

THE TWO WORLDS.

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

No. 431—VOL. IX. REGISTERED AS A NEWSPAPER. FRIDAY, FEBRUARY 14, 1896. PRICE ONE PENNY

NATURALISM AS REVEALED BY SPIRITUALISM.

BY G. W. FINDLAY.

Concluded from page 86.

IT is by possessing gold, miscalled wealth, that a man becomes a duke, a lord, a gentleman, an owner, a master, a sweater. By it our worth as citizens is counted, and because of it men surfeit themselves with worry, disease, and troubles of almost every kind, while they monopolise the liberty of the poor, who toil and suffer and starve for want of it. If gold had never been coined into money, if it had been left under the earth's surface, or only put to its natural use, would the earth have been less fertile or more retentive of her other mineral resources? would man's natural genius have been less acute or more difficult of application, or less willingly applied? I think it will be difficult to answer these questions in the affirmative. Yet such are the effects of an unnatural and erroneous idea that the whole psychological atmosphere of mankind is distorted, and the consequences are terrible to contemplate. The idea that gold is wealth, and a thing to be desired above all others, tends to rob a man of his diviner selfhood, to destroy his sympathy with, and the natural instinct to help, his less fortunate brethren, and deadens the desire to cultivate the higher aspirations of the mind until many even deny the existence of a soul in man altogether. Strange it is indeed that although man is a spirit he is bound so helplessly and almost hopelessly to a life of grovelling in the dust for that which he can neither eat, drink, nor wear, while the essentials of life are running to waste in every direction, and he, poor soul, is in such a hurry and excitement to catch as much as will keep body and soul together that he forgets he is a spiritual being, and sinks below rather than rises above the level of an animal. Envy, avarice, loss of self-respect, followed by loss of respect for others, hypocrisy, and double-dealing, frequently end in crime, and its consequences, leaving a black shadow of guilt hanging over innocent offspring to expedite their pilgrimage to the same forlorn hope. On the other hand, those who succeed in accumulating so-called wealth are not exempt from its unnatural consequences. It is needless to enumerate the heart-burning and soul-distorting effects of pride, fear, arrogance, and the shirking of moral responsibility to which they subject themselves. As Richard Jefferies says, "Madness could hardly go further." And these have at least forfeited the right to complain of the way beneficent Nature takes to press home to them her gospel of Love, Purity, and Peace.

The present unnatural state of social life is by far too well known to require lengthy exposition were it not for the fact that the great unthinking majority of people assume it is quite natural, and believe that any radical change of the present system is impossible, or if possible would be wrong and doomed to failure. There is that other class who, by virtue of their academical training and assumed authority to think for and lead their various flocks, profess to know all about every subject, social, political, or religious. Their main argument is that it is just the will of God, we should bear our trials with saintly resignation and do the grinning out of sight, anywhere, but don't breathe a word of "social betterment" in public, that is anti-Christian in this country, and I suppose anti-Mohammedan in Turkey, but the natural instinct of the enlightened intelligence of the coming generation will prompt them to free themselves from clerical bondage, and get face to face with Nature.

I have in my mind at the present moment a beautiful example of this academical method of hoodwinking those who accept "authority." It leads to a consideration of the chief purpose of this paper, viz., "Naturalism as revealed by Spiritualism."

A few weeks ago a Rev. (?) Canon and Rector took upon himself the duty of exposing, by means of two

Sunday afternoon lectures, the fallacies spread broadcast by the now well-known brochure "Merrie England." Dealing with the statement that a single grain of corn can be cultivated to yield a return of 300 to 400 fold, he gravely informed his audience that it could not be, as such a stalk would have to be ten or twelve feet high to hold them, and then it could not carry them to maturity. He evidently did not know that, given the space, and good soil, a single grain sometimes sends up as many as 15 to 20 stalks, each bearing from 40 to 60 grains! I would suggest to his reverence that, while being cheaper than the University method of obtaining information, he would entirely end his doubt on the point by proving its truth, if he will next autumn go and investigate. Let him find a field of oats in which the grub worm has been at work during the latter fortnight of May, and has thinned out the plants considerably, then let him get a scythe and use it vigorously on the oats several hours; when he has done so his mind will have doubtless undergone a change, and, if he consults his shoulders next morning, I should not wonder if he wished they *had* been taller and *not so many of them!* This is a simple, cheap, and certain method of getting at the truth of this subject. I have tried it, therefore I know. But I have under my eye the report of a lecture on the same book by another rev. gentleman, who takes a directly opposite view; he calls it an eye-opener with regard to the resources of our country, and declares that to the intelligent thinking mind it shadows forth a state of social existence far beyond the hopes of the author. Now it will be seen at a glance that this academical method of gaining and giving information is liable to become only a matter of opinion, and, supposing both gentlemen to be equally reverent and endowed with authority to teach, it behoves them to base their proffered information on a firmer foundation. I have never been to college, but from my simpler method of obtaining information, I have one or two advantages over the rev. rector, either more knowledge or more reverence for Truth.

