LONDON. 311, Camberwell New Road, S.E.—October 18, at 7, by special request, an account of "How I Entered Spirit Life, or a Spirit's Experience of Death."

LONDON. Clapham Junction, 16, Queen's Parade.—The Endyonic Society will recommence meetings on Sunday, October 18, at 7-30 prompt. Enquirers specially invited. A few sitters wanted for a developing circle on a Wednesday or Thursday evening.—U. W. G.

LONDON SPIRITUALIST FEDERATION, Athenæum Hall, 73, Tottenham Court Road.—October 18, at 7, Mr. Ramanathan Chelva Rajan on "Spiritism in its Eastern Guise." This gentleman will be remembered as the correspondent of the *Daily Chronicle*, who was prepared to outdo the feats of "Colonel Desmond." The following arrangements have also been made: Oct. 25, Mr. Mead, "Man's Spiritual Evolution." Nov. 1, Rev. F. R. Young, "How I Became a Spiritualist, and why I Remain One." Nov. 8, Mr. Maltby, "The Life and Work of W. Eglinton, and other mediums" (illustrated by the oxy-hydrogen lantern).—A. F. Tindall, A.T.C.L., hon. secretary, 4, Portland Terrace, Regent's Park, N.W.

LONDON. King's Cross. 184, Copenhagen Street.—Mr. T. Everitt expected Oct. 25, evening.

MR. HOPCROFT'S BENEFIT.—Mrs. Spring will hold a séance in the schoolroom attached to the Unitarian Chapel, West Ham Lane, Stratford, on Wednesday, Oct. 21, at 8 p.m., for the benefit of Mr. Hopcroft, tickets 6d.; also at 14, Orchard Road, Shepherds' Bush, a special séance on Friday, Oct. 30, at 7-45. Tickets 1s., to be had of Mr. Mason.

MR. HOPCROFT will be in Halifax, Oct. 25, and at Rochdale, Nov. 1. Letters for him can be addressed to this office.

MACCLESFIELD.—October 18: Mr. W. H. Wheeler, morning, to the Lyceum, "Our hobbies and how to ride them." 2-30, "Predestination, is it a fact or a fallacy?" 6-30, "Open Sesame, or unlocking the gates of mystery." Discussion invited. October 25: Anniversary services, Rev. C. Ware, of Exeter, speaker at 2-30, 6-30, and Monday 26.

MANCHESTER. Edinboro' Hall, Moss Side.—Thursday, Oct. 22, Mr. J. J. Morse at 8 p.m. Subject, "Why Spiritualists Repudiate Hell." Debating Society, Oct. 18, at 11 a.m.: Mr. Jurski on "The Life Hereafter: Heaven, Hell and its Punishments." Good debate expected. At 3 and 6-30, Mr. W. H. Rooke. We trust Mrs. Rooke will also give clairvoyance.—J. G. M.

MANCHESTER. Tipping Street.—Oct. 18: A Service of Song by Mr. Smith and choir, "The Silver Lining; or, The Poor Student." Reader: F. Tomlinson, Esq. Saturday, Oct. 24, at 8, Mr. Rooke on Phrenology, fully illustrated. Admission, 3d. Phrenological examinations, 1s. Sunday morning circle at the Bridge Street Chapel, off Fairfield Street and Pin Mill Brow at 10-45 a.m. Doors closed at 11 prompt. Admission 2d each, to defray expenses.

MORLEY LYCEUM.—Public tea at 5 p.m., Oct. 24. Tickets, 9d., 6d., and 4d.

MR. G. WRIGHT'S TOUR.—Letters to October 25, c/o J. McKellar, 10, Howdon Road, North Shields. Oct. 25, West Pelton, at 2 and 5-30.

SLAITHWAITE.—Tea and entertainment, Saturday, October 17. Songs, recitations, etc., will be given. All friends invited.

NEWCASTLE-ON-TYNE.—Oct. 18, Mrs. Gregg. Morning: "What do Men Worship?" Evening, "Heaven, Where and How Gained." Monday evening, Phrenological readings. Clairvoyance after each lecture.

OLDHAM TEMPLE.—Oct. 18, Mr. E. W. Wallis. 2-30: "The end of the World, how and when?" 6-30, "Material Re-birth or Resurrection, *versus* Spiritual Progression."

