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WHY LIVE A MORAL LIFE?

DR ALFRED RUSSEL WALLACE'S ANSWER.

A NUMBER of well-known writers contribute to a symposium on the above subject in the AGNOSTIC ANNUAL, just issued. Among others the author of "Supernatural Religion" refers the lower morality to "Natural Law." Infringement and excess bring their own punishment with rigorous invariability. Social law is equally stringent in demanding obedience to those principles of morality which have been found essential to the comfort and prosperity of the community. The interests of the race dominate those of the individual.

By long transmission and inheritance of mental and physical qualities a certain moral sense, so to say, has been developed, now called "conscience," which suggests acts often amounting to self-sacrifice, and condemns and represses others, pleasant and even profitable to the individual, because detrimental to the race.

Thus, he contends, the higher morality has been slowly evolved "until an almost instinctive preference for what is noble and refined has been engendered, and an almost equally instinctive aversion to what is base and degraded." Morals have advanced "step by step with education." "Civilisation and morals are inseparable." "Few, who are not hopeless dyspeptics, will long doubt that life is worth living; but the ultimate condition of living at all would seem to be that the life led should be a moral one." He defines a moral life as "a healthy existence, consistent with natural principles and obedient to wise and universal social experience, which has proved itself the best and happiest for the individual and most conducive to the comfort and well-being of the race." Such a life "is not dependent on any form of religious belief followed to secure ultimate reward, or avoid final retribution; nor is it the outcome of party rule or parish legislation. It is derived from the universal experience of mankind, approved by the wisdom of the wise and justified by the fate of the foolish." Dr. Alfred Russel Wallace, to whose kindness we are indebted for the advance copy of the AGNOSTIC ANNUAL containing his article, follows, and we quote liberally from him, as his thoughts are based upon the Spiritual philosophy. He takes morality to include "all actions for personal ends which are knowingly injurious or painful to others," and contends that the Rationalist or Agnostic has no adequate motive for living a moral life, except so far as he is influenced by public opinion and by a belief that, generally, it pays best to do so; and affirms that "neither of these influences is of the least value in exceptional cases of temptation, or even in common circumstances when the usual actions of the society in which a man lives are not justified by morality." People usually abstain from immoral acts from (1) a naturally upright and sympathetic disposition, (2) fear of punishment or public opinion, (3) religious belief, (4) and the belief that "Honesty is the best policy"—that the moral life is the happiest life.

When a man can greatly benefit himself by an act which he believes can never be known, and which will, perhaps, only slightly injure others—as by destroying a will of whose existence no other person is aware—no belief in the general principle that honesty is the best policy, can be depended on to secure a strictly moral line of conduct.

Religious belief if fully realised would furnish an adequate incentive to morality, but

As a matter of fact it produces little effect of the kind, and we must impute this, not to any shadow of doubt as to the reality of future rewards and punishments, but rather to the undue importance attached to belief, to prayer, to church-going, and to repentance, which are often held to be sufficient to ensure salvation, notwithstanding repeated lapses from morality during an otherwise religious life. The existence of such a possible escape from the consequences of immoral acts is quite sufficient to explain why the most sincere religious belief of the ordinary kind is no adequate guarantee against vice or crime under the stress of temptation.

In the above extract Dr. Wallace exposes the immorality

of the orthodox proclamation of "Salvation through the blood," and explains the lamentable failure of the popular religious forms of Christianity to affect life and character, and gives the reason why gross immoralities exist side by side with such ardent professions of faith.

BETTER SANCTION FOR A MORAL LIFE FOUND IN SPIRITUALISM.

He continues thus:—

There is, however, one form of religious belief which, if it were to become general, would, I believe, afford a better sanction for a moral life than can now be found either in Rationalism or in religion. It is to be found in the teachings of Modern Spiritualism, which, though they were to some extent anticipated by a few spiritual and poetical natures, have never been so fully and authoritatively set forth as through those exceptionally gifted individuals termed mediums. We have here nothing to do with the evidence for the truth of Spiritualistic phenomena, which the present writer has discussed elsewhere,* but only with the question whether its teachings do really afford the required sanction for a moral life. Let us then see what these teachings are.

The uniform and consistent statements, obtained through various forms of alleged spiritual communications during the last forty years, declare that we are, all of us, in every act and thought of our lives, helping to build up a mental fabric which will be and constitute ourselves in the future life, even more completely than now. Just in proportion as we have developed our higher intellectual and moral nature, or starved it by disuse, shall we be well fitted for the new life we shall enter on. The Spiritualist who, by repeated experiences, becomes convinced of the absolute reality and the complete reasonableness of these facts regarding the future state—who knows that, just in proportion as he indulges in passion, or selfishness, or the reckless pursuit of wealth, and neglects to cultivate his moral and intellectual nature, so does he inevitably prepare for himself misery in a world in which there are no physical wants to be provided for, no struggle to maintain mere existence, no sensual enjoyments except those directly associated with sympathy and affection, no occupations but those having for their object social, moral, and intellectual progress—is impelled towards a pure and moral life by motives far stronger than any which either philosophy or religion can supply. He dreads to give way to passion or to falsehood, to selfishness, or to a life of mere luxurious physical enjoyment, because he knows that the natural and inevitable consequences of such a life are future misery. He will be deterred from crime by the knowledge that its unforeseen consequences may cause him ages of remorse; while the bad passions which it encourages will be a perpetual torment to himself in a state of being in which mental emotions cannot be put aside and forgotten amid the fierce struggles and sensual excitements of a physical existence.

Again, the Spiritualist not only believes, but often obtains direct evidence of the fact, that his dearest friends and relations, who have gone to the higher life, are anxiously watching his career, and themselves suffer whenever he gives way to temptation. An American Spiritualist writes: "To the son or daughter that has been deprived of parents' care, and perhaps has strayed from the paths of rectitude and purity, will not the knowledge that loving hearts are cognisant of every departure from the right way be an incentive for them to retrace their steps, to strive to so live as to deserve the approval of the angelic ministers?" The knowledge that the loving eyes of a mother or father, a beloved child or companion, are watching us with tender solicitude, will be a restraining influence from evil courses, and an incentive to a higher and purer life, when all other influences fail."

The highest teachings of Modern Spiritualism have been given through the automatic writings of the late Mr. Stainton Moses, and are to be found in his work entitled "Spirit Teachings." His perfect integrity is guaranteed by Mr. F. W. H. Myers, and there is the very strongest evidence that the substance of the writings emanated from some intelligence other than his own. But, however this may be, these teachings are perfectly consistent with those of Spiritualism generally, and the following short extracts will illustrate their bearing on the question we are discussing:—"As the soul lives in the earth-life, so it goes to the spirit-life. . . . The soul's character has been a daily, hourly growth. It has not been an overlaying of the soul with that which can be thrown off; rather it has been a weaving into the nature of the spirit that which becomes part of itself, identified with its nature, inseparable from its character." And again: "We know of no hell save that within the soul—a hell which is fed by the flame of unpurified and untamed lust and passion, which is kept alive by remorse and agony of sorrow, which is fraught with the pangs that spring unbidden from the results of past misdeeds, and from which the only escape lies in retracing the steps and cultivating the qualities which bear fruit in love and knowledge of God." And, as a final epitome of this spiritual teaching, we have the following:—"We may sum up man's highest duty as a spiritual entity in the word 'Progress'—"

* See "Miracles and Modern Spiritualism, Trübner and Co.; and the article, "Spiritualism," in the new edition of "Chamber's Encyclopædia."

in knowledge of himself, and of all that makes for spiritual development. The duty of man, considered as an intellectual being, possessed of mind and intelligence, is summed up in the word 'Culture' in all its infinite ramifications, not in one direction only, but in all; not for earthly aims alone, but for the grand purpose of developing the faculties which are to be perpetuated in endless development. Man's duty to himself, as a spirit incarnated in a body of flesh, is purity in thought, word, and act. In these three words, 'Progress,' 'Culture,' 'Purity,' we roughly sum up man's duty to himself as a spiritual, an intellectual, and a corporeal being."

The general answer I would now give to the question, "Why live a moral life?" from the purely Rationalist point of view, is—first, that we shall thereby generally secure the good opinion of the world at large, and more especially of the society among which we live; and that this good opinion counts for much, both as a factor in our happiness and in our material success. Secondly, that, in the long run, morality pays best; that it conduces to health, to peace of mind, to social advancement; and, at the same time, avoids all those risks to which immoral conduct, especially if it goes so far as criminality, renders us liable.

It must be conceded that both these reasons, which are really but one, are of a somewhat low character; yet it seems to me they are all which the Agnostic can, logically rely upon. It will also be evident that they will be of little value in cases of great temptation, or in those more frequent cases in every-day life where the standard of morality is already low. To raise this standard, and thus increase the force of public opinion as an incentive to morality, we require to increase the proportionate number of the naturally moral, and we have at present no way of doing that.

There remains only one other reason, which, at present, acts only among that section of the community which has obtained conviction of the reality of a future life through Modern Spiritualism, and is, therefore, influenced by the teachings as to the nature of that life of which I have sketched the barest outlines. Some of my readers may object that Modern Spiritualism is not Rationalism, and is, therefore, outside this discussion; to which I reply—Why not? It is founded upon a personal and critical observation of facts. Is not that rational? Is it more rational to refuse to investigate these facts, or to deny them without investigation? I myself had been for nearly thirty years an Agnostic when I investigated these phenomena, and found them, against all my prepossessions, to be realities. Is it rational to ignore or deny phenomena which have been demonstrated to the satisfaction of such men as Robert Chambers, Professor De Morgan, Dr. Lockhart Robertson, William Crookes, and scores of other eminent men, and has drawn from the ranks of English Secularists Robert Owen, George Sexton, and Annie Besant? But, it may be said, admitting the facts, the theory is irrational. Here, again, I ask, who can judge better of the correctness of the theory—those who have personally investigated the facts, or those who have not? But really, it is not a question of theory, when the whole facts are known to be realities, no other conclusion is possible or rational than that of the Spiritualists.

It has been shown, and will, I am sure, be admitted by all unprejudiced readers, that we have derived from Spiritualism a conception of a future state and of its connection with our life here very different from, and far superior to, the ordinary religious teaching which formerly prevailed. That teaching has now been partly modified through the influence of Spiritualistic ideas; but by the religious preacher it is taught dogmatically, not as it comes to the Spiritualist, with all the force of personal communication with those called dead, but who, again and again, tell us they are far more alive than ever they were here. This Spiritualistic teaching as to another life enforces upon us that our condition and happiness in the future life depends, by the action of strictly natural law, on our life and conduct here. There is no reward or punishment meted out to us by superior beings; but, just as surely as cleanliness and exercise and wholesome food produce health of body so surely does a moral life here produce health and happiness in the spirit-world. Every well-informed Spiritualist realises that, by every thought and word and deed of his daily earth-life, he is actually and inevitably determining his own happiness or misery in a future life which is continuous with this—that he has the power of creating for himself his own heaven or hell. The Spiritualists alone, therefore, or those who accept with equal confidence the Spiritualistic teachings in this respect, can give fully adequate reasons why they should live a moral life. These reasons are in no way dependent on public opinion, or on any relation to success or happiness here, and are, therefore, calculated to influence conduct under the most extreme conditions of temptation of secrecy. Hence the only Rationalistic and adequate incentive to morality—the only full and complete affirmative answer to the question, "Why live a moral life?"—is that which is based upon the conception of a future state of existence, systematically taught by Modern Spiritualism.

"I FIND in my travels scores of so-called Spiritualists who never spend a penny on our literature, but will borrow of anybody rather than buy. I have always taken two copies of the *Two Worlds*, and send one every week to some priest or parson in this city and district to enlighten their darkness. I find it is one of the best plans to advertise our grand philosophy."

HEALING.—"I wish to add my testimony to others to the great benefits I have received from the marvellous powers of magnetism administered by Mr. Adams, of Leigh. I have suffered for several years, been under several doctors, also to the Manchester Infirmary, and I honestly say that I received far more benefit in ten minutes than from all the doctors for years, as I am now able to enjoy my walks in the country which I have not been able to take for a long time. I hope to have a repetition of his helpful services at no distant date.—Yours truly, Robert Mason, 11, John-street, Nelson."

"THE SPIRIT WORLD."

By W.

MISS MARRYAT'S new book appears on first looking into it not so likely to interest the general reader as her former work, "There is no Death," which, all through, was matter-of-fact personal experience, and very thrilling it was at times. But "The Spirit World," in the early part, goes more into argument, and a general defence of Spiritualism and its philosophy, one chapter being given to "Spiritualism and the Bible," in which she shows very clearly how full the Bible is of the subject; it runs through it like a thread connecting the whole. But she says, "The testimony of the Bible, which, however it was originated, we all know to be half lost and wholly mistranslated." Is it not rather a sweeping assertion to make that it is "wholly mistranslated?" and that we all know it? Perhaps the proverbial school boy does, for he always seems to know so much; but we may all agree that the translation is not perfect, for in the revised version the American differs from the English in parts, which shows that even yet all are not agreed, notwithstanding the care bestowed upon it. In some instances the meaning of words has completely changed from the original, though that is not so likely to be the case with the east as the go-ahead west. Considering the literary beauty there is in many parts of the Bible, especially the Psalms, where every feeling of the heart is most poetically expressed, and which, if only for the literary merit and beauty ought to be read and studied by all, we may well ask what would they be if perfectly accurately translated? Have the translators improved upon the original? if not, of what surpassing beauty must the original text be! It is possible we have not yet got the right interpretation of the Bible, some believing it is literally true, others looking for hidden spiritual meanings, the only agreement being in disagreeing, which, as Miss Marryat reminds us, is very strange when it is supposed to be so clear that "He may run that readeth it."

In the chapter on "My Correspondence," interesting and sometimes amusing accounts are given of people who have written to the author of "There is no Death," asking her help in various emergencies. A gentleman in the West Indies wants his dead wife sent to him to help to bring up their child. A lady wishes for information as to whether her three beautiful daughters will get married, to whom, and when? etc., and "People come to me sometimes, all eagerness to find out if Spiritualism be true—anxious, so they tell me, to be convinced of the after-life of those they have loved here," but "Spiritualism is not to be learned, nor its advantages gained, without perseverance and patience, and study and outlay." People will cheerfully pay half a guinea for an evening's amusement at the theatre, "but it is too much for a proof of everlasting life. Those sort of people are not Spiritualists, they are sight-seers, they want to go to seances from simple curiosity, and they had far better keep away."

There is a beautiful passage in the chapter, "The Cure for Death," on the heartache of seeing loved ones die, more especially when they are children. She appeals to mothers, and asks:—

Is there a greater agony under heaven than to see our children die? To watch the hands which we have never failed to assist, stretched out to us for help in vain; to hear the sobbing breath drawn down with more difficulty at each laboured inspiration, and then before you have realised that He is close at hand, to know that the destroyer has come, that all is over, that the warm, living loving child you have held to your heart night after night, bone of your bone and flesh of your flesh, is gone for ever, has become a lump of clay without sense or speech or motion, and that in a few days, however tightly your fond arms may be clasped about it, they will take even that from you and thrust it into the damp, dark earth and leave it there.

But is it not a greater sorrow even than the death of the most dearly-loved child, which dies in innocence, when death is accompanied by sin—the sting of death? To see a loved and beautiful child as it grows to maturity gradually fall away from the path of rectitude, to see that vice is getting the mastery, and that all your efforts to save are useless, and sometimes even worse than useless, and that instead of being sought after and loved as of old you are avoided or treated with indifference, and at last perhaps to die, and after death what? Is not sin a greater anguish to a true mother whose love never dies than simply the death of the body?

If I were damned of body and soul,
I know whose prayers would make me whole,
Mother o' mine, O mother o' mine.

Truly, a mother's love will prompt her to do her uttermost to save, but when we can think of the loved one as

By guardian angels led,
Safe from temptation, safe from sin's pollution,

and

Clothed with celestial grace,
And beautiful with all the soul's expansion,

is not the sorrow of such a death—deep and overwhelming as it may be, sublimely sacred, and, after a while, even almost a joy, in comparison with the sinner's life and death?

Spiritualism is the cure which Miss Marryat prescribes for the fear of death, for it will not only make death more welcome, but "it will show you that you fear too much because you know too little."