Spiritualism teaches there can be no vicarious substitution, that all acquisitions are of our own creation. Naturalism shows that we are endowed with faculties sufficient to meet our every want. Nature has made no specialists, otherwise we might expect to have men with a brain consisting of only one faculty beyond the five senses, men only capable of applying themselves to one branch of science all their life. It is true we have men naturally adapted for one pursuit *more* than another, but that only proves that they are nature's messengers; their mission is to guide and educate the corresponding faculty in others, who, in a like manner, are gifted in another direction, and are thus able to reciprocate, thus rounding out the symmetry of all the units in harmony with the Divine Mind, in whom resides all knowledge—omniscience. Specialists are the creations of false conditions and circumstances, which compel men to put a premium on what is theirs to give as freely as they receive it, in order that they may obtain the means of living a mere sensual existence. All gifts are God's gifts, mental and material; their purpose the development of the spirit into at-onement with the Divine Giver.

Our natural wants are health, happiness, and liberty, and, given the latter, we should be in a fair way to accomplish the former. Health and happiness depend to a large degree on a sufficiency of food, clothing, shelter, exercise, and rest. Nature has furnished both the materials and the means of obtaining them, and the only limit she has placed to our acquisition is the extent of our need; therefore we should exercise all our faculties in extracting them from our surroundings, and take our place in Nature as intelligent cultivators and artificers to supply our own physical wants as a means of developing the mind to give expression to the higher attributes of the spirit; to guide us during this life, and enable us to continue the upward

and onward march in the extended life after the death change. This is all the demand Nature makes for all she has to give. Therefore if we had our natural liberty to adopt our natural responsibilities, we should then be able to do unto others as we would they should do unto us; but that is impossible while we have laws which compel millions to live in penury, and well nigh all in moral degradation, either in luxurious vice and idleness or ignorant want and wretchedness, without even the knowledge that they rebel against God and suffering in consequence. It will be objected, perhaps, that our present social and moral development is the outcome of Nature herself, that it is quite necessary to our evolution to a higher state, that its existence proves its necessity. Nature disapproves of the evils, and punishes us because we commit them; that we are not sensitive to her monitions is no extenuation, nor does it modify her decree. But as soon as an act is felt to be an evil then it is unnatural, and to perpetuate it is to sin against God.

The day will yet come when Liberty and Reciprocity will take the place of Governmental "Law and Order," when co-operation and emulation will take the place of individualism and competition. Then will the golden calf be thrown down, and God the Spirit—who is Love, and Truth, and Wisdom—will be worshipped in a spirit of Truth, Love, Purity, and Peace, in the daily life of every man and in every land. By each one using to the full extent of his power the materials with which this world is so liberally bestowed the time will come when one part of God's earth will not be demanded as an equivalent for the essentials of man's health and happiness, his need will be sufficient to warrant the supply. The time will come when governments, who have still the power to hate, envy, and quarrel, will call in vain upon the "represented" to represent them in fighting with and killing men with whom they have no dispute. Spiritualists, and their number is increasing, have interrogated Nature as expressed through themselves and their surroundings, and have found it true, that we are victims of false education: that we possess powers spiritual as well as material. The power to foresee and prophesy (time and space offer no obstacles to the communion of minds in proper harmony); the power to heal the sick, and the power to know something of our destiny, when called on to put off the perishable mortal garb and put on the eternal robe of the spirit, thus destroying the fear of death, and the dread of our Creator. With the fuller knowledge of our own nature and the nature of the world we live in, we have been enabled to form a more natural conception of the being we call Father, Creator, God, and also a truer conception of our relations and obligations to that being. Although we may be far from completely understanding all these things (which only eternity will be able to unfold), we know enough to realise that the author of our being loved us into life in a world ready to receive us, provided with every possible means for our development, and all as free as the mountain air or the ocean wave. Science will truly become the handmaid of Nature when she enables all to minister to the comforts of the body without dragging the soul into the dust. Then will triumphant Naturalism, as revealed by the teachings of Spiritualism, make a truly social existence possible, when the only force will be the power of love, the only authority the well-regulated conscience, and the only limit the extent of our power to do good.

Be true to every inmost thought,
Be as thy thought thy speech;
What thou hast not by suffering bought,
Presume thou not to teach.

Woe, woe to him on safety bent,
Who creeps to age from youth,
Failing to grasp his life's intent,
Because he fears the truth.

Show forth thy light if conscience gleam,
Cherish the rising glow.
The smallest spark may shed its beam
O'er thousand hearts below.

Guard thou the Truth, though clouds of night
Down on thy watch-tower stoop,
E'en though thou see'st thine heart's delight
Borne from thee by their swoop.

Face thou the wind, though safer seem
In shelter to abide,
We were not made to sit and dream,
The True must first be tried.

ALFORD.

THE RED CROSS.

By WESLEY NOAKES.

CHAPTER V.—VERA BEGINS HER WORK.

VERA RAVENSKI had already established herself as a favourite in the Clifford household. The servants were always ready to obey her call, feeling amply rewarded by the sweet smile and few kind words with which she accepted the smallest service. Even the gardener, a very reticent and rather surly specimen of humanity, and one who would brook no interference with his office, would so far unbend as to discuss the weather and similar topics, and on several occasions he had cut for her some of his choicest treasures.

"Here's a pretty state of things," growled the Colonel, with feigned indignation. "I pay a pot of money to Jenks for keeping my garden in order, and I daren't put my nose in at the conservatory door, while the stranger within my gates may just do as she pleases."

