

THE TWO WORLDS.

SENT POST FREE TO NEW READERS FOR 24 WEEKS FOR 2s. 6d.

No. 365.—VOL. VII.

REGISTERED AS A
NEWSPAPER.

FRIDAY, NOVEMBER 9, 1894. PRICE ONE PENNY

PHENOMENAL SPIRITUALISM.

The Psychical Research Society stranded on the coast of Spiritualism: Will the passengers go ashore?

For several years past continental scientists have been much exercised by the remarkable phenomena presented through the mediumship of an Italian medium named Eusapia Palladino. Professional and medical men at Florence, Milan, and elsewhere, including such authorities as Lombroso and the renowned Schiaparelli, sat with her again and again, and were compelled to attest the genuineness of the manifestations. Professor Richet carried her off to France, and to eliminate chances of deception and for convenience of observation took her to a tiny island in the Hyeres group, where she was visited by Dr. Oliver Lodge, F.R.S., of Liverpool, accompanied by Mr. F. W. H. Myers, and later on by Professor and Mrs. Sidgwick. A number of seances were held, and Dr. Lodge recently reported thereupon to the London Psychical Research Society. Eusapia gave nightly exhibitions of her powers under conditions calculated to preclude fraud. She was set at a small table with an observer on each side grasping a hand and arm. Her feet were slipperless, and were either held down by the feet of the observers, or by a person beneath the table, or by a pair of electrical pedals so contrived that if either one was lifted a bell began to ring, and, if requested, in order to ensure that her head was still, she rested it upon the shoulder of the sitter next to her, and even submitted to be gagged. We cut the following from the *Pall Mall Gazette* of October 29, kindly furnished us by Mr. A. James:—

Under these conditions, and in the presence or absence of any members of the party, the phenomena recorded took place. The experiments were made usually by moonlight or in a dim light (but occasionally also by lamplight), within locked doors, in a room sparsely furnished, and with a note-taker outside upon a balcony taking down whatever was shouted to him from the inside.

THE PHENOMENA.

When the party were standing round a large deal table, specially made without flanges, and weighing 48lb., upon Eusapia's hands being held over it, and one allowed gently to touch, the table rose twelve inches off the ground. The feet of the table were pointed, and Eusapia was slipperless, to render deception more difficult.

Even when Eusapia was not touching, but when the party were seated at a small table, grasping Eusapia by every available extremity, the large deal table was overturned on to its side. At Dr. Lodge's request (for the powers, which answered to the name "John," were extremely amenable) the table performed a further evolution and reclined upon its back. It did it neatly, too, without breaking any of the electric batteries, etc., near it on the floor.

Occasionally John offered, through the mouth of Eusapia, in the best Neapolitan patois, to write. While the table was in the afore-mentioned state he announced that he had drawn a cross upon it, and the cross was found upon the underneath surface resting on the floor. This was not convincing, because it might have been put there before, so Eusapia requested that the tip of her forefinger might be chalked. Dr. Richet held this finger and hand while Eusapia made two crosses in the air on one side of the table. The crosses were found on the other side of the table, just examined, and the chalk had gone from Eusapia's finger. Other experiments of the same kind were performed, including one testified to by Mr. Myers, who watched it right through. Eusapia took Dr. Richet's finger, unchalked; drew with it a few lines across a piece of blank paper taken that instant by Mr. Myers from a portfolio, the finger at times not touching the paper at all, and Mr. Myers saw blue lines following the track of the finger. The paper was within eight inches of a lighted candle, under Mr. Myers's very nose.

"LEVITATION."

But what Dr. Lodge required was the locomotion of objects from one part of the room to another. If he had clear evidence of this, he considered that it would amount to a new fact not recognised by science. And he had abundance of what he considers clear evidence. There was a little cigar box like a chalet, containing a musical box, which played when the chimney was turned to open it. This box was standing on a table apart from that at which Eusapia and the others were sitting, Eusapia being tightly held, when the music began to play, and it moved visibly up off the table and through the air, still playing.

He then suspended this box at the end of a string from the ceiling, the music having run down. He asked John to wind it up

and start playing, while Eusapia was held. After a minute John complained that it turned round on the string when he tried to wind it. "Take two hands to it," was the unfeeling reply. Shortly afterwards the box was heard being wound up, the music was started, the string broke, the box came through the air and settled on the table, bounded thence on to the floor, ran down again and was rewound, ascended once more on to the table, and finally composed itself by settling on Dr. Lodge. Other articles were served in the same way, including a candlestick with a glass shade, which Mr. Myers watched in the air, and saw poised in a beam of light with nothing apparently touching or surrounding it.

John had a habit of smacking or patting the company about the head, squeezing them in the ribs, pinching them, and so on. This happened frequently. The hands were real hands, with fingers and nails that could be felt. They were even dimly visible; but fading away at the wrists. Sometimes they seemed to come from Eusapia's shoulders, her normal limbs being under control, as if she had two or three pairs of arms. Once a hairy thing tickled the respectable bald crown of Dr. Lodge, a joke that greatly pleased John. He said it was his beard, and was very indignant when Dr. Lodge retorted that he thought it was a curtain fringe.

No need to multiply further instances. If these things are true they throw a new light upon many past records of Spiritualism, and if they are false then no human testimony is trustworthy (italics ours). The only normal hypotheses suggested by Dr. Lodge to account for what we will call his decided impressions are:—

1. Conjuring; a thing hard to believe considering the nature of some of the phenomena, and the ignorant character of Eusapia.

2. Collusion of the sitters. Their names are given above. There was, in addition, a Polish professor, whom there is no reason to suspect, especially as the phenomena went on equally well after he had gone. Moreover, all the sitters were absent at one time or another without affecting the seance.

3. Accomplices. The population on the island consisted of a lighthouse keeper and his wife, and three servants of the house, all of whom talked French, while Eusapia was an Italian.

4. Hallucination. This is the most difficult charge to disprove, because a man obviously cannot swear that he was not hallucinated. But it would be remarkable if a whole company were hallucinated, some of them people on whom mesmerism is ordinarily powerless, whose memory and observation were absolutely continuous, who made a point at every manifestation of discussing the way in which the medium was being held, and of shouting informations to the note-taker outside. Besides, the furniture was left disarranged after the performances, and the noises could be heard by others than those in the room.

Apart from these and similar explanations lies the unpalatable alternative that we must admit the possibility of some new and unsuspected power, which manifests itself in the neighbourhood of living animals. All the phenomena, it was observed, took place within a six-foot radius from Eusapia, though many were actually beyond her reach. Dr. Lodge will not allow that the laws of nature are violated; anything rather than that. It is our knowledge of some particular law that must be extended; and that, he considers, is a law of biology rather than of physics. . . . Mrs. Henry Sidgwick admitted, in the course of conversation, that she was more nearly convinced than she had ever been before, because the conditions were so exceptional. The phenomena she had witnessed were of the same kind as those mentioned by Dr. Lodge, though not all so striking. At the same time, as time went on, she found it increasingly difficult to believe that she was not deceived. Eusapia did not strike her as clever at all, but she would never be surprised to hear of her cheating. Professor Sidgwick corroborated the testimony given as chairman of the meeting.

MEDIUM AND SPIRIT FORM PHOTOGRAPHED TOGETHER UNDER TEST CONDITIONS.

Last week we summarised the report of the weighing of the medium and spirit form at the same time at Sydney, N.S.W., as presented by R. C. T. Morgan, Esq., hon. sec. to the Victoria Society for Psychical Research, on August 31, 1894. The experiments were carefully conducted under test conditions, and if scientific testimony can prove anything the duplication of form is proved thereby beyond question. But Mr. Morgan went a step further, and narrated how he obtained photographs of Mrs. Mellon and Geordie at the same time.

Mrs. Mellon was searched before the sitting by a lady, assisted by a domestic, who testified that they had carefully searched her, even to her hair and slippers, and that she had no white garment whatever upon her. The seance took place at 2 p.m. Dr. Macarthy and Mr. Morgan had previously purchased a package of dry plates, selected promiscuously from a number offered them by the shopman. These plates were carefully

packed and sealed by the salesman and also by Mr. Morgan, the parcel remaining unbroken until the time arrived for the experiments, which were made in Dr. MacCarthy's room in the presence of nine others. Mr. Morgan thoroughly searched the room and secured the door. Mrs. Mellon retired into the cabinet, and, after an interval of waiting of forty minutes duration,

Mrs. Mellon said, "Are you ready, doctor?" He answered, "Yes." We heard the rings of the curtain rattle on the rod, and the curtains slide back, then the doctor and his brother—one attending to each camera—pressed the bulbs of the tubes and the shutters of the respective cameras flew open, the doctors counted 1, 2, 3, the shutters closed, and the curtains were again drawn. Mrs. Mellon exclaimed, "I am afraid I moved," then exactly 14 minutes after the exposure she said, "Are you ready?" "Yes," came the response, and a second photograph was taken. Afterwards at 3-45 there was a third exposure, Mrs. Mellon after its completion saying, "I wonder who that is?" Dr. MacCarthy asked, "Is it a woman?" Mrs. Mellon replied, "Yes, a short old lady." The seance terminated, and I carried the slides downstairs to the developing room, remaining there for nearly an hour, and saw Dr. MacCarthy develop the plates, never taking my eyes off him, nor losing sight of the plates, until I saw the figures come out upon them.

Mr. Morgan says that it should be borne in mind when weighing the facts and probabilities:—1. That there was no inducement or motive for deception. 2. That the operator was a professional gentleman of standing and undoubted integrity. 3. That the experiment was conducted in a private house and not at a photographic gallery. 4. That two cameras were used simultaneously and attended to by different operators. 5. That the medium was thoroughly searched by two persons. 6. That she wore no white garment of any description. 7. That the room was locked and thoroughly searched. 8. That it was broad daylight. 9. That no screen was used, the back-ground being the wall. 10. That the medium and the form appear together. 11. That in the picture the form stands out clearly in relief and in advance of the medium. 12. That the plates could not have been tampered with. 13. That Dr. MacCarthy's own cameras were used.

THE CAREER OF THE CHRIST-IDEA IN HISTORY.

By HUDSON TUTTLE.

THE spread of Buddhism into China was attended with miraculous events, and the fulfilment of a prophecy over a thousand years old. Tchao Wang was surprised by a light from the southwest; and, summoning his sages, they, by reference to their sacred books, found that such a light should appear when a great saint was born in the west, and a thousand years thereafter his religion should spread into China. This was a thousand and twenty-nine years before Christ. In the year sixty-five, the Emperor Ming-ti was warned by a dream, and, on consulting the annals, found its correspondence with the prophecy. Deeply impressed, he sent ambassadors to India, who, meeting the followers of Buddha Sakia, brought back his sacred books and some of its priests. At the end of five centuries, he had three thousand temples.

The Chinese have not only a redeemer, but also a mother-goddess. In the review of the incarnations, the father is seldom met. He is persistently kept in the back-ground; but the mother is brought prominently forward, and endowed with divine character. They share in the glories of their illustrious sons, and are often deified. Mary, the virgin mother, has more worship than the son himself. Maia partook of the divine nature. The Chinese mother-goddess most perfectly resembles the Virgin Mary. Her image is almost universal. She is represented with a glory surrounding her head, and a babe in her arms. Her divine son was conceived by contact of a water-lily. He was at first exposed to great dangers, but was reared by a poor fisherman, and is concealed by a silken veil.

Confucius taught at least six centuries before Christ; and Zoroaster was far more remote. The dates by cities differ so widely that it has been suggested with great probability that there were two personages of that name. The Zend was a dead language in the time of Artaxerxes; and Herodotus speaks of the Persian sage as though his birth was lost in the night of time. The sacred Zend-avesta was probably collected from various sources during the period when the race speaking its language flourished, and is not the work of a single author. Zoroaster, perhaps, acted as compiler; and, in more recent times, another writer gave the collection a finishing review. The doctrines it contains have excited uncontrolled influence over mighty nations. The Persian kings, when holding empire of the world, bowed to its mandates; and, absorbed by the Hebrew mind,

those doctrines have descended in many wild dreams of the Christian Church.

Zoroaster, the god-man of the Persians, was attended by miracles from his birth. Evil spirits sought to destroy him; but good spirits came to his rescue. The former threw him into the flaming fire, where his mother found him sweetly sleeping. For twenty years he lived in the wilderness: then he retired to a lonely mountain, and devoted himself to contemplation. There, in flaming clouds of fire, Ormuzd gave him the book of laws, the holy Zendavesta. When he wished to die, he invoked the spirit of the constellation Orion, and was consumed by celestial fire. He is called the "Just Judge." The Zendavesta, or living word, contains maxims worthy any age, as the following extracts will show: "Do not allow yourself to be carried away by anger. Reply to thine enemy with gentleness. Avoid everything calculated to injure others. Take not that which belongs to another. Be not envious, avaricious, proud, nor vain. To refuse hospitality, and not succour the poor, are sins. Be scrupulous to observe the truth in all things. Fornication and immodest looks are sins. To think evil is a sin: strive, therefore, to keep pure in body and mind. Every man who is pure in thought, words, and actions, will go to the celestial regions. Every man who is evil in thoughts, words, or actions, will go to a place of punishment."

To illustrate the certainty with which the human mind, when in like circumstances and on similar planes of development, reproduces like ideas, from the plains of Asia let us pass to the other side of the globe, and question an unknown people, completely isolated from the great races of whom we have spoken. The Aztec, or ancient Mexican, had attained the highest degree of civilisation of any people on the Western Continent. They had reached the extent of their capabilities, and had already begun to decline, when conquered by the Spaniards. Brief as was their career, they had elaborated a complex system of theology. They recognised one supreme god; but the idea of unity, of one being who needed no inferior to execute his purposes, was too vast for their understanding.

From the contemplation of the Omnipresent, wearied, they sought relief in his incarnation. They found in Huizilopotchi, chief of the gods, all their hearts desired. By his human nature, he became approachable; and the eyes of the devotee, dazzled by the blaze of light from the Infinite One, rested with joy on a god born of woman.*

His mother was a devout person, who, while attending the temple, saw a ball of bright-coloured feathers floating in the air, which she caught, and placed in her bosom. She soon found herself the mother of the god who came into the world with a spear in his right hand, a shield in his left, and a crest of plumes on his head.

Splendid temples were erected to him; and he received the most unbounding admiration from one extreme of the Aztec empire to the other, and annually on his altars human hecatombs were sacrificed in all the great cities.

This terrible god did not, however, fully satisfy the Aztec heart; and Quetzalcoatl was introduced with still more human attributes. Out of pure benevolence and love he came and dwelt among mankind. He instructed them in the use of metals, in agriculture, and government. He brought the golden age of Mexico. The perfumed air was filled with melody: the earth teemed with fruits and grain, which matured without culture; the cotton, as it grew, became of most beautiful colours; and all nature seemed designed to afford the greatest pleasure to mankind. But all glory fades; and the kaleidoscopic lives of the gods form no exception. He incurred the wrath of one of the superior deities and was expelled the empire. The Aztecs looked confidently for his return, and mistook Cortez for their long-expected god—a blind faith which worked their ruin.

Alas! were the beneficent Quetzalcoatl to return, he would find his beloved children vanished from the earth; and, in their place, a bastard Spanish race, worshipping another Quetzalcoatl, who died on a cross, and the beautiful simplicity of the old faith destroyed by the trappings of ignorance and bigotry.

To be continued.

* Clavigero. Stor. del Messico, quoted by Prescott, Conquest of Mexico.

"THE SPIRIT WORLD."

By W.

Concluded from page 507.

THERE is one chapter, written in self-defence, which is very painful reading, and must have been still more painful writing. In December, 1893, an article appeared in *Truth* by "Scrutator," under the heading "Miss Marryat's Bogus Bogey." It was an attack on the veracity of certain statements made in "There is no Death." Perhaps the writer wishes that his article had never been written. When such accusations are made it would be better if writers gave their real name to show they had the courage of their opinions, then, probably, more care would be taken in what was said—if it was said at all. Miss Marryat has the pen of a ready writer, and is quite able to take care of herself, as readers can see in the chapter "Miss Marryat's Bogus Bogey."

For those who are beginning the investigation of Spiritualism "the first thing to ascertain is—are you thoroughly in earnest?" Then a course of reading is advised, and a list of authors is given. "And when you have learned all you can from others *sit at home*, not desultorily, as I have said before, but regularly and steadily. . . . This is how 'Dewdrop' described a perfect seance room to me:—

It must have no carpet, no curtains, nor hangings of any kind, except a dark woollen curtain drawn across the window, so as to exclude the light. There should be no pictures on the walls, nor ornaments of any kind, and the furniture should consist of a deal table without a cloth on it, and as many chairs as are required must be cane-seated, so as to let the influence through. When you are not using the seance room it must be kept locked, and no one allowed to enter it. The morning after you have held the seance let the curtain be drawn back, the window thrown open, the table and chairs scrubbed with soap and water; then lock up the room till it is used again. Pure spirits will not come where there is dirt and dust. They cannot breathe in such an atmosphere. Keep your seance room perfectly clean, sweet and private, then you will get good manifestations.

There is a warning not to commence by going to public mediums, for it is almost sure to end in disappointment, and may "be hurtful both to Spiritualism and themselves." Beginners will find "How to investigate Spiritualism" a very helpful chapter, and even those who are more advanced may glean much useful information from it. There is also a warning against invoking spirits, which all should take to heart, for the investigation of Spiritualism is too serious a subject to be treated lightly. "I have seen the evil effects of a persistent appeal for the re-appearance of a particular spirit until the prayer was answered, as prayers sometimes are, for the destruction of the suppliant." An instance is given of a poor fellow who persistently asked for the return of the spirit of a friend who, unfortunately, had been addicted to drink. Another spirit manifested to warn him against trying to recall his friend, as it would be dangerous for both. But he persisted, with the result that, "in the course of a few years he, too, had drunk himself into an early grave." If unsuitable spirits come and persist in staying, break up the seance. "Treat all careless, 'larking,' and low-minded spirits in the same fashion, and they will not trouble you long. But the surest remedy is to see that no careless or ungodly person joins your circle. Keep your seance-room free from all earthly influences, or the spiritual ones will not come near you."