Death is spoken of as being "a change as natural as being born," which it certainly is, even though we have implanted in us a fear of it, which, fortunately, keeps us still in this life when we would at times fain leave it. But that is rather a contradiction to its being "the bitterest and sorest punishment that we have brought upon ourselves." In another part of the book there is some valuable information on the subject of death and how to treat the dead and dying, which all, whether Spiritualists or others, would do well to read.

Priests come in for their share of criticism, and though there are some noble exceptions, it is in many cases true that—

Of all the people in the world the parsons, priests, and ministers are the ones who want instruction most on spirituality. They are truly the blind leading the blind, and tumbling into the ditch of ignorance with their followers.

Neither does the Church escape cutting criticisms:—

For centuries Spiritualism has been banned by the Church and thrust out of sight as an unclean thing. The Church, which encourages the State in upholding laws which are totally opposed to the teaching of its professed master, Christ; which solemnises marriages which are nothing less than prostitution; which permits divorce, capital punishment, action at law; which winks at simony, and allots enormous revenues to its bishops and archbishops, while the poor rot and starve—this same Church forbids us to have any communication with spirits, who are the very first to denounce its corrupt practices. And even if they believe in the truth of the facts they tell us it is wrong. "Wrong to speak to those whom God gave us for our own?" Wrong to speak to those we have known and loved in earth life? or to tell those who have wronged us we forgive them? or to ask forgiveness of those we have wronged? This is the most incredible objection to me of all. Say that you don't want to meet your dead friends again, that you are frightened out of your wits at the mere idea of seeing a disembodied spirit—say you have left off weeping for them, that their place is filled by another, but don't tell me you consider it wrong, for if Spiritualism is wrong God is wrong, and the Christ is wrong, and the Bible is wrong, and you have nothing left to cling to for time or eternity.

The chapter on "Spiritualism and the Bible" gives good proof that this assertion is well founded, for she shows us that all the miracles mentioned in the Bible, with one exception, are performed in these days by mediums. But now, as of old, a believing spirit—not necessarily a credulous one, but one with a friendly, sympathetic feeling—will often make all the difference between a successful seance or a failure.

These things shall follow them which believe: they shall cast out devils, speak with new tongues, take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands upon the sick and they shall recover.

Jesus, in working his miracles, was subject to conditions just as mediums are now, for, it is asked, what other meaning could be put on the text, "He did not many works there because of their unbelief"; and on another occasion "He could not raise the daughter of Jairus until he had 'put them all out of the room'—i.e., eliminated all opposing influences."

It is always interesting to know what great writers and men of science and learning think of subjects in which we are specially interested, and there is a chapter devoted to this in connection with Spiritualism. Dr. Parker, of the City Temple, in a letter to Mr. Stead on spiritual communion, says:—

I am glad to be able to accept your statement without the faintest shadow of reserve as to its literal accuracy, because you have given me evidence, which makes scepticism impossible. . . . It appears to me that a congregation properly regulated ought to constitute the largest and most effective seance possible. . . . I believe that men now may receive direct messages from God. . . .

I have met with several Spiritualists, and have been struck by their personal earnestness. One or two of the godliest men I have ever known were simply infatuated by Spiritualism. Other men have been sober-minded, earnest, simple and straightforward in all their supposed relations of the higher forces. . . . it ought to be no surprise to you, or to anyone else, that communication between the two worlds is possible.

On the subject of photography Rev. Haweis is quoted. He says:—

I want to plead, without dogmatism or bigotry, for sustained and careful inquiry, until we have secured the facts, upon which we can alone be entitled to reason. I should like to ask seriously whether even now we have not secured those facts. The time for this question has plainly come. . . . I heard the other day of a young lady who was photographed at Brighton, I believe, and twice the plate came and blurred. The second time she persuaded the photographer, who was about to lay it aside as useless, to develop it. The blurs, on being examined with a magnifier, proved to be faces—all the same faces. She at once recognised it as the face of a rejected lover, who was dead.

Miss Marryat thinks it is not wise to try to convince people of the truth of Spiritualism against their will. She says:—

I used to try to convince them of what made my life happier, but I gave it up long ago. I never try to make a convert now. It is too much trouble. My sole aim is to bring a little comfort home to those who are sorrowing for the loss of some beloved friend, and, thank God, in that I have succeeded.

When younger, she says, she had more faith in her fellow-creatures. Is it a necessary consequence of getting older that we lose faith in others? And if faith is lost where is the fault? May not some be set down to the account of the struggle for existence which has often such a deleterious effect on the moral character? and many are the victims of circumstances, and for all such we should have pity. But when all these are eliminated are there not still many left who are trustworthy? How often has it happened when one is in a difficulty or unfortunate in any way, some kindness has been shown from a quite unexpected quarter? We may feel as we get older and have more experience of the world, that it is necessary to be more circumspect about trusting without reserve or without knowledge, but there is a great amount of loving-kindness in the world as well as selfishness—self-seeking—if only we knew where to look for it, and how to strike the right note—the sympathetic chord.

"There are no renegades in Spiritualism. A Spiritualist who has once been convinced that he has seen the dead never lets go of his belief in another life. We are called fatuous and fanatical simply because our faith is so firm." All who advocate a new truth, especially in religion, must expect a certain amount of persecution even in this liberal age, and in comparison with former times it is truly an age of liberty.

Conclusion next week.

THE CAREER OF THE CHRIST-IDEA IN HISTORY.

By HUDSON TUTTLE.

AROUND Crishna gathered myths and legends characteristic of the early ages of mankind. The imagination, intensified by religious contemplation, has enrobed its ideal god-man with rainbow drapery. He knew the most secret thoughts of his associates, and could detect evil spirits under any guise. A terrible bull was sent to destroy him; but he calmly said, "I know what evil spirit thou art in disguise. If any disease makes thee thus frantic, I will cure thee." Then, as the fiery beast came at him, he seized him by the horns, and twisted his head from his body.

Crishna is described as perfectly beautiful; and poetic fancy revels in extolling his manly proportions and graceful outlines. Women left their work to gaze at him as he passed. His intercourse with the Gopias is considered allegorical, and connected with the mysterious fructifying powers of nature, and, though grossly sensual to the European, is contemplated with pure and holy feelings by the Hindoo. There is a distinct antagonism between the East and the West in their views of the delicacy or indelicacy of the mysterious functions of generation; and, it must be confessed, the comparison is against Western prudishness.

The fame of Crishna was borne to Cansa; and he sought to entice him to his palace, that he might destroy him, but Crishna avoided all the snares of the tyrant and the evil spirits until he knew the predestined time for

him to destroy his enemy had come. Then he attacked Cansa, tore the crown from his head, and dragged him on the ground. In death, the king obtained reward for his constant thoughts of the god; for whoever, either in love or hate, unceasingly contemplates the incarnate deity, at death is released of the three worlds. As he was dragged on the ground by Crishna, he, at the moment of death, had beatific visions, and was liberated.

After comforting the relatives of the king, Crishna repaired to the prison where his father and mother were confined, and, falling at their feet, he said "Be happy in the life of that son for whose sake his earthly parents have suffered so much danger and distress." Then they knew him to be the Almighty, and worshiped him; but, in a moment after, he closed their eyes; for he had a great work yet to do, and it was necessary that his incarnation should not be recognized.

As Crishna's youth had been passed among shepherds, his parents at once employed a learned Brahman, of the caste of rajahs to which he belonged, to teach him the knowledge required. In one day and night, he had learned the complete circle of the sciences; but, for appearance, he remained with his tutor. On parting, he told him to ask for whatever he chose; and the Brahman wished above all things for his two sons who were dead. Crishna assured him that they should be restored. He descended to the abode of the departed; and, summoning the god of the dead, he demanded the young men. His commands were at once obeyed; and he brought them to their overjoyed father. He was constantly performing miracles. He lulled tempests, cured lepers, and renewed the youth of the aged. Although often exerting force against oppression, his boundless kindness freely extended to all. At the same moment he visited rajahs who offered him gold and pearls, and the humble sheds of devout Brahmins who offered him nothing but fruits and flowers. He gave none preference.

Bhreegoo, a celebrated saint, doubting his divinity, kicked him. Crishna stooped to examine his boot, saying, "This breast of mine is extremely hard: you surely must have hurt yourself." The saint wept for joy, exclaiming, "This must indeed be the true Lord of the three worlds."

Crishna strictly obeyed the injunctions of the Vedas; attended prayers, washed the feet of Brahmins, and neglected none of the purifications which were required on account of his material nature. He lived in sumptuous style, worthy of a God: a Hindoo could not connect the divine with anything mean or of low caste.

The father-in-law of Cansa had sworn revenge for his death, and attacked the city of Matra. "Crishna, to save the inhabitants from all danger, called up an island from the ocean, and transported them all thither. By his command, Visvakarma, the architect of his celestial paradise, constructed a wonderful city, called Dwarka. The walls were of gold, and the pavements glittered with precious stones. The houses were of pure crystal, supported by pillars of coral, with canopies of golden cloth, festooned with strings of pearl. The apartments were illuminated with resplendent rubies, and over the roofs floated clouds of fragrant smoke from constantly burning aromatics. Numerous temples towered towards the sky; and the incense from their altars perfumed the whole atmosphere. Learned Brahmins everywhere chanted the Vedas. Peacocks sported among the trees, and nightingales sang. In the garden was a river whose banks were all gold and jewels. It appeared red from the reflection of rubies, but it was perfectly white. It was the water of life."

Thus, fifteen hundred years before the apostles' time, the "New City," the "New Jerusalem," was portrayed in language of which the Apocalypse is a weak imitation.

The end of the Avatar drawing nigh, nature foreboded the great event. A black circle surrounded the moon, and the sun was darkened at noonday. There was fiery rain; and, at sunrise and sunset, shadowy hosts skirmished in the air, and hovering spirits wailed, "Arise ye, and flee!" The horse of Crishna took fright, and rushed into the trackless regions of the atmosphere. Crishna knew that his exit from the mortal frame drew nigh. A prophecy had said, "O Crishna, take care of the sole of thy foot." While meditating in the forest, a hunter, mistaking him for a wild beast, discharged an arrow at him, which pierced his foot. Immediately a

great light illuminated the heavens. Crishna, with attending spirits, radiant as sunlight, pursued his path from earth to the bright paradise from which he had descended. All men saw, and exclaimed "Lo! Crishna's soul ascends to its native skies."

Throughout India, he is worshiped with enthusiastic devotion, and to him is ascribed all the wisdom of the Almighty; for he was a perfect incarnation. He is called the "Pardoner of sins," and "Liberator from the Serpent of Death." In the ancient temples, he is sculptured, either wreathed in the folds of a serpent, which is biting his foot, or treading victoriously on its head.

To be continued.

PEMBER ON PAST, PRESENT, AND TO COME.

"RECONCILIATION" OR INVENTION?

HAVING lately read the seventh edition of "Earth's Earliest Ages and their connection with Modern Spiritualism and Theosophy," with some amusement and some amazement, I feel moved to make a few comments upon this presumptuous work. The author, Mr. G. H. Pember, M.A., says he has "attempted to remove some of the geological and other difficulties usually associated with the commencing chapters of Genesis." If he has succeeded in that attempt, as he evidently believes, it must be admitted that he has done much; but, like other reconcilers of the Bible and science, he does not seem to perceive that the need for reconciliation has arisen from the growth of knowledge which cannot be explained away, and that, therefore, the previously-understood meaning of Scripture has had to be explained away, or, in other words, that the Bible has had to be interpreted in the light of science, and not science in the light of the Bible. Mr. Pember states that he has adopted the following, among other "obvious" principles, "which, if they be admitted, render the interpretation easy and precise, and anticipate every possible geological objection:" "That the 1st chapter of Genesis, equally with those which follow it, is, in its primary meaning, neither vision nor allegory, but plain history, and must, therefore, be accepted as a literal statement of facts." This being so, Mr. Pember proceeds to put between the first and the second verse of Genesis an account, purely imaginative, of a created, sinful, and destroyed world; as he tells us in side notes, there is "ample space between the first and second verses of Genesis for all the geological ages, which are not, however, alluded to in Scripture," and "The fossil remains indicate pre-Adamite ages of sin, for they may be proved to be the relics, not of the six days, but of far earlier conditions." This is "reconciliation" with a vengeance; first to contend that Genesis is literal history, then to put into it imaginary history, and then to treat both as equally true. It seems hardly consistent with respect for the Scripture, but it is Mr. Pember's method. By this process he is able to inform us that "God created the heavens and the earth perfect and beautiful in their beginning, and that at some subsequent period, how remote we cannot tell, the earth had passed into a state of utter desolation, and was void of life. Not merely had its fruitful places become a wilderness, and all its cities been broken down, but the very light of its sun had been withdrawn; all the moisture of its atmosphere had sunk upon its surface, and the vast deep, to which God has set bounds that are never transgressed, save when wrath has gone forth from Him, had burst those limits; so that the ruined planet, covered above its very mountain tops with the black floods of destruction, was rolling through space in a horror of great darkness." This is pretty well for an imaginative interpolation between the first and second verses of Genesis, by one who claims to treat Genesis as plain history; but it is, perhaps, capped by the explanation of the assumed absence of any remains of a human race among the fossils. "It may be that death did not touch these primeval men until the final destruction;" and "it may be that they all perished in what is now to us the deep, and that their remains are now covered by the deposit at the bottom of the ocean. Evidently our habitable land was once the floor of the sea; theirs may be now." Evidently, also, nothing in the Bible or out of it, nothing in heaven above, or in the earth beneath, or the water under the earth, can offer the

smallest difficulty to Mr. Pember. As the real object of his speculations appears to be to attack Spiritualism—which he deems to be “an incipient revival of the last and greatest cause of corruption in the days of Noah”—it is worth while to notice how he treats the Scriptures. It is also worth while to note how, though he recognises geological science, his sympathies are really with blank ignorance—“Knowledge in this life is a gift fraught with peril. And it is an ominous fact that, after the Fall, the first inventors of the arts and sciences were the descendants, not of the believing Seth, but of the deist and murderer Cain.” So in our own days the leaders of science are too often the leaders of infidelity, the despisers of God and of prayer.”

According to Mr. Pember the last thing which was needed to bring about the destruction of the earth's inhabitants by the flood was the impiety of the “Nephilim,” who were, he says, angels who took up their abode on the earth and married the daughters of men because they were fair. These mysterious beings loom largely in Mr. Pember's excited fancy. At first, love seems to have occupied their thoughts, but after the flood they appear to have set up as heathen deities, and now they are occupied in producing the phenomena of Spiritualism; while their last, and future, outbreak is, according to him, to precede, and indeed to precipitate, the second coming of Christ. He holds that the marriages between “Nephilim” and women explain “the numerous passages in the classics, as well as in the ancient literature of other languages, in which human families are traced to a half-divine origin.” But he seems to have overlooked the fact that such descent is not always from a god and a woman, but sometimes from a goddess and a man, as in the cases of Achilles and Æneas; his explanation does not provide for the existence of Thetis and Venus, to go no further afield.

Mr. Pember quotes without condemnation the brutal injunction in Exodus, “Thou shalt not suffer a witch to live”—the cause of so many judicial murders in many ages,—and the order in Leviticus for the stoning of “a man or woman that hath a familiar spirit, or that is a wizard”—evidences of how far below the modern conception of God was the so-called revelation of Jehovah. He also says, “We are expressly told that the crime of consulting a medium sealed the doom of the first king of Israel.” He gives as his reference here 1 Chron. x. 13. Seeing that Mr. Pember sets up as a champion of the Bible, it is rather strange that he ignores the words of Samuel given in 1 Sam. xv. 23, 26, and the words purporting to be spoken by the spirit of Samuel in 1 Sam. xxviii. 18, both of which passages, supporting each other, give a totally different reason for the rejection of Saul, and make no mention of the consulting of a “medium” (to use Mr. Pember's word) at all. He identifies Spiritualism with mesmerism, and both with demons; and it is worth while to give one of his own translations to illustrate his controversial method. He quotes Jer. xxvii. 9 as follows:—“Hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your mesmerisers, nor to your enchanters,” etc. In the Authorised Version the words read thus:—“Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers,” etc. So he contends that Naaman expected Elisha to cure him by mesmeric healing after the manner of the priests of Rimmon, and says that this affords “an unmistakable hint of the prevalence of mesmerism in Syria.”