Dr. Campbell having discovered that one of her hobbies was nursing and visiting the sick, told her she could indulge in that occupation to her heart's content; and few days passed which did not find her spending a considerable portion of time in the village and surrounding district on some errand of mercy. Many a bedside was gladdened by her presence, and sorrowing hearts cheered by her comforting words and loving sympathy.

One case in particular Dr. Campbell and Merrick Holston will remember while they live. The two men had met at a cottage in the village, where a poor girl without friends and kindred was wasting away in a decline. She was tossing feverishly about, only partly conscious of her surroundings.

"She is asking for something," said Merrick. "Can you make it out, doctor?"

Dr. Campbell leaned over the bed and asked gently, "Can I get you anything?"

"The lady," moaned the girl, "she said——"

Then she rambled off again.

"I believe she wants Miss Ravenski," he said, with a gleam of inspiration.

Merrick put on his hat and hurried off to the Cliffords. Fortunately Vera was at home, and she returned with him at once. Taking her seat by the bedside, she put her cool firm hand on the brow of the dying girl. Almost immediately the hands, which had been plucking feverishly at the counterpane, ceased their occupation. The dull, heavy eyes, which had been staring vacantly round, lit up with a pleased look of recognition as they fell upon the face of her visitor.

"Do you know me, dear?" said Vera.

The girl smiled sweetly as in a voice scarcely above a whisper, she replied, "Oh, yes." Then after a pause, "My head feels so much better now."

For the first time becoming conscious that Vera was not alone, she said, "Is that you, doctor? and Mr. Holston? You are all very kind."

"Do not talk too much," said Dr. Campbell; "drink this, and let me raise your head a little. There, that is better."

"Will it, will it be long?" she gasped.

Vera looked at the doctor; he shook his head gravely.

"No, dear," she answered reassuringly; "your sufferings will soon be over."

"I am glad of that, for I am very tired." Her voice sounded weaker already. Then gazing intently into Vera's face, she said, "Don't, don't ——"

"I understand, dear. I won't leave you."

After this she fell into a fitful doze lasting about an hour. As her eyes opened, her lips formed rather than spoke the words: "Sing, please."

Softly and sweetly the beautiful contralto voice went through the well-known hymn, "Lead, kindly light."

When Vera had finished, Dr. Campbell said softly, "All is over; the light has come."

A long silence followed these words, broken at last by the solemn accents of the young clergyman: "Father, into Thy hands we commend her spirit."

As Vera was walking slowly up the drive on her way home, she met Harry Clifford, who, instead of speaking, turned into a side path and disappeared.

"What is the matter?" she thought. "He looked strange. If it were not so unlikely I should certainly say that he had been crying."

Reaching the house she found Miss Clifford with a

woe-begone visage, down which the tears were still falling. She told Vera what had occurred during her absence, and produced Dulcie's note to Harry. "Poor lad," she said. "He is in great trouble; and Mary has taken it very much to heart."

"Very likely," thought her listener, adding aloud, "Where is Mary?"

"She has gone to her room, and won't admit anyone."

"Then, Miss Clifford, you must give me the information I want. Mr. De Benham must have had a very urgent reason for transferring his attentions so suddenly. What is your opinion about it?"

"Well, Vera, if he had not been a wealthy man, I should have said that Dulcie's money was the attraction."

"Has Dulcie money, then?"

"Yes; she will have absolute control over a large fortune in a short time."

"That simplifies matters considerably," said the other, decidedly. Then, after a few minutes' consideration, she jumped up, with the remark, "Delays are dangerous; I will go and see Miss Brooke."

"What an energetic girl she is," said Aunt Penelope, when Vera had gone; "but what can she mean by simplifying matters?"

"Is Mr. Percy at home?" asked Vera of the maid who answered her ring at the door of Fern Lodge, the Brookes' residence.

"Yes, miss."

"Will you please say that Miss Ravenski wishes to see him immediately?"

The maid showed her in, and went in search of Percy, who appeared shortly, looking dreadfully pale and fagged.

"My call is rather out of order," said Vera, "but you must please excuse it. Mrs. Grundy is not a person for whom I have much respect. Now, Percy, I am going to ask some straightforward questions. If you will tell me the whole truth we may be able to prevent much mischief and sorrow."

Percy looked uncomfortable and exceedingly nervous, but under the spell of those dark stern eyes he disclosed his share of the transaction, and finished by saying, "Dulcie has been confined to her room since she saw Mr. De Benham. I have been wretched, knowing what has caused her illness."

"Well, young man, it is not my place to lecture you, but what an idiot you have been. If you were too drunk"—Percy flushed painfully—"to remember what had taken place, the probabilities are that you could not, in that condition, have executed a clever forgery."

"I thought of that, Miss Ravenski; but the evidence against me was so strong, that no one would have believed in my innocence, in the face of the facts, as stated by Mr. De Benham."

"Perhaps you are right. He and his confederate could certainly have made out a strong case. By the way, I intend to see the latter person and learn, if possible, how the business was arranged. Now cut away, and ask Dulcie if I may come up for a few minutes. Say that I have some good news for her."