A spirit friend is asked, "Do you eat and drink in your sphere, Aimée, and what do you wear? And do you ever sleep?"

"What a lot of questions you ask at a time; but I am not sure if I may answer them all. Yes, we eat and drink, but not the same sort of things you do. We can clothe ourselves with our thoughts, *i.e.*, anything we may think of appears upon us, that is why spirits who visit their friends after death often seem to be wearing the clothes they did whilst on earth. Because in thinking of returning they have thought perhaps of the last time they saw the friend they wish to visit, and so the clothes they wore then appear with them. As to sleeping, we rest, but we do not sleep as you do; we do not lose consciousness. We have the power to stop all brain action at will, so that a perfect rest ensues; though we know what is going on around us the while."

How much more reasonable is the Spiritualist's idea of retributive justice than the orthodox Hell. And the

convincing part is that a uniformity runs through all the spirits' teachings, not only of Miss Marryat's spirit friends, but of those of all mediums. There may be variety in detail, but always the same philosophy. This is what "Aimée" says in speaking of future punishments: "If you were teaching your little girl how to sew, and she brought her task carelessly done, with gobbled stitches and dirty thread, what should you do?"

"I should tell her to pick it out and do it all over again," I replied.

"Now you have got at the root of the matter. That is how God deals with us. He makes us unpick our lives and do them all over again."

A most remarkable instance is given in support of this theory. On another occasion, when speaking of a relative she very much disliked, Miss Marryat said: "I hope to goodness I shall never meet *him* again in the other world."

The answer was, "On the contrary, he will in all probability be the very companion chosen for you on entering spiritual existence. You will be compelled to live with him until you have discovered all his virtues and your own faults, and see how much better he would have been if you had known how to be his friend instead of his enemy."

Is not the following a sufficiently appalling spiritual prospect for a careless liver:—

"Phillis G—, an actress, with whom I was at one time intimate, has told me that the sphere in which she was first located was too awful for description. She said it was a country without verdure, or water, or light. That it was always dusk, and the ground was composed of cinders, so that walking was painful, and the spirits for the most part crawled about on their knees. Phillis had been worse than careless during her lifetime, but it shocked me to hear she was undergoing such a penalty. I asked her what sort of people she was associated with, and the answer was, 'The worst possible sort—murderers and thieves.' 'But, Phillis,' I exclaimed, 'what affinity had you with such as these?' 'I was a liar,' she replied; 'and there cannot be a worse sin than that of habitual lying. If a man can descend to lying he will stop at nothing.'"

John Powles, whom readers of "There is no Death" will remember, again appears in "Spiritual Correspondence," and many letters of his are given, which were received in "direct writing."

In the chapter on "Seances with Cecil Husk," there is much interesting personal experience, and an eloquent appeal for the better treatment of mediums. She writes strongly on the question, and considering the way they have at various times been treated, it seems almost a wonder there are any public ones left. On one occasion two men—not gentle as their actions proved—attended one of Mr. Husk's dark seances for materialisation, and, thinking to discover a fraud, suddenly exhibited an electric light, with the result that the unfortunate medium had a paralytic stroke after it. It is most dishonourable for people who attend seances, knowing the conditions, to break through all rules of politeness in such a way. All mediums should have a feeling of gratitude to Miss Marryat for the noble-hearted way in which she champions their cause.

"The ancients knew that their spiritual gifts were of so delicate a nature, and their physical organisation so frail, that to be kept pure and reliable they must be protected from the outer world. But what do we do with our mediums? We engage them to sit for our circles, we turn them into objects of curiosity between whiles, we try to get spiritual phenomena out of them, we feed them and lodge them and fatigue them just as if they were one of ourselves. Several most gifted mediums have been accused (and unfortunately with justice) of giving way to the pernicious habit of drinking. Will you be surprised when I tell you that this habit has been generally induced by the treatment which they have received at the hands of those who most admire their mediumistic qualities? You exhaust their powers too much, you never leave them alone, you talk to them, and run after them day and night whilst they are under your roof, that at last they are so thoroughly exhausted they are thankful to take any stimulant that will relieve the feeling of sickness and

emptiness and utter prostration caused by your well-meant, perhaps, but injudicious hospitality. . . . Watch a physical medium the next time you sit with one, and see how wearily he drags his legs after him as he walks out of the seance-room when the sitting is concluded. Look at his tired eyes, the perspiration he wipes from his brow, the faint voice in which he answers your eager questions, the indifferent smile with which he receives your thanks for a successful sitting. The man is completely exhausted, body and spirit. What he requires now is a bed or a sofa to lie down on and rest for a few hours, and complete rest around him whilst he does so. A cup of *really good tea*—unfortunately a rarity in these days of nasty cheapness—and some slight refreshment in the shape of sandwiches or dainty bread and butter, is the best thing for a medium to take immediately after a sitting; then a good rest, to be followed by a substantial meal, such as will restore his wasted energies. But unless under exceptional circumstances *never offer a medium stimulants*, unless he should be faint or really ill."

Miss Marryat pleads for an effort at improvement in the style of singing at seances, also that there should be more variety in the songs or hymns chosen. She asks why should not members practice for circle meetings the same as is done for the Church services. A curious story is told, but not a personal experience, of the well-known hymn being sung, "Shall we gather at the river?" As they ceased an influence manifested itself, unknown to anyone there. On being asked who he was he answered: "I am the unhappy composer of 'Shall we gather at the river?' Had my life been twice as sinful as it was, I should have expiated everything by the purgatory I have suffered in hearing that tune sung so often and so badly at your various meetings. Cannot you possibly find something else to sing? I am sick to death of it."

If all Spiritualist societies could have a Miss Marryat amongst them, with her enthusiasm, practical common sense and business-like character, there would then be a chance for a grand revival in religion, and it would be a Spiritual one.

There is much interesting personal experience given in "The Spirit World"; some of it is thrilling, some pathetic and some amusing, but it is not confined to that phase of the subject as her former work, "There is no Death" was, but in some respects there is a more lasting value in this book, and it will be found a useful one for the guidance of Spiritualists.

WE HAVE NO RIGHT to say that God's goodness ought to exclude all suffering, all sin, all perplexity and wrong from his universe. If this life were all we had allotted to us, there might be some reason in the reflection. But if there is a sequel to all that seems to us strange and wrong, that sequel may show that all was right. Constituted as we are, our beginnings in knowledge and in happiness, must be tentative, disciplinary and rudimentary; and suffering may be inseparable from the end to be attained. But what we do affirm is this: There can be no ultimate evil to even one creature of a God who is good in our sense of the word *goodness*. In this we simply use the reason and moral sense, He has given us to vindicate his paternal character—the instinctive conviction that, however obscure his ways and purposes may be, no act which He has made us abhor as evil, can ever mark His government of the Universe. You may reply: "Since God's goodness permits so much evil now, why may it not permit endless evil through infinite ages?" Now; evil ending in evil can only be the work of a fiend; evil ending in good may be through the dispensation of a God. These three great principles: the absolute goodness of God; the final salvation from all sin of every created soul; and the divine authority of conscience, as enlightened by knowledge and reason—these are the elements of all that is highest and most essential in all religions. Add to these that confirmation of our immortality which the facts of Spiritualism supply, and what broader basis for a religion, vital and quickening to every earnest soul, can be reasonably required?

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.

SPIRITUALISM DEFINED.

SPIRITUALISM IS THAT WHICH RELATES TO THE SPIRITUAL, PAST, PRESENT, AND FUTURE.

PAST, viz.: Ancient Spiritualism, which relates to the study of the dead past, viz., the Bible, and all sciences of the past.	PRESENT, viz.: Modern Spiritualism, which relates to the study of the living present, viz., Nature in the original, and all sciences of the present.
---	--

By the harmony of the past and present we arrive at a knowledge of the future.

FUTURE, viz.: Abstract Spiritualism, which relates to all that will be, viz., universal love, power, and wisdom (to the attainment of which we shall all progress). Truth is many sided.

Ancient Spiritualism is the historical aspect of the Spiritual.

Modern Spiritualism is the phenomenal aspect of the Spiritual.

Abstract Spiritualism is a transcendental aspect of the Spiritual.

The Past equals the Future, the Future equals the Past, both are transcendental, the *Ever-Present* is the only phenomenal.

We came from, and are now going to, the Great Central Sun of the Interior Universe, where is located the Infinite Mind which we call God, which is the Essence of Love, Power and Wisdom. We will return with our "new-found pinions of thought."

This last paragraph will, I think, be comprehended by the few and misunderstood by the many, who will say that God, the Ruling Power or Supreme, cannot be everywhere, and yet localised at the same time. But the few will see that it is quite possible, as the following illustration will show:—

Suppose a grain of musk was placed in the centre of an empty room. When you entered the room you would say, "Why, the room is full of musk," and you would be quite right, and yet the grain is located in the centre of the room. In the same way you can say the universe is full of God, and yet God is located in the centre of the universe.

Can we know God? In my opinion decidedly yes! For inasmuch as we know good we know God. How do we know that God is good? By His works.

"The heavens declare the glory of God, and the firmament sheweth His handiwork."

Show me a man's works," says Professor Fowler, "and I will show you the man." We are all known by our works, which to me, seems very easy of comprehension. What can be more simple?

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.

says Pope. So Nature is God manifest.

In Nature I find Love manifest in all things. Even the tiniest insect has not been neglected, but has every organ and everything appertaining to itself made perfect and exquisite, so as it should enjoy the utmost happiness. And if we are not happy it is not God's fault, for He has done His part well! Every organ in our body was made to give us happiness, and to be the means of giving others happiness—so God is Love.

In Nature I find Power manifest in all things. The mighty worlds rolling in their orbits, the forces we behold surrounding us on every side, all prove that God is Power.

In Nature I find Wisdom manifest in all things. Where'er I turn I find all things working together for good. Wisdom is at work doing all things for the best. My supposed misfortunes were but blessings in disguise. I could not have spared one of them.

Where Wisdom reigns no evil can reside. God is Wisdom.

And Death itself, which prompts us to repine,
Is no evil unto thee or unto thine,
But a step from good to better—an advance.

So we know God (or the Infinite Good) to be a trinity of Love, Power, and Wisdom—absolute Perfection.

Philosophy baptised
In the pure fountain of Eternal Love,
Has eyes indeed; and, viewing all she sees
As meant to indicate a God is man,
Gives Him his praise, and forfeits not her own.

—Cowper.

J. HARRY BUNN.

HINDU RELIGION, PHILOSOPHY AND YOGA.

Concluded from page 524.

ABSOLUTE resignation can only exist with perfect love, which is found even in this life, sometimes in men, but oftener in women. The highest development of love is "love for the sake of love—the eternity of love in the abstract love of God." Love and Wisdom, the two attributes of God, are heaven. Hate and ignorance are hell. Yet how quickly one can pass from one to the other was noticed by Victor Hugo.

"The work of earthly love is to nourish the soul, and to train it for the spiritual lands where abstract love predominates over concrete, as concrete predominates over abstract here." The disappointments and separations in this life chasten and purify the soul and lead it "to look up from earthy to ethereal, from ethereal to celestial, and from celestial to divine." Until all the power for love in one's nature has been called out it is impossible to know the full capacity for loving. This must be developed to fit souls for heaven, for it is one of the attributes of God and makes heaven. All the soul's faculties must be equally developed, "whether for the acquisition of knowledge or power, or capacity for enjoyment."

"The worldly man in this life sleeps as in midnight over his spiritual interests, while he is awake as in midday to the interests of his flesh." The religious man, on the contrary, "sleeps here over the temptations of his flesh to wake to healthier life and action after death." He will let nothing separate him from love to God.

"The Christian's idea of salvation is redemption from sin and everlasting life and happiness; the Buddhist's, total extinction of all pain; the Brahmin's, continual progress, which necessitates re-incarnation on earth or in some other planet, till it arrives at last in the sun. "The soul remains in the sun, and the space between the sun and pole star for ages, and then passes to the existence of divine knowledge, the Mahá, Janá, and Tapá lokas, the abode of very high spirits, where in deep meditation, they acquire the quintessence of all knowledge, the knowledge of the supreme."

"Last comes the existence of love in the realms of truth where knowledge true and love divine dwell in eternal marriage. This existence is the true state or the salvation of the soul."

The work of salvation begins here, and there is hope for all, even the poorest and meanest and wickedest of spirits, but "the excellence of the future life depends on the work done here and on the goodness of the heart which dictates it."

Though the yoga literature is still extant it is not easy to give a true, perfect, and thorough idea of the philosophy, when the yoga spiritual has almost vanished even from India, the land of its birth.

The physical man in his pride of power is apt to think he is lord of the earth. But he forgets that "an earthquake can destroy the Eiffel Tower of his glory or his strongest battlements; that a fit of apoplexy can wither his powerful frame, and leave him a shaking ruin. He forgets, while he sits over the banquet of his folly, that there, under the table, is spread the hideous vulture claw of misfortune waiting for its time to seize upon him, and lead him to a prison or an early grave."

The spiritual man knowing of this weakness, also that in earth-life the body is often a mask for the real thoughts—"but which thoughts, if constantly exposed, would unfit us for living in community"—learns to look with indifference on the fortunes or misfortunes of life, and to conquer sin, and thereby conquer diseases, illusions, and other ills. "Then, when the noble work is done, he passes on from sphere to sphere; from sun to sun, his hand grasping the torch of Truth, his heart bearing the cup of love; and as he progresses the torch grows brighter and brighter, the cup overflows rapidly, till he reaches the fountain"—the Father of all—which is Salvation, or in the language of yoga, Reconciliation.

Physical and spiritual perfection is the teaching of yoga. To attain this all knowledge is necessary, and especially is it necessary to study man's own nature. Self-love is the hindrance to the practice of yoga. "Resist the gravity of this love, and you are as free to send your soul to a distant scene as you are to walk or run." Thought-reading is more difficult of attainment, though to a certain extent we are all thought-

read. Love and hate, pleasure and pain, are easily read but the one who "feels for others as he feels for himself is alone able to read the thoughts of others. Judging from this stand-point, which is the true and philosophical stand-point, the professed thought-readers are more or less imposters, unless a very few of them are born with capacity to read others thoughts, and in such cases they are above the ordinary rules."

Those who doubt the power of thought-reading, let them sit with a few friends, in a circle, for several consecutive nights, "pledged to think during the time of nothing else than divine love. After sitting in such a circle for three or four nights, there will come a time, a very precious and interesting time, when all the sitters will know each other more than they ever did in all their lives, and they will be able to detect if there arise a discordant thought in another, or if the rest have received a sudden shock to make them share at the offender."

Besides the training of the heart there is the training of the will to be considered, for by that means power is at last gained to create, modify, or transform things. "You have a whole universe in yourselves to study. There is conversation of light in your eyes, of heat, electricity, and dynamic force in your entire system."

"Of the most noted and most interesting of the powers attainable by the exercise of Will is the power to make one's own 'shadow' speak." The process is as follows:—"Stand with your back towards the early sun, facing your own shadow, and fix your gaze steadily on it, praying inwardly at the time till the tears arise in your eyes, and then desist from the trial for the day. Do it again the next day at about the same time, and so on day after day regularly, till you see the shadow grow very bright and hear it speak. The longest time fixed for success is six months. The experiments may be made at night in a solitary room with a lamp kept burning behind." This appears to be a process of the projection of the "double."

Let the practise be continued for a minute or two the first day, and gradually increase to thirty minutes. It will strengthen the eyesight looking at the shadow, and increase the will and psychic powers.

The Chandi is another of the venerated Hindu books, "noted for the grandeur of its verses and the wealth of its instructions. . . . It is sung in every Hindu house in prosperity and adversity," but "is not generally known to the scholars of the West."

It is an allegorical description of the war between Divine love and human passions. "These passions, like the weird sisters in Macbeth, meet in the solitary heath of the angel-forsaken heart of man, in the storm of evil inclinations, and thus speak of their victim among themselves:—

We will drain him dry as hay:
Sleep shall, neither night nor day,
Hang upon his pent house lid,
He shall live a man forbid;
Though his barque cannot be lost,
Yet it shall be tempest toss'd.

Then to the victim they promise every worldly joy and pleasure, but when at last he perceives how hollow is worldly pleasure, how treachery and ingratitude abound, how passions have mastered him, he repents, and with desolate heart asks, "Where on earth is true love, where is wisdom?" Finally, when humanity begins to feel itself quite lost, the spiritual world, which is always in sympathy, intercedes with infinite love, who incarnates herself to save it from destruction.

In studying Spiritualism it is interesting to know that the "Od" force of the Viennese philosophers, supposed to be a modern discovery, was known in India under the name of *Tatwas* long ages ago. "This 'Od' force streams from the fingers ends." It is described as "a delicate attenuated atmosphere" surrounding the human body, "the right half being of bluish colour and the left half orange red." The *Tatwas* is described as lights of various colours. The Hindu philosophers go further than the Viennese, for they say the soul also exhibits the same phenomenon to those who are gifted enough to see it.

It is impossible to give the exact period of the early Hindu religions, so much of it is mythical. Philology may in time decide the question, but even now we can know that in comparison Christianity is modern. And though we cannot think that all their teachings are right,

and some seem even absurd, yet with so much that is good, and so often showing that scientific discoveries, which are usually supposed to be modern, were known in India so many ages ago, who could help having a feeling of veneration for a people who could prove such a high state of civilisation at so early a period of the world's history? But "the East of the present day is ten times worse in matters of spiritual inquiry than the Modern West. There is a spirit of inquiry, a sufficient amount of candour, a real love of knowledge in the West, which is rarely to be found in the East. If the East at present shows any desire for knowledge, it is in eight cases out of ten influenced by monetary considerations. The spirit of independent inquiry which once ennobled India is gone."

CORRESPONDENCE.

MATERIALISATION—JOHN HUGGINS, OF FELLING-ON-TYNE A FRAUD.