All along, Mr. Pember shows an unaccountable facility for detecting “demons.” As “Tom Sawyer” would say, he perfectly wallows in demons. It is “demon here, demon there, demon, everywhere.” With this qualification, it must be admitted that he bears handsome testimony to the genuineness of Spiritualistic phenomena. He quotes Serjeant Cox, Gerald Massey, A. R. Wallace, Camille Flammarion, etc., with as full confidence in them as any Spiritualist could do, only he will have his pet demons at the bottom of the phenomena. It does not matter what spirits do, whether they give good counsel, consolation, help, healing, they are still demons. The “Nephilim” are at

their old tricks. “And are the Nephilim again threatening a general descent upon our world and a repetition of the great sin of the days of old? Unless we are prepared to stigmatise large numbers of our fellow-creatures as deliberate impostors, we seem almost forced to such a conclusion.” We learn from the same page on which this opinion is given that Satan and his angels have not yet been driven out of heaven—a circumstance which is merely mentioned here to show the comprehensive range of Mr. Pember's knowledge. But there is one thing which he seems not to realise, and that is—“A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” Every Spiritualist, therefore, who has found that Spiritualism has been to him a good tree, and has brought forth good fruit, will know that Mr. Pember is mistaken.

As far as I can gather from this confused and wandering work, the Nephilim, or demons, are, in some great apostasy, to bring about the “revelation of the Man of Sin,” and Spiritualists are, it is presumed, to be the agents and dupes of the demons in these transactions. But they have, it appears, some confederates hitherto unsuspected, and only detected by the searching intellect of Mr. Pember. These confederates are no others than vegetarians and teetotallers. In a preface to one of the editions we read, “We might exhibit the rising prominence of the two distinctive marks of the great apostasy—prohibiting to marry and commanding to abstain from meats; and show how the world is unconsciously assisting their development, by its assaults upon the institution of marriage, and by the increasing popularity of vegetarianism.” And in another preface he remarks, “Then comes a claim to supernatural knowledge, and sometimes even to supernatural power, obtained, whether by medium or adept, from the spirits of the air. And, lastly, the law is laid down that those who would carry on the forbidden intercourse to perfection must abstain from flesh and alcohol, and must practise chastity. Would it be possible to have a more complete transcript into history of the great prophecy contained in the First Epistle to Timothy?” Again, “According to the Hindus, the success of either medium or adept depends on the presence in his body of a subtle fluid called *akasa*, which is soon exhausted, and without which the demons are unable to act. This fluid, it is said, may be artificially generated by a vegetarian diet and chastity—an ominous sign to the student of prophetic Scripture.” It is noticeable, in passing, that Mr. Pember seems to regard chastity and celibacy as words having an identical meaning!

With Mr. Pember all roads lead to the diabolical. The Spiritualist communes with demons, while supposing them to be his relatives or friends; the vegetarian is helping to bring about the kingdom of Satan, while imagining that he is aiding a humane movement or improving his health; the total abstinence is another unconscious ally of the Evil One, while thinking that he is helping to reform society. All these are really assisting in bringing in the Nephilim, the power of Antichrist, the development of the “Man of Sin,” and one knows not what. It seems to Mr. Pember to be immaterial that Spiritualists do not prohibit marriage (by the way, did not Paul write disparagingly of that institution?), that vegetarians are not necessarily Spiritualists, and that teetotallers are mostly not vegetarians. He can only make his points by combining his ill-assorted information, and it has to be combined accordingly. On his showing the prospect is black indeed, but, fortunately, it is far more probable that he is entirely mistaken, than that any of his nightmare theories should be true. He appears to have no great belief in the Fatherhood of God, and I prefer an authority which declares that “The Lord is gracious and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works.” AVJAV.

* Why “deist and murderer?” Does Mr. Pember hold that it was a reproach to Cain to believe in God, and that there is a connection between such belief and the commission of murder?

A SUGGESTION.—“I am glad to know that your circulation is increasing. It could be easily doubled if every Spiritualist followed suit with a recent contributor, whose name I forget. He risks sixpence, and ‘got his money back,’ selling them all. I propose that every Spiritualist go into this matter wholesale, and buy at least a quarter of a dozen each week, and sell or give them away, and that you provide a neat little advertising bill for parlour window to help the endeavour.”—BEVAN HARRIS.

MISS MARRYAT AND "BORDERLAND."

SIR,—The article in the Oct. No. of "Borderland" on my book, "The Spirit World," has just been brought to my notice. I have no time to say more in the *Two Worlds* of this week than that the accusation brought against me of having misstated what I have related as taking place is *absolutely untrue*, and that with your permission I will answer it in extenso next week, and trust you will find room for my refutation.—Yours truly,

FLORENCE MARRAT.

[We receive the above just as we go to press. Certainly our columns are open to Miss Marryat for reply. See letter in "Correspondence."]

TWENTY-FIVE YEARS A MEDIUM.

WE EXTEND our heartiest congratulations to our esteemed co-worker, Mr. J. J. Morse, on the completion of a quarter of a century's work as a spirit medium. His is a record to be proud of. It is impossible to estimate the influence of the inspirations which have poured through his lips in a continuous stream, but we may be sure they have added weight and influence in consequence of the earnest, faithful and upright career of the medium. Mr. Morse has sought to dignify his office, to profit by the influence of his angel-guides, and has been educated and benefitted thereby. Not only has he experienced great good by his long association with the spirit-people, but his expanded and rounded mentality has afforded increased facilities and improved harmonial conditions for influx of ideas from the unseen, and the world has gained in consequence. Thus medium, spirits and mankind have all reason to rejoice because of the three-fold service of good which has been accomplished. We trust Bro. Morse will long be spared to carry on the great work, and that with experienced mind and matured judgment he may be more than ever serviceable to our movement and the race during a long period of years. The pamphlet just published in commemoration of his "silver wedding to Spiritualism," *THE MYSTERIES OF MEDIUMSHIP* is most timely, containing as it does an extremely interesting narration of his life and mediumship, an "interview" with his spirit-controls, Tien Sien Tie and "The Strolling Player," together with an account of the earth and spirit life experiences of the Chinese philosopher, and illustrated with the portraits of that worthy spirit and Mr. Morse himself. It is excellently got up, the interviews are reprinted from our able contemporary *Light*, by permission, and it should have a large sale among Spiritualists and enquirers alike. (See advt.)

GONE HOME.

ANOTHER OF THE OLD GUARD GONE TO HIS REWARD.

THE *Banner of Light* for October 13, just received, announces the decease of its founder and veteran editor, Luther Colby, on Sunday, October 7, just five days before the completion of his eightieth year. He had been ailing for two years past, feeling the depressing influence of age, but as no public intimation of his illness had been made, the shock of his demise will be felt all the more keenly by the hosts of friendly readers of the *Banner* all over the world, which for 37 years he so ably conducted and edited to the last, and, as he always desired, "died in harness."

Mr. Colby was from the first aided in his labours by unseen powers; he was (and so willingly acknowledged) in an especial sense cared for by the invisible workers in the higher life, and was himself endowed with a mediumship, involving the clairvoyant, impressional, and automatic-writing phrases—which as to its results has often called out the wonder and astonishment of his friends and co-workers in the mortal. . . . "The busy physical brain is still; the year-worn hands are folded; the voice is mute; but in the Land of Light another mortal has put on immortality."

The *Boston Daily Globe*, among other kindly and true things, says:—

He was a manly man, a laborious worker, charitable and generous, frank and open hearted. . . . He lived in the realm of spiritual unfoldment. He believed he was the message bearer of the angels, or, as he would say, the instrument of the spirits.

The *Boston Post* said of him:—

Thoroughly honest in his personal belief in the phenomena of Spiritualism, he was able to exert an influence which has spread

far and wide with marvellous results. His sincerity was unquestioned and undoubted. He had the respect of the public, the confidence of all with whom he was brought in contact. And his services in the cause of Spiritualism are recognised as those of an honest man, honestly striving for principle.

Those who best knew the Grand Old Man loved him most. His transparent and kindly nature and sympathetic spirit was frequently and sorely troubled by dishonest people who traded upon his good nature and then turned upon him; but, upborne amid all his trials his sincerity and sterling honesty won for him, as we have seen above, recognition and esteem from people of all classes. What better fate can any of us wish than his? A clean record of a long, honourable, and useful life, kindly remembered for the good he has done. God speed you, Brother Colby, in your new home.

CORRESPONDENCE.

SPIRITUALISM AND SOCIALISM.

SIR,—In reply to Mr. Lowe, I should be sorry to advocate that "all shall be on an equality with all the idle, drunken, dishonest loafers in the country," and that Mr. Lowe can entertain such a preposterous idea is sufficient to prove that he does not know the other side of the case, and it is proverbial that the man who only knows his *own* side is in a poor way. When Mr. Lowe has given himself time to study what Socialists *really* advocate, not what he *thinks* they do (let me request him to read, mark, and learn "Merrie England"), then he will see that his objections are as far beside the mark as are the ordinary objections against Spiritualism. I will admit that many people go to the slums through the causes he names, but Mr. Chas. Booth, who has exhaustively studied and dealt with, in his voluminous books, the causes of poverty, General Booth, and, in fact, everybody who really *knows* the facts, all admit that there are hosts of sober, industrious, honest people who are poor, miserably poor, and let Mr. Lowe remember "no argument is satisfactory which does not cover the whole ground of the facts." He may be content, happy, and prosperous, but has he no sympathy with the suffering poor and destitute? There is not room in your crowded columns for full discussion of the many points involved, and I must conclude, but I wish I could think as Mr. Lowe appears to do, that none are poor but those who deserve to be, none are rich and successful but those who are honest and good, and that business is conducted on the lines of justice and rectitude, but I cannot, and I see no reason to alter any of my previous statements of which he disapproves.—Yours truly,

DELPHOS.

MISS MARRYAT AND MR. STEAD.

SIR,—In the review of Miss Marryat's book, "The Spirit World," on page 575 of "Borderland," apparently editorial, the statement is made that "Florence Marryat is a Catholic," and again repeated on page 576, yet in a letter in the *Two Worlds* of March 9th this year that lady said, "For the last twenty years I have been a Spiritualist, and *nothing but a Spiritualist*." One or other of these statements must be false, and in view of the lady's explicit denial it seems ungracious to make the assertion again. Many people have regarded Mr. Stead's psychic experiences as "only another of his fads." Again and again I declared my belief in his honesty as against those who regarded him as "romancing" for a "new sensation" to make money, yet he publishes the following:—"Miss Marryat is a romancer by profession: she is also the last woman in the world (italics mine) who would be suspected of either scientific accuracy in statement or intense spirituality of thought." How wonderfully like the portrait of Mr. Stead himself as drawn by his unfriendly critics! He says also "I do not for a moment accuse Miss Marryat of stating that which is not true; I only lament that the literary medium of such narratives should have a mind which seems to be incapable of recording dispassionately and accurately the experiences through which she has passed. Miss Marryat does unfortunately lay herself open to criticism of this kind, and the Dew Drop incident is by no means pleasing; indeed, when she relates her experiences the exalted tone of other portions of her book, and the excellent advice she gives to others, are not borne out in her own dealings with the spirits, nor in the trivialities she records regarding them. Sufficient care and precision have not been exercised, and for lack of careful revision contradictory statements have crept in, but the fearless sincerity and transparent frankness of the author are clearly manifest, and she is by no means alone in the tendency to exaggerate." How can Mr. Stead, however, judge what results ensue in her presence? Every seance has to be taken on its own merits. Sitters frequently make or mar a seance. Miss Marryat apparently gives off power, and put mediums at their ease, hence successful results ensue, where probably Mr. Stead's presence would militate against success. Sympathy and geniality are more favourable than fussiness and criticism.—Yours truly,

JUSTICE.

SCOTTISH NOTES WANTED.—"Could you kindly stir up your Glasgow correspondent to report progress of the cause in Scotland? I am from Edinburgh, and anxiously look every week for some report from the only known society in the north country. I read his notice of Miss Marryat's engagements, wrote to a relative in Edinburgh, and had the pleasure of starting another seeker in the right way. It was a long way round—Glasgow to Manchester, to San Francisco, to Edinburgh—but it got there, thanks to the *Two Worlds*. He perhaps did not think he had such a long distance reader, and no doubt there are others just as far off as I am who are just as anxious to hear from home. So please, for our sakes, stir him up."—T. R. SIMPSON.

PASSING EVENTS AND COMMENTS.

REPORTS MUST BE SHORT NEXT WEEK, PLEASE.

THE COVER has arrived. Can give the advertisers a turn.

ALFRED RUSSELL WALLACE'S splendid article should be carefully read.

"ONLY A STEP TO HEAVEN" in last issue was from the *New York Herald*—truly a sign of the times.

WE HAVE some remarkably good articles to come. Hindu worship will be continued next week.

WE celebrate the opening of Miss Marryat's tour with her portrait on the new cover, and the sympathetic notice of her new book by a kindly lady friend—read it.

TO CORRESPONDENTS.—A number of letters and other communications are held over. Special articles have crowded them out. Will use as early as possible.

ALL REPORTS have had to be shortened, and still we have not enough room. Two reports, received without name of place or hall, are not printed.

MISS MACREADIE'S numerous friends will be pleased to know that she has returned from the Continent, and can be communicated with per Mr. D. Gow, at 9, Blomfield-road, Shepherd's Bush, London.

A LADY at St. Margaret's, near Richmond, Surrey, is anxious to form private circle in her own house for investigation. Letter first of all to E. C., 6, Ewell Road Villas, Suberton Hill, Surrey.

MR. J. S. RILEY, of 53, Albert-street, Oswaldtwistle, writes:—"Saturday, Oct. 20, seance with Mr. Taylor, of Hapton. The table lifted off the floor with two men on, and also with one man, one pulling at the back of the chair with Mr. Taylor pulling downwards, yet it lifted up off the floor. It was a splendid demonstration; we hope to have him again."

DARWIN PSYCHOLOGICAL SOCIETY solicit interest and support in their efforts to raise funds to build a new Spiritual Temple, and intend to hold a bazaar on Thursday, Nov. 1st, 2nd, and 3rd, in the Co-operative Hall, School-street. Contributions of money or goods will be thankfully received by members or the undermentioned:—Robert Sudall, president, 44, Railway-road; Mrs. Wm. Snape, secretary, 1, Newton-street; Mrs. W. Almond, treasurer, 3, Carr-row.

CARDIFF.—Arising out of some correspondence in the "South Wales Daily News," in which our worthy secretary, Mr. H. G. Allen, criticised some statements made in the course of a lecture at Wood-street Chapel by the Rev. W. T. Lee (of Plymouth), efforts were made to arrange for a debate to take place here in October or November, in which Mr. E. W. Wallis, of Manchester, was named to support our side of the question. As Mr. Lee is very popular in Cardiff, large audiences were assured. A committee consisting of Mr. E. Adams, Mr. H. G. Allen and Mr. F. B. Chadwick was appointed to confer with Mr. Lee's committee, but up to date it has been impossible to obtain any satisfaction or conclude even preliminary arrangements.

"SPIRITISM: THE KEYSTONE OF CHRISTIANITY," is the title of a small work by A. M. Clark, published by Swann Sonnenschein and Co., Paternoster-square, London. The author endeavours to present in concise form the doctrine of "Spiritism," condensed from the writings of L. D. H. Rivail, better known as Alan Kardec. "Spiritism" may or may not be the keystone of Christianity, we are not concerned about that, but it certainly is not the keystone of Spiritualism. While there is much that is commendable in this pamphlet, there is also very much which, from our point of view, as the result of upwards of twenty years experience of mediumship, is erroneous and misleading. The whole work is vitiated by the authoritarian tone assumed, and the statement of doctrines as though they were unquestionable.

IN MEMORIAM.

IN loving remembrance of Hilda Mary, third dearly beloved daughter of Mr. and Mrs. James M. Smith, who passed to the higher life October 28, 1890.

"When we again behold her

She will have grown more fair."—*Longfellow*.

Passed to the higher life, Oct. 14, after a long and painful illness, patiently borne, Amos Smith, of Keighley, connected with the East Wood Spiritual Temple Society. Prior to leaving the house for Keighley Cemetery with the mortal remains a short service was held by Messrs. Hardacre, Sunderland, Pearson and Pickles, when words of hope and comfort were given to those left behind.