OLDHAM. Bartlam Place.—Oct. 25: Harvest Festival. Speaker, Mr. W. H. Wheeler, 3 p.m., "Nature's Eloquence;" at 6-30, "Roses and Thorns, or Through Life to Light." Questions and brief discussion earnestly invited. Monday, at 7-30, Fruit banquet and social evening. Threepence each.

OPENSHAW. Granville Hall.—A tea party, entertainment, and ball, November 7. Tickets 1s., number strictly limited. Purchase early from members of the society.

WINDHILL. 12, Cowling Road.—Saturday, Nov. 7, public tea and entertainment to commemorate the opening of the meeting-room, at 4-30. Adults 6d., children 3d.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE MANCHESTER CONFERENCES at the Vegetarian Restaurant Fountain Street, are increasing in interest. An overflowing audience assembled on Tuesday, Oct. 13th; over 300 people, it is estimated, attended. Mr. Wheeler opened with a clever speech on the "Fallacious Theories of Theosophy," of which it is hoped a synopsis may be published in our columns. Mr. Fletcher and others replied, Messrs. Wallis and Tetlow taking part. Mr. Wheeler very ably summed up and sustained his original position. The greatest interest was displayed.

Next Tuesday night Mrs. Britten will open on the "Fallacies of Theosophy and the Truths of Spiritualism." We expect a crowded house.

PROSPECTIVE ARRANGEMENTS.—Notices for this column must be condensed into as few words as possible. There is no need to say "all are invited," as the notice itself is an invitation. Reports, too, must be brief. Friends who send us long reports, please take note, and save us time and anxiety. Except in *special instances* a short report of from 30 to 40 words is really all that is needed.

CAMBRIDGE.—Mr. W. J. Miller, of 30, John Street, writes: "We are endeavouring to form a society of Spiritualists in Cambridge, feeling that there is a work to be done here. Any friends willing to help us may let me know by letter, so that we may arrange a place of meeting, and I am sure with such support from an earnest worker as our Brother Arcanus, we may indeed do a great deal in spreading the truth." Address Mr. Miller, as above.

THE OBJECTS OF SPIRITUALISM, stated on the lines of the Theosophical Society.—The demonstration of the continued conscious existence of humanity by spirit-communion. The establishment of human brotherhood. The study and promotion of spiritual science, the increase of knowledge of man's spiritual nature and possibilities, and the culture of spiritual perception and mediumistic development. The promulgation of knowledge of the highest attainable wisdom of *this age*, which embraces the truth of all ages—

For the living present contains them all,
In the spirit that moves the age.

THE "COMING DAY" for October is as interesting as usual. Rev. J. P. Hopps refers to those who say that his magazine is "dear," and asks them to read any number and say whether, as John Ruskin would say, "it is not worth the price of a questionable cigar or pint of beer," but he promises some changes in the new year which will add considerably to the reading matter.

ON RECORD.—*The Methodist Recorder* thus displays its ignorance: "Theosophy is a bastard hybrid of theology and philosophy, and when these two guides are rejected, the baffled and dissatisfied mind makes for itself a miserable substitute which has the excellences of neither the one nor the other. Spiritualism is to spirituality what astrology is to astronomy, what Gnosticism was to early Christianity." It would be difficult to parallel the above for assumption, dogmatism, and conceit. We wonder what the writer *knows* of Astrology, Gnosticism, Theosophy, or Spiritualism. Spirituality is conspicuous by its absence, or he would never have penned such rubbish.

A PHILANTHROPIC FUND.—Dear Brother Wallis,—May I be permitted room to intimate to our King's Cross (London) friends that a Speakers' Conference was held at Bradford, in July last, and that a resolution was then passed to establish just such a fund as is referred to in S. T. R.'s report in your last week's issue. As hon. sec. to that fund, I should esteem it a favour if either my old friend, Mr. Emms, or Mr. Percy Smyth would communicate with me on the matter, so that, with my colleagues, we can devise a plan that may best meet the requirements of such a purpose as is in question.—Fraternally thine,

80, Needham Rd., Kensington, Liverpool. J. J. MORSE.