"Good news," repeated his sister, when Percy had delivered his message. "What can she mean?" A ray of hope flashed across her mind, but, dropping again into her despondent condition, she said wearily, "No one can help me!"

Vera was shocked to see the alteration in the girl's face, caused by the trial she had undergone.

"It is kind of you to call, Miss Ravenski. I thought all at the 'Beeches' would be too indignant to take any further interest in me." Then relapsing into tempestuous sobs, she cried, "It is really not my fault. Oh, if I could only confide in some one."

Vera let her cry, knowing that the tears would relieve her pent-up feelings.

"Now Dulcie," she said, when the girl became calmer, "you are not to make yourself ill. I know more than you think. Percy has told me part, and I can easily guess the rest. You are thinking of marrying that man" (Dulcie shuddered) "to screen your brother. Mr. De Benham has threatened to prosecute unless you consent to be his wife."

"How on earth do you know all that, Miss Ravenski? I have not mentioned it to anyone; but what can I do? I am sure it will kill me."

"It might if you yielded to his impudent proposal; but you are not going to marry him."

"But who is to prevent it?"

"I will!"

Dulcie looked incredulous. "Miss Ravenski," she said, "I cannot allow Percy to go to gaol."

"Percy is not going to gaol. The man is a despicable scoundrel, it is true; but he would never have dared to carry out his threat. The unfortunate cause of all this trouble is your money, dear."

"My money! But Mr. De Benham is not in need of money."

"You must not judge a man's position by outward appearances. Mr. De Benham is on the verge of financial ruin. My information comes from an unquestionable source. You must allow this farce to go on a little longer, Dulcie. I don't think he will persecute you with unwelcome attentions so long as he has received your promise. Keep up a good heart, and all will come right. I am not advising you to build on false hopes."

Dulcie's face brightened, as she replied: "You have taken a load off my mind, Miss Ravenski. I cannot imagine how you are going to help me, but I have implicit faith in your power to do so. You have given me fresh courage and strength. Come again soon," she added, as her visitor took her departure.

"Now to find the gentleman by whose help Mr. De Benham carried out his little plot," said Vera, as she wended her way home. Perhaps Harry can help me. She found that young gentleman wandering about the house, going from one room to another with no set purpose, and looking extremely dejected and forlorn.

"Harry," she said, "I have been to see an old friend of yours, who sends her love, and hopes you will forgive and forget the pain a certain little note may have caused." Vera then gave a *resumé* of the facts which had led to its being written.

Harry's face grew black. If Paul De Benham had called at that moment he would have fared badly. "I'll go down at once and have it out with him," declared the young man.

"You will do nothing of the kind," commanded Vera. "You will help me best by keeping your own counsel and doing as you are told. Now, can you procure me an introduction to Mr. Charles Fotheringham?"

"Scuffy Fotheringham," ejaculated Harry. "What in the world do you want him for? Do you know what he is?"

"The Danesford scapegrace, I am led to suppose. Is he a bad man?"

"Well, I don't know that Scuffy has done anything worse than gamble and drink. I have heard that he is too clever with the cards, but have never known him to be caught cheating. I think it is the old adage, 'Give a dog a bad name,' etc. Of course I can't ask him here, and it is equally impossible that you could go to his rooms. Some other way may occur to me."

"Never mind, Harry. I have an idea. How will this do?"

She sat down and scribbled a short note, which she read aloud: "Will Mr. Fotheringham kindly meet a lady at 3 p.m. to-morrow, by the copse behind the house of Colonel Clifford. If he will exercise his usual kindness and good nature he may render a special service which will be gratefully accepted."

"Capital idea," said Harry. "Scuffy will turn up. He was always a ladies' man."

To be continued.

AS WILL be seen from Mr. John Ainsworth's letter in another column, earnest efforts are yet needed to put "our paper" on a self-supporting footing, although great and gratifying progress has been made during the past four years. Our circulation has steadily risen year by year, and our sincere thanks are accorded to all those appreciative friends who have so ably seconded our efforts to secure a hearing for our facts and philosophy with an ever increasing number of people. But Spiritualists should not rest content until the great "glad tidings" which we have to proclaim are heard and heeded by all the world; until the whole attitude of humanity is changed, so that instead of a Spiritualist being exceptional, it will be a matter of surprise to find any one who denies the truth of spirit existence and communion.

JESUS OF NAZARETH.

How do I know that Jesus of Nazareth was the highest soul who ever lived? Is it not lending oneself to the crowd, and dallying a bit with our freedom of thought, when we say this without evidence? Robert Owen, of New Lanark, whom we know, his life being so close to our own, was surely as *divine* as Jesus. His record, which we know is true, reveals a life of the truest manhood, the tenderest sympathies, the loftiest aspirations for the good of others. I have often felt that I was not truly honest when I said so much about the Churchal Jesus. Does not this detract from the worth of common souls of whom the world has never heard, but who devote themselves all the time to the work of helping their less fortunate fellows? I can feel that God is good, greater indeed than the manifestation of Jesus only. In every corner of the wide world gems grow in the shape of noble loving characters, as in the world of Nature flowers abound, some modestly holding their heads in quiet dells, but still worthy of being seen in the highest places. It is a little idea of the Infinite restricting him to Jesus as the one flower of humanity. How full of truth are these words of Emerson:—"Jesus astonishes and overpowers sensual people. They cannot unite him to history, or reconcile him with themselves. As they come to revere their intuitions, and aspire to live holly, their own piety explains every fact, every word." I wish the world would catch the thought that God is greater than the glory of a single great soul, that He cannot manifest his fullness in one man, but needs ten thousand times ten thousand; therefore all men are truly a manifestation of his greatness. There are points in some that are not in others, bits of true worth amongst the most depraved even.