MR. J. W. Gardner writes:—As an admirer of our friend, John Gregg, whose mortal remains you interred a few days since, I shall feel obliged if you will give the following a place in your next impression. Had I been at home I should have been with you to have heard the impressive and beautiful service you rendered on the occasion. I was, however, represented by my wife, who will not soon forget the service. As a co-worker with our old friend, myself and his contemporaries have a distinct recollection of his first and only balance-sheet as our secretary and treasurer of the first society, and I venture to say a more compact and satisfactory document was never presented to any society. Unfortunately for us he declined to further continue in office. It can be truly said of John Gregg that he was a decent and an exceedingly quiet man, speaking only when spoken to, out to the point. With him is associated the recollection of one of the most comfortable little societies ever started—in a little three-cornered room, opened by our dear friend, Mrs. E. H. Britten, followed by a happy party at tea; this society being the nucleus of the societies which have followed. Such was the start affording opportunities for inquiry into the subject of Spiritualism, the grandest and most comprehensive philosophy in existence, and thousands of us can say we could not give up Spiritualism if we would, and we would not if we could, for it is true freedom, and it gives us "the liberty to know, to utter, and to argue freely according to conscience," upon

any and every subject known or that may be known, and all that may be said against it cannot stay its progress.

WE regret to have to announce the passing on of our brother and fellow-worker, Mr. Constantine, on Saturday, 20th inst. He was one of those quiet natures whom we like to come in contact with, and worked hard for the society from the beginning up to within a few weeks of his transition. Mrs. Constantine and family have the sympathy of the whole of both societies, and numbers of the congregations who are not members also.—T. S., sec.

PASSED to the higher life, on Sunday morning last, Oct. 21 John Kitson, in the 63rd year of his age. The deceased brother (father of Alfred Kitson) was one of the pioneers of Spiritualism in this district (Dewsbury and Ossett), and, though of a quiet and unassuming character, did no little in forwarding the cause of his heart, both in private and in public. His trance addresses have carried conviction to many a thoughtful heart, and the life of useful labour in the cause which so characterised him is left as an example worthy of imitation to those who remain. When it is remembered that our departed brother was in the fight a quarter of a century ago, when persecution and odium were extremely rampant, and the movement stood upon a very insecure basis, our hearts should be stirred to build upon his change of life, a newer inspiration, a more determined attitude of goodwill towards that cause which made the transplanting of his conditions so happy in its effects upon his last moments. Whenever called upon to serve his beloved cause he was always ready at the call of duty (when in health), and it was a real pleasure to wait upon him and see his earnestness in acceding to your request. Along with his speaking abilities may be mentioned his aptitude as a player on the violin. Many are the happy times he has spent in the company of friends amongst his music, and our entertainments have many times been graced by the lively tones of his stringed instrument. We know he still lives, and will enjoy to the full his enlarged freedom and greatly enhanced spiritual gifts. Mr. Armistage performed the last mortal ceremony at Hanging Heaton Churchyard on Tuesday, October 23, when it is expected large numbers of sympathetic Spiritualists from the surrounding neighbourhood will be present.—W. Stansfield.

REVIEW.

AVALON: A Poetic Romance, by Dora Stuart-Menteath (London: James Elliott and Co., Temple Chambers, Falcon Court, Fleet Street, E.C.).—On various occasions in the past we have felt it our duty to speak somewhat disparagingly of what is known as "mystical philosophy," which in some of its manifestations seems but to present in a blurred and distorted form those truths which are to us so clear and intelligible. With mysticism, when associated with art and poetry, however, we have no desire to quarrel; more especially when it is allied with such beauty of form and lofty ethical teaching as is contained in the present volume. Mrs. Stuart-Menteath seems to have happily blended the higher aspects of the spiritual philosophy of to-day with those elements of identity and chaste literary quality that are so essential to poetical expression. Her book, though dealing with the search for the Holy Grail, is in no wise an echo of Tennyson; on the contrary, her volume adds a clear and individual note to contemporary poetry. There is moreover, a mediæval tinge about the work that harmonises well with its theme—aspersion after the spiritual ideal of humanity, and the unification of the natural desires of earth with the higher ambitions of the soul. Throughout, the lofty note struck in the opening stanza is maintained, and there is a richness of imagery and delicate beauty, which cannot fail to captivate the lover of artistic work. The book answers one of the supreme tests of good work in being eminently quotable. It is full of literary cameos, and we may perhaps be allowed to cite a few of the more striking passages. Here is a piece of description:—

"There shaded tapers shed a rosy light,
Rich cardinal azaleas, and the dead
White gleam of lilies o'er its space diffused
Such subtle fragrance as at times translated
The swimming senses into ecstasy."

Again, speaking of the realm of thought, the poetess writes:—

"We know not where, but somewhere, somewhere far,
Amidst the vistas and the violet,
Love searcher of the pathway of the stars,
There looms the lucent kingdom of the mind."

Those whose ears are open to the voice of spirit inspiration will recognise the truth of the following:—

"So ever in the silence and the spell
Should we pause, also when the soul would speak—
So also we, when something, not ourselves,
Which makes for more than righteousness, which makes
For very God in very inmost man
Abiding, all untraceably sets forth
The secret of the leader whom we need."

The following happily describes the fall of evening, and might also typify the aspects of the spirit sphere when all doubt and dread of the character of its dwellers had been swept from the mind of the seeker after truth:—

"It was the perfect peace of purest soul,
Nature's inmost self
Assumed the gentlest phase which Nature gives
To soothe and sanctify the outward world,
An amber softness in the solar ray,
A placid breadth upon the glassy stream,
Rich darkness in the verdure of the meads,
A languid curve about the upland slopes,
A wealth of woodland shade, but nothing strange,
No ghostly shapes, which flitted through the gloom,
No airy winnowing of unseen wings."

The reader will gather from such quotations as these that there is little of the music of every day humanity about this poem, but there are many amongst us who love the loftier uplands of ideal thought, and to such the book may be commended. We believe it is published at 3s. 6d.

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FRIDAY, OCTOBER 26, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

"BORDERLAND."—No. 6.

With the October issue the first volume of "Borderland" is complete," and first class portraits of Professor Sidgwick and Mr. Stead are given therewith. The professor's census of Hallucinations (why hallucinations?), containing a record of experiences of 17,000 persons, is said to be the "most important event in the psychical history of the year," but the finding of the Committee falls so far short of the conclusions warranted by the evidence that their extremely tentative judgment is most disappointing. If it was ambiguously worded, in the hope of winning general notice and approval, it has signally failed. It met with no more favourable reception than have the declarations of more outspoken bodies. Mr. Stead complains of the failure to "overcome the rooted reluctance of the British Philistine to face the possibility of a future life," and declares "that this valuable report, embodying the result of years of painstaking labour, has been practically boycotted by the press." We are reminded of the oft-expressed opinion "convince me and many people will believe," but, alas, the hopeful expectation is falsified—the verdict of the speaker's friends is the reverse of complimentary. As a rule, he is supposed to have "gone off it." The time has come for calling a spade a spade. The world wants no hesitating utterance and paltering with the facts. Spiritualism has got past the stage when it must crawl hat-in-hand and crave most humbly for recognition, spirit-facts are a branch of science and it is matterless whether the Philistine believe or disbelieve; the stone from the sling of the modern David (Spiritualism) will pierce his head—of that we may be sure.

Mr. Stead proposes a census of "dreams." It would be more to the purpose to commence a census of instances of spirit intervention and identity. He also suggests and wishes to compile a Directory of mediums, and states that "the *Two Worlds* has not published a list of certified mediums for the information of the public!" Surely Mr. Stead ought to know better than this when the list of mediums appeared in our columns so recently as April 27th, May 4th and 11th. The fact is for several years past we have at intervals published such lists, first on our own initiative, and then from the Directory supplied for the purpose by the Hon. Sec. of the National Federation of Spiritualists. Mr. Stead asks for a "certified" list, whatever that may mean. Surely he knows full well that no one can certify that a medium will succeed with all visitors. Early in July the National Federation Conference was held in Darwen, attended by a good number of delegates and visitors from all parts, but no notice is taken of the gathering, and the Federation is apparently unknown at "Borderland" office—yet in its ranks will be found many ardent, intelligent and active Spiritualists, and one wonders why the Federation receives such scurvy treatment. Mr. Stead's comment on "Provincial Spiritualism," too, is extremely misleading, based as it is on an article by

Mr. Morse, which merely dealt with the S.W. districts, and therefore was not representative of the whole country. Lancashire and Yorkshire lead the van in Spiritualism as they have done in Temperance Sunday School work and social reform generally. There is scarcely a town of any importance in these counties that has not one or more flourishing Spiritualist societies. Durham and Northumberland, too, are fairly honey-combed by Spiritualism. A "chronicle which affects to record the events of Spiritualistic interest, and to note the spread of Spiritualism ought at least to be fairly accurate, and not ignore the stronghold of the public work of the movement.

What's in a name? "Spirit," "medium," "control," are out of fashion with a certain section of people. "Phantasm," "psychic," "telepathy," are employed (because they are non-committal we presume, and sound less dreadful in polite ears), yet the public are not to be caught—people see through the disguise. "Spook" or "spirit" the majority of people realise that the names mean a deceased person, and will have neither—while those who are afraid of spirits are equally afraid of apparitions.

This is the guarded way in which Mr. Myers states and admits the fact that intercourse with spirit-people (the so-called dead) is *proved*:

"We have already adequate evidence that telepathy does not operate (spirits may operate, telepathy cannot) between living or embodied minds alone, but operates also between the so-called dead and the living, between discarnate and incarnate souls. This means that in some form or other our lives and memories survive the tomb."

If the evidence is adequate why not say in good honest phrase that *spirit communion is an established fact*, and that Spiritualists are not the set of fools they were supposed to be for making the affirmation. The "telepathic" "thought-transference" gentlemen have been compelled to wheel-into-line, and it is hoped they will be fair-minded enough to acknowledge that their earlier treatment of Spiritualists and mediums was anything but gracious or just. Their methods have been characterised by such a want of consideration for "psychics" the wonder is that they have found any who were willing to submit to their vivisectionist practises. Their admission of the facts comes so late in the day, and in such hesitating fashion, that it loses force, and old Spiritualists may well incline to exclaim "thank you for nothing." "Telepathy" seems to be as dear to some people as "that blessed word, Mesopotamia," was to the old woman. We used to be told "'Natural law' produces the phenomena;" now we are assured that "telepathy operates," but since neither natural law nor telepathy are conscious intelligences they cannot "produce" or "operate," and to affirm that they do is absurdly unscientific.

TWENTY-FIVE YEARS OF MEDIUMSHIP.

FRIDAY, October 19, Mr. J. J. Morse celebrated the twenty-fifth anniversary of his public work in Spiritualism, when a large concourse of friends met at his residence in Osnaburgh-street, Regents Park, to do him honour. Amongst those present were:—Mr. and Mrs. Cole, Mr. Leigh Hunt, Miss Samuels, Mr. Dawson Rogers, Mr. Traill Taylor, Mr. and Mrs. Corp, Mrs. Dixon, Misses Nellie and Jessie Dixon, Mr. Aldridge, Mr. Godfrey, Mr. South, Mr. and Miss Shorter, Miss Rowan Vincent, Miss Porter, Mrs. Cook, Miss Mayhew, Mrs. Trafford, Mr. J. M. Dale, Mrs. Davis, Mrs. Symons, Mr. Westphall, Miss Dunbar, Mr. A. Hunt, Miss Appleby, Mrs. Gilbert, Mr. Thomas Blyth, Mr. Smith (of Birmingham), Mr. Brasley, Miss Day, Mr. and Mrs. Potts, Mr. Donaldson, Miss Lucy Collins, Mrs. Bliss, Mrs. Towns, Mr. and Mrs. Hawkins, Miss Everitt, Mr. Sutton, Dr. and Mrs. Smith, Dr. Jagielski, Mr. Keats, Mr. H. Rumford, Dr. Mack, Miss Pelly, and numerous other friends. The musical proceedings were contributed by the following friends, whose talents are too well known to need comment:—Miss Samuels, Alice Hunt, Miss Everitt, and Mr. Leigh Hunt.

Mr. Morse alluded to the anniversary which those present had met to celebrate, and gave some reminiscences of his labours in the early days of the move-

ment, mentioning the names of Mr. Dawson Rogers and Mr. Shorter as amongst his earliest associates in the work.

Mr. DAWSON ROGERS, in congratulating Mr. Morse upon the long period of useful work he had performed, dwelt upon the change that had come over public opinion, as reflected in the Press, during that period. The obloquy and invective which were excited by Spiritualism in the past had almost died away, and there was a suggestion in the tone now adopted by the press that its conductors had a suspicion that Spiritualists might be right after all. He paid a high tribute not only to the quality of Mr. Morse's work, but to the unfailing courtesy and forbearance which had throughout distinguished his efforts. Mr. Morse had, with rare tact, avoided all the violent methods of partisanship and the prejudices of cliques; in fine, he quarrelled with nobody, but laboured on broad and catholic lines.

Mr. G. E. ALDRIDGE, on behalf of the workers in Sunderland, Birmingham, and Wolverhampton, felicitated Mr. Morse on the anniversary he was celebrating, and gave expression to the feelings of brotherhood and unity that animated the well-wishers of Mr. Morse and the cause which they all desired to uphold.

Miss ROWAN VINCENT, in a few well-chosen words, expressed the good feelings of those more particularly associated with Mr. Morse in his work in London, the members of his library and of the Marylebone Association of Spiritualists.

The guests then partook of refreshments, after which "Tien Sien Tie," through the instrumentality of his medium, expressed the feelings of the workers on "the other side of the veil." After an appreciative allusion to the twenty-five years of faithful service rendered by the instrument he was using, "Tien" remarked that in Spiritualism there had come into the world a force, subtle yet powerful, that had overborne all opposition directed against its progress, and had triumphantly vindicated itself in every land and amongst all peoples. Unheralded by any flourish of trumpets, unsustained by any order of priesthood or hierarchy, this same subtle force had raised up for its service from the common walks of life, apostles and evangelists who had carried its message into all quarters of the world.

After much more of encouragement, admonition, and approving retrospect, in his well-known manner, the "Chinese Philosopher" gave place to the "Strolling Player," who well supported his character of humourist, keeping his auditors in almost continuous bursts of merriment with quips, epigrams, and humorous touches. Many "wise saws" were interspersed with his japes, however, and much that was valuable in the way of advice and information received point from the quaintness with which it was uttered, and the merry jests that were associated with its delivery. This concluded a pleasant and profitable evening, upon which, as well as upon the era of earnest labour which it celebrated, the *Two Worlds* also may heartily congratulate Mr. Morse, and wish him many more years of such service in the good cause.

D. G.

BRITISH SPIRITUALISTS' LYCEUM UNION.

WE wish to again draw the attention of Spiritualists to the importance of training their children in the facts, teachings, and principles of Spiritualism, instead of allowing them to attend orthodox Sunday-schools, to have instilled into their young sensitive minds traditions and dogmas which Spiritualists everywhere repudiate, and to combat and correct which societies work so strenuously week after week. Spiritualists, your duty to the young is plain and demands your immediate attention. Commence a Lyceum at once. A postcard to the undersigned announcing the fact that you wish to open a Lyceum will receive prompt attention, and every possible information will be given you on how to proceed, what books to get, and where the same are published; also a couple of artistically-printed sheets, suitable for framing or mounting on rollers to hang on the walls of the Lyceum, setting forth the teachings of Spiritualism and the reasons why it should be taught our children, will be sent you gratis. In order to render your task as easy and pleasant as possible, I append a list of Lyceum districts. The visitor of the district in which your society's name occurs, will gladly render all the assistance

in their power free of charge in opening your Lyceum at your request. In those districts for which no visitor has been appointed, write the secretary as below. Friends, wake up, and clench the good which your society is doing by raising within its fold an army of workers fully trained and equipped for the work of reformation which you have so nobly begun.

LISTS OF DISTRICTS.

LEEDS DISTRICT.

Armley, Batley, Batley Carr, Churwell, Dewsbury, Leeds (Castle-street and Psychological Hall), Morley, Normanton, Wakefield, Heckmondwike, Liversedge, and Cleckheaton. District Visiting Officer for the above is Mr. Jas. Kitson, Springhead-terrace, Battye-street, East Boro', Dewsbury.

BRADFORD DISTRICT.