SEEING in the record of King's Cross Society's proceedings that a resolution was voted unanimously approving the formation of a philanthropic fund, allow me to suggest the plan successfully adopted by the South London Spiritualist Society. The members here subscribe a few pence weekly, which are collected by a ladies' committee, who, when apprised of the existence of illness or poverty, dispense the funds as they see fit. Our "Help Myself" branch has been the means of much good amongst our members, and helped to take old and young alike for a day in the country.—W. E. L.

"THE TWO WORLDS" TRACTS.—Nos. 1 and 2 have been reprinted and are now in stock, also Nos. 3, 4, and 5. *The Wisbech Advertiser* printed No. 1, "Who are the Spiritualists of the Nineteenth Century?" in its columns as an advertisement (the Spiritualists paying the cost).

HOW ASHCROFT MAKES SPIRITUALISTS AND "STAMPS OUT" (?) SPIRITUALISM. The following extract from a private letter, written by Mrs. Green to a friend, respecting her visit to Wisbech, will be read with interest: "At the morning service a young lady was present, the housekeeper of a well-known gentleman in the town. She had been to Ashcroft's meeting, and thought there could be no harm in just coming to one of ours. I described her mother to her, and the clothing she wore, also the way she passed on. I can assure you there was quite a scene. She burst into tears, and had to leave the room. She said she would tell her vicar that Spiritualism was true, for she had got a fact which she could never forget. At the evening service she brought a lady friend, to whom I described a sister. The clairvoyance was excellent on Sunday, and I am so thankful, because Ashcroft had said so much about it all being thought-reading. One of the ministers who took the chair for Ashcroft had an interview with me on Tuesday, accompanied by his wife. He declared that he did not believe in eternal torment. His mission was to teach men and women how to be good here.

TO CORRESPONDENTS.—A Well Wisher: We cannot continue the discussion in our columns. All honest and earnest work and workers have our sympathy and good wishes.

R. R. WRIGHT.—We have received "Every Child's Gems," but cannot devote space to their reproduction. If any child succeeds in carrying into effect the declarations of the verses, we should be astonished. It ought to be wrapped in cotton wool to prevent contamination. Only a little prig would talk as these verses represent children doing.

TO W. E. LONG.—Talmage is an unsafe guide. His statement that there is "not an insane asylum from Bangor, in Maine, to San Francisco without its torn and bleeding victims to Spiritualism" has been abundantly disproved. Ashcroft sought to corroborate it, and inquired of the editor of the *British Medical Journal*, who replied that, having consulted the reports of seven of the principal American asylums, covering a series of years, he found only four cases of lunacy attributed to Spiritualism. The probability is, therefore, that his statement that people were driven mad owing to misleading information, *re the ss. Atlantic*, is equally unreliable. Many cases of *correct* information are on record. As he gives no names or details, it is probable that it is—as Mr. Foote calls such charges—a Hugh Price Hughes.

T. GRIMSHAW.—Pleased to hear from you. The papers have been posted to you for the last seven weeks regularly. Glad to receive your cheery report, and trust Mrs. G. will speedily regain health and strength. [Brother Grimshaw reports that he is in full harness, and has invitations from Lawrence and Lowell, Mass., to become their regular speaker during the winter. Our impression is that he would do well to spend at least two or three years in the States.]

IN MEMORIAM.

Passed to the higher life, one of the twin children of Mr. and Mrs. Maclellan, which was interred at Harpurhey Cemetery on Friday last. Mr. W. Lamb conducted the service at the house, and Mr. E. W. Wallis at the grave. We hope that the knowledge of a future life and spirit return will comfort our friends in their bereavement.—Cor.

CARDIFF.—On Monday Sept. 28 were returned to mother earth, the physical remains of our old and esteemed friend and brother, Taliesin Williams, who passed to spirit life on Sept. 23, at the ripe old age of 77 years. He was one of Cardiff's veteran Spiritualists; Spiritualism was his rule of life, and his supreme consolation in the closing days of his earth experience. Genial and sympathetic in temperament, with an enlightened and well stored intellect, rich especially in Druidic lore, with keen intuitions, and Spiritual perceptions, he endeared himself to all who enjoyed the pleasure of his acquaintance. His daughter, Rhondda, who passed over several years ago, was a medium of a high order, and her loss was keenly felt by her father. His wife also passed over some few years since, so that what to us is a painful physical loss, is to him a joyous and lasting Spiritual gain.—E. A.