SIR—On Wednesday, Oct. 31, the above-named gave a seance at my house to a circle of about twenty sitters of both sexes, the majority being spiritualists. Mr. Huggins placed two special friends next the cabinet—Mr. Ancrum and Mrs. Golightly, of Gateshead. A very faint red light was used. Forms came out frequently, and one or two got about two yards from the cabinet, the others just outside the curtains. They were all enveloped in white drapery, and apparently about the same height. No small forms were shown. Attempts were made to recognise the forms. Mr. Ancrum and one or two others, imagining a resemblance to some of their departed friends. Permission was given to some sitters, myself included, to feel the drapery, and I and others are positively certain that it was the hand of the medium we felt underneath his coat sleeve, being also in evidence when a lady (?) spirit was out. After an hour's sitting the medium, apparently much exhausted, was led into another room. In his absence we discussed the matter, several thinking that the phenomena were genuine, but the majority were of the opposite opinion. I then entered into a full explanation of the test to which the medium (unknown to anyone but two or three friends) had been subjected. Beneath the carpet a large flat board was placed. This board was kept slightly raised from the floor by means of springs. An electric contact was attached, and the wires laid under the carpet to a battery and galvanometer. The medium's chair was placed on this board, and the electrical arrangements were such that on the board being left with no other weight upon it but the chair an electrical current flowed through the galvanometer, causing a continual deflection of its needle. On some one sitting on the chair or standing by it within the cabinet the board was pressed down, thus separating the electric contacts and arresting the flow of current through the galvanometer. The arrangement was balanced so as to act with the weight of only a few pounds, and so long as the medium remained in the cabinet the needle of the galvanometer remained undisturbed. Now as to the results. I sat with the galvanometer under continual observation, and found that each time a form emerged from the cabinet the needle was deflected, and remained so deflected until the form had returned, proving conclusively that the medium had left his chair and the cabinet on each occasion. Furthermore an electric clock, which is driven from the same battery that supplied current to the galvanometer was thrice stopped during the seance for want of current, the energy being absorbed by the galvanometer instead. This clock has not previously been stopped for months. In case it is urged that the medium was so much reduced in weight through the building up of the forms that what was left of him in the cabinet was not sufficient to counterbalance the springs, I may state again that a few pounds pressure only was required to keep the electric current broken and the galvanometer from being deflected. The only explanation the medium offered was that the spirits must have clothed him and brought him out, but during the seance we several times asked the controls if the phenomenon was materialisation or transfiguration. They distinctly affirmed that it was materialisation, and that the medium was in his chair within the cabinet. Towards the close of the seance an attempt was made to show the medium and a spirit together. What we saw was the white garment held up at arms length at one side of the medium—nothing more. A more clearly proved case of fraud cannot be conceived, and every one of the sitters satisfied themselves thoroughly before leaving of the absolute reliability of the electrical detector. Mr. Huggins offered to be searched before the seance, but his offer was not taken advantage of. After all was over, however, someone proposed to search him, but he doggedly refused to be searched then. On a move being made to secure the door and force a search he bolted, and we saw no more of him.

Afterwards the sitters, with only one exception, agreed to sign a declaration certifying that they were thoroughly satisfied that the forms which emerged from the cabinet were simply the medium himself robed in a white garment, and that he was a thorough fraud. The exception, I am sorry to record, was our friend Mr. Ancrum. Mr. Huggins has been sitting frequently of late, and has visited Leeds and other towns, giving seances at a charge of 3s. 6d. per sitter. Personally I could have no illfeeling against Mr. Huggins, never having met him before. My strong desire was to prove him genuine not a fraud, and I can only add that it has been a severe disappointment to myself and friends to have been compelled to witness such a fraud perpetrated in the name of Spiritualism. I hope this will be a lesson to mediums, Spiritualists, and investigators. Have nothing to do with any materialising medium who will not allow tests to be applied to prove that he or she is in the cabinet while the forms are well outside the curtains. The light is usually so bad

that imagination plays a prominent part in the recognising of departed friends in the "sheeted forms." I shall be glad at any time to explain to any intelligent correspondent the method of fixing up the electrical test; it is simple and absolutely reliable.—Yours always in the cause of truth, T. J. MURDAY.

55, Northbourne-street, Gateshead-on-Tyne, Nov. 2, 1894.
P.S.—Since the foregoing was written Mr. James Stevenson, of Gateshead, a well-known Spiritualist, informs me that he and several others some months ago satisfied themselves that Mr. Huggins's materialisations were fraudulent; beyond warning Spiritualists privately he did not take any steps to publicly expose Mr. Huggins.—T. J. M.

ITEMS OF INTEREST.

THE TRUTH SEEKER for Nov., post free 1d., can be had of Mr. J. W. Gott, 36, Villiers-street, Bradford, an article "on death" shows how a Secularist regards that experience.

THE FAITH which teaches that God is good, not in name only, but in deed; good in the sense of a love which knows no bound or measure—that faith alone is qualified to teach us also what sin is, how base, how hateful, how full of black ingratitude.

MR. JOHN PAGE HOPPS, in his *Coming Day*, price 3d., for Nov., prints a beautiful discourse on "Lifting up the eyes," it is most encouraging, sympathetic and helpful, and would make a good "lesson" for meetings and Lyceums. (See advt.)

READ THE ADVICE respecting the position and treatment of mediums cited by "W." in her notice on Miss Marryat's book, and perhaps a feeling of pity for these much-abused sensitives will find lodgement in your heart.

MRS. GREEN wishes to again thank her many friends for their very kind inquiries, and is glad to say that she is still improving in health. She cannot at present take up all her engagements, but she hopes that she will be strong enough to resume her beloved work in February, 1895.

THE LYCEUM BANNER for Nov. is laden with "a feast of reason and flow of soul" for hungry heads and hearts, which should commend it to all Spiritualists for the sake of their children. Special announcements are made of interest to all Lyceum members and workers. (See advt.)

CARDIFF friends celebrated Mr. J. J. Morse's twenty-five years of work by a happy gathering, and marked their appreciation of his quarter of a century's labours for Spiritualism by presenting him with a handsome marble clock, suitably inscribed, as a memento of the occasion, and a testimony of their regard.

THE MYSTICAL WORLD, Nov., price 1d., post free 2d., of H. A. Copley, Canning Town, London, E., gives a number of "Gems of Thought," chapter three of Hudson Tuttle's "Arcana of Nature; or the history and laws of creation," besides other matters of value and interest.

BRISTOL correspondents will please bear in mind that we are bound to trust to the good faith of reporters, and do not guarantee the accuracy of reports. Neither can we take up local differences. Let each section work in their own way. People whose "spheres" do not blend are better apart.

MR. L. N. FOWLER'S Phrenological Magazine for Nov. is varied and educational and of more than usual interest. Price 6d., from L. N. Fowler and Co. (7, Imperial Arcade, Ludgate Circus, London, E.C.), who also publish "Natural Food," a penny monthly which deserves to be read and studied by all who are interested in the question of health.

MR. D. YOUNGER, the well-known healer and medical botanist, in his Nov. Journal takes his readers into his confidence regarding his present position and future plans. He deserves to be well supported in his manful fight for freedom against the medical monopolists. *The Magnetic and Botanic Journal* can be had post free for 1d., from 20, New Oxford-street, London, W.

THE AGNOSTIC ANNUAL for 1895, post free 7d., from W. Stewart and Co., 41, Farringdon-street, London, E.C., is excellent reading. A fortnight ago we quoted largely from A. R. Wallace's answer to the question "Why live a moral life?" some very suggestive replies are printed from well-known writers, and a number of valuable articles are given.

WE PRESENT OUR READERS with the portrait of Mr. J. F. Hewes, of Nottingham, the energetic president of the Masonic Hall Society, and the organiser of Miss Marryat's tours. When it appeared in our columns some time ago it did not "come up" well, but our new cover having a glazed surface prints portraits much better. Next week we shall give Mr. Morse's picture.

WE ARE ALWAYS ready to expose fraud, but when there are two sides to a question, with the same right on the side of the medium whose failure is due to bad conditions, we desire to be excused from opening the way for a controversy that can only cast reflection on our cause. The outside world regards such a controversy as men do two fighting cats—giving neither credit for being right, and in the end stone both.—*Light of Truth*. [We entirely agree with the above Ed. T. W.]

PARGATE SPIRITUALIST SOCIETY trustees wish that all Spiritualists should know we are about to build our new hall. The contract is decided upon, and we expect in a very short time to be ready for the foundation stone laying. If there are any friends who can assist us in any way we shall be greatly obliged, as we still require a large amount of money to cover the cost of the hall. Trusting that those who can help us will do so.—SAMUEL FEATHERSTONE, 38, Albert-road, Pargate, Rotherham.

GROWTH IN GLASGOW.—In answer to T. R. Simpson, things look brighter here than for some time back. We are getting Spiritualism pure and simple spoken from our platform, and it is more acceptable to the majority. A number of our younger members are taking part in the platform work, which is of great benefit to the other members and themselves, and our president, Mr. James Robertson, is once more back in his former place, invigorated after his enforced absence.—J. N. A.

A SPIRIT MESSAGE.—"I asked permission of your good spirit president, Mr. Pierpont, to speak here to-day, and he said all were welcome. I thought, perhaps, a few words from me might help some lad or lassie. My name is David Dale, and it is many years since I donned the white robes of immortality. Robert Dale Owen is my grandson. I bring to you to-day my sympathy, and I would gladly bring knowledge to you upon the earth-plane that will be of use when you pass to the higher life. I am an active spirit, one who has been willing to learn and progress, or I should not be here to speak these words this hour. My mother loved me dearly, and oft when a lad she said to me, 'David be truthful, be good, and you will reap your reward.' I have found every word true in the land beyond. (To the Chairman): I ask the Divine blessing to rest upon thee and thine, and all humanity, now and ever. In Glasgow, Scotland, I passed away."—*Banner of Light*.

"BEWARE OF MRS. WILLIAMS" was the startling announcement in *Light* last week. It would appear that Mrs. M. E. Williams, of New York, had been holding seances in France, and a reliable correspondent of our contemporary wired the warning that she had been "exposed by Mons. Leymarie," and "her dolls and wigs seized," as they should be. Spiritualists themselves must make fraudulent dealing on the part of mediums impossible. A Spiritualist in Gateshead has (see correspondence) exposed the fraudulent practises of a Mr. Huggins who jumped into notoriety recently, and from the account furnished us it would appear that the test employed leaves no doubt of his guilt. We deeply regret that Mr. Huggins has acted dishonestly, and that our columns have been used to advertise him by enthusiastic correspondents. It is a pity he did not take the advice given him by experienced Spiritualists, and privately develop his mediumship until he could face crucial tests instead of resorting to imposture.

TO CORRESPONDENTS.—*W. Acfield*. No; try Mr. Morse. Wish the circle every success.—*L. Thompson*. We have not done you any injustice. As requested, we merely published the fact that the child had not travelled with you for some time, and did not intend doing so any more. We know nothing about "sides," and take no side.—*A Mother of Six Sons*. The age of manuscripts is determined by experts by a variety of methods; by comparisons, by internal evidences, and by reference to hieroglyphics on temples, obelisks, and other monuments. Of course, it is not possible to determine the exact age, only an approximate estimate can be formed. Hindu civilisation certainly antedated that of Palestine. *John Kinsman*. Many thanks for your suggestion and interest, but we cannot afford to follow it at present. *W. E. Long*. We never heard of such a thing. *Mrs. Forrester*. Papers were sent you. The form was printed in the *Two Worlds* several years ago, entitled Jim Lane's last message.

THE VALUE OF PHENOMENA obtained under real "test conditions" consists in the fact that they are *conclusive*. Every seance must stand on its own merits. Where manifestations have been carefully observed, and the possibility of fraudulent action on the part of the medium has been eliminated, the facts remain and are unaffected by any subsequent misconduct on the part of medium. For instance, no charge of fraud brought against Eusapia or Mrs. Mellon, after the seances reported by Dr. Lodge and Mr. Morgan, can alter the facts attested or destroy the evidence adduced. But where mediums sit promiscuously under loose conditions, and the sitters rely as much on the good faith of the medium as upon the phenomena, should the medium subsequently fall from the path of rectitude and yield to temptation, a feeling of uncertainty and suspicion then naturally arises in the minds of sitters and they fear that they, too, were befooled. Hence the necessity of fraud proof conditions for the sake of mediums, that truth may be established and the sitters protected.

SPIRITUALISM IN IRELAND.—Mr. David Anderson, the well-known Glasgow trance medium, has recently been presented with an address and a beautiful album by his Irish admirers. The text of the address is as follows:—"Dear Friend Anderson,—Desiring in some slight way to express our keen sense of your kindness in coming to visit and sit for us at so much personal inconvenience and expense, we, your friends at Lisburn, request you to accept the accompanying album as a small token of our esteem and regard. It is hardly necessary for us to assure you that you occupy a very warm corner indeed in all our hearts. We admire and appreciate your noble and self-sacrificing labour for the cause we all hold so dear, and we pray that you may be long spared to carry on that work, as well as to be a stay and support to your beloved wife and family. With heartiest wishes for the prosperity of you and yours.—Signed on behalf of the subscribers, James Duff, James Bates." On the front of the album, done in a most artistic manner, and with illuminated lettering:—"Presented to Mr. David Anderson, Glasgow, by his Spiritualist friends in Lisburn, Ireland." Mr. Anderson being unable to thank all the friends personally, would acknowledge and thank them through the *Two Worlds*, and hope that these small gatherings may soon grow and dispel the ignorance and intolerance which surrounds them."

SCOTTISH NOTES.—The Spiritualists of this district, though few in number, are working in a quiet way to spread the cause. I have letters from all parts of Scotland from enquirers, being, I believe, the only representative of the Corresponding Society across the border, and from letters I have had circles must be very numerous in the North of Scotland. In Dundee I notice an effort is being made to form a circle, which I trust will be successful, but I fear no circle will be a success where all and sundry are allowed in, conditions being so important for good results, however in these points one is thankful to see the cause still thriving. I wish Glasgow friends would get up some scheme such as the Unions in Yorkshire and Lancashire. This would be of immense benefit in the working of Scotland; surely the cause should be more successful across the "border" than it is, and if more energy was thrown into the work no doubt it could be done. I cannot conclude without expressing my gratitude to the spirit world for the many kind messages that I and my family have got at a small circle we have attended, and in the comfort we have got

from them. I may also say the *Two Worlds* can be obtained from Mr. Graham, 163, Overgate, Dundee. Yours truly, J. W. James, High-street, Newport, Fife.—Mr. Watt, the genial secretary of the Glasgow Society, was unable for a time to do what he wished in the way of reports, but has recently gained more leisure, and keeps us supplied. We rejoice at these evidences of growth.

ARTHUR E. MASSEY writes:—"Spiritualism is undoubtedly sorely needed. Miss Florence Marryat, in her new work, tells how Christians of many years' standing received her experiences with undisguised joy, as if the promise of a future life had formerly carried no great weight. Judging from personal contact with the average Christian, I am bound to say that those who profess to walk closer with God than their fellows are the very people who cling most passionately to the things which 'are seen and temporal,' the reason being that, lacking the necessary evidence of an after-life, they naturally give way to their inherent doubts, and so fall victims to that unbelief which they so vehemently decry in others. I wonder when Christians will fully comprehend the most sublime truth taught by their Master over 1,800 years ago? Shall we always permit our loftiest instincts to lie dormant under the sway of the 'letter which killeth?' Or are we just emerging into a true and intelligent appreciation of 'the spirit which giveth life?' Truly the Golden Age will have arrived when mankind realises the great truth conveyed in these beautiful lines, fresh from the pen of Mr. Auberon Herbert—

'The dead! is it you, who call us dead,—
What you, who wait for the birth,
Who wait to pass hence from the prison of sense,
From the body and brain of earth?
Oh! why do you name the living the dead,—
Who think and who move with the force
Of the light, that from far, that from star unto star,
Travels on its tireless course?'"

PSYCHICAL RESEARCHERS are wheeling into line. Their studies have led them, unwillingly and under protest in many cases, to enter the ranks of the ever-increasing army of those who stand for the pre-eminence of the spirit, the reality of spirit-manifestations, and their proof of the continuity of consciousness after death. We publish elsewhere accounts of the methods they have been employing to assure themselves of the non-fraudulent nature of the phenomena occurring through Eusapia Palladino and Mrs. Mellon. We are reminded of the similar methods adopted upwards of forty years ago with the Fox-girls; the tests devised by Dr. Hare; the careful and thorough experiments carried out by Cromwell Varley, by Prof. Crookes, with his electrical and other appliances, and by Alderman Barkas and Newcastle Spiritualists—truly there is nothing new under the sun. Over and over and over again the "doubting Thomas's" have held, weighed, gagged, searched, tied, sealed, and "electrically connected" mediums, but the spirits have triumphed in the end. The *Pall Mall* man sapiently remarks that the results he reports "throw new light upon the past records of Spiritualism." They merely corroborate the testimony of equally qualified and honourable gentlemen. He continues: "If they are false, then no human testimony is trustworthy." Better late than never, but he has been a long time finding that out. We welcome Psychical Researchers into the fold, we bear them no grudge, bye-gones shall be bye-gones; their road has not been our road, but they have arrived at last, and we give them greetings and fraternal good wishes. Since writing the above *Light* has come to hand with the following apposite remarks:—"It really is very funny to see these fine hundred-ton guns rolling up to take the fort, which was long ago captured by the drummer boys and the nurses. It reminds us of the ever-refreshing story of the gorgeous fisherman, with his latest London tackle and flies and leggings, taking a whole day to capture a trout, while the village blacksmith can tickle half-a-dozen into his pockets just before going to bed. . . . Common people have been telling that story (of moving tables, floating musical boxes, dancing chairs, tapping or pushing hands, etc.) for forty years, and they have been called—well, we will not rake up old grievances, but perhaps the very clever people who think they know everything, including 'all the laws of Nature,' and all the limits of the 'possible,' will begin to reflect. . . . We gladly admit, however, that the experiments of Dr. Lodge and Mr. Myers were conducted under very special test conditions, and hence have a really special value."