Bingley, Bradford (Rebecca-street, Spicer-street, Otley-road, Boynton-street, Walton-street, and St. James's Hall), Idle, Shipley, Windhill, and Yeadon. District Visiting Officer for the above is Mr. J. Jackson, 390, Harewood-street, Bradford.

HALIFAX DISTRICT.

Brighouse, Halifax, Huddersfield (Brook-street and Station-road), Slaithwaite, Sowerby Bridge, and West Vale. District Visiting Officer for the above is Miss Mary Thorpe, Glenfield-place, Warley Clough, Sowerby Bridge.

LIVERPOOL DISTRICT.

Birkenhead, Chester, Liverpool, Wigan, and Warrington. District Visiting Officer for the above is Mr. S. S. Chiswell, 11 and 13, Renshaw-street, Liverpool.

MANCHESTER DISTRICT.

Manchester (Ardwick, Collyhurst, Hulme, Openshaw, Pendleton, and Salford), Macclesfield, and Stockport. A good, energetic District Visiting Officer for the above wanted.

ROCHDALE DISTRICT.

Bacup, Bolton (Bradford-street and Knowsley-street), Bury, Heywood, Oldham (Bartlam-place and Spiritual Temple), Rawtenstall, Rochdale (Penn-street, Regent Hall, and Water-street), Royton, and Whitworth. District Visiting Officer for the above is Mr. Jas. Ridehalgh, Rockcliffe, Bacup.

BURNLEY DISTRICT.

Accrington (26, China-street, Tabernacle, Whalley-road, and Temple, St. James-street), Blackburn (Freckleton-street, and New Market-street), Burnley (Hammerton-street, Guy-street, Hull-street, and Robinson-street), Colne, Darwen, and Barnoldswick. District Visiting Officer for the above is Mr. W. Mason, 29, Brougham-street, Burnley.

NORTH LANCASTER DISTRICT.

Barrow-in-Furness, Millom, Preston, and Lancaster. District Visiting Officer for the above is Mr. Lawton, Barrow-in-Furness.

MIDLAND DISTRICT.

Belper, Birmingham, Foleshill, Leicester Club and Millstone Lane, Nottingham (Morley Hall and Masonic Hall), Northampton, Walsall, and Wolverhampton. District Visiting Officer for the above is Mr. H. U. Smedley, Park Mount, Belper.

LONDON DISTRICT.

Camberwell, Marylebone, Shepherd's Bush, Peckham, and Stratford. District Visiting Officer for the above is Mr. W. T. Coleman, 130, Crofton-road, Camberwell, London, S.E.

TYNESIDE DISTRICT.

Ashington, Gateshead, Hetton-le-Hole, Newcastle-on-Tyne, North Shields, South Shields, Tyne Dock, and West Pelton. District Visiting Officer for the above is Mr. Thomas Olman Todd, 7, Winifred-terrace, Sunderland.

TEESIDE DISTRICT.

Middlesbro', Stockton-on-Tees, Thornley-on-Tees, East Hartlepool, West Hartlepool, Bishop Auckland, Darlington, and Spennymoor. A good, energetic District Visiting Officer for the above is wanted.

SHEFFIELD DISTRICT.

Sheffield, Barnsley, Parkgate, and Rotherham. A good, energetic District Officer for the above is also wanted. Who will volunteer?

All letters of enquiry, etc., should be addressed to Alfred Kitson, secretary, Hanging Heaton, Dewsbury, Yorks.

SAYS Professor Huxley: "It seems to me pretty plain that there is a third thing in the universe, to wit, consciousness, which in the hardness of my heart or head I cannot see to be matter of force, or any conceivable modification of either, however intimately the manifestations of the phenomena of consciousness may be connected with the phenomena known as matter and force. If this is true, our one certainty is the existence of the mental world, and that of kraft and stoff (force and matter), falls into the rank of, at best, a highly probable hypothesis."

LONDON NEWS AND NOTES.

102, CAMBERWELL ROAD (Mrs. Clark's).—17: The developing circle was attended, on the recommendation of a well-known Spiritualist in South London, by a gentleman who is considered to give good promise of becoming a medium. 21: About a dozen spirits communicated with the sitters through the table.—A. J.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Evening: Mr. H. Boddington explained the object of our gathering. Mr. R. Boddington showed that a medium is one in whom the spiritual gifts, dormant in most persons, are developed, such as clairvoyance, clairaudience, healing, etc. Mrs. H. Boddington sang "A song at sunset" very effectively. Miss S. Boddington engaged in prayer. Mr. Coleman sang "The Vacant Chair." Mr. Challis, on "The dead who do not return," showed why friends in spirit life frequently do not manifest to longing inquirers, and showed the obstacles they would have to overcome. Mr. Beel spoke vigorously touching social things, and Mr. Payne showed that service to our fellows was service to God.—C. M. Payne, hon. sec.

CLAPHAM JUNCTION. 132, St. John's Hill.—Mrs. Ashton Bingham, on Thursday, read from Shakespeare, and her guide's address was reverently listened to. The clairvoyance and psychometry considered good. Thursday: A lecture on Palmistry will be given.

FOREST HILL. 23, Devonshire Road.—21: Harvest festival, largest gathering of the year. Miss Bliss gave a beautiful inspirational prayer. Mr. Bertram directed attention to the spiritual aspect of harvest, "What a man sows that shall he reap." Gounod's "Nazareth" effectually rendered by Mr. W. H. Blackman. Mr. Munn eloquently showed how God's loving care is written in every flower and fruit. Spiritualism had taught him the immortality of man. Miss Young's guides beautifully pointed the moral of God's fatherly care, that man in return must relieve his brother's needs. Mr. Young called for more labourers, the first step in this direction being self-purification. "Ora Pro Nobis, solo," by Mr. Blackman, and Mrs. Bliss gave clairvoyant descriptions. Thursday next at 8, musical evening, Mr. and Mrs. Day. Nov. 15, anniversary soiree.

245, KENTISH TOWN ROAD, N.W.—Thursday and Sunday last full meetings. Mrs. Mason's controls gave remarkably successful clairvoyance.

MANOR PARK, E. 13, Berkeley Terrace, White Post Lane.—Small but good week-night meetings. Sunday morning, Mr. J. Allen's guide, replying to "How do you manipulate control of the medium?" gave some scientific and interesting information. Successful psychometry. For times of the various meetings see platform guide. Tea and social meeting of members and friends of the S.I.C.S. next Sunday, Oct. 28, at 5 p.m., Mr. W. Wallace, the pioneer medium, will preside, assisted by well-known workers. Members and friends who desire to be present are requested to communicate with the secretary at once, as the accommodation is limited.—Cor. J. B. Randall, 8, Gloucester-road, Manor Park, E.

MARYLEBONE ASSOCIATION. Cavendish Rooms, 51, Mortimer Street, W.—Full meeting to welcome Mr. Long, whose address, "The answer of Spiritualism to Science," received warm approbation. Very pleased to see friends from Camberwell Society; will reciprocate. Pleased to know that Mr. Long will visit us again, if possible, this year, when one of his spirit friends, "Douglas," will speak on "Spiritual Progress." Oct. 28, Mr. Darby, on "Hope." Mr. Everitt (just returned from the North of England) chairman. Nov. 4, Mr. J. J. Morse; 11, Miss Samuels; 18, Mr. Thos. Shorter, on "Spiritual Religion." N.B.—Visit of Mr. E. W. Wallis, editor of *Two Worlds*, on Dec. 16.

PECKHAM. Chepstow Hall.—Tuesday evening devoted to magnetic healing, 21 patients treated. Many visitors much interested, especially when the controls took the medium to utter strangers, described their ailments, and proceeded to relieve them. Mr. Audy, Mr. Elsom and others related instances of cures within their knowledge. We thank God we are enabled to do a real spiritual work. Sunday: Mr. Audy read a paper on "The Philosophy of Spiritualism." Mr. Edwards related some experiences, and gave clairvoyant descriptions. Tuesday, at 8-30, circle and magnetic healing by Mr. Edwards. Sunday, at 6-45, Mr. Savage.

SHEPHERD'S BUSH. 14, Orchard Road.—Mr. J. Hector Bangs related some remarkable experiences, and gave an eloquent address on "Ancient Religions and Spiritualism." Discussion at the close.

STRATFORD.—Mr. Allen gave a very interesting discourse on "The Mission of Spiritualism" to a good audience. 28, Mr. Butcher. Mr. Savage meets inquirers on Fridays.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—17: Public circle; Mr. Simkins conducted. Mrs. Hulme gave good psychometry and clairvoyance. Owing to Miss Marryat's lecture the public circle will be held on Tuesday, 30th, when Mr. B. Plant will give psychometry. 21: Mr. J. B. Tetlow dealt ably with questions from the audience. Psychometry very good. Afternoon services will be held as circles, in which mediums will take part. 28: Mr. G. Featherstone.

BRADFORD. St. James's.—Mr. A. Marshall on "Do our loved ones who have passed on become our guides, or is some other spirit appointed," and "What is spirit?" Evening, "What has Spiritualism done for humanity," good practical discourse and successful clairvoyance by Mrs. Booth, Mrs. Marshall not well.

BRADFORD. Labour Hall, Grey Mare Lane.—18: Mr. Barrand opened. A splendid address on "Spiritualism," and psychometry by Mr. C. King. All well pleased. Mr. Liddiard clairvoyance; Mr. Ward impersonation. Sunday afternoon very profitable. Members' circle, 6-30: Clairvoyance and psychometry by Mr. Crompton; clairvoyance by Mr. Liddiard; address by Mr. Crompton's control; several tests by Miss Baugh and Mr. Barrand. Good attendance;

well pleased. The committee will be pleased if well-known mediums would kindly give us a Thursday or Sunday.—R. W. Morley, cor. sec., 17, Ambrose-street, West Gorton.

COLLYHURST.—18: Public circle, Miss Cotterill gave good clairvoyance and psychometry. 21: Afternoon, public circle; evening, Miss Hume gave a spirited discourse and 12 clairvoyant and psychometric delineations of more than usual excellence, all instantly recognised. Members' circle at 8-20, invocation and benediction by Mrs. Johnson. The wife of a sitter gave an address through Mrs. Hume. "Topsy" sang very pleasantly, and discoursed in characteristic style. Mr. Lawrence was controlled and spoke briefly; a pleasant evening. Saturday, 27, a tea party and social evening. An attractive programme is being prepared. Tickets 8d, after tea 4d., of Messrs Lawrence, Smith, T. Taylor, etc.—H. P.

HULME, Junction Street.—Thursday, circle, W. Lamb gave clairvoyance and psychometry. Sunday, 6-30, public circle led by Mr. Bradshaw, psychometry by Mrs. Cassell and Mr. Connolly, Miss Smith, clairvoyance recognised. Monday, Mr. Rooke's interesting address on the "Outward World," clairvoyance good, Miss Goodall organist. Lyceum conductor, Mr. Bradshaw, recitations by Misses Elizabeth and Emily Bradbury, Florence Sanswell, Emma and Dora Furness, William Connolly and James Bradbury; organist, Dora Furness, Lyceum anniversary, Oct. 28, at 2-30 and 6-30.

MANCHESTER DISTRICT UNION, second quarterly conference, Oct. 20, at Collyhurst, a good attendance and most enjoyable time, Mr. Lawrence agreeably presided. The secretary read a balance-sheet and report of quarter's meeting. An excellent and practical address on "Circle holding" by Mr. Simkins, a cheerful discussion. Mr. James Swindlehurst, of Preston, threw out one or two most serviceable remarks, the cultivation of mediums and spirits by friendly criticism.

MANCHESTER Spiritualists, especially electors in Ardwick Ward, are urged to support the candidature of Mr. R. A. Brown in the coming Municipal election. He is president of the Working Men's Liberal Club, and fully endorses the progressive programme. Workers are needed in his behalf.

OPENSHEAW. Granville Hall.—Morning: Mrs. Dixon's guides gave good clairvoyance and psychometry, and at night a reasonable and sound lecture on "What shall I do to be saved?" Two successful cases of psychometry of disease. Large after-circle, opened by Mrs. Howard. Good address by Mrs. Fitton.—T. H. L.

PATRICROFT.—15: Geo. Smith's control spoke on "Psychometry." Clairvoyance after giving general satisfaction. 16: Mr. and Mrs. King gave good addresses. Mrs. King sang very sweetly, and gave clairvoyance. 17: Mr. King gave satisfaction with psychometry. 18: Mr. J. Hayes and son gave striking proofs of the control's ability to locate disease, and demonstrated the power of magnetism. Sunday: Madame Henry spoke ably on "Is Spiritualism going up or down?" Clairvoyance appreciative.

SALFORD.—17: Mr. Kay's guides discoursed learnedly on "Guidance." 21: Mr. Mayoh's guides on "What has Spiritualism done for humanity?" gave great satisfaction. Saturday, 27, a tea party, at 5 p.m., and entertainment, adults 9d., 15 and under, 6d.

WEST GORTON. 2, Peter-street.—15, Mr. Horsley's clairvoyance recognised; Miss Knight gave three tests. 17: Mr. Barrand clairvoyance and psychometry; tests by Misses Barlow and Knight. 21: Mr. Croasdale psychometry, also by Miss Kate Todkill and Mrs. Hammond, clairvoyance by Mr. Horsley, address by Mr. Jones. 2-30, recitations by Miss Ducker and Master Elliott, readings by Mr. Pearson and Mr. G. Brickland, closed by Mr. Jones.

PLATFORM RECORD.

ACCRINGTON. St. James's Street.—16: Pleased to hear Mrs. Griffin, whose control gave satisfaction. 21: All were pleased with the control of Mrs. Brook. Clairvoyance all recognised. Numbers increasing weekly.—D. B.

ACCRINGTON. Whalley Road.—17: Splendid address on "True Love" and psychometry by Miss Cotterill. 21: Mrs. Harwood gave good clairvoyance. Social a great success, many thanks to friends from Burnley. Next Saturday Mr. Wilkinson's limelight views, at 5 and 7-30. J. W. Clark tenders his thanks to all mediums for past favours, hoping the same feeling will exist with new secretary, Alexander McAllister, 6, Dowry-street.

ASHINGTON. Memorial Hall.—Memorial service to our late Sister Hogg, who passed to the higher life, Oct. 8. An impressive address was delivered by the secretary—W. Gwilliam, from the words "Thou shalt be missed because thy seat will be empty." A good and appreciative audience.—W. D.

ASHTON.—Mr. B. Plant spoke well on "The secret of life here and hereafter" and "Immortality, its people," clairvoyance.

BIRMINGHAM. Masonic Hall.—At 11 and 6-30 Mr. Brian Hodgson took the platform in consequence of the regrettable absence of Mr. Craven. Mrs. Emma Hardinge Britten will speak at 11 and 6-30, on Sunday, 28; to avoid disappointment and overcrowding in the evening, will friends kindly attend the morning service. Debating section—Oct. 16, Temperance Institute, Corporation-street. A crowded audience. Mr. W. H. Sanders (from Mason's College, Birmingham), has our hearty thanks for a thoughtful paper on "The Genesis of the Moral Sense," from the standpoint of Herbert Spencer's philosophy. An interesting discussion followed.

BIRMINGHAM. Smethwick Central Hall, 107, Cape Hill.—Mr. Knibb's control, on "Spiritualism," especially mentioned that we must lead good lives if we wish to be happy hereafter. Psychometry very good. Large audience. Mr. Findlay, chairman, made good remarks.—R. C.

BRADFORD. 421, Manchester Road.—Mr. Todd eloquently treated "Here am I, for thou didst call me" and "Is man a responsible creature?" Mrs. Webster gave excellent clairvoyance and psychometry.—J. A.

BRADFORD. 15, Quaker Lane.—Good clairvoyance by Mrs. Mason; public circle a success. Thursday, public circle at 8 p.m. 28th, Miss Brooks; Nov. 5, social, 2d., at 7-30.

BLACKPOOL. Alpine Hall.—Mr. Williams presided. Able addresses by Mr. Ripley, on "Spiritualism the light of the Nineteenth Century" and "Spiritualism versus Christianity." Clairvoyance all recognised. Psychometry good. Public after-circle well attended, conducted by Mr. Jones.—Albert Grime, cor. sec., care of Mr. G. Galley, Mostyn-terrace, South Shore.