J. R.

ISLINGTON.

APPROACHING Almeida-street from Upper-street we may be apprised of its nearness by the harmonious sound emanating from a big drum situate within or without the Salvation Army Citadel, which occupies a conspicuous place at one corner of the street. At the opposite corner is a large hall devoted to the meetings of the National Sunday League. Adjoining this building is another hall with a title, rendered prominent by several gas jets, "Wellington Hall." This being the object of our search we enter. We now look around for signs of the Spiritualist encampment. After wandering into several Evangelical and Christadelphian lecture-rooms, we find a small notice posted in the lobby announcing the fact that the Spiritualists hold meetings upstairs in the committee-room every Sunday.

We wander up two flights of stairs, peeping through sundry doorways *en route*, and, ignoring the constant invitation to "come in," eventually catch a glimpse of a TWO WORLDS poster inside one of the rooms. We are somewhat early, but our surmising proved correct. This is the Spiritualist "Holy of Holies." The walls are bare. The forms are arranged in six rows facing the table, whereon literature for sale is displayed. Two more forms are ranged along the walls, and thus with president and pianist included the room manages to comfortably accommodate fifty persons. Islington has boasted a Spiritualist meeting place of some kind for about nine years. The meetings are usually discontinued in the summer, or conducted with varying success by independent members. The meetings are discussional in character. The chairman usually opens with a short address and invocation or reading, and then throws the meeting open for all to take part who care. Much time is often ritted away by the hazy speculations of self-appointed authorities. A far better way of managing consists of arranging the members as ten, twenty, or thirty minute speakers, according to capability. Several speakers, who would be sure to keep to their subject, would thus cultivate their speaking powers, and the audience receive what it comes for, viz., spiritual instruction.

The winter session has now been in operation about eight weeks, and some twenty-six have signed the members' roll. Surely with such a basis it will not be necessary to again close the room in the summer? Let us hope that united action will speedily force the society into a larger meeting place. There is a good opening here for speakers who are making their initial efforts, and who prefer addressing audiences conversationally, and thus relieve themselves of possible platform fright. Discus-

sion classes, alternated by members' circles, are held every Wednesday. The leading lights here follow strongly along the lines laid down by the late Mr. Burns, "Cranial Psychology" and "Health" taking prominent part in the discussions."—NOTETAKER.

A LETTER FROM MR. J. J. MORSE.

GREETING and good wishes, Mr. Editor, to yourself and all other dear friends and fellow-workers in the "right little tight little island," some seven thousand miles away! Here I am in the land of gold, sunshine, and flowers, almost within sound of the swish of the tides of the Pacific Ocean, and under the shadows of the foothills of the Sierra Nevada mountains. How I got here, what has happened since arriving, and since we parted with tear-dimmed eyes that memorable Saturday afternoon in November last, may, when here set out, perchance interest my many friends who read, as all good Spiritualists should, their TWO WORLDS, if its editor will grant the space to put this in. Being a good friend, and amiable, as all editors are, no doubt he will help me to chat awhile with himself and his readers.

Where to begin is easy, where to leave off is difficult. Perhaps this had better be a first instalment, leaving unsaid this time, for want of room, that which can come into a letter later on.

How vividly is recalled that Saturday afternoon, the ninth of last November, when, upon the Landing Stage at Liverpool, with "our Editor," ever-faithful John Lamont, Miss Hodge, Mr. Wharmby, Mr. W. Davis, and lively little Ewart, those warm-hearted friends and tireless workers for our children, Mr. and Mrs. Chiswell, with Alma, Ethel, Frank, and Stanley; with, well, a half score of other good friends who came to cheer the departing one, and whose loving sympathy and presence made it so sweetly hard to leave home and country, and all the loved ones. Then the ringing of the ship's bell, the farewell words and handclaps, the swinging into the stream of the big ship, and the gradual fading into indistinctness of the dear faces as the distance increased, until at last the bar is crossed, Liverpool fades from sight, and with serene majesty the huge Campania glides upon her course for Queenstown, duly reached at six the next morning. During the night it blew "great guns," a rough and angry sea was running, but this monster of 10,500 tons scarce deigned to heed such matters. At breakfast, however, it was learned that an accident had occurred. In coming to anchor an error of judgment led to "letting go" the anchor too soon. The anchor "held," but as the vessel was moving too quickly the cable snapped in two, and smashed quite a hole in the good ship's bow. Twelve hours were consumed in making the needful repairs. Twelve hours of snow, sleet, hail, and rain by turns, and a howling, blustering gale in full fury. At six p.m. we stealthily crawled out of the harbour into the teeth of the gale and a terrific sea, and with a long, lazy rise and fall the big boat pushed on for the broad Atlantic. In less than three hours the heavy seas had undone the labour of a day, all the repairs being demolished by the force of the waves.