PASSED to the higher life on Oct. 25, Mr. George A. Wilson, late of 70, Juvenal-street, Liverpool, aged 70 years, whose body was interred on the 29th at Anfield Cemetery. Mr. Wilson was an ardent Spiritualist, one of the first who accepted its truth in this city. He was a great lover of the spirit-circle, and would never sit unless they were carried on in a sacred and devotional manner. Nearly 40 years ago he helped to form the first society in Liverpool, the late Mr. Wason being the president, and Mr. Wilson treasurer. In all the society workings he lent a helping hand. On April 26, 1866, he, along with 14 others, at the Co-operative Stores, Camden-street, formed "The Liverpool Psychological Society"; its objects were "the investigation of the facts and phenomena of the science called Spiritualism." The following gentlemen were elected office-bearers, viz., Mr. Wilson, president; Mr. Andrew Leighton, vice-president; Mr. Richard Bewley, secretary; and Mr. George Wilson, treasurer. He was always ready to give a reason for the hope within him concerning Spiritualism. The writer always keeps in sweet memory the first seance he attended, when Mr. Wilson, whose voice is still sounding in his ears, addressed the table which moved to and fro at his request, and which with other evidences convinced him of spirit communion.—John Chapman.

PASSED TO THE HIGHER LIFE on Sunday morning last, suddenly, William Healey, of Ravensthorpe, near Dewsbury, an earnest and devoted Spiritualist and friend. No man loved his family of wife and eight children with a stronger devotion than our departed friend, and none can leave behind them a more consistent example of loving deeds and kindly words. His loving wife and large family are sufferers beyond words to express, and it is hoped that the sympathetic friends in the district will allow their aspirations to rise for help to be given in the time of need.

"THE TWO WORLDS" PUBLISHING COMPANY, LIMITED.

OFFICE, 73A, CORPORATION STREET, MANCHESTER.

S. S. CHISWELL, CHAIRMAN.

PETER LEE, VICE-CHAIRMAN.

DIRECTORS:

W. T. BRAHAM,	J. PEMBERTON,
T. BROWN,	T. SIMKIN,
GEO. COLBECK,	J. B. TETLOW,
R. FITTON,	F. TOMLINSON,
G. HILL,	Mrs. M. H. WALLIS.
W. JOHNSON,	

Secretary - E. W. WALLIS.

THE TWO WORLDS.*The People's Popular Penny Spiritual Paper.*

SPECIAL TERMS. A trial subscription of 2s. 6d. will entitle new readers to receive the *TWO WORLDS* post free for 24 weeks.

LONDON WHOLESALE AGENTS.

E. W. Allen, 4, Ave Maria-lane; John Heywood, 2, Amen Corner; H. J. Brandon, Bolt Court, Fleet-street; Elton and Co., Hind Court, Fleet-street; Ritchie, Red Lion Court, Fleet-street; F. Pitman, 20, Paternoster Row; George Vickers, Angel Court, Strand; Simpson, Red Lion Court, Fleet-street; Marshall and Son, 125, Fleet-street; Simpkin, Marshall, Hamilton, Kent and Co., 317, Strand; Farrington and Co., 31, Fetter-lane, Fleet-street; Dawson and Son, Bream's Buildings, Fetter-lane, Fleet-street; H. Williams, Old Bailey; Appleyard, 108, Shoe-lane, Fleet-street; London and Suburban Publishing Co., 3, Dorset Buildings, Salisbury Court, Fleet-street. West End Agents, Nichols and Co., 23, Oxford-street, W.

PROVINCIAL WHOLESALE AGENTS.

John Heywood, Manchester, Bristol and Liverpool; W. H. Smith and Son, Manchester and Liverpool; Abel Heywood, Oldham-street, Manchester; J. Bent, 1, Town Hall-lane, Leicester.

FRIDAY, NOVEMBER 9, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

SPECIAL NOTICE.

NO. I OF THE *Two Worlds* was published November 18, 1887—seven years ago. To celebrate the opening of the eighth year of publication on Nov. 16, 1894, we shall present our readers with an article of unusual excellence and brilliancy, specially written for the *Two Worlds* by HUDSON TUTTLE. This thrilling article is a peep into futurity—a kind of prevision of the fate awaiting the world and its inhabitants. It is entitled "A DEAD WORLD." The spirit-narrator relates the story of the birth, growth, and death of the planet earth. Nothing like it has been presented to the world, and this inspired article should create a sensation. Order early.

SPIRITUALISM A RELIGIOUS MOVEMENT.

MEN talk of the "Christian Religion," "the conflict between religion and science," when, in reality, there is not, and cannot be, any such conflict. Religion is a fact—a fact in human nature; has to do with motives; consists of thoughts, feelings, and intuition; is natural. The natural expression of the spiritual nature of man is of the heart: consists in love of truth, justice, goodness, beauty, love, wisdom and peace.

Science is simply systematised knowledge; is itself religious, in that it is the attempt of the mind to know the truth, and cannot, therefore, be in conflict with that which it is its function to recognise and explain.

The conflict is between truth and falsehood; between facts and systems of belief, miscalled faith; between *Science* and *Theology*.

Theology simply talks about religion, tries to dogmatically direct, and control the religious sentiment in man, but is never religion.

Therefore, those who combat popular theological doctrines, and expose the errors of would-be religious teachers, are doing great service to the cause of truth and religion, and cannot, by any possibility, injure religion.

If immortality is the gift of God to whomsoever he wills, or to whoever "believes." If the orthodox ideas of innate depravity and "getting religion" are true, then Spiritualists are certainly destroying religion, and taking away the hope and chance of immortality of thousands.

But if religion is the outgrowth and natural expression of human nature, and not of foreign growth; if man is *naturally* immortal, by virtue of his humanity and spiritual nature and possibilities, then no one be robbed of their immortality, neither can religion be demolished. Col. Ingersoll truly says, "Immortality is a fact, or it is not; I cannot make or destroy it." "The idea of immortality, like the great sea, has ebbed and flowed in the human heart, beating with its countless waves against the rocks and sands of fate and time. It was not born of the Bible, it was born of the human heart, and it will continue to flow beneath the mists and clouds of doubt and darkness as long as the lips of love kiss death."

The Spiritualist can joyfully say "I do know, and all may know who will patiently seek for the truth." The real conflict of the hour is between the materialistic tendencies of the age and the spiritual philosophy—between those who set up "matter," whatever that may mean, and rule "spirit" out of their vocabulary; and those who recognise in all phenomena the presence and expression of Intelligence, the evidence of spirit as the only force. We remember, in one of his able lectures, Mr. Barkas said something to the effect that "life" was not the result of a fortuitous combination of atoms, or the consequence of chemical affinity; but, on the contrary, chemical affinity was overpowered by "life," and not until life had departed could chemical action work its way on the body, and then it disintegrated it instead of building it up and evolving "life, thought, and consciousness."

In a free-thought paper we read the following:—"But," says one, 'soul, mind, vitality, and sensations are not entities, but the result of organisation.' But is it a fact, is it true that *vitality* and its attendant phenomena are dependant on, or the result of organisation? I once heard a learned professor, while lecturing on geology, remark that 'organisation was at war with the law of Nature;' that 'elements, and not organism, is Nature's law; for just as soon as the vital force leaves any organised body, either animal or vegetable, Nature seizes upon it with her chemical forces, tears it to pieces, and resolves it back into its original elements.' Now, if the learned Professor (Professor Condon of the Oregon State University) is correct, then, instead of vitality, etc., being the result of organisation, the reverse is true, and organisation, mind, sensation, and all attendant phenomena, result from the vital force. For as soon as this soul or vital force leaves the body,

Before decay's effacing fingers

Have swept the lines where beauty lingers.

at the instant of death, before the chemical forces of Nature have commenced the process of decomposition, there is no mind or sensation present in that body. If vitality, mind, &c., were dependant upon physical organisation, then any process that would preserve the organisation would also preserve the mind, which is certainly not the case.

This is exactly the conclusion which Spiritualists have arrived at, as a result of their experiences, and the facts of spirit-presence and power corroborate the conclusions of scientific men.

Spiritualism and priestly dogmatism, whether on the part of theologians or would-be scientific popes, must grapple in a death struggle, and it is just as well we should recognise the fact and prepare for the conflict. The "proof palpable" of the continuity of personal life after death, which the phenomena gives to the scientific student who patiently investigates, is the only evidence forthcoming, and the only weapon with which to fight scepticism and overthrow Atheism. On that rock we stand, the unshakable rock of fact.

Spiritualism should above all things be spiritual, or it wholly misses a worthy purpose and meaning; it is to be expected of all Spiritualists that they should be spiritual. It is for them to learn that a grander lesson than ever yet was taught to man is contained in these same phenomena. They make their appearance that our attention may first be caught and our interest excited in things of the spirit, outside of and beyond the things of sense, and thus that our thoughts may be turned from the lower to the higher, from the external to the internal, from without to within. The phenomena came at this period of human history to assist in the development, or evolution, of the sixth or spiritual sense in humanity; and it logically follows that to pause on their externality and not take home their internal sense, would be a grave error.

MR. STEAD'S REPLY TO MISS MARRYAT.

SIR,—There is little or nothing that calls for notice by me in the letter which you have published from Miss Florence Marryat. It might have been written on purpose to vindicate the justice of the very guarded and moderate criticism published in *Borderland*. I do not suppose you, or any of your readers think it necessary for me to repudiate the accusation of "Jealousy", or to defend myself from a charge of having taken up Spiritualism in order to make money. I only write to say that, so far from Mrs. Davies having instigated any attack on Miss Marryat, she wrote to me to dissuade me from creating a scandal by exposing her misstatements. She only yielded to my representations that, in the interests of Spiritualism and honest investigation, the truth should be told. Mrs. Davies has been a friend of mine for four years, and one of the few accurate statements in Miss Marryat's letter is that I never compensated her for her trouble. But Miss Marryat is surely the last person in the world to imply that Mrs. Davies never sits free, gratis, and for nothing with honest investigators, who are anxious to discover the truth about Spiritualism.—I am, yours truly,

WILLIAM T. STEAD.

AFTER THE BALL.

BY MRS. BESSIE RUSSELL DAVIES.

MUCH against my inclination I feel compelled to reply to the extraordinary statements made in Miss Marryat's article in the last issue of the *Two Worlds*. I wish, and at present intend, this to be the last notice I shall take, at least so far as the Spiritualists' press is concerned, of Miss Marryat.

But I have a disagreeable duty to perform, and that is to absolutely contradict most of her statements in regard to my spirits, my mediumship, and myself. Miss Marryat says, "It is the word of Mrs. Davies against that of Florence Marryat." She is right for once. But she is under the mistaken impression that her name is one to conjure with.

For 25 years I have been before the public, and am in a position to prove that in every quarter of the globe my spirits are trusted and loved by rich and poor, high and low. I admit that since the publication of "There is no Death" the movement has been quickened into renewed life. Thousands bought that book as a novel. They came to laugh, and did so too often, but some remained to pray. I withhold no praise where it is due, but even in that book there is much which I am in a position to contradict. Now, with regard to this ball episode. The ball was given as a New Year's dance by a party of London Spiritualists in January, 1893, in Portman Rooms. Amongst others present were such well-known and trustworthy friends of our cause as that famous and reliable medium Mrs. Everitt and her two daughters, Mr. and Mrs. Sadler (of Cardiff), Miss Rowan Vincent, Mrs. Cole, and many others who, by a life of work devoted to truth and Spiritualism will be acceptable as witnesses. I have held no communication with any of these ladies and gentlemen regarding this matter, and they, together with the *Master of the Ceremonies* can prove that absolutely no incident occurred as described by Miss Marryat. Mrs. Sadler and Miss Everitt took part in this dance. Now for the true account. I sat by Miss Marryat's side and said, "What a pretty dance; how they do enjoy it." Miss M. said, "Yes, it is a new one." Dewdrop here controlled me, and when she left, I said, "How I wish you could see. Dewdrop and Ned have joined the dancers, and hand in hand are taking part." Miss M. asked me if I could see either of her spirit daughters. I answered, "Yes; but not dancing. They are here by our sides." The barn dance ended, and I am prepared to take oath if necessary that there was no interference of indignant chaperones or the slightest need for any; they were ladies and gentlemen who were dancing. With respect to what she says of my being always more or less under the influence of my controls, and that my own people know this, I leave my husband, who surely is in a better position to judge, to give his opinion. I may, however, just mention that this lady is in the habit of asserting that when in my normal condition I am more reliable than Dewdrop! Now, respecting the dog incident.

Miss Marryat says, "Mr. H. W., the gentleman from whom she had the dog, knew me and Ned well, and knew the consequences if he refused to sell." Although I had the honour and pleasure of a sincere and true friendship with this gentleman's mother and sisters for a period of twenty years, Mr. H. W. had never seen me until my first visit to Ireland, and to this day has not made Ned's acquaintance. I absolutely deny her story. Of course there is a foundation, and Miss Marryat can if she likes, publish the correspondence over the purchase of the dog, or I am prepared to place any one in communication with Mr. H. W.

Miss Marryat refers to my letter to *Light*. Permit me also to refer to *Light's* criticism of her book, "The Spirit World," and draw attention to her statement concerning M. Tizzot's picture. Miss M.'s facts are shaky. And I need only call the attention of the merest student of spiritualistic facts and history to that part of her lecture given during her first tour, wherein she calmly informs her audience that Professors Huxley and Tyndall and Dr. Adam Clark were Spiritualists! Miss Marryat is a phenomenalist, pure and simple, and this statement would be quickly proved if Miss M. were cross-examined by any thoughtful student of the occult. In regard to Mr. Stead, I have never hesitated to express my opinion as to Mr. Stead's methods and procedure in regard to our movement. I have never considered him wise in placing at the head of his society Miss X., but this has been entirely my own opinion, but when it comes to Miss Marryat insinuating that I declined to sit with Mr. Stead after Miss X.'s appointment, I say there is not a word of truth in it. I have never aspired to any appointment or post whatever with Mr. Stead or anybody else. There never was a question of payment between Mr. Stead and myself. Any services of mine have been on my part freely and gladly given to my "bete noir, Mr. Stead," for whom both my husband and self entertain a great personal regard.

I think it only due to Miss X. to say that my only objection to her position was because I personally did not consider her sufficiently experienced in occult matters to take such a leading position. This, of course, from my own point of view as a Spiritualist, and although this has been spitefully made public I do not think Miss X. is too thin-skinned to object to honest criticism, neither will she suffer thereby.—I am, Sir, faithfully yours,

BESSIE RUSSELL DAVIES.

[It seems to us that nothing is to be gained by continuing this style of controversy. It is still only a matter of assertions and contradictions—one word against another—and too much importance is being made of purely personal matters.]

SIR,—With respect to Miss Marryat's remarkable article in the *Two Worlds* I leave my wife to defend herself, which, I fancy, she is fully capable of doing, but I would wish to say that when Miss Marryat states that Mrs. Davies is always more or less under Dewdrop's control, and that her own people hardly know when she is acting on her own judgment or that of her spirit she (Miss M.) makes a great mistake. Both myself and our three children instantly know when Dewdrop or any other spirit takes control, as both the expression of the face and the mode of diction denote another personality. My wife is the very opposite to Dewdrop in almost every characteristic. Dewdrop claims to be a Sioux Indian, and when controlling her mediums will eat things my wife in her normal state absolutely detests.

I presume even Miss Marryat will permit me to be capable of forming an opinion on this subject, and I distinctly assert that in all matters relating to domestic life neither Dewdrop or any other spirit interferes with my wife's own individuality. Miss Marryat has seen fit to twist my wife with having sent her all, or nearly all, her paying clients. All I can say is that under the guise of friendship Miss Marryat has been permitted the privilege of hundreds of private seances with my wife, often against my advice. There has been no question of fee or present. Mrs. Davies truckles to no man or woman in the exercise of her spiritual gifts. She is fully aware that she is responsible but to One for these gifts, and I know she, to the best of her ability, has ever used her mediumship not for her own self-glorification, but to the glory of the One Great Spirit, the alleviation of human suffering and the advancement of the glorious cause of true Spiritualism.—Faithfully yours,

R. H. RUSSELL DAVIES.

SIR,—I am not a Spiritualist, but I love fair play. Mr. Stead has attacked the veracity of Miss Florence Marryat. What about his own? He says, "which, according to Miss Marryat's own account, we would have scandalised the attendance of a metropolitan music hall." I turn to the page indicated in "The Spirit World," p. 227, and I find it written, "till they might have been matriculating for the music halls." Now, sir, there is a vast difference between "scandalising" a hall and matriculating for it, and a man who brings an accusation of exaggeration against another person, should be careful not to lay himself open to the same charge. If Mr. Stead is wrong here may he not be wrong all through?

FAIRPLAY

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—The next social on Nov. 19, at 8 p.m. All Spiritualists welcome free. Silver collection for free literature fund.

102, CAMBERWELL NEW ROAD (Mrs. Clark's).—Oct. 31: Mr. Boorn, of Rotherhithe, was controlled by several spirits. One expressed surprise at being there, and said he had been driver of a green omnibus to and from Rotherhithe before the tramways were laid and was killed instantaneously by being thrown from his box, the omnibus wheel having got into an excavation at Bishopsgate, "where the fire was." The control, a rough and ignorant spirit, said he had been brought to the circle by a man who had lately found him in darkness, and had shown him a light. He gave his name as Harry Metherell, and mentioned "Jimmy Abbot" as having had something to do with the line of omnibuses. He did not know how long he had lain where he was thrown down, but being before the tramways were laid, it must have been 20 years or more. A subsequent control said that the spirit had been brought for his benefit, his darkened condition had been occasioned by the nature of his life on earth. Perhaps friends who knew Rotherhithe in pre-tramway days may know something of the man or be able to trace him through an old busman, if one should be left. Nov. 4: Mr. Lemming was spoken through by three controls, one an Indian girl (India), named Florrie, was well known to a lady as having formerly controlled another medium; the two mediums were old friends, though they have not met for years, and Mr. Lemming does not know the other's whereabouts, but he and the lady were strangers.—A. J.

CLAPHAM JUNCTION. 132, St. John's Hill.—Thursday evening: Inquirers 7 till 8, seance after. Mrs. Ashton Bingham, would be pleased to receive three ladies on Friday evenings 9 till 10 for developing.

FOREST HILL. 23, Devonshire Road.—A spirit through Mr. J. Dale delivered a passionate protest against the depressing dogma of the "Fall of man," and argued that the idea of an original superior state is based upon ignorance and disinclination to think, due to childhood being forbidden to doubt. "Spirit communion" alone can solace the misery of the doubting heart. Shall be glad to hear more from this logical and argumentative spirit teacher. A very instructive discussion followed. Sunday next Dr. Reynolds at 7: Thursday, 15, anniversary soiree and refreshments, tickets 6d., of secretary, Mr. Bertram, and Mr. Elphick.—J. B., sec.