BOLTON. Bradford Street.—Mr. Ormrod, our worthy president, gave a general review of religious life, and "The economy and advantages of Spiritualism." Mr. Ridings chairman. Miss Ridings clairvoyance, all recognised.—H. W., cor. sec.

BRIGHOUSE.—Mr. Geo. Featherstone's guides gave a good discourse on "The Word of God," and 13 questions from the audience were answered satisfactorily.

BURNLEY. Guy Street.—A good day. Miss Halkyard spoke on "Do our loved ones return?" and "Who are these arrayed in white?" Forty-three clairvoyant descriptions, 39 recognised.—J. H.

BRISTOL. Borderland Circle.—17: Harmonious evening, pleased to see our circle increase, new members bid fair to become serious searchers after truth.

BURNLEY. Hammerton Street.—Mrs. Smith speaker, subject, "Christ as the world's saviour," clairvoyance good, all recognised. Night, Mrs. Peters, subject, "I dreamt a dream." Mrs. Smith spoke and gave clairvoyance. These two mediums have done well the last two Sundays, they have our best thanks and good wishes.

BURNLEY. Hull Street.—Mrs. Johnston spoke on "God is love," clairvoyant delineations successful.

BURNLEY. Robinson Street.—Anniversary Day, Mrs. Wallis' guides lectured on "The basis of Spiritualism" and "Spiritualism, where does it lead us?" and seemed to make a deep impression, a large percentage of strangers; successful clairvoyance. Sunday next Mr. Rooke, and Monday at 8, "The organ of the soul," with illustrations.

BURY.—Mr. Birch's first visit, "Signal lights on the line of life" and "What is religion?" gave satisfaction. Clairvoyance to strangers mostly recognised.—B. S.

DEWSBURY.—Mrs. Mercer's guides spoke with great force on the passing over of Bro. J. Kitson (the respected father of Alfred Kitson), whose family have been so prominently connected with our movement. Evening, "Was Jesus a medium?" Good clairvoyance.—J. Smithson.

FELLING. Hall of Progress.—Sept. 31, Mr. G. Laws' splendid address was highly applauded. Oct. 7: Mr. Graham's experiences were very interesting. 14: Mr. J. Stevenson on "How to investigate Spiritualism," and answers to questions, was highly applauded throughout. 21: Platform well occupied.

FOLESHILL.—Ladies' night. Mrs. Wilkinson presided. Lesson read by Mrs. Lloyd. Mrs. Barr's control gave an excellent address on "Spirit guidance." Several spirit friends also controlled, among whom Mrs. Smith (our late medium) said she was pleased to speak from our platform once again.

HEYWOOD. William Street.—First anniversary services a great success. Mr. J. Armitage, cordially welcomed, eloquently treated three questions from the crowded audience, many unable to get in. Glad to see friends from surrounding districts. Special hymns, anthems, and solos by Lyceum scholars, assisted by well-known singers, to whom we are grateful. Mr. Cropper conducted the singing. Councillor D. Healey presided. Collections, in aid of building fund, £7 10s. 7d.

HIGH SHIELDS. 1, South Eldon Street.—Mr. Graham chairman. Mr. Westgarth's control gave an invocation, and lectured on "By faith are ye saved." The Church offers faith, but Spiritualism has knowledge for the people.—W. R. Henry.

HOLLINWOOD.—Tuesday, our esteemed friend Miss Cotterill gave good psychometry and clairvoyance, all recognised. Sunday Mrs. Rennie's lectures were grand and her clairvoyance marvellous. One description especially, as I knew the person very well, he having only been put in mother earth on Oldham Wakes. Will mediums please send on their open dates for '95.—R. B.

HUDDERSFIELD. Brook Street.—Sunday, Oct. 21, Harvest Festival passed off well; Mr. Wallis excelled himself in fine style, large, indeed crowded, audiences, many had to go away for want of room. The decorations were tasteful and attractive. The Lyceum open session was remarkable for excellent order and intelligent grasp of their duties by the members.

HUNSLY.—Mrs. Hunter's guides gave short addresses, and her daughter, 10 years old, gave successful clairvoyance and psychometry.

JAGGER GREEN.—Saturday's tea meeting well attended. Mr. Z. Foote spoke admirably on "Work," commented upon by Mr. G. H. Beeley and Mrs. Crossley. Messrs. Foote and Beeley's songs and recitations loudly applauded. Sunday: Successful meetings in Sowood Reading Room. Mr. Z. Foote spoke on "Can spirits return?" to about 200 persons. Evening: 300 gained admittance, many crowded out. Mr. Z. Foote related "How and why I became a Spiritualist." Mr. G. H. Beeley chairman. Nov. 4 closed, for opening new rooms at Elland.

LEICESTER. Town Hall Square.—Evening, Mr. H. Clark lectured to an intelligent audience on "Now are we the Sons of God," and seemed to give great satisfaction, and was applauded.

LEICESTER. Millstone Lane.—Evening, Mr. Morris gave a trance address on "What is life and where is death?" Large audience. Manifestation of the truth that "Out of the mouth of babes and sucklings have I ordained praise." Master Harry Slade, a boy of eight years, gave successful clairvoyant descriptions.

LIVERSEDGE. Carr Street.—Oct. 7: First anniversary a success. Mrs. Wrighton did well, ably assisted by Mr. Foote. Monday, about sixty sat down to tea. Mr. Roberts gave clairvoyance. Fruit and vegetables were sold. Thanks to all who helped. 14: Mr. Fred Wood's guides did good work; Miss William's clairvoyance. 21: Mr. T. Crowther, in place of Messrs. Foulds and Williamson (we hope for their speedy recovery), gave a good discourse and clairvoyance.—T. Horner, sec.

LEIGH. Newton Street.—15: Enjoyable evening, about 60 friends partook of a supper; solos and recitations by Mrs. Helton, Mrs. Hill, Miss Downs, Mrs. Beeley; Mr. Regley presided at the organ. Banjo solos by two friends. Glad to see friends rallying round.—G. Adams, sec., removed to Bengal-street, Leigh, near Bedford.

MACCLESFIELD.—Mrs. Groom gave powerful addresses on "The Old and the New" and "Spiritualism, does it answer man's need?" Very successful clairvoyance. At the first of a series of fortnightly seances Mrs. Hyde gave very successful psychometry and clairvoyance.

MONKWEARMOUTH. Miners' Hall.—Mr. J. Clare gave a splendid discourse on "The Spiritualists' view of the Atonement," a reply to Mr. Gladstone, in his usual powerful and eloquent manner.

NELSON. Ann Street.—Good day, Mr. Sanders spoke on "Is Spiritualism new?" and "What is religion?" clairvoyance very good.—J. Singleton.

NELSON. Bradley Fold.—Mrs. Griffin's guides discoursed nicely on "The true development of life" and "Divine Revelations," clairvoyance.—D. H. B.

NEWPORT (Mon).—Address by Mr. Wayland's guides on "What hope have I? Theology—What I am; a son of God."

NEWCASTLE-ON-TYNE.—Oct. 20 and 21: Mrs. E. Hardinge Britten delivered three discourses as follows:—Saturday, "Reforms and Reformers of the Nineteenth Century." Sunday, "The origin, evolution, and destiny of spirits." Evening, written questions from the audience on Spiritualism, religion, and reform, all of which gave the greatest satisfaction.—R. E.

NORMANTON.—Mr. Hargreaves' guides illustrated how little beginnings of sin grew to great crimes. By self-exertion and being willing to do right, we may cast out evil from our nature. "What think ye of Christ?" was nicely dealt with. Mrs. Hargreaves gave good clairvoyance.—E. Backhouse.

NORTHAMPTON.—Mr. Ashby paid us another visit, afternoon small audience, night, good meeting, large audience, good clairvoyance, some remarkable descriptions.

NOTTINGHAM. Masonic Hall.—Mrs. Gregg being indisposed, Mrs. Knight (nee Miss Walker), kindly filled the vacancy very satisfactorily, lectures quite up to her usual standard, and clairvoyance exceptionally good. Members are very thankful to Mrs. Knight. Guild: Enjoyable evening with Mr. Hepworth; certainly a clever caricaturist, and very mirthful.—T. S., sec.

NOTTINGHAM. Morley Hall.—Mr. Leeder ably answered questions from the audience, 1, "Are matter and spirit the same on different planes of condition?" 2, "Does Spiritualism teach mankind to live a better life than Christianity, if so, why?" Good audience.

PARKGATE.—Greatly pleased to listen to the controls of Mr. Muxworthy on "Christianity and Spiritualism." Mr. Muxworthy spoke well for the first time on a Spiritualist platform.

PRESTON. Lawson Street.—Harvest festival. Miss Cotterill's control discoursed grandly on "Can man know God?" and "Past, present, and future," the language used being worthy of the master mind who controls her. Crowded audience at night, many turned away. Very good clairvoyance by Miss Janet Bailey.

RAWTENSTALL.—Mr. Manning's guides gave good addresses on "I am the way, the truth, and the life," and "Comfort ye my people." Good delineations from photos; good audiences.—J. S.

RHODES. 596, Manchester Old Road.—Mr. C. Eyre's control gave a good address and clairvoyance. His healing powers are wonderful, looking forward to his next visit.

ROCHDALE. Water Street.—A general meeting of members decided not to close our room, but that we make fresh arrangements and go on. Officers elected:—President, Mr. J. Holmes; financial sec., Mr. T. Goodhew; cor. sec. and treasurer, Mr. W. Fielding; money stewards, Mr. R. Schofield and Mr. R. Turner; committee men, Mr. F. Haigh and Mr. A. Taylor. 21: Public circles conducted by our own local mediums, fair audience at night.

ROYTON.—Mr. Rowcroft discoursed acceptably on "True Religion." At 5-30 short open-air addresses by Messrs. Rowcroft and France, at 6-30 Mr. France delivered a homely address on "Love." Mr. Young gave good clairvoyant and psychometric delineations, a glorious day.—W. C.

ROCHDALE. Baillie Street.—Saturday, a tea meeting and social well attended. Mr. J. Simpson, concertinist. Duet by Miss Florrie Farrar and Miss Bell Tillison. Tambourine accompaniment. The little sisters, Ethel and Norah Farrar, sang and recited nicely. Miss Midgely and Miss Sharrocks were vociferously encored. Messrs. Chadwick and Butterworth rendered comic recitals in good style. Sunday afternoon Miss Foster spoke eloquently on "Heaven and Hell." Successful clairvoyance. At six, song service, "An angel in disguise." Singing ably conducted by Mrs. Barlow, her son, Mr. A. Barlow, efficiently presiding at the organ. Reader, Mrs. Tillison. Miss Ethel Barlow, aged 13 years, gave clairvoyant descriptions, all recognised. Her winning manner endears her to everyone. Mr. Chadwick and Mr. J. Brown presided. Large audiences and collections satisfactory.—R. T.

ROCHDALE. Penn Street.—17th, Mr. Young gave a good service, well attended. 21: Lyceum sessions ably conducted by Mr. Brown. Mrs. Crossley gave interesting lectures and very good clairvoyance. Mr. Platt and Mr. Blakey, organists, and Mr. J. Wright chairman.—A. W.

STALYBRIDGE.—Tuesday's circle: Good time with Madame Henry. Sunday: Mr. Chris. King spoke excellently on "Humanity's cry to the spirit world" and "Are Spiritualists Atheists." After-circle Mr. King gave good tests. Mr. King occupies the week evenings lecturing and challenging opponents. Thursday, "The Silver King" in Town Hall.

SOWERBY BRIDGE.—Mr. P. Lee delivered an instructive address on "Profession and Practice." The two phases of the subject were ably dealt with and much appreciated by a moderate audience.

STOCKPORT.—The absence of planned speaker necessitated prompt local effort. Mr. Ford explained and disposed of charges freely circulated against us by sectarians. Night: Showed the false position of the Christian sects, who, professing to take the Bible as

their standard, were really in subjection to the tenets and opinions of their priests and leaders. Spiritualists were the only correct readers of the book and responsible to no one but themselves for the interpretation of its contents; excellent meetings.—T. E.

TODMORDEN. Sobriety Hall.—Mrs. Scholver spoke on "The truth of spiritual teaching" and "An exhortation to be Spiritualists," her clairvoyance in the evening was successful. In the afternoon she gave a description to the chairman of the Local Board, who happened to be present; when he was asked if he had any recollection of the person described he shouted "No, nor you either," and further said he could do that. Mrs. Johnston, in the chair, asked him to come up and have a try, but he declined. Will mediums and those interested notice the change of address of secretary.—Thomas R. Johnston, 9, Baltimore, Todmorden.

WALSALL. Central Hall.—Mr. T. Postlethwaite's very interesting addresses and good psychometry much appreciated. Good audience at night, many strangers. Next Sunday being Hospital Sunday, Mrs. Groom will speak morning and evening. We hope to have large audiences. The collections will be given to our Cottage Hospital.—S. B. B.

WHITWORTH. Good day with Mr. Taylor. Clairvoyance and psychometry very good.—G. C.

RECEIVED LATE.—Cardiff: Good meetings with Mr. Morse. Soiree on Nov. 1, at St. John's Hall, to celebrate Mr. Morse's 25th anniversary.—Leigh: Afternoon, Mr. Adams and Miss Walker gave clairvoyance and psychometry. Mrs. Lamb discoursed on "Is God the same yesterday, to-day, and forever?" and gave descriptions. Miss E. Clarke sang a solo, Miss Walker and Mrs. Stirrup sang a duet. Mr. Lamb gave successful psychometry. S.D.—Leeds, Progressive Hall: 8, Mr. J. C. Spencer gave every satisfaction. Brought up a Unitarian he is well worthy to uphold Spiritualism. Monday, Mr. Leakin gave satisfaction. 15, room crowded (many turned away) to hear Miss E. Barlow; may she long be spared. C. L.

LIST OF SPEAKERS FOR NOVEMBER, 1894.

YORKSHIRE UNION OF SPIRITUALISTS.

- ARNLEY**—4, Mrs. Levitt; 11, Mr. Armitage; 18, Mrs. France; 25, Mr. and Mrs. Marshall.
BATLEY CARR—4, Miss Hunter; 11, Mr. Parker; 18, Mrs. W. Stansfield; 25, Mrs. Hoyle.
BATLEY—4, Mrs. Whittingham; 11, Mrs. Hoyle; 18, Mrs. Warde; 25, Mrs. Russell.
BRADFORD, MILTON—4, Mr. Swindlehurst; 11, Mr. and Mrs. Marshall; 18, Mr. J. Parker; 25, Mr. Hopwood.
BRADFORD, LITTLE HORTON—4, Mr. J. T. Todd; 11, Mrs. Russell; 18, Mrs. Berry; 25, Mr. Walter Ripley.
BRADFORD, OTLEY ROAD—4, Mrs. Bentley; 11, Service of song; 18, Mrs. Bennison; 25, Mrs. Beardshall.
BRADFORD, BOYNTON STREET—4, Mr. Hilton; 11, Lyceum sessions; 18, Mrs. Stretton; 25, Mrs. W. Stansfield.
BRIGHOUSE—4, Mr. Collins and friend; 11, Mrs. France; 18, Mr. G. Galley; 25, Mr. G. Newton.
CLECKHEATON—4, Miss Illingworth; 11, Mr. J. Smithson; 18, Mr. F. Colbeck; 25, Mrs. Bentley.
DEWSBURY—4, Mrs. Wilkinson; 11, Mrs. Thornton; 18, Mrs. Crossley; 25, Mr. Brook.
ELLAND—3 and 4, Tea and opening services, Mr. Foulds and Mrs. Hoyle; 11, Mr. Beeley; 18, Mr. J. Collins; 25, Mr. J. Parker.
HALIFAX—4 and 5, Mrs. Crossley; 11 and 12, Mr. Swindlehurst; 18 and 19, Mrs. Gregg; 25, Mr. Peter Lee.
HUDDERSFIELD—4, Mr. C. Shaw; 11, Mrs. W. Stansfield; 18, Foulds and Williamson; 25 and 26, Mr. S. Thompson.
KEIGHLEY LYCEUM—4, Mrs. Sunderland; 11, Mesdames Hey, Grimshaw and Bower; 18, Miss Webster; 25, Mrs. Ingham.
KEIGHLEY, TEMPLE—4, Miss Cotterill; 11, Mr. F. Hepworth; 18, Mr. and Mrs. Marshall; 25, Miss Barlow.
MORLEY—4, Mr. J. Campion; 11, open; 18, Mr. J. Smithson; 25, Mr. Firth.
NORMANTON—4, Mr. G. Featherstone; 11, Mrs. Campion; 18, Mrs. Mercer; 25, Mr. Olliffe.
SHIPLEY—4, Locals; 11, Mr. J. T. Todd; 18, Mr. C. Firth; 25, Mrs. Whittingham.
WEST VALE—Mr. W. Ripley; 11, Mrs. Midgley; 18, Mr. John Gee; 25, Local supply.
WINDHILL—4, Mr. Firth; 11, Mrs. Schulver; 18, Mrs. Bentley; 25, Mr. F. Colbeck.
YEADON—4, Service of Song, Mr. T. Hodgson; 11, Mr. Foulds and Miss Illingworth; 18, Mrs. Hunt; 25, Mrs. Campion.