For four days heavy winds and seas much delayed our progress, because the captain, a prudent man, would not "rush" the vessel, but nothing of any moment occurred, save the usual concert, during the remainder of trip. Fortunately I was not sick, did not miss a single meal, found congenial company, had a "state" room all to myself, which room was, thanks to Mr. J. Lamont, who most kindly selected it for me, as comfortably and as conveniently located as could be. The appointments, service and table, on these superb Cunarders leave little to be desired, indeed a first-class hotel ashore could not provide any better for its patrons. Dining saloon, music room, library, and smoking room were each simply excellent. But, in spite of all advantages, the coming of the pilot, and the knowledge that the voyage is ending, is always welcome news. Alas! however, passengers may not land in New York after 6 p.m., and as we did not reach Fire Island Light until 11-47 p.m. Saturday, we had to remain in the lower bay until boarded by the Customs at eight the next morning, so it was actually nine o'clock on Sunday morning, November 17, ere the ship reached her dock. This would be noon in Manchester.

Immediately on landing a "cable" was sent to the dear ones at home, and "wire" to my friends out here

announcing my safe arrival, after which, Customs being passed, I presently arrived at the hospitable home of my dear old friend, Judge Dailey, in Brooklyn, where himself and wife, gave me a most hearty welcome. Three days were delightfully spent in the Judge's beautiful home, and the many generous kindnesses thereat were "as balm to a wounded spirit." A trip was made over to New York city to see my old friend, Henry J. Newton, with whom a very pleasant season was enjoyed. Little did I think, when bidding him adieu, that ere many days had gone those grey hairs and that erect and stalwart form would lay crushed and blood-stained under the wheels of a cable car, and that in this life we should never grasp hands again. Yet such it was to be. Outwardly his valued presence is seen no more, but undoubtedly he is in spirit alike often in his home and at Carnegie Hall, and as active as ever for the cause he loved.

Duty compelled the termination of my visit, my next move being to well-remembered Philadelphia, where a night was spent with the family of my old and valued friend Mr. W. H. Jones, himself quite a pillar of the faith. Our brethren were somewhat excited over certain prosecutions that have been instituted against the mediums practising in the Quaker City, under an indictment for, as it seemed to me, "fortune telling," but what the result will be is still undetermined. For a while it almost entirely stopped mediums giving professional sittings. The great prominence of professional mediumship in this country is a marked circumstance of our cause here. That it is not an unmixed blessing has frequently been discovered. Yet it doubtless meets the necessities of the people here, and has done, and still is doing much good, of that I can speak knowingly. However, to return from this digression. At noon next day, once more my journey was resumed, this time for Washington, D.C., the capital of the United States, where, in due course, I arrived on a little two days' visit to my brother, Capt. C. E. Morse, retired, U.S.A. Pleasant hours at his charming home in Alexandria, at his office in the Department of Labour, with introductions there to the Commissioner, Col. Carroll D. Wright, and chief clerk, Oren W. Weaver, visits to other old-time friends, and a "look in" at headquarters of the "American National Association of Spiritualists," whiled away the hours, all too fast, for at 10-30 on the Friday morning I was off again, this time on to Chicago, 845 miles away.

The Pennsylvania's "New York and Chicago, Limited," is probably the most handsome and luxurious train in the world. Bath-rooms and lavatories, with hot and cold water, a capital library, a luxurious "smoker," a fine "observation" car at the rear of the train, with an outside platform to comfortably seat a dozen people, splendidly appointed "sleepers," and dining car, electric lights everywhere, with portable lights to read by, a lady's maid for lady passengers, a shorthand writer and typist for doing your correspondence, the daily papers, the weather reports as issued by the U.S. weather bureau, Stock Exchange quotations, and, in fact, every comfort conceivable, so that the journey from the Atlantic to the Lakes may be made as pleasant as possible, and all included in the cost of the ticket. The total run of this "palace on wheels" is a trifle under a thousand miles, and it does the journey from New York to Chicago in twenty-three hours. At nine o'clock next morning I was in Chicago, welcomed by my old friend, Mr. Jno. W. Gill, well known Newcastle way, and an old chum of our mutual friend and lately ascended brother, Mr. Willie Chiswell, of whose demise I was indeed most sorry to learn.

I am afraid I must say as does the Rev. Mr. Spalding, in the "Private Secretary," about London, "I don't like Chicago." It's a wonderful city, full of vim, push, and go, but it seems reckless. It's windy and cold, and its streets are—well, awful. It has magnificent buildings. I ascended one, Masonic Temple, twenty-one stories high. Going up and coming down in the "fast running" elevator the sensation is worse than going up and down a pit shaft. Theatres, music halls, dime museums, and saloons (public-houses) are all in full blast on Sundays, indeed the last-named are open night and day. Perhaps I am old-fogeyish and a bit conservative, but such things grate upon the nerves a bit. Well, a truce to moralising, and indeed a truce to writing, too, for this has run on sufficiently for the space and good nature alike at the Editorial disposal. True, I have only reached Chicago, the "Windy City,"

as it is called, but whom I saw there, and how I left it, must needs be kept for another letter.