245, KENTISH TOWN ROAD, N.W. (Mr. Warren's).—Thursday: Full meeting; several strangers. Mrs. Mason's guides gave remarkably accurate delineations of character. Mr. Brooks kindly played the great organ. 18: Mr. J. T. Dales, on "The Sun and Planetary Influences on Character," in aid of Mr. Burns's fund.

MANOR PARK. 13, Berkeley Terrace, White Post Lane, E.—On Sunday, Oct. 28, this branch celebrated its fourth anniversary. A good number of members and friends enjoyed tea, presided over by our worthy co-worker, W. Wallace, "the pioneer medium," whose beaming face and venerable appearance made harmony reign supreme, the tasteful decorations adding to the scene. Great credit and many thanks are due to all friends who served the tea, and assisted to make a success, also to Mrs. H. Merkel and Mrs. Jones for the gift of provisions. After tea, Mr. Allen's guide offered an inspiring invocation. Mr. Wallace, reviewing his past career, said forty-one years ago that very evening he commenced to investigate Spiritualism (rather co-incidental), and he was thankful for the joys and blessings it had given him. He stimulated all to press on, and related a test. May he be spared to do more work, and show opponents that mediumship is not injurious, as he is now in his 79th year. Mr. Walker, of Edmonton, spoke enthusiastically upon the progress made in that district, circles every night, the truth spreading everywhere. Mr. Hardingham, on "Spiritualism and its connection with Christianity," proved the biblical authority for holding communion with the unseen world. He had derived great comfort from the knowledge. Mr. Allen, secretary, then dwelt upon the progress of our society in a lengthy report containing a list of new members from all parts of the world, showing the interest and united feelings between each country, also the steps taken by the International Society towards the holding of an International Congress, and the hearty responses received from all parts of the world, endorsing the proposal, expressing regret that adverse opinions had been expressed when our lists are honoured by the names of well-known Spiritualists the world over, thereby positively making it an International Society, but thanks to the publicity given in the Spiritualist press this erroneous idea is being diminished. Mr. Davey, of Camberwell New-road, spoke upon "Consolation" and the good progress made in that district. Spiritualism is not dead in London but going ahead. The proceedings were interspersed by a selection of hymns, Mr. Gozzett violin, Mrs. Caplin and a lady friend harmonium, Mrs. Gozzett sang a solo, "Charity," and Miss Ray sang "Down the long avenue," amount collected in aid of the funds £1 2s. 9d.—Cor.

MARLBORNE. 51, Mortimer Street, W.—The beautifully decorated Cavendish Rooms were filled to overflowing. Mr. J. J. Morse's guides dealt with fourteen written questions from the audience, chairman, Mr. W. T. Cooper, and the splendid answers given by "Tien" and "The Strolling Player" will long be remembered. Sound instruction, conveyed by logical arguments, timely suggestions, and apt illustrations, was given and much appreciated. Miss Florence Morse delighted all by her sweet rendering of Cowen's solo, "The promise of life." Mr. Morse's reading of one of Charles Mackay's poems, displaying fine elocutionary powers, was thoroughly appreciated. 11: At 7 p.m., we shall be privileged to hear Miss Samuel's on "Our personal responsibilities as Spiritualists." 18: Mr. Thomas Shorter on "Spiritual religion." 25: Mr. J. T. Audy, "Religion old and new." Dec. 2. Mr. J. Morse. 9: Miss McCredie, clairvoyance. 16: Special visit of Mr. E. W. Wallis, editor of the *Two Worlds*, trance lecture. 23: Miss Rowan Vincent. 30: Mr. W. T. Cooper, short address, followed by clairvoyance by Miss McCredie.

MILE END. 218, Jubilee Street.—Mr. Rogers gave a most interesting lecture to a large audience.

MORSE'S LIBRARY. 26, Osnaburgh Street, N.W.—At the usual Friday evening meeting, on 2nd inst., a large attendance again quite filled the spacious rooms. Mr. Morse's control delivered the first of a course of three lectures upon the "Spirit Circle," its foundation being the special subject dealt with.

THE SPIRIT CIRCLE.—Mr. J. J. Morse is giving trance addresses on this important subject at his Friday receptions at 26, Osnaburgh-street, Regents Park, London, N.W., at 8 p.m. prompt. Nov. 9. "The Spirit Circle: its conditions"; 16, "Its Problems"; 23, Open Meeting; 30, trance replies to questions.

STRATFORD.—Friends desiring tickets for Florence Marryat's lecture on Dec. 4, at Town Hall, Stratford, E., can have them by applying to me; price 2s., 1s., and 6d., proceeds to our building fund after expenses.—Thos. McCallum.

SHEPHERD'S BUSH, W. 14, Orchard Road, Askew Road.—Full meeting, Mr. Humphries absent owing to sickness. Mrs. Mason's controls spoke upon "Divine Love," and gave extraordinary tests of spirit presence, Mr. Brooks kindly presided at the organ. Sunday, at 7, Mr. J. T. Dales on "Dreams, whence they come and their interpretations"; sacred solos, organ recitals, etc.

STRATFORD.—Mr. Veitch's most interesting address, to a crowded hall, was applauded throughout; we are always glad to have him, we know there is a treat in store; Mr. Dennis' song, "Daddy," was highly successful. Friends remember Miss Marryat's lecture "There is no death," on Dec. 4, at Stratford Town Hall, tickets 2s., 1s., and 6d., can be had from me; proceeds after expenses towards our building fund, kindly help us to make this a grand success.—Thomas McCallum, 23, Keogh-road.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Oct. 30: Public circle, Mr. Whelan conductor. Mr. B. Plant discoursed on "Why should woman not have her freedom as well as man?" Clairvoyance good. Nov. 14: Mr. J. C. Macdonald. Sunday, 4: Mr. Lomax, of Darwen, on "Progressive Spiritualism" and "Which law shall prevail—the sacrificial, the mediatorial, or the law of progression?" gave great satisfaction. Successful clairvoyance, all recognised. Solo and chorus by Miss Hill and choir, "The Mystic Veil." 11, Mrs. M. H. Wallis; 18, Mr. W. Johnson, of Hyde; 25, a Service of Song, "Rest at Last." Lyceum: Conductor Mr. Crutchley, assisted by Mr. Sims; usual proceedings well done. Elder group, Mr. Crutchley on "Thought transference," and next Sunday; Hero group, Mr. Leigh, "Gipsy Breynon"; Progressive group, Miss Hill, "Alone in London"; Lily group, Mrs. Brown, short stories.

COLLYHURST.—Nov. 1, Public circle, Mr. Lamb, good psychometry, a lady stated that an accident occurred to her three weeks' since, almost exactly as predicted by Mr. Lamb three months' ago. 4: Mrs. Brooks short address and very good clairvoyance to good audiences, many failed to obtain admission; members circle at 8-20. Mr. Lawrence's control opened and closed addresses by Mr. G. Taylor on "The light has come." Mr. and Miss Pay were also controlled. 11, Mrs. Griffin; 18, Mrs. Gibson; 25, Miss Gartside.

DEBATE AT CORBRIDGE'S CAFE, LEVER STREET, OFF PICCADILY.—Tuesday last, at 8, Mr. J. Swindlehurst read a very thoughtful and instructive paper upon "Should Vaccination be Compulsory?" which we shall print in our columns at an early date. Next Tuesday Mr. Wallis, on "Psychometry, Clairvoyance, and Trance Mediumship."

HULME. Junction Street.—Nov. 1: Enjoyable public circle, invocation by Madam Henry, clairvoyance and psychometry by Miss Smith, Mrs. Cassells, and Madam Henry, closed by Mr. Thompson. Nov. 4: 6-30, public circle conducted by Mr. W. Lumb, invocation by Miss Smith and a few remarks much appreciated. Mrs. Cassell gave good psychometry, Miss Smith clairvoyance, all recognised, organist Miss Goodall. 5th: Mrs. Hulme on "Love and Sympathy," good clairvoyance and psychometry, organist Miss Goodall. Next Monday Mrs. Williams, a grand limelight lecture on "Phrenology of mediumship" will be given on Saturday, Nov. 17, by Professor Wilfrid Rooke, at 7-30, tickets 3d and 6d. Lyceum 10-30, conductor Mr. Bradshaw, recitations by Miss E. Bradbury, Albert Bradbury, James Bradbury, and W. Conolly, usual programme well done, organist Dora Furness.

MR. G. HILL, of 93, Brunswick-street, Ardwick, writes:—"I would like through your valuable paper, which now reaches so many homes, to publicly thank all those who kindly helped me by their presence to make the recent lecture given by Miss Marryat a financial success."

OPENSHAW. Granville Hall.—Lyceum opened by Miss Howard. Usual proceedings fairly gone through. Recitations by E. Orme, M. A. Barlow, H. McFarlane; duet by A. Lewis and E. Lewis. Friends, rally round.—G. O.

OPENSHAW. Granville Hall.—Pleased to hear Mr. Leaver's guide, who is much improved since last we heard him. Grand lectures on "Where are our loved ones gone?" and "Man must work out his own salvation." Wonderfully perfect clairvoyance and psychometry, all recognised. A good audience. Mr. Leaver has thanks and best wishes from Openshaw.—T. H. L., cor. sec.

PATRICROFT. New Lane, Winton.—Mr. Geo. Smith's controls on "The Pyramids of Egypt, how and why they were built," gave general satisfaction by his eloquence. Next Sunday, Mr. Tom Bamforth, from Slaithwaite; Wednesday, Miss Cottrill; Saturday, Mr. C. King's famous oration, "The Silver King," for the benefit of a brother in poor circumstances; admission 3d.—R. Preston, sec.

PENDLETON.—Mr. Johnson's afternoon subject, "Borderland and its revelations" very good. Evening, questions from the audience were answered in such a way as to give great satisfaction. Lyceum conducted by Miss Byrcm, recitations by A. Wallis, G. Remner, and readings by E. Wallis; the elders discussed "How to improve the Lyceum." A few suggestions by Mr. Elder and Mr. Jordan from Burnley will be considered, and put before the committee.

SALFORD.—Mr. Hesketh's guides gave answers to two subjects from a fair audience, and gave general satisfaction.—R. P.

PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Our potato pie supper was a grand success. On Sunday Mrs. Best gave good clairvoyance.

ACCRINGTON. St. James Street.—Tuesday, Mrs. Best, of Burnley, gave a host of clairvoyant descriptions, all but three recognised. Sunday, pleased to hear Mrs. Rennie's control on "Heart flowers" and "There is no death," excellent clairvoyance. We had quite a change, Mrs. Rennie sang two solos from the Spiritual Songster, greatly enjoyed by good audience.

ACCRINGTON. Tabernacle, Whalley Road.—29 and 31: Mr. Manning's guides gave addresses, also delineations from photos very good; a most successful week with him. 4: Mrs. Summersgill gave very interesting addresses and psychometry; large audiences.

ASHTON.—Good addresses from Mr. J. W. Sutcliffe's controls on "The mistake of Col. Robert Ingersoll" and "Our duty to Spiritualism," followed by psychometry and clairvoyance.

ATTERCLIFFE. Vestry Hall.—Miss E. E. Wheelton gave excellent discourses on "Who will be the Saviour" and "The future world, or world of future." Much appreciated. *Two Worlds* sold out, not sufficient.—Geo. Cook, sec.

BIRMINGHAM, Smethwick, Central Hall, Cape Hill.—Commenced Sunday morning services, Mr. Moody read an address on Spiritualism by Mrs. Richmond's guides, Mr. George ably presided. At 3, first Lyceum session, Mr. George conducted, 17 children present, Master George accompanied the singing on the organ, Miss L. George gave a reading and Miss F. George a recitation. Mr. George spoke and read of the work of the Lyceum. Children's meetings must be cheerful and free from preaching, they must be encouraged to take part individually as well as collectively, in fact they must be taught to look upon these meetings as distinctly their own. Sunday next, session conducted by Mr. Findlay at 3, evening at 6-30, Mr. Wollaston, of Wolverhampton, answered questions from the audience very satisfactorily, clairvoyance excellent, only one description doubtful, the rest recognised. We are pleased to testify that Mr. Wollaston is a most trustworthy medium and improves each time he comes. Annual tea and entertainment on Nov. 21, tickets, adults 9d, children 4d, entertainment only 3d, dramatic sketch, songs and humorous readings, friends invited, early application for tickets from Mr. Crichton, Rookery-road, Handsworth, or of any of the committee.

BLACKPOOL. Alpine Hall.—A pleasant day with Madame Henry, the audience listening with rapt attention to her spiritual experiences. Afternoon circle conducted by Mr. Galley; clairvoyance very good, and about 70 present.

BLACKPOOL. Church Street.—Mr. John Walsh gave very able addresses on "Is there no physician here?" and "Inspiration, obsession, and possession"; psychometry very good. Mrs. Robinson, of Rochdale, ably presided, and at night gave clairvoyance. Nov. 1: Mrs. Butterworth gave a nice tea, and between 30 and 40 partook of the abundance of good things. Circle followed for an hour, then singing, recitations, games, and dancing. A hearty vote of thanks was given our kind friend for this first of these generous gifts; others to follow by several members and friends. Nov. 11: A Lyceum will be opened here by several officers and members of the Blackburn Freckleton Street Society at 9-30. A hearty invitation to all Lyceum workers is given. Saturday evening, Nov. 10, a members' social will be held at 18, Edward Street, to which our visiting friends will be cordially invited.

BOLTON. Bradford Street.—Miss Gartside, of Rochdale, discoursed very ably on "The power the spirit world has on humanity" and "The good of Spiritualism" to good audiences. Clairvoyance excellent.—H. W., cor. sec.

BRADFORD. 421, Manchester Road.—A service of song, "Grace Darling," rendered by the choir, proved a great success. Evening: Mrs. Winder eloquently discoursed on "Whosoever will." Miss Marsden gave excellent clairvoyance.—J. A.

BRADFORD. 15, Quaker Lane.—Mrs. Houldsworth spoke ably on "Whosoever will may come and partake of the feast." A crowded house. Public circle a success.

BRADFORD. St. James's.—Mrs. Clough spoke well on "Where are our loved ones gone?" and "What has Spiritualism done for Humanity?" Successful clairvoyance.

BRISTOL. Borderland Circle.—31: Open meeting; Mr. Hooper's guides offered invocation. Mr. Hooper gave clairvoyant and psychometric descriptions of departed friends to strangers; five out of seven recognised.—A. L.

BRIGHTON.—A very pleasant day with Messrs. Collins, Whitehead and Smith of Bradford. Afternoon: Mr. Whitehead gave his experience, which was very encouraging. Evening: Mr. Smith's inspirers gave an excellent discourse on "Spiritualism, its teachings as a religion"; afterwards Mr. Collins gave clairvoyance.

BURNLEY. Guy Street.—Mrs. Russell's guides gave good, instructive addresses, room crowded at night, on "The darkened ages of the past" and "Do spirits return?" Clairvoyance good.

BURNLEY. Robinson Street.—Mrs. Stair's addresses on "Spiritual growth" and "Life, its use," and an impromptu poem, gave every satisfaction. Next Sunday will be our last for services in the above room. New rooms will be opened in Elm-street on Saturday, Nov. 16, with a public tea party.—E. J. Whittaker.

BURNLEY. Hull Street.—A good day with Miss Barlow, of Rochdale, 13 years of age. Clairvoyant delineations very good.

BURNLEY.—Hammerton Street.—Mr. J. B. Tetlow speaker, subjects, afternoon "A divinity shapes our ends"; evening, "You must be born again"; the lectures were very good ones and also good audiences. Full at night, a few standing.

BURY.—Very successful day. Mr. T. Postlethwaite spoke on "Whence and whither" and "Spiritualism Humanity's gain." Psychometry after each service. We must congratulate him on his success. His discourses certainly gave every satisfaction.

CARDIFF. Crown Court, Town Hall.—Mrs. Green has been staying in Cardiff for the benefit of her health, and gave trance addresses and public clairvoyance both morning and evening. Pleased to find a marked improvement in her delivery, and feel she has benefited somewhat by the change. "Children in the spirit world" was a beautiful portrayal of child life over there, and a message of hope and cheer to one at least of our members, whose infant son passed to the higher life a few days ago. At 6-30 we were packed to suffocation. "Spiritualism, its message," was well treated. The clairvoyance was singularly successful; everyone seemed very pleased, and many had satisfactory evidence of the reality of spirit life. Next Sunday, Mrs. Green again.

COLNE.—Mr. Davis gave addresses from "Sow in the morn thy seed" and "Is Spiritualism a religion fit for the people?" Psychometry good.—E. H.

DEWSBURY.—Mrs. Wilkinson's guides gave splendid addresses, good clairvoyance, and psychometry. A very enjoyable day.

ELLAND.—We opened our room at the Central Hall on Saturday, Nov. 3, with a tea, close upon 200 partaking thereof. At 6 o'clock, the room being well filled, Mr. Whitehead, of Bradford, presided, and short addresses were delivered by Mrs. Midgeley and Mrs. Berry, also by Messrs. Marshall, Collins, Stansfield, and Foulds, and recitations very creditably given by Misses Blackburn and M. H. Blackburn, Miss Bates and Mr. Marshall. Sunday: 350 present in the afternoon, and 450 in the evening. Afternoon Mr. Foulds dealt well with "There is no death," Mrs. Hoyle gave clairvoyance. Evening, Mrs. Hoyle treated her subject in a masterly way, Mr. Foulds also gave a good account of himself on "Angel Visitants," and clearly proved that spirits returned in the Bible days and do return at the present day.

FORESHILL.—Mr. H. Grant's control on "God, wisdom, love, and justice," showed that the sufferings and pains endured in this life were due to wilful or ignorant infringements of natural laws, and urged all to study the laws of Nature. Mr. Lloyd also gave a short address.