Next Union Meeting Sunday, Nov. 11, at 10-30, in the Committee Room, Temperance Hall, Leeds-road, Bradford. Delegates, speakers, and honorary members are cordially invited to participate in the proceedings. Enquiring visitors heartily welcomed. Communications having reference to propaganda work or offers of financial or other help will be gladly responded to by the secretary, Mr. Wm. Stansfield, 13, Bromley-street, Hanging Heaton, Dewsbury.

PROSPECTIVE ARRANGEMENTS.

BATLEY.—Society Anniversary, Sunday, Oct. 28, in the Batley Town Hall. Services at 10-30, 2-30, and 6 p.m. Speakers for the day are Mr. R. A. Brown and Mr. (late Rev.) J. Farnsworth, both of Manchester. Evening meeting presided over by Mrs. Backhouse, of Normanton. The platform will be graced by representatives of the "Yorkshire Union of Spiritualists," along with visitors and public workers from various centres of Spiritual activity in the West Riding. Collections. Refreshments served at 12-15 and 4-15, in the meeting room, Wellington-street, at 6d. Friends from the surrounding district will thus be able to spend a pleasant day with us. Our meeting room has recently undergone an entire renovation, and it is hoped the results of the anniversary will be to clear off the costs. Saturday, 27th annual tea at 5; adults 8d., juveniles 6d. and 4d. At 7 various mediums and speakers, interspersed with music and recitation. Free admission.

BLACKPOOL. Church Street Society.—Thursday next the first of a series of winter tea meetings at 5 p.m., and socials, at 20, Coop Street. All friends cordially invited. Tickets, 6d.

BRADFORD. 421, Manchester-road.—Sunday, November 4: In the afternoon, a service of song, "Grace Darling." Evening, Mrs. Winder and Miss Marsden expected. All welcome.

BRADFORD. Harker Street, Bowling.—Saturday, Nov. 3, annual tea at 4-30, 6d., afterwards Mr. Firth, Mrs. Bennison, and Mr. Bedford will occupy the platform.

BRADFORD. Milton Hall, 32, Rebecca Street, City Road.—Anniversary services, Nov. 11. Mrs. E. H. Britten is expected. Afternoon, "Spiritualism, the world's greatest and best Reformer;" evening, either six written questions from the audience or "Man, Spirit, and Angel."

BATLEY CARR.—Lyceum annual tea at 5 p.m., and social on Saturday, Nov. 3. Tickets 6d. and 4d. We hope for a re-union of friends.—L. M., sec.

CARDIFF.—Mr. J. J. Morse, of London, trance addresses, 28, 11 a.m., "What has Spiritualism done?" 6-30 p.m., "Death the answer to the use of Life?" Answers to questions on Monday.

ELLAND.—Saturday, Nov. 3, the newly-organised society will open the Central Hall by a tea at 4 p.m., and a public meeting at 6. Mr. Whitehead, chairman of the Yorkshire Executive of Spiritualists, will preside. Addresses by the following gentlemen:—Messrs. Foulds, Parker, Stansfield, Collins, and Marshall, delegates from the Yorkshire Executive. Admission, tea 6d. Collection at meeting, Sunday, Nov. 4, addresses by Mr. Foulds and Mrs. Hoyle at 2-30 p.m. and 6 o'clock. Collections. Tea provided at 4d. All are welcome.

GLASGOW.—Nov. 4, at 6-30, musical evening.

HALIFAX.—A grand tea at 4-30 and entertainment at 7, on Saturday, Nov. 3, in aid of the Building Fund. Glees, songs, duets, musical glasses and bells, comic readings, etc. Adults 9d., children under 12 6d.; entertainment only 4d. and 2d.—F. A. M. ing-street, Ardwick; subject, "The Spirit World." Councillor W. J. Sinclair, M.A., M.D., has kindly consented to preside. Doors open at 7-30, chair to be taken at 8 o'clock. Admission, reserved seats 2s, body of hall 1s, gallery 6d. For further particulars apply to Mr. George Hill, 93, Brunswick-street, Ardwick Green, or "Two Worlds" Office. N.B.—Please secure tickets early to prevent disappointment.

HEATON AND BYKER.—A long-felt want is to be supplied here. The initiative has at last been taken by two or three gentlemen interested in the cause, and meetings have been held to ascertain the general feeling of local Spiritualists, with the result that a society is in course of formation, and a room has been secured at the corner of Addison-road and Shields-road, Byker, which will accommodate about 50 people, which will be opened on Sunday, the 28th inst. All local Spiritualists are earnestly invited to be present and unite their efforts towards the successful establishment of the institution.

HUDDERSFIELD. Brook Street.—Tuesday, Oct. 30, Florence Marryatt will lecture on "The Spirit World," in the Victoria Hall, tickets 6d., 1s., and 2s., doors open at 7-45. A cordial invitation is given to all friends in the district to avail themselves of this magnificent treat.

HYDE. Mount Street, Travis Street.—27: A sandwich tea, tickets, adults, 1s., children under 12, 6d., and social evening, songs, recitations, dancing; chairman, M. Alphonso Whitehead, president, friends invited.

LEICESTER.—Tuesday, Nov. 13, at 8 o'clock, Miss Florence Marryat will lecture on "The spirit world," at the Temperance Hall; the Mayor of Leicester will be chairman.

LIVERPOOL. Daulby Hall.—28: Lyceum Anniversary, Sunday, evenings, after service, public seance conducted by Mr. C. Butler; medium, Mrs. Butler. Mondays, at 8, inquirers' meeting conducted by Mr. E. Allen and Mr. A. W. Clavis. Tuesdays, at 8, public seance conducted by Mr. J. Chapman and Mr. W. J. Rae. Liverpool Society of Spiritualists, S. S. Chiswell, 11 and 13, Renshaw-street.

LIVERSIDGE. Bethel Lodge.—Nov. 3, tea and meeting.

MANCHESTER DEBATES at Corbrides Cafe, Mr. Wallis read a paper on mediumship which seemed to give food for thought. Next Tuesday at 8 p.m.

MR. MUXWORTHY, of Fitzwilliam-road, Rotherham (Dr. A. W. Hall's representative), is willing to lecture to Spiritual Societies, especially on health, how to recover and maintain it without medicine. Collection for the society's funds. Write him at once.

MISS WHITELEY writes:—"As I was looking over the *Two Worlds* I was surprised to see my name announced with Leonard Thompson. I have not travelled with him for some time, nor do I intend doing so any more. Please publish this."

NEWCASTLE-ON-TYNE.—28th, public seance at 6-30. Nov. 3 and 4, Mr. E. W. Wallis.

NOTTINGHAM. No. 5 Room, Morley House.—31: "Anti-vaccination," Mr. Hewes.

NOTTINGHAM. Masonic Hall.—Oct. 28, E. W. Wallis, Morning, "The Resurrection Body;" evening, "Man's three Saviours."

OLDHAM. Bartlam Place.—Nov. 10, a spinster's party. Sandwich tea. Special entertainment. Prices 10d. and 6d., after tea 4d.

RESIDENT would like to meet with Spiritualists or inquirers with a view to form a circle at Southport. Address R., c/o Ed. T. W.

SECRETARIES PLEASE NOTE change of address, Amos Walker, Sykes-street, Westgate, Cleckheaton.

SECRETARIES PLEASE NOTE Mr. Taylor has removed to Hirst's New Buildings, Carlinghowe-lane, Batley. Booking for '95, a few dates in '94 open.

SHIPLEY LYCEUM.—First Entertainment, Saturday, Nov. 3. Minstrel troupe, with songs and recitations, etc., also coffee supper provided; price 4d. All friends heartily welcome. Proceeds to assist in the purchasing of books, etc.

WINDHILL LOCAL BOARD OFFICE LYCEUM.—A married woman's meat tea at 4-30, and entertainment, Nov. 3. Price 8d.; all welcome.

WALSALL.—4, Mrs. Gregg; 11, Mr. B. Plant; 18, Mr. G. Featherstone; 25, Mrs. Groom.

"THE MORE I SEE of Working Class Life the greater is my surprise at the wondrous patience of the people. A thousand laws, in the making of which they had no voice, condemn them to the galleys in order that a privileged few who make the laws may spend their days in riot and luxury."

FOR TWO MONTHS.—Will you take two copies of the *Two Worlds* regularly instead of one for the rest of this year? If you cannot afford to take two, will you use your best endeavours to prevail upon at least one friend or neighbour to take it regularly for three months? Just think what it would mean—double circulation at a bound. There are many Spiritualists who never buy the *Two Worlds*, or only get one occasionally. If they would aid our efforts we could do a vast amount of good.

NORTH-EAST LANCASHIRE SECTION OF NATIONAL FEDERATION PROPAGANDA COMMITTEE.—Would friends interested in the spreading of our movement in this division oblige by acquainting the secretary where a number of Spiritualists desire a meeting where no society exists, or where any assistance can be rendered by them? Early response will receive our earnest and immediate attention.—ROBT. SUDALL, secretary, 44, Railway-road, Darwen.

MISS MARRYAT'S TOUR.

HALIFAX. Special notice. Miss Florence Marryat, will deliver her famous lecture entitled, "There is no death," in the Mechanic's Hall, on Saturday, Oct. 27, 1894. Chair will be taken at 7.45 p.m. by the Rev. F.E. Millson, B.A. Admission: front seats, 1s. 6d.; second seats, 1s.; back seats and gallery, 6d.—F.A.M.

SHEFFIELD.—Halifax, 27; Rochdale, 29; Huddersfield, 30; Manchester, 31; Liverpool, Nov. 1; Keighley, 5; South Shields, 6; Newcastle, 7; Burnley, 8; Belper, 12; Leicester, 13; Nottingham, 14; Walsall, 19; Northampton, 20; Stratford (London), Dec. 4.

HUDDERSFIELD. Victoria Hall.—Tuesday, Oct. 30, on "The Spirit World," tickets 6d., 1s., and 2s., doors open at 7.45.

LEICESTER.—Tuesday, Nov. 13, at 8 o'clock, on "The spirit world," at the Temperance Hall; the Mayor of Leicester will be chairman.

MANCHESTER.—Wednesday, Oct. 31, large Co-operative Hall, Downing-street, Ardwick; subject, "The spirit world." Councillor W. J. Sinclair, M.A., M.D., will preside, at 8 o'clock. Admission, reserved seats 2s., body of hall 1s., gallery 6d. N.B.—Please secure tickets early. Mr. George Hill, 93, Brunswick-street, Ardwick Green, or *Two Worlds* Office.

WANTED, FOR SALE, SITUATIONS, Etc.

[Terms 4d. per line, four lines for 1s., four insertions for the price of three. Ten words to the line. Cash with advertisement.]

A SPIRITUALIST LADY would like to let large front room, unfurnished, to spiritualist, Mrs. Marshall, e5, Eccles-road, Lavender Hill, Clapham Junction, S.W.

MR. A. WILKINSON, 5, Addison-street, Accrington (late of Haslingden), is now booking dates for Lime Light Exhibitions of all kinds, including Spirit Photography, etc. Write early.

WANTED, a Situation in any branch of industry by an impersonating, test, and medical psychometrist; age 34; married; no encumbrances.—Address J. L. Ward, 72, Harrold-street, Openshaw Manchester.

MEDIUMS (Clairvoyant, Psychometric, Materialising, etc.). wanted to communicate with James Greenhill, 73, Overgate, Dundee. State terms and when you can come. Mr. Hewes please communicate.

TO LET, VALUATION.—A capital company House, in central position; 18 bedrooms; good connection amongst Spiritualists; ill-health the cause of leaving.—Apply, in the first instance, to 10, Lower King-street, Blackpool.

A LADY taking a most convenient house in Camberwell has nicely furnished Dining Room Floor (2 rooms) to spare, trams and bus to all parts of town passes door. Letters to C. FULLERS, stationers, Peckham, Rye, S.E.

MR. WM. EDWARDS, 10, Great Marton-road, Blackpool (late of Blackburn), trance speaker, clairvoyant, and psychometrist, has a few open dates for 1895. He desires to make a tour in Yorkshire during Nov. and Dec. this year; terms moderate.

MRS. J. A. JOHNSTON, 9, Baltimore, Todmorden, is now accepting engagements. Inspirational speaker, psychometrist, and impromptu poems.

A TOUR THROUGH THE LAND OF THE WEST, and a Visit to the Columbian Exposition. A Birmingham working man's criticisms on American society, interview with President Cleveland, A. J. Davis, and special remarks on tariffs and free trade. Price 6d., post free 6d., of N. Smith, 136, Camden-street, Birmingham; or from 73A, Corporation-street, Manchester.—ADVT.

SPIRITUAL SCIENCE EVIDENCED BY SPIRIT PHOTOGRAPHY.—An illustrated and descriptive lecture, with limelight lantern arrangements, is now ready for the season. A new collection of interesting subjects and workers, life size, on application, with stamped reply envelope, for expenses only. Write to Bevan Harris or Thos. Stubbs, Morley Cafe, Nottingham.

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- Mrs. Weidemeyer, Trance and Healer, 47, Hermit Road, Canning Town.
 Mrs. Brooks, Clairvoyant, Speaker, and Psychometrist, 16, Waterloo-st., Oldham.
 Mrs. Duckworth, Medical and Business Clairvoyant, 17, York Street, Heywood.
 Mrs. Clark, Healer and Trained Masseuse, 102, Camberwell-road, S.E.
 Miss Gee, 28, Laund-road, Huddersfield. Character from date of birth, 1s.
 Mrs. Hulme, Clairvoyant and Psychometrist, 371, Collyhurst-road, Manchester.
 F.T. Hodson, Trance Speaker, Clairvoyant & Psychometrist, 25, Muriel-rd, Leicester.
 Prof. Willis, Croston-street, Daubhill, Bolton. Send photo. and 1s. Open dates.
 Mrs. Grey, Clairvoyant, 27, St. John's Road, Moseley Road, Birmingham.
 Madam George, 51, Trafford St, Rochdale. Psychometrist and Test Medium.
 Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.
 Mrs. Cookson, Herbalist, 108, Whetley-hill, Manningham, Bradford.
 Spirit Surroundings by letter, 2s. Miss Blake, 3, Herbert-st, Pendleton.
 Mrs. Rennie, Psychometrist, Clairvoyant, 19, St. Thomas-st. S. Oldham.
 Miss E. Barlow Clairvoyant (age 13), 22, Kenion-street, Rochdale.
 Mrs. Bradley, Magnetiser and Healer, 174, Uttoxeter-rd, Longton.
 Mr. Holmes, Medical and Magnetic Healer, 6, Peace-st, Burnley.
 Miss Pickles, Platform Medium, 30, Marlborough Street, Keighley.
 Mr. J. Young, Clairvoyant and Psychometrist, 13, North-st., Royton.
 J. B. Tetlow, Psychometrist and Clairvoyant. Sittings by appointment. 142, Fitzwarren Street, Pendleton, Manchester.
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NEXT SUNDAY'S PLATFORM

Societies marked thus * are affiliated with the National Federation.

Accrington—26, China-street, Lyceum, 10-30; 2-30, 6 Tabernacle, Whalley-road, at 2-30 and 6-15. Monday and Wednesday at 7-30, Mr. Manning. Thursday 7-30, members.

Temple, St. James-street, 2-30 and 6, Mrs. Brooks. Tuesday, at 7-30. Wednesday, 7-30, Members' Circle.

***Armsley (near Leeds)**—Theaker-lane, Lyceum, 10-30; 2-30, 6-30, Mr. J. Parker.

Ashington—Memorial Hall, 7.