My copy of the TWO WORLDS arrives with wonderful regularity. It is always interesting, and keeps me in touch with all that is being done in our work at home. Its late two Specials were capital issues, and though so close together were none the less welcome. I trust "our paper" has had a good year, and is now past that "corner" which has so often proved a fatal obstacle to more ambitious ventures. If so, the ability, energy, and tact of its directing hand will be a main cause for so satisfactory a result.

For the present, then, adieu, for a few more weeks.
Hotel Bella Vista, San Francisco, Cal., U.S.A.,
January 25th, 1896.

"BORDERLAND."

THE January number of "Borderland" appears at half-a-crown instead of at the "rather inconvenient" price of eighteenpence, as Mr. Stead puts the matter. The magazine is, however, somewhat larger than previous issues, and this, with the free use of the "Borderland" Library, make the advance in price more apparent than real.

The "Borderland" circle has been discontinued as it did not work well. It was too unwieldy, and seemed to have been quite without "generalship."

I am sorry to see that "Miss X." will be less closely connected with the publication for the future, although her attitude towards Spiritualism and Spiritualists has not always been of the friendliest kind; and her devotion to the Church made it almost impossible for her to lend a willing ear to our philosophy.

The old question of the relations between Spiritualism and Christianity crops up again; but I think I detect a difference between the manner in which it is handled here and Mr. Stead's outburst over the paper read by Mr. Kitson at the London Conference. Then Mr. Stead would have nothing to do with anything that contradicted the Christian Creed, now we find the following:—"The question is not whether this, that, or the other theory of Christianity is proved or condemned by communications, but what influence Spiritualism, using the term in its broadest sense, has upon the attitude of its students to 'Christ himself.' I have taken the liberty of placing the word 'theory' in italics, as it seems to me to be the keynote of the sentence. Was the word written through a mere 'slip of the pen' or has Mr. Stead come to the conclusion that Christianity is built on theories?"

In the same paragraph, Mr. Stead quotes from Mr. Desertis' work on "Psychic Philosophy as the foundation of a Religion of natural Law," to the effect that the communications from the spirit world unanimously condemn the doctrine of the Vicarious Atonement, and he, apparently, thinks it does not matter if they do! But, surely, if this is true, there can be no truce between Christianity and Spiritualism. If Spiritualism makes war on the doctrine of Vicarious Atonement (and it undoubtedly does) it strikes at the root of Christianity, which distinctly says that we are saved by the blood of Christ, and asserts that there is no other name under heaven whereby men may be saved. To me it seems impossible that one can deny these things and still be a Christian. I wish we could have more plain speaking on points of this kind and less of the "trimming" attitude. At present, the position of some who resolutely continue to fly the "Christian" flag is so doubtful that it is almost impossible to determine whether they are trying to make a "cat's paw" of Spiritualism, or whether they are really trying to fight the Church from within. In any case "honesty is the best policy."

Under the heading "A Modern Demoniac," Mr. Stead reports his experiences of one possessed by a veritable demon, and he takes the opportunity of warning the evil and frivolous of the dangers they may encounter should they attempt to "cross the border." It appears to me there are many people in a similar state to that of Mr. Stead's visitor confined in our lunatic asylums, and that Spiritualism is the only key that will unlock the door that at present holds them captive. Every such case is an argument for more light on the subject, and a warning to us all to be careful lest we also suffer. Of course, the moral of the incident is that personal goodness is the only safeguard.

The article on "Psychic Photography" is exceedingly interesting, as it deals with some cases in which spirit photographs have been recognised by people on this side as actual pictures of the so-called dead. One such case of recognition is of more value than a thousand ingenious theories to account for what is decided beforehand to be a fraud and a delusion.

Undoubtedly one of the most interesting features of the magazine is a somewhat lengthy account of the doings of "The Denver Messiah," as the American press has styled Francis Schlatter. It is pointed out in the article that we have far more evidence for the reality of the cures said to have been effected by Schlatter than for those claimed for the founder of Christianity; and it is quite true that when Schlatter's cures are admitted there is a stronger case than before for the probability of the cures related in the "Gospels." But it also follows that if the cures of 1800 years ago prove the Carpenter of Nazareth to be the Deity, the cures of the present day prove exactly the same thing for Schlatter and many others. Go on, Mr. Stead, make the people believe that the "miracles" of which the Church claims the exclusive rights have been repeated in all ages and amongst all peoples to a greater or less extent, and you will have done more to dethrone priestly pretensions than you imagine.

"Borderland" provides its readers with a list of the various officials of the Psychological Research Society, a list of the branches of the Theosophical Society, a list of the organs and meeting places of Spiritualists, and a Directory of Mediums, the latter apparently rather old and out of date.

JOHN KINSMAN.

OUT AT LAST.—The New National Spiritualist Hymn Book is being distributed, and we shall be glad to receive more orders. Those who have seen it declare it to be "the very best and cheapest book yet issued for the movement." It contains 747 hymns, consists of 320 pages, is bound in strong cloth covers, and sells for 1s., post free 1s. 2d. The copies strongly bound in good leather, with the words Hymn Book in gold letters on the side are 2s. each, post free. And a superior edition in limp Morocco, with gilt edges, a really fine book, is 3s., post free 3s. 3d. Every Spiritualist ought to have one of these books. You will be sure to want one when you see it. Every society ought to purchase a good supply.