GLASGOW. 11-30: Mr. Hendry gave his first paper, "Spiritualism and human progress," a grand setting forth of the philosophy coupled with a few ideas on the possibilities man would have if same was universal, very good is our verdict. 6-30: We had a musical evening; solos were rendered in good style by Mrs. Robb, Mr. and Mrs. Van Stratan, Mr. Fiddler, junr., and a piano solo from Beethoven from Mr. Vale, also a recitation by Miss May Robertson, the choir under the leadership of Mr. Vale rendered an anthem entitled "The Haven." Each item was greeted with applause. Mr. Fidler made some happy remarks. We are gratified to see so much real work being done, and trust that it may be long lived.

HALIFAX.—The Mechanics' Hall was filled on Saturday, with a fashionable and intelligent audience to hear Miss Marryat deliver her famous lecture "There is no death." The Rev. F. E. Millson, chairman, remarked that although not, as he supposed, in agreement with the lecturer's views he was in favour of an all-round neighbourliness among the various denominations. Miss Marryat's lecture was an eloquent and interesting defence of Spiritualism. The venture was a grand success, the press gave excellent reports. Sunday, good audiences to hear Mrs. Stair, many strangers present, it is about nine years since we had a visit from Mrs. Stair, but we hope to soon hear her again, she dealt with the subjects remarkably well. Saturday tea and entertainment, but the attendance was poor. The choir provided a splendid entertainment, and deserved much better support. Songs were contributed by Miss Greenwood, Mrs. Bott, Miss Walker, Miss Lister, Master J. Greenwood, T. Morley, Mr. E. Butler. Recitations were given by Miss Midgeley, Master Hartley, Miss Lister, Master J. Schofield, most creditably. Sunday, our earnest co-worker, Mrs. Crossley's guides spoke forcibly on "Sympathy" and "Is Spiritualism in accordance with the Bible?" Clairvoyance readily recognised mostly by strangers.—F. A. M.

HEATON AND BYKER.—Oct. 28: At the formal opening of the society we were favoured with addresses from Mr. Hodgson, of Birmingham, and Mr. W. H. Robinson, which were supplemented by a few experiences of our esteemed president, Mr. Armstrong. A most successful inauguration. Nov. 4: The guides of Mr. B. Westgarth gave a very able address on "Christianity and Spiritualism, what are they?" 11th, 6 p.m., Mr. J. Clare, on "The rationale of spiritualism."—G. W., Sec.

HECKMONDRIKE. Thomas Street.—Anniversary, Mr. J. Pawson, of Batley, spoke on "Spiritualism and great men," and dealt with six subjects from the audience in a very pleasing manner. Chairman, Mr. Webster, of Batley. Very good audiences.—T. Hansen.

HIGH SHIELDS. 1, South Eldon Street.—Miss Gott gave invocation, Mr. Todd a reading on "Divine Law," after a lecture on "The message of the spirit," to a good company.—W. R. H.

HOLLINWOOD.—Mrs. Robinson conducted the circle very well, a crowded audience, clairvoyance good, all recognised. Sunday, Mr. Jenkinson, of Oldham, gave a very good lecture on "Phrenology." P.S.—Please note the change of secretary from R. B. to Mr. Frank N. Law, Brook-terrace, Chamber-road, Hollinwood, Oldham.

HUNSLY.—Disappointed by Mr. Walker. Mr. Peel's inspirers answered questions from the audiences in a masterly style.—J. C.

HULL.—Mr. Lax chairman. Mr. Gledstone, of Ferriby, an old Spiritualist, who has been much persecuted for promulgating the doctrines of Spiritualism, kindly gave an address on "Spiritualism versus theology," very interesting and greatly appreciated. Mr. Collins and Mr. Cass gave good clairvoyance; room again crowded.

HUDDERSFIELD. Brook Street.—Florence Marryat's visit has been a decided success, her lecture has created much discussion and attention to our cause; we had a large audience and very cordial reception to Miss Marryat, the local press gave a good report of the lecture.

LEEDS. Progressive Hall.—A good day with Mrs. Stretton and her guides on "What are we on the earth for?" and "Is Spiritualism a new religion?" successful clairvoyance.

LEICESTER. Crafton Street.—Evening, Mr. Sainsbury's guides spoke well on "There is no death," much enjoyed by all.

LONGTON.—Mr. W. Edwards, of Blackpool, "What of the dead?" The control showed the fallacy of the idea that they were relegated to some remote corner of God's universe to await the "General Resurrection." 6-30, "Christianity past, present, and future." It had gone to the heathen (?), and undermining their simple trust in the religion of their fathers, had substituted theological ideas revolting alike to moral sense and man's innate conception of the all-father; excellent psychometry. Monday: Well attended public circle, highly successful. If Mr. Edwards will be true to himself he has, in psychometry especially, a future of no mean note. Glad to see him again early next month.

LEICESTER. Millstone Lane.—Evening, under the direction of our Sister College, a ladies' service was well attended and appreciated by all. Sisters College, Place, Bass, and Chapman took part. A very excellent address through Sister College and clairvoyant descriptions by Sister Place.—E. Sibson, President.

LEICESTER. Liberal Club, Town Hall Square.—Evening, trance address by Mr. T. Muggleton to a large congregation. Very successful clairvoyant descriptions. Next Sunday, Mr. J. J. Morse, of London.—R. Wightman.

LEIGH. Newton Street.—Afternoon Circle. Our friend Mr. Wrigley, spoke on "What is sin." A good elucidation. Miss Walker gave a few psychometrical delineations. Evening, Mr. Mayoh's inspirers dealt with "Love" in good style. Some strangers were astonished to hear such language. Mr. Mayoh sowed plenty of good seed.—S. D.

MACCLESFIELD.—In the absence of Miss Bailey, Mrs. Rushton kindly consented to speak on "Spiritualism, the religion of the beautiful," very good audience.

NELSON. Ann Street.—A good day, Miss Skipper spoke on "Light in the spirit world" and "Human saviours and how we find them," good clairvoyance.—J. S.

NELSON. Bradley Fold.—Mr. Hepworth's guides gave grand and effective discourses on "Spiritualism, its benefits here and hereafter" and "The origin of Spiritualism," clairvoyance to good audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. E. W. Wallis delivered addresses as follows:—Morning, "The means, method and meaning of spirit communion," evening, "Some things that Spiritualism has made clear," also a seance on Saturday evening, all of which gave the greatest satisfaction.—R. E.

NEWPORT (Mon). Spiritual Institute.—An address by Mr. Wayland's guides, subject, "Spiritualism," all welcome.

NORMANTON.—The guides of our esteemed friend Mr. George Featherstone gave a grand address, based on "What think ye of Christ?" Evening, 9 subjects chosen by the audience were answered most eloquently; many were heard to say there must be something more in this Spiritualism than we have heard of.

NORTHAMPTON.—Local friends. Afternoon, Mrs. Brown. Night, Mrs. Walker's controls spoke with their usual force, giving satisfaction to fair audiences. Next Sunday, local friends.

NOTTINGHAM.—Guild, Oct. 31. Mr. Hewes put forth some strong arguments against compulsory vaccination, showing considerable research and thought. It is to be regretted that such important subjects do not attract more than is frequently the case.

NOTTINGHAM. Morley Hall.—Mrs. Barnes' controls ably answered questions from the audience, "Was Joan of Arc spirit guided?" A spiritual wave passed over the earth at that time, as indicated by the number of individuals who suffered martyrdom. "What is intellect?" could not be exactly defined, any more than we can define what God is.—T. J.

OLDHAM. Bartlam Place.—Lyceum: Good attendance; marching, etc., creditably gone through; conductor, Mr. Wheeler. Senior group, discussion in continuation of last Sunday's subject.

PARKGATE.—Mrs. Wrighton's control discoursed on "Spiritualism" and "A new life in the spirit"; psychometry for ailments, and clairvoyance very good. Night meeting very good.

PRESTON. Lawson Street Hall.—Miss Cotterill favoured us with her wonderful and interesting experiences. Evening, her control discoursed eloquently upon "The ways of men are narrow, but the gate of God is wide"; good psychometry.—F. R.

RAWTENSTALL. Spiritual Church.—A pleasant day with Miss Foster's guides, good discourses on "Spiritualism the altar of the home" and "The veil lifted," good clairvoyance, audiences good.

ROCHDALE. Bailie Street.—Mrs. J. A. Johnstone gave intelligent discourses on "God is love" and "Spiritualism, past, present and future," moderate audiences, Mr. L. Thompson presided in the afternoon, and also recited "An angel of light." Mr. J. Brown, of Bacup, chairman at night.

ROCHDALE. Penn Street.—Oct 31: Public circles conducted by Mr. Young, crowded audiences. Nov. 4: Mr. Taylor, of Royton, spoke on "There is beauty all around" and "Human kindness," excellent clairvoyance, all recognised, also psychometry for sickness very good. Nov. 13, potato pie supper, price 6d, all welcome.

ROCHDALE. Water Street.—Anniversary, the guides of our dear sister Mrs. Hyde Yorke on "After I am gone greater things shall ye unfold" and "The spirit whispereth and standeth by your side," clairvoyance and psychometry for sickness, all good, may she long be spared; thanks to our worthy chairman, Mr. France.

ROYTON.—Oct. 31: Public circle, Misses Taylor and Armitage gave very successful clairvoyance and psychometry. We wish these promising young mediums every success. Sunday, Mr. Adams discoursed to good audiences and gave very good clairvoyance.

SOUTH SHIELDS. 16, Cambridge Street.—Disappointed by our federation speaker. Mrs. Young kindly gave an excellent address on "The duty of Spiritualists." Clairvoyant descriptions, thirteen fully recognised out of sixteen.

SOWERBY BRIDGE.—Miss Thorpe delivered a good address on "Do good," Mrs. Greenwood afterwards giving clairvoyance. Moderate audience.—G. H.

STALYBRIDGE.—Investigating circle conducted by Madame Henry, Tuesday, Oct. 30. In the evening, before an audience of over 1,100 persons, Mrs. Hulme's control discoursed on "Who are

the angels that beckon us nearer to God?" Tests in clairvoyance very good. Circle in the evening conducted by Mr. J. L. Ward, of Openshaw. Very good clairvoyance and psychometry to an audience of over sixty persons.

STOCKPORT.—In answering numerous questions our gifted brother, Mr. Armitage instructed and interested large meetings with his eloquence, sound logic, and good humoured sarcasm. Some questions were scarcely worthy of being attended to, but Mr. Armitage turned them to good account, conveying true spiritual lessons to receptive minds in a hearty and straightforward manner. Mr. Armitage is no half and half advocate of our philosophy.

WAKEFIELD. Baker's Yard.—Oct. 28: Mr. Drake gave splendid addresses to moderate audiences, clairvoyance, all recognised. Nov. 4: Mrs. France, of Huddersfield, gave splendid addresses, and at night named the infant son of one of our members, Mr. and Mrs. W. Marshall, and gave him the spirit name of "Steadfast," clairvoyance, all recognised.

WAKEFIELD. 12, Zetland Street.—Oct. 28: Successful cottage meetings. Mrs. Mercer spoke on "If a man die shall he live again?" very impressively; clairvoyance very good; several excellent tests.—W. O.

WALSALL. Central Hall.—First visit from Mr. Leeder, of Nottingham, who spoke on "The birth of the spirit" very eloquently, and devoted the evening to answering 10 questions from the audience in a very able manner, friends here are very pleased with our co-worker in the spiritual cause, and look forward to another visit on Nov. 25. We regret Mrs. Gregg could not come on account of serious illness, we extend her heartfelt sympathy, and hope she will soon be quite well again.—S. B. B.

WISBECH. Public Hall.—Mr. Blundell addressed a large audience on "Revelation," Mr. Weaver being chairman.

RECEIVED LATE.—Manchester, Grey Mare Lane. Mr. C. King gave two splendid addresses.—London, Camberwell New Road, Masonic Hall. Mr. Long spoke on "Theosophy and Spiritualism." He traversed the claims of Theosophists, and combated the reincarnation and karma theories. Replying to the question whether infant prodigies do not prove re-incarnation, he cited the child pianist, and pointed out that 1,500 years ago (the interval between incarnations) pianos were unknown.—Peckham, Chepstow Hall. Mr. Dales spoke on "Dreams and Visions," and referred to famous dreams and dreamers. Mr. Butcher rendered a solo acceptably, and signs and symbols seen in dreams were interpreted.—Tadmorden. Mr. Kitson spoke well on "Biblical Spiritualism," and Janet Bailey gave very good clairvoyance.—[Owing to the time required for wiring the cover we are compelled to go to press earlier, and reports must be in our hands by first delivery on Tuesdays.—Ed. T.W.]

PROSPECTIVE ARRANGEMENTS.

ARMLEY.—Nov. 10, Annual Tea at 4-30. Prizes will be given to several Lyceum members for persevering with their collecting cards in aid of our building fund. A grand entertainment at 7 of songs, recitations, comic sketches. A grand treat is in store. All friends welcome. Tickets, adults 9d., children 6d. and 4d.; entertainment 2d.—H. Brett.

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." Tea and concert on Saturday, Nov. 10.

CAMBERWELL NEW ROAD, S.E. Surrey Masonic Hall.—Sunday, Nov. 11, at 6-30 p.m., Mr. J. E. Dobson (Social Democratic candidate) on "The London School Board Election." Progressive Spiritualists attend in the true interests of the education of the coming race. A happy evening for South London Spiritualists will take place on Monday, Nov. 19, at Winchester Hall, 33, High-street, Peckham. A full programme of songs, games, and dances, at 8 p.m. All Spiritualists heartily welcomed. A silver collection in aid of the Free Literature Fund.—W. E. Long.

GLASGOW.—Soiree, Thursday, Nov. 22.

GLASGOW.—A musical evening 28th Nov., Mrs. Stevens will kindly give recitations.

HALIFAX.—Monday, Nov. 26, the Lyceum will give a grand Service of Song, entitled "Lilian Pearl," reader Miss Minnie Briggs, in aid of the new church fund.—F. A. M.

HANLEY.—Nov. 18, "The Two Isms," "Which Two?" Come and hear Mr. J. M. Byles at 6-30, at Grove House, Birches Head. Admission free.

HANLEY SPIRITUAL CHURCH.—Mr. Byles has been obliged to resign the secretaryship, as he is leaving the town shortly. The new secretary is Mr. Judd, 34, Jervis-street, Hanley, to whom all communications should be addressed.

HECKMONDWICK.—11, Mr. Clegg; 18, J. Brook; 25, Mrs. Berry. **LEEDS.** Psychological Hall.—Social at 7-30, Nov. 10, adults 4d, children 2d.

LEICESTER. Liberal Club.—Nov 11, Mr. J. J. Morse, of London, 11 a.m., "How angels are made"; 6-30 p.m., "What Spiritualism affirms."

LIVERPOOL. Daulby Hall, Daulby Street.—Nov 11, 6-30 p.m., Dr. Fisher; Nov 18, Mrs. E. W. Wallis; Nov 25, Mrs. E. H. Britten. Children's Lyceum on Sunday mornings, at 11.

Mr. T. TIMSON has a few dates 1894 and 1895.—[See advt.] Mr. JOHN T. TETLOW, 1, Tattersall-place, Ashworth-street, Rochdale, has open dates 1894, and is booking 1895.

Mr. G. ADAMS has removed to Bengal-street, Leigh, and Bedford.—A. Knibb. Too late; see answers above, will use in another way shortly.

Mr. MINSHULL writes:—"I am booked for Blackburn, Freckleton-street, on the 11th, and at Rawtenstall on the 18th. I notified these and all other societies that I have cancelled all dates through ill-health."

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.

ASHTON.—18, Mr. Rooke; 25, Madame Henry.
HUNSLET.—18, Mrs. Beanland; 25, Mrs. Hunt.
JAGGER GREEN.—Next Sunday only, at Sowood Reading Room, Mr G. H. Beeley, and on Saturday.
LEICESTER. Crafton Street.—18, Mr. Clark; 25, Mr. T. Muggleton.

LONDON. Peckham, Chepstow Hall.—Tuesday, at 8-30 p.m., circle, Mr Robson, magnetic healing, Mr Edwards. Sunday, at 6-45 p.m., Mr Butcher, subject, "The light of the ages." Mr Jones will sing a solo. Our Sunday meetings are steadily growing, the class of lectures placed before our audiences being appreciated.

NEWCASTLE-ON-TYNE.—Nov 11, Mr J. H. Lashbrook, at 6-30 p.m., subject, "Mediumship, seership and adeptship."

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

OSSETT.—An entertainment at 7 p.m. in the Spiritualist Rooms, Saturday, Nov. 10, by their own talent, well worthy of patronage, tickets 2d. All welcome, come and fill the room. Mr. Oliffe Sunday next.

ROCHDALE. Baillie Street.—18, Mr. H. Crossley; 25, Mr. W. Leaver

ROYTON and Shaw, a few friends are going to hold public meetings afternoon and evening in the Co-operative Hall, Bealane, Shaw, on Sunday, Nov 18, 25, and Dec 2, 1894, speaker on the 18th Mrs J. A. Stansfield, of Shaw; 25, Mr G. E. Birch; Dec 2, Mrs Stansfield. We hope friends in the district will help us to gain a foothold in Shaw, collection on entrance to meet expenses and help form a society.—David H. Greaves, 204, Middleton-road, Royton.

SECRETARIES of Lyceums please note change of secretary, all letters to be addressed to Mr John Scholes, 3, Hall Carr, Rawten-stall.

SOWERBY BRIDGE. Spiritualist Lyceum, Hollins Lane.—Young Ladies' Tea and Entertainment, on Saturday, Nov. 10, tea on the tables at 4-30, entertainment to commence at 7 o'clock prompt. Songs, duets, recitals, and sketches—"Why young men don't marry" and "The wrong box," etc. Admission, tea and entertainment, 9d. each; children under 12, 6d each; entertainment only, 6d (no half-price).

WINDHILL LOCAL BOARD OFFICE LYCEUM.—A married woman's meat tea at 4-30, and entertainment, Nov. 17. Price 8d.; all welcome. Yorkshire Union, 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. The Union have decided to hold Mission Meetings at the Hall of Freedom, Queensbury, on Sunday and Monday, November 18 and 19, and at Mirfield in the early part of December.

MISS MARRYAT'S TOUR.