***Ashton**—Church-st. (off Warrington-st.), 2-30, 6-30, Mr. W. H. Taylor. Public Circle, Tuesday, 7-30.

***Attercliffe**—Vestry Hall, Board Room, at 3 and 6-30, Mr. C. Shaw, Wednesday.

Bacup—Princess-st., off Bannside-lane, Lyceum, at 10; 2-30, 6-30.

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

***Barrow-in-Furness**—82, Dalkeith-st., 11, 6-30.

***Batley**—Town-st., Lyceum, at 10 and 2-30; 6, Mr. J. Armitage.

***Batley**—Wellington-street, Lyceum, at 10 and 1-45; 2-30, 6, Anniversary, Mr. R. A. Brown and Mr. J. Farnsworth.

Belper—Jubilee Hall, Lyceum, 10, 2; 10-30 and 6, Mr. W. E. Inman. Wednesday, 7-30.

***Birmingham**—Smithwick, 107 and 108, Cape Hill, opposite Windmill Lane, 6-30, Mr. Hodgson. Masonic Hall, Union, 11 and 6-30, Mrs. E. H. Britten.

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

***Blackburn**—Old Grammar School Freckleton-st. 9-15 Lyceum; 11, Circle; 2-30, 6-30, Mr. Wm. Ward and Miss Lilly Pickup.

15, New Market-st., W., Northgate, Lyceum, 9-30; Circle 11; 2-30, 6-30, Miss Barlow. Wed., 7-45, Circle.

***Blackpool**—Liberal Club, Church-st., at 10-30, Public Circle; 2-30, 6-30, Miss Cotterill.

Alpine Hall, Victoria-street, 10-30, Public Circle; at 2-30 and 6-30, Mrs. Brooks. Monday, 7-30.

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

Bradford—Bowling: Harker-street, 11, 2-30, and 6, Mr. Ormerod. Monday, 2-30. Wednesday, 8.

Horton: 15, Quaker-lane, 2-30, 6-30, Miss Brooks. Monday, 8, Circle.

Jessie-street Mission (off Manchester-road), Circle at 11, 2-30 and 6-30 Services. Tues., 7-45, Circle.

***Little Horton-lane**, 1, Spicer-street, 2-30, 6, Miss Hunter. Monday, 7-45.

Lower Temperance Hall, Leeds-rd., 11, Developing Circle; 2-30 and 6-30, Mr. Walker. Monday, Wed., 7-45.

***Milton Hall**, 32, Rebecca-st., City-rd., Lyceum, 10; 2-30, 6, Mrs. Beardshall.

421, Manchester-road Mission Room, 11, Circle; 2-30, 6, Miss Calverley. Tuesday, 8.

***Oldley-road**, Lyceum, at 10-30; at 2-30 and 6, Mrs. Stretton. Tuesday, 7-45.

St. James' Church, Lower Ernest-st., 2-30, 6-30, Miss Patchell.

Walton-street, Hall-lane, 2-30, 6, Monday, 7-30.

West Bowling—Boytown-st., at 10, Lyceum, 2-30, 6, Mrs. Russell. Mon., 8. Thurs., 8, Circle.

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

Bristol—Phoenix Coffee Palace, Lower Ashley-road, at 8 p.m. on Wednesdays. Developing Circle.

***Burnley**—Hammerton-street, Lyceum at 9-30; 2-30, 6.

***Robinson-st.**, Lyceum, 9-30; 2-30, 6, Mrs. Rooke. 102, Padiham-rd., at 2-30 and 6. Open every evening, 7-30. Wednesday, Members only.

***Guy-street**, Gannow Top, Lyceum, 10; 2-30, 6, Monday, 7-30, Public Circle.

Hull-street, Lyceum, 10, 2-30 and 6, Miss Whiteley. Wed., 7-30.

***Bury**—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mrs. Rennie. Wednesday, Mrs. Best.

***Cardiff**—Public Hall, Queen-st. Arcade, Lyceum, at 2-45; 6-30.

Cleckheaton—Walker-street, Northgate, Lyceum, 10; at 2-30 and 6, Mr. J. H. Barraclough. Monday, 7-45, Public Circle.

***Colne**—Cloth Hall, Lyceum, 10; 2-30 and 6-30, Mr. Jas. Swindalhurst.

***Darwen**—Church Brink-st., Lyceum, 9-30 and 1-45; Circle, 11, 3, 6-30. Monday, 4, Sewing Class. Wednesday, at 8, Circle.

Drusbury—Bond-street, Lyceum, 10-45; 3 and 6, Messrs. Feilds and Williamson. Thursday 7-30.

Farsley—Beckbottom, 2-30, and 6.

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

***Foleshill**—Edgwick, 10-45 and 6-30, Mr. E. S. Sainsbury. Wed., 8, Circle.

Gateshead—1, Team Valley Terrace, 11 and 6-30, Mr. G. Forrester.

79, Taylor-terrace, 6-30. Wednesdays, 8.

47, Kingsboro-terrace, at 6-30, Mr. J. Scott. Thursday, 7-30.

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

Hallifax—Winding-road, at 2-30 and 6, Mrs. Stair.

Hawley—Grove House, Birches Head, at 3 and 6-30, **Hickmoadwick**—Thomas-street, at 10, Lyceum; 2-30 6, Mr. Sutcliffe. Thursday, 7-30.

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

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

***Hollinwood**—Factory Fold, 2-30; 6-30, Mr. J. Gibson.

***Huddersfield**—Brook-street, Lyceum; 2-30 and 6-30, Mr. F. Hepworth.

Institute, 34, Station-street, at 2-30 and 6-30, Mrs. Summerhill.

***Hull**—St. George's Hall, Story-st. No. 4 Room, 2-30 and 6-30. Wednesday, at 7-30, Public Circle.

No. 8 Room, Friendly Soc. edies' Hall.

Humbleton (Leeds)—Institute, 2-30 and 6, Monday and Tuesday, 7-30, Circle. Sat., Pnua. Circle, at 8.

***Hyde**—Mount-street, Travis-street, at 2-30 and 6-30, Mrs. France, Huddersfield.

Idle—2, Back Lane, Lyceum, 2, 6.

Jagger Green—2-30 and 6, Mr. L. Thomson, and on Saturday.

Keighley—Lyceum, East Parade, at 2-30 and 6, Mr. and Mrs. Marshall.

***Rastwood**—Temple, 2-30, 6, Mrs. Midgley. Monday, at 7-30.

***Lancaster**—Athenaeum, St. Leonard's Gates, Lyceum, 10-30; 2-30, 6-30, Local.

Leeds—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Lyceum, at 10-30; at 2-30 and 6, Mrs. Whittingham. Monday, 7-30.

***Psychological Hall**, 2-30 and 6-30, Mr. Johnson. Monday, 7-30.

Leicester—Liberal Club, Town Hall Sq. 10-45, 6-30, Mr. F. Hodson.

Millstone Hall Lane, Lyceum, 2-30; 10-30, 6-30.

Crafton-street, at 6-30. Thursday, at 8, Circle. All welcome.

Leigh—Newton-street, Lyceum, 10-30; 2-30, 6-15.

Liverpool—Daulby Hall, Lyceum, 2-30; 11; 6-30, Lyceum Anniversary.

Liveredge—Bethel Lodge. Tuesday and Saturday, at 7-30, Mrs. Smith.

Carr-street, Little Town, Lyceum, at 10; 2-30 and 6.

London—Camberwell Road, 102.—7-30. Wednesdays, 7, Free Healing; 8, Developing.

Camberwell Gate—53, Grosvenor Terrace, at 7, Clairvoyant Seance. Tuesday, 8, Public Seance. Monday and Thursday, Developing Circles, 8.

Camberwell New Road—Surrey Masonic Hall, at 6-30, a Spirit Circle.

Clapham—32, St. Luke's-road, Friday evenings, at 8, Trance Address and Clairvoyance.

Clapham Junction—132, St. John's Hall, Mrs. Ashton Bingham welcomes inquirers on Thursdays at 7.

113, Edgeware-road (Mr. H. Hunt's), every evening, except Tuesdays, at 7-30; Saturdays, 6d.

Forest Hill—25, Devonshire-road, at 7, Mr. Vaughan. Thursday, at 8, Musical Evening; Mr. and Mrs. Day.

Kentish Town—8, Wilkin-street, Grafton-road, Monday, 6, Reception, Mrs. Spring; 8, Dawn of Day Open Meeting.

215, Kentish Town Road—Mr. Warren's, at 7, Mrs. Treadwell, Circle. Thursdays, 8, Mrs. Mason.

Leytonstone—13, Woodland-road, Park Grove-road, developing circle, Monday and Friday at 8.

***Manor Park, Essex**—13, Berkley Terrace, White Post Lane, Sunday, at 11, Students and Inquirers Meeting; also the last Sunday in each month, at 7 p.m. Monday, Reading Room open at 7 p.m. for the study of Spiritual literature; 8-30 p.m. Experimental Circle for Inquirers. Thursday, at 8 p.m., for Spiritualists only, the Study of Mediumship. All meetings free.

Marylebone—Cavendish Rooms, 51, Mortimer-st., W., at 7, Mr. Darby on "Hope." Doors open 6-30.

Marylebone—113, Lisson Grove.

Mile End—218, Jubilee-street, at 7, Mr. Burns.

Notting Hill—128, Lancaster-road. Seance at Mr. Pursey's, Mondays and Thursdays, at 8.

Paddington—227, Shirland-road, at 7, Spiritual Service. Wednesday, at 8, Circle. Saturday, 7, Provident Society; 8, Orchestral Practice.

Peckham—Chepstow Hall, at 6-30, Tuesday, at 8-30, Clairvoyance by Miss Gambrill; Healing by Mr. Edwards.

Peckham Road—1, Grunnamant-road, at 11, healing; 7-30, seance. Tuesdays and Thursdays, at 8, Developing Circle.

Shepherd's Bush—14, Orchard-road, Lyceum, at 3, 7, Open Circle. Tuesday, 8, Mrs. Mason, Seance. Investigators welcome.

Stepney—Mrs. Ayers', 45, Jubilee-st. 7, Tues., 8.

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

***Stratford**—Workman's Hall, West Ham Lane, E., at 7, Mr. Butcher. Friday, 7-30, Mr. Savage, for inquirers.

Longton—Post Office Buildings, King-st., 2-30, 6-30. Monday, 7-45.

174, Uxotter-road, Monday, 8, Seance.

***Macclesfield**—Cumberland-st., Lyceum, 10-30; 3 and 6-30.

361, Park Lane, at 2-30 and 6-30.

***Manchester**—Ardwick: Temperance Hall, Tipping-st., Lyceum, 10; 2-45, 6-30, Mr. G. Featherstone. 8-30, Members' Circle. Wed., 8, Public Circle.

Harpurhey, Collyhurst-road, Lyceum, 10; 2-45, 6-30.

Openshaw: Granville Hall (Liberal Club) George street, at 10-30 and 6-30, Mr. G. Adams.

Openshaw: Late Salvation Hall, Grey Mare Lane, 2-30, Circle for members only; at 6-30, Circle. Friends invited. Thursday at 8, Public.

West Gorton: 2, Peter-st., Clowes-st., Lyceum, 2-30; 6-30, Public Circle. Monday, 8, Circle, mediums only; Wed., 8, Public Circle.

Hulme: Corner of Junction-st., Lyceum, 10-30; 6-30, Public Circle. Monday, 8, Miss Smith. Thursday, 8, Mr. Lamb's Public Circle.

***Pendleton**: Cobden-st., Lyceum, 10-30, 1-30; 2-45, 6-30, Mrs. Wallis.

Patricroft: New Lane, Winton, at 2-30 and 6-30, Mr. C. King. Wednesday, at 8, Public Circle, Mr. J. Gibson.

***Salford**: Co-op. Stores, Chapel-st., Lyceum, 10, 2; 6-30, Mrs. Mayoh. Wednesday, at 8, Mrs. Williams. Doors closed at 8-15 sharp.

***Middleborough**—Hall, Newport-rd., 2-30, 6-30.

Graville Rooms, 10-30, 6-30.

***Millom**—At 2-30 and 6-30.

Morley—Church-st., Lyceum, at 10, 2; 2-30 and 6, Mr. J. Lund.

***Nelson**—Bradley Fold, 2-30, 6, Mrs. Hyde.

Ann-street, 2-30 and 6.

***Newcastle-on-Tyne**—20, Nelson street, Lyceum, 2-30; at 6-30, a seance.

Newport (Mon.)—Institute, 85, William-st., 11, 6-30.

Normanton—Queen-st., 2-30 and 6, Mrs. Bealand.

North Shields—6, Camden-st., 6-15.

Northampton—Oddfellows' Hall, Newland, 2-30, 6-30, Mr. Clark.

***Nottingham**—Lower Central Hall, Shakespeare-st., 2-30, Lyceum; 10-45, 6-30, Mrs. Barnes.

***Masonic Lecture Hall**, 10-45 and 6-30, Mr. E. W. Wallis.

***Oldham**—Temple, Bridge-street, Union-st., 3, 6-30. Tuesday, 7-30, Public Circle.

***Hall, Bardham Place**, Lyceum, 10, 2; 2-30, 6-30. Thursday, 7-30, Public Circle.

Ossett—Queen's-st., 2-30, 6, Members.

Parkgate—Band Room, Albert-road, at 6, Mr. Tyas and Mr. Turner.

Flymouth—8, The Octagon, 01, 6-30. Wednesdays 8.

***Preston**—Lawson-street, Walker-street, 2-30, 6-30, Thursday, 7-30, Circle.

***Raustall**—Lyceum, at 10-30 at 2-30 and 6, Miss Gartside.

Rhodes (near Middleton)—596, Manchester Old-road, at 6-30, Mrs. Robinson.

Rochdale—Regent Hall, Lyceum, 9-45; 2-30 and 6, Mr. J. Young. Tuesday, 7-45, Circle.

***Water Street**, 3, 6-30, Miss Cotterill. Tuesday, 8.

Penn-street, Lyceum, 10; at 2-30, 6, Wednesday, 7-30, Circle.

Temple, 131, Bailie-street, at 2-30, Mr. W. Heaketh; 6, Wednesday, 7-30, Circles.

***Royley**—Lyceum, at 10; 2-45 and 6, Mrs. Crossley. Wednesday, 7-30, Public Circle. Door Closed 8.

***Sheffield**—Hollis Hall, Bridge-st., 5 and 7. Thursday, at 8, Circle.

Cocoa House, 175, Pond-street, 7.

Shipley—Westgate, 2-30, 6, Mrs. Schuler.

***Slaitheite**—Lath Lane, 2-30, 6, Mrs. Gregg.

South Shields—16, Cambridge-street, at 6, Mr. W. Bancroft. Tuesday, 7-30.

***Sowerby Bridge**—Hollins Lane, Lyceum, 10-30, 2-15; 2-30, 6, Miss J. Bailey.

Spenningmoor—Central Hall, 2-30, 6, Thursday, 7-30.

Stalybridge—Grand Theatre, at 2-30 and 6-30, Mrs. King.

Stockport—Hall, Wellington-road, nr. Heaton-lane, Lyceum, at 10; at 2-30 and 6-30, Mr. Mayoh. Thursday, at 7-30, Private Circle.

Sunderland—Centre House, High-street, W., 2-30, Lyceum; 6-30.

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

Todmorden—Sobriety Hall, 2-30 and 6-30, Mrs. Johnston. Monday, 7-30. Wednesday, 7-30, Public Circle.

Tunstall—13, Rathbone-st., 6-30.

Wakefield—Baker's Yark, Kirkgate, at 2-30 and 6, Mr. Drake. Wednesday, 7-30, Public Circle.

1, Barstow-square, Westgate, at 2-30 and 6, Mrs. Hunt. Wednesday, 7-30.

***Walsall**—Central Hall, Lyceum, at 10, and 2-30; 11, 6-30, Mrs. Groom.

West Felton—Co-operative Hall, Lyceum, at 10-30; 2 and 5-30.

***West Vale**—Green Lane, 2-30, 6, Mrs. Hoyle.

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

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

Woodhouse—Talbot Building, Station-road, 6-30.

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

Yeadon—Town Side, Lyceum, at 9-30; 6, Mr. Ripley. Thursday, 7-30, Public Circle.

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