The friends and members of the Lancaster society have, during the past week, been painfully reminded of the uncertainty of life. Our dear sister, Nellie Taylor, aged 21, one brief week ago was the picture of bright health and vigour. On Thursday, October 8, our friends were gathered round the open grave to hear Mr. Jones utter the few closing remarks over the earthly casket of our departed sister. Truly, in life we are in death, and were it not for the fact that we know our sister still lives, our hearts would indeed be stricken with grief at this altogether unexpected visit of the angel of death. Nellie Taylor, whom to know was to respect, was the orphan niece of Mr. and Mrs. Ball.

HENRY KIDDLE.

A worthy, noble, and honest man, has gone to his higher home in the beyond. Prof. Henry Kiddle, one of the most prominent Spiritualists in our ranks—made so by his manly and consistent stand in telling the truth about Spiritualism when he knew it meant to invite persecution and social execution—has taken on immortality. Not only will he be so in spirit, but in name. This will be engraved on the heart of every convert to Spiritualism; and all who can realize the value his sacrifice has been to the cause will add love to the commemoration in which the arisen is naturally held. Nearly every Spiritualist society in the land last Sunday paid tribute to this much-respected brother—at least wherever the news of his demise had reached—and no mean tribute was given anywhere. What was lacking in expression was substituted by a deep-felt sorrow and sympathy, both for the cause and his immediate family—the arisen brother being awarded with all the kind feelings that the individual could muster in his behalf. *The Better Way* joins in with the multitude.

All the American papers, without exception, whether Spiritual or secular, have given words of sympathy and generous tributes of praise to the memory of this noble man. The Editor proposes in our succeeding number to give a brief account of Mr. Kiddle's remarkable career in America, he being by birth an Englishman and little less than a self-sacrificing martyr to the cause of Spiritualism.

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I am, Sir and Madam,

Yours respectfully,

Birmingham, July 9th, 1891.

VICTOR WYLDDES.

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I am, your ever grateful friend,

To Mrs. Goldsbrough.

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- Eastbourne**.—Baker & Co., Seaside; Routly, Susan's Road.
- Edinburgh**.—Smith and Bowman, Chemists, 9, Merchiston Terrace, Morningside, and 7, Orichon Place; and at Leith.
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- Fenton**.—J. Knight, Chemist, 113, High Street.
- Gateshead**.—Brumwell and Co., 67, High Street West.
J. Stainthorpe, High Street.
- Great Grimsby**.—J. Wharton, 73, Freeman Street, and 19, Oxford St.
- Glasgow**.—John Griffin, 29, Dixon Avenue, Crosshill.
- Hanley**.—Central Drug Company, 26, Tontine Street.
- Hastings**.—A. Brooker, Chemist, 52a, Robertson Street.
Sussex Co-operative Drug Co., 10, Robertson Street.
- Hersford**.—Ralph & Clarke, 3, High Town.
- Hornchurch**.—J. H. Smith, Chemist.
- Hull**.—A. Richardson, Chemist, 443 and 117, Hensle Road.
G. Hoyles, The Holderness Pharmacy, Kirton, 53, Savile St.
- Hindley**.—C. S. Slingsby, 34, Queen Street.
- Jarrow**.—R. U. Clark, Chemist, 4, Market Square.
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- Leamington Spa**.—Burgis and Colbourne, Bedford Stores.
- Leicester**.—Professor T. Timson, 201, Humberstone Road (opposite Midland Passenger Station).
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- Linc.Boot's Pure Drug Stores**, 281, High St, 153, High St, St. Mark's.
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J. J. Morse, 80, Needham Road, Kensington.
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- Manfield**.—B. Adams, Chemist, Market Place.
- Middlesbrough**.—Hall, Marton Road; Heatley, 61, Newport Road.
- Newcastle-on-Tyne**.—Proctor, 7, New Bridge St., and 217, Westgate Rd.
G. J. Kirkup, 299, Westgate Road.
T. S. Alder, 140, New Bridge Street.
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London: W. Stewart & Co., 41, Farringdon Street.

THE RELIGIO-PHILOSOPHICAL JOURNAL, a weekly paper published by Col. J. C. BUNNY, Chicago, Ill., U.S.A. Agents: Mr. E. W. WALLIS, and Mr. MORSE.