BELPER. Large Public Hall.—Monday, Nov. 12, on "The Spirit World," at 8 p.m. Chairman, Sir J. G. N. Alleyne, J.P. Tickets:—Reserved numbered seats, 1s.; second seats, 6d.; a few back seats, 3d.; of Messrs. T. Edwards, King-street; H. White and W. Wheelodon, Clusters; A. Bodell, Brookside; J. Ash, Queen-street; H. U. Smedley, Park Mount; F. T. Smedley, Lawson House; and H. Wigley, Bridge-street. Plan of reserved seats may be seen at Mr. Southern's, Market-place. Secure your tickets early.

LEICESTER.—At the Temperance Hall, Nov. 13, at 8 o'clock, "The Spirit World." The chair will be taken by his Worship the Mayor, Alderman Hart. Admission 2s., rs., and 6d.

NOTTINGHAM. Mechanics' Lecture Hall.—Wednesday, Nov. 14, at 8 p.m., on "The Spirit World." Chairman, Dr. Appleby Stephenson. Admission, reserved seats 2s., front seats 1s., back seats and gallery 6d.

WALSALL. Central Hall, Bradford Street.—Monday, Nov. 19, at 8 p.m., "The Spirit World," chairman, Howard D. Clark, Esq., J.P.

NORTHAMPTON.—Temperance Hall, Newland, on Nov. 20. Mr. Sam S. Campion (editor of *Northampton Mercury and Daily Reporter*) will take the chair at 8 o'clock.—A. Ward, sec.

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.]

Room (combined) wanted in Sunderland with Spiritualists by a young man.—Address letter with terms, Bond, 11, John Cardlish Road, Millfield.

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, will be shown for expenses only. Write for particulars, enclosing stamped envelope, to Bevan Harris, or Thos. Stubbs, Morley Cafe, Nottingham.

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.

THE WIFE'S DOCTOR: A BOOK FOR EVERY WOMAN.

Price 1/-; Cloth bound, 2/6—Post free 1/3 and 2/9.

This Book treats specially on Diseases of the Womb, Bladder, and Rectum, and their cure by the Botanic System of Medicine. Agents wanted everywhere to sell this book. Good commission.

ADDRESS—

W. WAKEFIELD, Electro-Psychopathic Dispensary, LEEDS.

CLAIRVOYANTS, PSYCHOMETRISTS, AND HEALERS.

Terms, 2s. 6d. per line per quarter in advance.

Mrs. Weedemeyer, 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.
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, St. Trafford St. Rochdale. Psychometrist and Test Medium.
R. Foster, Herbalist, Magnetic Healer, 166, Eastwood-view, Doncaster-rd, Rotham.
Mrs. Bradley, Clairvoyant, Psychometrist and Healer, 174, Uttomster-rd., Longton.
Healer (Magnetic Herbal), Psychometrist, Clairvoyant; advice on health, business etc. 2s prepaid.—Mr. J. Spray, 101, Wellesley-street, Lozells, Birmingham.
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.
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.
Mr. H. Towns, Clairvoyant and Test Medium. At home daily; letter first.—113, Lisson Grove, Marylebone, London, N.W.
W. G. Coote, Psychometrist and Healer, Surroundings from Lock of Hair, etc., 1/- 53, Grosvenor-terrace, Camberwell, S.E.
Mrs. H. Whiteoak, Trance & Clairvoyant, 37, Cloudsdale-st., West Bowling (nr. Consrvy Club) Bradford. (Ladies only). Closed Fridays.
Mrs. F. Watson, Medical and Business Clairvoyant, Psychometrist. Hours, 10 a.m. to 9 p.m. 42, Tennant-st., Bowling Old-lane, Bradford.
Mr. Charles Eyre, No. 5, Roland Street, Heaton Norris, Stockport Clairvoyant, Psychometrist, and Hand Healer.
Mrs. Jerrey, Medical and Magnetic Healer, by appointment, or 44, Portland Place, North Clapham Road, London, S.W.
Mr. J. J. Vango, Clairvoyant and Healing Medium. Sittings daily by appointment. 216, Southwark Park Road, S.E.
Magnetic Healing. Diseases diagnosed, and business Clairvoyant. Address letters Mrs. Jackson, 1, Grumant-rd., Peckham-rd., London.
Prof. Wilfred Rooke, 165, Stockport Rd., Levenshulme, Herbalist, Healer, Medical Psychometrist and Clairvoyant, treats all diseases daily by Magnetism and Pure Herbal Remedies. N.B.—My practice is sustained by the CURES performed.
Mr. and Mrs. Hawkins, Magnetic Healers. At Home daily from 12 till 5 p.m. Patients visited at their own home. Mrs. Hawkins gives Sittings for Clairvoyance at 16, Harpur-street, Theobald's-road, W.C.—Healing Seances on Thursday nights at 8 o'clock. MAGNETISM IS LIFE; IT INVIGORATES BOTH BODY AND MIND.

ASTROLOGERS, Etc.

Miss Gee, 28, Laund-road, Huddersfield. Character from date of birth, 1s.
Sigma, Astrologer, Thornton, near Bradford. "Circular."
Hardacre, Astrological Advice, etc., 53, Victoria Road, Keighley.
Astrological Advice.—Send stamp for complete list to "Libra," c/o W. J. Leeder, 70, Robin Hood Chase, Nottingham.
Astrology.—What does your Horoscope indicate as regards your prospects in Health, Marriage, Business, &c.? Write for Prospectus to "HELIOS," 1, Pratt Street, Halifax.
Astrology.—Advice on Courtship, Marriage, Business, Health. Particulars, one stamp.—Prof. Turner, 40, Yew Tree-rd. Walton, L'pool.

APARTMENTS.

Southport.—Spiritualists will find Comfortable Apartments at Mrs. Bagshaw's 103, Kensington Rd. (nr. St. Luke's Station). Terms mod.
Coventry.—TURKISH, ELECTRIC, and MEDICATED BATHS, and HYDRO. A Home from Home. Vegetarian or ordinary diet. Terms moderate, on application. Proprietors, Mr. and Mrs. Barr.

Miss A. French, Baritone Vocalist and Instrumentalist. Concerts. Terms moderate. Teacher of the Pianoforte, Mandoline, Banjo, Guitar, and Auto-harp.—4, Dover-street, Preston.

NO MORE SHORTHAND FAILURES.—James's Shorthand, by A. James, Parliamentary Reporter, is the easiest and most efficient system. The result of twenty-three years' experiment and research. Written by the author. No "learner's style," and nothing to unlearn. Recognised by the Education Department. Fourth edition. Complete Corresponding Style, One Shilling.—Address A. JAMES, 5, Crofton Road, Camberwell, London, S.E.

[COPYRIGHT.]

New CHART of SPIRITUAL GIFTS & MEDIUMISTIC CAPABILITIES

Most valuable advice upon the different phases of Spiritual Gifts, and how to develop each gift, post free 7d.; your special capacities marked therein, 5s. 6d.; written particulars, 10s. 6d.

"The general information, divisions and descriptions are good, and persons studying mediumship and desiring to develop will here find useful hints."—*Two Worlds*. From the author, Prof. Timson, 225a, Humberstone-rd., Leicester. Special terms to mediums and examiners.

HOW TO HELP US.

- (1) Get your newsagent to exhibit the *Two Worlds* in the window.
- (2) Get your newsagent to take a few copies of the *Two Worlds* and try to sell them, guaranteeing to take the copies that remain unsold.
- (3) Take an extra copy (or more), and circulate it among your acquaintances. Post a copy occasionally to enquirers.

NEXT SUNDAY'S PLATFORM

Societies marked thus * are affiliated with the National Federation.

- Accrington—26, China-street Lyceum, 10.30; 2.30, 6, Miss Gartside. Tabernacle, Whalley-road, at 2.30 and 6.15, Mr. Rooke and Mrs. Barlow. Monday 7.30, Wednesday at 7.30, Mrs. Marshall. Thursday 7.30, members.
- Temple, St. James-street, 2.30 and 6, Mrs. Robinson. Tuesday, at 7.30, Mrs. Johnstone. Wednesday, 7.30, Members' Circle.
- *Armley (near Leeds)—Theaker-lane, Lyceum, 10; 2.30, 6.30, Mr. Armitage.
- Ashton—Memorial Hall, 5.
- *Ashton—Church-st. (off Warrington-st.), 2.30, 6.30, Miss Cotterill. Public Circle, Tuesday, 7.30.
- *Attercliffe—Vestry Hall, Board Room, at 3 and 6.30, Mr. W. E. Inman. Wednesday.
- Bacup—Princess-st., off Bainside-lane, Lyceum, at 10; 2.30, 6.30, Mrs. Lamb.
- Barnoldswick—Spiritual Hall, Lyceum, 10; 2.30, 6.
- *Barrow-in-Furness—82, Dalkeith-st., 11, 6.30.
- *Batley Carr—Town-st., Lyceum, at 10 and 2.30; 6, Mr. Parker.
- *Batley—Wellington-street, Lyceum, at 10 and 1.45 2.30, 6, Mrs. Hoyle.
- Belper—Jubilee Hall, Lyceum, 10, 2; 10.30 and 6.30, Mrs. Stansfield. Wednesday, 7.30.
- *Birmingham—Smethwick: 107 and 108, Cape Hill, opposite Windmill Lane. Lyceum at 3, 11, and 6.30.
- Masonic Hall, Union, 11 and 6.30.
- 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.
- 15, New Market-st., W., Northgate, Lyceum, 9.30; Circle 11; 2.30, 6.30, Miss Janet Bailey. Monday, Members only. Wednesday, 7.45, Circle.
- *Blackpool—Liberal Club, Church-st., at 10.30, Public Circle. 2.30, 6.30, Mr. T. Postlethwaite.
- Alpine Hall, Victoria-street, 10.30, Public Circle; at 2.30 and 6.30. Monday, 7.30.
- *Bolton—Bradford-street, Lyceum, 9.30; 2.30, 6.30, Miss Jones.
- Bradford—Bowling: Harker-street, 11, 2.30, and 6, Mr. Firth. Monday, 2.30. Wednesday, 8.
- Horton: 15, Quaker-lane, 2.30, 6.30, Mrs. Bullock. 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, Mrs. Russell. Monday, 7.45.
- Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2.30 and 6.30. Monday, Wed., 7.45.
- *Milton Hall, 32, Rebecca-st., City-rd., Lyceum, 10; 2.30, 6, Mr. and Mrs. Marshall.
- 421, Manchester-road Mission Room, 11, Circle; 2.30, 6, Miss Hunter. Tues. 8.
- *Oley-road, Lyceum, at 10.30; at 2.30 and 6, Service of Song. Tuesday, 7.45.
- St. James' Church, Lower Ernest-st., 2.30, 6.30, Mr. Hilton.
- Walton-street, Hall-lane, 2.30, 6, Mr. Hopwood. Monday, 7.30.
- West Bowling—Boynton-st., at 10, Lyceum, 2.30, 6, Lyceum Sessions. Mon., 8, Thurs., 8, Circle.
- *Brighouse—Martin-st., Lyceum, at 10; 2.30, 6, Mrs. France.
- 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, Mr. E. W. Wallis.
- Burnley—145, Oxford-road. Wednesday's at 8, Prompt. Reception Seances.
- *Robinson-st., Lyceum, 9.30; 2.30, 6, Miss Venables. 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, Miss Cotterill. Monday, 7.30, Mr. Sanders. Wednesday, 7.30, Public Circle.
- Hull-street, Lyceum, 10, 2.30 and 6, Miss Skipper. Wed., 7.30.
- *Bury—Spiritual Hall, Georgiana-street, Lyceum at 10; 2.30, 6, Mr. Gibson. Wednesday.
- *Cardiff—Public Hall, Queen-st. Arcade, Lyceum, at 2.15; 6.30, Mrs. Green.
- Cleckheaton—Walker-street, Northgate, Lyceum, 10; at 2.30 and 6, Mr. J. Smithson. Monday, 7.45, Public Circle.
- *Colne—Cloth Hall, Lyceum, 10; 2.30 and 6.30, Mrs. Rennie.
- *Darwen—Church Bank-st., Lyceum, 9.30 and 1.45. Circle, 11, 3, 6.30. Monday, 4, Sewing Class. Wednesday, at 8, Circle.
- Dewsbury—Bond-street, Lyceum, 10.45; 3 and 6, Mrs. Thornton. Thursday, 7.30.
- Farsley—Beckbottom, 2.30, and 6.
- *Felling—Hall of Progress, Charlton Row, 2.30 and 6, Mr. G. Forrester.
- *Foleshill—Edgwick, 10.45 and 6.30, Mrs. Groom. Wed. 8, Circle.
- Gateshead—1, Team Valley Terrace, 11 and 6.30, Mr. J. Wilson.
- 79, Taylor-terrace, 6.30. Wednesdays, 8.
- 47, Kingsboro-terrace, at 6.30, Mr. J. Graham. Thursday, 7.30.
- *Glasgow—4, Carlton-place, 11.30, 6.30.
- Hali-fax—Winding-road, at 2.30 and 6, Mr. J. Swindlehurst, and on Monday.
- Hanley—Grove House, Birches Head, at 3 and 6.30.
- Heckmondwike—Thomas-street, at 10, Lyceum; 2.30, 6, Mr. C. Clegg. 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. W. Davidson.
- *Hollinwood—Factory Fold, 2.30; 6.30, Mr. H. Goldin.
- *Huddersfield—Brook-street, Lyceum; 2.30 and 6.30, Miss Patefield. Institute, 34, Station-street, at 2.30 and 6.30, Mrs. W. Stansfield.
- *Hull—St. George's Hall, Story-st. No. 4 Room. 6.30, Mr. Lax. Wednesday, 8, Thursday, 8, Members Developing Circle. No. 8 Room, Friendly Societies' Hall.
- Hunslet (Leeds)—Institute, 2.30 and 6, Miss Walton. Monday and Tuesday, 7.30, Circle. Sat., Public Circle, at 8.
- *Hyde—Mount-street, Travis-street, at 2.30 and 6.30, Mrs. Summersgill. Tuesday, Mr. Swindlehurst.

- Idle—2, Back Lane, Lyceum, 2, 6.
- Jagger Green—2.30 and 6.
- Kaighley—Lyceum, East Parade, at 2.30 and 6, Mesdames Hey, Grimshaw, and Bowen.
- *Eastwood—Temple, 2.30, 6, Mr. F. Hepworth. 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, Mr. H. Crossley. Monday, 7.30.
- *Psychological Hall, 2.30 and 6.30, Mr. Macdonald and Mrs. Lake. Monday, 7.30.
- Leicester—Liberal Club, Town Hall Sq. 10.45, 6.30, Mr. J. J. Morse. Thursday, at 8, Public Circle.
- 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, Dr. Fisher.
- Liversedge—Bethel Lodge. Tuesday and Saturday, at 7.30.
- Carr-street, Little Town Lyceum, at 10; 2.30 and 6, Mrs. Roberts.
- 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, Mr. J. E. Dobson. (See Prospectus.)
- 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—23, Devonshire-road, at 7, Dr. Reynolds. Thursday, at 8, Anniversary Solree.
- Kentish Town—8, Wilkin-street, Grafton-road, Monday, 6, Reception, Mrs. Spring; 8, Dawn of Day Open Meeting.
- 245, Kentish Town Road.—Mr. Warren's, at 7, Mr. H. Bangs, 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, Miss Samuels, from Melbourne, Australia.
- Marylebone—113, Lisson Grove.
- Mile End—218, Jubilee-street, fifteen doors from Mile End-road, at 7, Mr. Rodgers.
- 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, Mr. Goddard. Sat., 7, Provident Society; 8, Social Gathering.
- Peckham—Chepstow Hall, at 6.30, Mr. Butcher "The Light of the Ages." Tuesday, at 8.30, Circle and Magnetic Healing.
- Peckham Road—1, Grummant-road, at 11, healing; 7.30, seance. Tuesdays and Thursdays, at 8, Developing Circle.
- Shepherd's Bush—14, Orchard-road, Lyceum, at 3, 7, Mr. J. T. Dales. Tuesday, 8, Mrs. Mason, Seance. Investigators welcome. Sat., Circle.
- 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. Stanley. Friday, 7.30, Mr. Savage, for inquirers.
- Longton—Post Office Buildings, King-st, 2.30, 6.30. Monday, 7.45.
- 174, Uttoxeter-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-street, Lyceum, 10; 2.45, 6.30, Mr. M. K. Wallis. 8.30, Members' Circle. Wed., 8, Public Circle.
- Harpurhey—Collyhurst-road, Lyceum, 10; 2.45, 6.30, Mrs. Griffin. Thursday, Public Circle.
- Nov. 8, Mr. J. B. Tetlow.
- Openshaw: Granville Hall (Liberal Club) George street, at 10.30 and 6.30, Miss A. Foster.
- Openshaw: Late Salvation Hall, Grey Mare Lane, 2.30, 6.30. Friends invited. Thurs., 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.
- [E] Hulme: Corner of Junction-st., Lyceum, 10.30; 6.30, Public Circle. Monday, 8, Mrs. Williams. Thursday, 8, Mr. Lamb's Public Circle.
- *Pendleton: Cobden-st., Lyceum, 10.30, 1.30; 2.45, 6.30, Mr. J. B. Tetlow.
- Patricroft: New Lane, Winton, at 2.30 and 6.30, Mr. Tom Bamforth. Monday, Wednesday, at 8, Public Circle.
- *Salford: Co-op. Stores, Chapel-st., Lyceum, 10, 2; 6.30, Mrs. Brooks. Wednesday, at 8, Miss Foster. Doors closed at 8.15 sharp.
- *Middlesbrough—Hall, Newport-rd., 2.30, 6.30.
- Granville Rooms, 10.30, 6.30.
- *Millom—At 2.30 and 6.30.
- Morley—Church-st., Lyceum, at 10, 2; 2.30 and 6.
- Nelson—Bradley Fold, 2.30, 6, Mrs. Beardshall.
- Ann-street, 2.30 and 6, Miss Croven.
- *Newcastle-on-Tyne—20, Nelson-street, Lyceum, 2.30; at 6.30, Mr. G. H. Lashbrooke.
- Heaton and Byker, at 6, Mr. J. Clare.
- Newport (Mon.)—Institute, 85, William-st., 11, 6.30.
- Normanton—Queen-st., 2.30 and 6, Mrs. Campion.
- North Shields—6, Camden-st., 6.15, Mr. J. Wilkinson.
- Northampton—Oddfellows' Hall, Newland, 2.30, 6.30, Local friends.
- *Nottingham—Lower Central Hall, Shakespeare-st., 2.30, Lyceum; 10.45, 6.30, Mrs. Barnes.
- *Masonic Lecture Hall, 10.45 and 6.30, Mrs. Knight.
- *Oldham—Temple, Bridge-street, Union-st, 3, 6.30. Tuesday, 7.30, Public Circle.
- *Hall, Bartlam Place, Lyceum, 10, 2; 2.30, 6.30. Thursday, 7.15, Public Circle.
- Osselt—Queen's-st., 2.30, 6, Mrs. Olliffe.
- Parkgate—Band Room, Albert-road, at 6.
- Plymouth—8, The Octagon, 01, 6.30, Wednesdays 8.
- *Preston—Lawson-street, Walker-street, 2.30, 6.30.

- Miss Cotterill. Thursday, 7.30, Circle.
- *Rawtenstall—Lyceum, at 10.30 at 2.30 and 6, Mr. J. Dixon.
- Rochdale—Regent Hall, Lyceum, 9.45; 2.30 and 6, Tuesday, 7.45, Circle.
- *Water Street, 3, 6.30. Tuesday, 8, Penn-street, Lyceum, 10; at 2.30, 6, Mr. Birch. Wednesday, 7.30, Circle.
- Temple, 134, Bailie-street, at 2.30, Mrs. Johnston, 6, Wednesday, 7.30, Circles.
- *Royton—Lyceum, at 10; 2.45 and 6, Mrs. Berry. Wednesday, 7.30, Public Circle, Mrs. Stansfield. 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, Mr. J. T. Todd.
- *Slaithwaite—Laith Lane, 2.30, 6, Mr. Macdonald.
- South Shields—16, Cambridge-street, at 6, Mr. John Rutherford. Tuesday, 7.30.
- *Sowerby Bridge—Hollins Lane, Lyceum, 10.30, 2.15; 2.30, 6.
- Spennymoor—Central Hall, 2.30, 6. Thursday, 7.30.
- Stalybridge—Grand Theatre, at 2.30 and 6.30, Mr. J. Young.
- Stockport—Hall, Wellington-road, nr. Heaton-lane, Lyceum, at 10; at 2.30 and 6.30, Mrs. Hyde. 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. W. Murray.
- Todmorden—Sobriety Hall, 2.30 and 6.30, Miss Thwaite. Monday, 7.30. Wednesday, 7.30, Public Circle.
- Tunstall—13, Rathbone-st., 6.30.
- Wakefield—Baker's Yard, Kirkgate, at 2.30 and 6, Mr. Brooke. Wednesday, 7.30, Public Circle.
- 1, Barstow-square, Westgate, at 2.30 and 6, Madam Henry, and on Monday. Wednesday, 7.30.
- *Walsall—Central Hall, Lyceum, at 10, and 2.30; 11, 6.30, Mr. B. Plant.
- West Pelton—Co-operative Hall, Lyceum, at 10.30; 2 and 5.30, Mr. J. Walton.
- *West Vale—Green Lane, 2.30, 6, Mrs. Midgley.
- Whitworth—Market-st., 2.30, 6, Mr. Johnson.
- 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. Schuler.
- Yeadon—Town Side, Lyceum, at 9.30; Mr. Foul's and Miss Illingworth. Thursday, 7.30, Public Circle.

"THE TWO WORLDS"

HANDBOOK No. 1,

Rise and Progress

OF

Modern Spiritualism,

BY

JAMES ROBERTSON.

Post free for 6d. Copies bound in cloth, gold lettered, post free for 1/2.

"THE TWO WORLDS"

PAMPHLET No. 1.

Does Man Live after

THE

Death of the Body?

BY

REV. M. J. SAVAGE.

PRICE 1d.; POST FREE, 1½d.

PAMPHLET No. 3.

AN

Investigative Study

OF

Spiritualism.

PRICE ONE PENNY.

BY

MRS. DUFFEY

(Author of "Heaven Revised").

ADDRESS

MANAGER, 73A, CORPORATION STREET, MANCHESTER.

PAMPHLET No. 2.

A SPIRIT MEDIUM'S

REMARKABLE EXPERIENCES

OF

SPIRIT GUIDANCE;

OR

A NARRATIVE OF

MRS. KEEVES-RECORD'S

UNIQUE MEDIUMSHIP, TOGETHER WITH PORTRAIT

32 PAGES.

Price 2d. Post Free, 2½d

W. J. LEEDER,
DOCTOR OF MAGNETICS,
CLAIRVOYANT, PSYCHOMETRIST, MAGNETIST
MEDICAL BOTANIST, ELECTRICIAN, &c.

EVERY DESCRIPTION OF AILMENT TAKEN IN HAND
 THROUGH THE MEDIUM OF CORRESPONDENCE.

If you suffer you can have your case carefully considered

FREE OF ALL CHARGE,

by sending full particulars, with stamped addressed envelope for reply. All Medicines prepared from HERBS, and made specially for every case.

CHARGES MODERATE.

Lessons given for the cultivation of Spiritual and Psychic powers
 Mr. Leeder is open to lecture for Societies on Sundays.

Address—

70, ROBIN HOOD'S CHASE, NOTTINGHAM.

"It is the most meritorious performance of the kind we have yet seen in connection with Spiritualism."—Editor, *Medium & Daybreak*.

NERO; OR, THE TRIALS, BATTLES, AND ADVENTURES OF THE SIXTH EMPEROR OF ROME IN DARKEST HADES!

By HORATIO HUNT.

Send 3s.6d. for a copy of the above work, enclosing Photo or Lock of Hair, and you will receive, by return, both Book and a full Delineation of your Life and Character.

P.S.—Mr. Horatio Hunt receives daily, from 2 till 6, for Clairvoyant Readings. Séances every evening (except Tuesdays), commencing at 8 prompt.

Opinion on the Delineation of an Editor, by his wife: "I think it is excellent what Mr. Hunt says about you, and it is quite true. It is a good test of his mental and intuitive powers to see into your inner character. I consider it very clever indeed, and it shows what a resource of power he has."

Address: 113, Edgware-road, Hyde Park, London, W.

Prof. E. BLACKBURN,
20, GRENVILLE ST.,
Off Great George-St., LIVERPOOL.
LATE OF HALIFAX.
SAVED FROM THE GRAVE.

308, Entwistle Road, Rochdale, April 24th, 1894. Dear Mr. Blackburn.—I am pleased to send you a testimonial for the miraculous cure of my daughter, 16 years of age, who was at death's door, and whom you saved from the grave. After being ill a long time in Consumption, and wasted to mere skin and bone, coughing and spitting of blood, exhaustion, vomiting, and poor blood, and at a feverish heat, night sweats, and other evils, you have cured her. cough gone; good appetite; strong and healthy, and weighs about as much again, and looks the picture of good health. Yours ever thankful, Mrs. Howarth.

I cannot praise you too highly for your skill, and I am glad I was ever recommended to try you, and I am sure you will always have to send us medicine if we need any.—Yours truly Mrs. Howarth

NERVE CONGESTION OF THE BRAIN

10, Peel Street, Halifax. I hereby certify that I suffered from pain in the head and dizziness, which made me that I could not work, and my life a burden.

I am happy to say you have, by your skill and treatment, put me all right, and I now enjoy good health, free from pain, and shall always recommend you to others.—ARTHUR TIDSWELL.

Diagnosis of Disease from a Lock of Hair,
FREE.

Consultations every day from 2 to 5 p.m.
 (SUNDAYS: CLOSED).

THE FOLLOWING MEMBERS of the Spiritualist International Corresponding Society will be pleased to forward literature, list of members, etc., free, and give every assistance to earnest inquirers and spiritual students on receipt of stamped envelope or foreign postal card in their respective countries, as under, Africa, Mr. B. Stead, care of Haxell, Ballen & Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternal Society," Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel" Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation

Of Liege, Angleur-lez-Liege; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrond, 198, Locke-street, Hamilton, Ontario; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Termano; Mexico, Dr. L. E. Calleja, Director de "Lux ez Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, M. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne. Spiritualists isolated from those like minded or living in towns not represented on our list of members are requested to join and help, the objects of the Society being, 1. To assist enquirers and Students by correspondence or otherwise, by assisting in the formation of select or private circles for the development of mediumship and the scientific study of Spiritualism and kindred subjects. 2. To form a connecting link between Spiritualists and Students in all parts of the world, for the mutual interchange of thought on Spiritualism and kindred subjects, and the distribution of Spiritualistic and Progressive literature. 3. To deliver Lectures on Spiritualism and kindred subjects, supply the Press with information on the same, and answer Press criticism.

THOMAS OLMAN TODD,
PUBLISHER,
7, WINIFRED TERRACE, SUNDERLAND.

BOOKS, MAGAZINES, PAMPHLETS, &c.,

Printed and Published under Personal Supervision, under contract or mutual arrangements.

Manuscripts for the Press carefully examined, revised and edited.
 (Over 19 years' daily experience in the profession).

"Chart of Spiritual Gifts and Mediumistic Capabilities,"
 By PROFESSOR TIMSON. Post free, 7d.

Special Terms to Delineators and Societies.

The "Mysteries of Mediumship," series of Biographies.

A SPIRIT INTERVIEWED,

(Reprinted from "Light" (See advt.))

Post free, 4d.

Special Terms to Societies

THE FLASH OF LIGHT.

One of the best arguments ever printed for Spiritualism. Sells at a Halfpenny—but sold in quantities at very low prices for free distribution. Since its appearance this "Appeal" has received nothing but praise. A true missionary for the cause.

Post Free, 1d., 16 copies 7d.; 40, 1/3; 60, 1/9; 125, 3/3; 500, 13/-; 1,000, 23/6. Delivered Free.

Several other Spiritualistic Publications in the Press.

ANNOUNCEMENTS TO FOLLOW.

Every intelligent Spiritualist and inquirer should read

Light:

A Weekly Journal of Psychical, Occult, and Mystical Research.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—connected in a spirit of honest, courteous, and reverent enquiry—its only aim being, in the words of its motto, "Light! More Light!"

To the educated thinker who concerns himself with questions of an occult character, "LIGHT" affords a special vehicle of information and discussion. It is the acknowledged representative of cultivated and intelligent Spiritualism throughout the world, everywhere quoted and referred to as such. The Editor has the co-operation of the best writers in this country and abroad, whose opinions are worthy of permanent record, whose experience and knowledge are of the highest value, and who have no other vehicle for their publications than "LIGHT." This gives the Journal a unique position, and a singular value.

Price 2d.; or 10s. 10d. per annum, Post free. Office—2, Duke-st., Adelpi, W.C.

TO ADVERTISERS—"LIGHT" has the support of the leading minds engaged in investigating the subjects with which it deals, or interested in their discussion, in this country and abroad. It is, therefore, an exceptionally good medium for Advertisements.

"In the world's broad field of battle,
 In the conflict of real life,"
 Advertising is the secret
 Of achievement in the strife.

A unique Publication to Commemorate the 25 years of the Public Work of
Mr. J. J. Morse. NOW READY.

THE MYSTERIES OF MEDIUMSHIP.

A SPIRIT INTERVIEWED.

Reprinted from "Light."

BEING A FULL ACCOUNT OF AN INTERVIEW WITH
TIEN SIEN TIE,

THE CHIEF CONTROL OF THE WELL-KNOWN MEDIUM,

J. J. MORSE.

In which is also included a Sketch of the Life, Career, and Work of Mr. Morse, and an Interview with the "Strolling Player," with other matters of interest.

SYLLABUS OF CONTENTS:

AN INTERVIEW WITH TIEN SIEN TIE.

When he entered Spirit Life—His first interest in communicating with earth—How he obtained, directed and developed Mr. Morse as his medium—An account of his Spirit Band—How the control is effected and the lectures are delivered—Tien's opinions upon mediumship—His ideas upon Spiritualism—An interesting and valuable statement by a Spirit of ability, experience and worth.

THE INTERVIEW WITH THE "STROLLING PLAYER."

The story of a Spirit's work—His death and entrance into Spirit Life—Earthly trials and spiritual triumphs—His opinions upon marriage—The part he fills in his medium's life and work—Wisdom, pathos and humour.

THE INTERVIEW WITH MR. MORSE.

His parentage—His birth—His family—His early life—His marriage—His mediumship—His work for Spiritualism—His present views and labours—The only up-to-date account of the life and career of one who has now served the cause of Spiritualism for a period exceeding 25 years.

Illustrated with the Portraits of Tien Sien Tie and J. J. Morse, splendidly printed in colour.

Containing in addition to the above, as an appendix, a LECTURE by Tien Sien Tie descriptive of his Experiences on Earth and in Spirit Life. Now Published in England for the first time.

PRICE THREEPENCE. POST FREE FOR FOURPENCE.

LONDON:

THE PROGRESSIVE LITERATURE AGENCY, 26, OSNABURGH-ST., N.W.

IMPORTANT TO SINGERS.

THE SPIRITUAL SONGSTER,

FOR USE IN

Sunday Services, Anniversaries, Lyceums and Home circles, contains

176 Sparkling Gems of Inspirational Song,

With Music, and Sol-fa Vocal Score.

Crown 4to, Cloth. Single Copies 4s. 6d., Postage 4d.

"S.S." HYMN BOOKS.—Stout paper covers, 3d.; limp cloth, 4d.; cloth boards (gilt lettered) 5d.; postage 1d. in each case. Special cheap terms for quantities to Societies and Lyceums.

H. A. KERSEY, 4, Eslington Terrace, Newcastle-on-Tyne.

FOR THE

PORTRAIT

OF

FLORENCE MARRYAT,

AND FULL REPORT OF HER

FAMOUS LECTURE

ON

"THERE IS NO DEATH,"

READ THE FOUR NUMBERS OF

"THE TWO WORLDS,"

(345, 346, 347, and 348). For June 22 to July 13.

POST FREE FOR SIXPENCE TO ANY ADDRESS.

THE PROPOSED PSYCHIC SETTLEMENT. NOTICE.

THE BOOK advertised under this heading is now completely in type and the printers are engaged on the cover. The Author, however, is now adding another chapter to the work in the shape of an appendix, which will delay the appearance of the book for two or three weeks, or even longer; this addition will of course entail additional expense, but to subscribers the price will be only as before, namely 1/9, post free. As each copy of this edition of the work will cost the author more than what is being charged subscribers for it, he hopes that only those deeply interested in the subject dealt with, will take advantage of subscribers' privileges. Even to these he deems it right to say that, although the lines of a Colony are duly sketched out, he cannot guarantee that either at once or in the immediate future, any such Colony will be established. Those dissatisfied with this pronouncement, can by writing to Dr. Williams, Derby-road, Bootle, Liverpool, on or before November 14th, 1894, have their subscriptions willingly and promptly returned.

ORIGINALLY ESTABLISHED, 1893.

MRS. J. J. MORSE'S HOTEL,
AND
SPIRITUALISTS' HEADQUARTERS,
FLORENCE HOUSE,
26, Osnaburgh St., Euston Rd., London, N.W.
A HOME FROM HOME.

LETTERS AND TELEGRAMS PROMPTLY ATTENDED TO
FULL TARIFF SENT POST FREE.

The Only Spiritualists' Hotel in London.

THE ALOFAS COMPANY'S SAFE HERBAL REMEDIES. TINCTURE.

Sure Cure for Colds, Consumption, Bronchitis, Pleurisy and all Throat and Chest Diseases.

SPECIAL FEMALE TINCTURE.

Safe in all conditions.

PILLS.

For Indigestion, Constipations, and all Liver and Bowel Disorders.

STOMACHIC.

Cures Flatulence, Heartburn, and all Kidney and Heart Troubles.

LADY HALL writes:—"I have been taking your Alofas Tincture for a severe cold; it has acted like a charm."

Rev. W. C. MOUNSEY, late senior curate of Bedminster, writes: "I have much pleasure in saying that your Remedies have proved very beneficial to the poor of our large parish."

Rev. WILLIAM DAVIES, senior curate of St. Paul's, Bedminster, writes:—"I thank you very sincerely for so kindly and so freely giving your oils and medicines to the persons I have recommended. I have to-day made personal inquiries from a number of them, and the testimony is unanimous that they have been benefited by your treatment."

Mrs. STEPHENS, 13, Shaftesbury Terrace, Ashley Road, Bristol, writes:—"5th November, 1891. After years of suffering, and after exhausting my credulity in medicine, I was persuaded to try your ALOFAS FEMALE TINCTURE, and simply as an act of justice to yourselves, I am pleased to say that I have never had cause to be so grateful to any remedy as yours for benefits derived, which I can only describe as marvellous. It gives me pleasure at all times to recommend your medicine."

Send post card for the Alofas Guide to Health and Almanack, with descriptive list of Remedies, forwarded post free.

The ALOFAS Remedies, price 1s. 1d., 2s. 6d., and 4s. 6d. each Sold by all Chemists, or post free from

THE ALOFAS COMPANY,

20, NEW OXFORD STREET, LONDON, W.C.

Manager, D. YOUNGER,

(Author of "The Magnetic and Botanic Family Physician.")

Agent for Manchester—Mrs. WALLIS, 73a, Corporation Street

Every Thursday, Price Twopence.

THE AGNOSTIC JOURNAL AND ECLECTIC REVIEW.

Edited by SALADIN.

THE AGNOSTIC JOURNAL contends that liberal thought does not necessarily arrive at the conclusion that all existing institutions should be overturned; and it distinctly repudiates the crude sedition in politics and the revolting prurience in sociology which have for so long made popular "Freethought" a hiss and a byword with all whose adherence would be of value.

Under name and pen-name some of the most scholarly and able writers of the age contribute regularly to THE AGNOSTIC JOURNAL, the columns of which are ever open to articles in defence of Spiritualism from writers of recognised ability.

THE AGNOSTIC JOURNAL can be had free by post on the following terms: Quarterly, 2s. 8d.; half-yearly, 5s. 5d.; yearly, 10s. 10d. Orders should be given to local newsmen, but where this is impracticable they should be sent direct to the publishing office.

London: W. Stewart & Co., 41, Farringdon Street.