CORRESPONDENCE.

MEDIUMS AND OTHERS.

SIR,—I see Clitheroe friends have been on the warpath, and mean to go further at the next Conference of the S.N.F. Free and full discussion of the weaknesses of our platform workers is no doubt desirable, but the subject should be very carefully handled. To set up a committee with power to ban or bless might be a questionable thing to do. Committees are often two-edged swords, and can do as much mischief to the cause by arrogance and tyrannous tightness as our present frailties are working upon us. To my mind, judging from years of experience, no such machinery will accomplish the purpose in view. We have other work to do before such a committee would be of use. Our present difficulties arise from a variety of causes—chiefly lack of culture amongst our existing officers of societies and the rapidity with which societies have come into existence. The supply has not been equal to the demand, because there has not been time to cultivate good mediums; and secondly, because false notions and mistrust have been too much abroad. I am very pleased with this demand for more highly cultured mediums. It speaks great things for the working men and women of our various societies. But while we are hungry let us not be impatient because the dinner is not ready. Have patience learn to labour and to wait, and the great day of our ambition will come. We are sure to arrive if we will keep trying.

How can we arrive? By improving the committees of the various local societies. Yes, improving the committees, because as we are at present constituted the means and the methods by which the Augean stable can be cleansed are in their keeping. False reports, for fear of offending, need to go to the wall. Reporting secretaries are responsible for this as well as the committee in general. An improved moral tone in mediums is needed. But while committees, knowing the wrong done, willfully close their eyes and make engagements with them, can we expect any improvements? The committees are the people who engage mediums, hence they have the power to change the whole scene. Why don't they? Because— Well, ask them, and you will get answers that I need not write. It is very good of societies, here and there, to take the matter in hand, and let the world know what they have been doing. But will the remedy proposed meet the difficulty? Not a jot, so long as our committees pursue their present course. Let committees cease to engage unless there is some manifestation of serviceable speaking and test power, as well as sound moral character. When mediums find they cannot obtain engagements so readily on account of honest reports, want of character, and lack of ability, then, and only then, will mediums feel they have responsibilities to fulfil in placing themselves where they can be seen and heard as well as flattered and fawned upon. Let us have independence and honesty all round, and then we shall find that the mechanism already exists and is quite equal to all that is required.—Yours truly, JAMES B. TETLOW.

LETTERS for this page must reach us first post on Mondays, at latest. Short letters will have preference, long ones are often held over for want of room. The Editor does not hold himself responsible for the opinions of correspondents either here or in the reports. Personalities must be avoided.

IN MEMORIAM.

In Memoriam Notices not over ten lines in length are published gratuitously. When exceeding that number, sixpence for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.

In loving remembrance of Arthur Walter, the beloved son of Arthur and Emma Stoakes, of Attercliffe, who passed to the higher life on February 13, 1893, aged 11 years and 6 months. "Though lost to sight to memory dear."

WALSALL.—Our old friend, W. Washburn, passed to the higher life, Feb. 1, at the age of 64 years. His remains were interred in the New Cemetery. In his own words he wanted to be where the birds were. For more than 25 years he has been connected with the spiritual movement here, having been one of the four who commenced the investigations with our old pioneer, Mr. T. Blinkhorn. He was a true friend to many, especially to the poor and needy. Many will miss him, both old and young. He was always ready in sickness and distress and in every good cause to help ungrudgingly; a loving father and respected citizen. A large concourse of sympathising friends assembled to pay the last tribute of respect, including a good number of Spiritualists. For more than 30 years he was an active worker in the temperance movement, a trustee of the Temperance Hall, and also one of the Building Committee of our Central Hall. Besides the family and relatives, the following were the bearers: Alderman T. Marshall and J. Tibbetts; Councillor P. Bull, W. Flint, and A. Stanley; also present, partners, Councillor T. P. Brownhill, J. Brownhill; S. Allsopp and J. Venables, executors; Mr. W. Goddard of London. The impressive service was most ably conducted by Mr. J. C. Macdonald, of Manchester.

ITEMS OF INTEREST.

SPECIAL NOTICE.—"IN VIEW OF THE GREAT INCREASE IN THE NUMBER OF SOCIETIES AND THE VERY NUMEROUS REPORTS NOW BEING SENT US FOR PUBLICATION, THE DIRECTORS OF THE TWO WORLDS PUBLISHING CO. LTD., ARE RELUCTANTLY COMPELLED TO STIPULATE THAT IN FUTURE NO REPORT SHALL EXCEED SEVENTY WORDS." CORRESPONDING SECRETARIES AND REPORTERS GENERALLY, WILL GREATLY OBLIGE BY CONFORMING TO THE ABOVE RULE.

MENTAL SCIENCE by Mr. Colville crowded out, next week.

The portrait and sketch of Miss Rowan Vincent will appear in our next issue. London friends please note.

"THE SPIRITUAL WORKERS ALBUM."—This book will be produced ere long, containing the portraits which have appeared in the TWO WORLDS. Particulars later.

In our last number, in the article on "Novelists and their Inspiration," the words "lightest influences," in the last paragraph, were erroneously printed for "highest influences."

NEXT WEEK we shall print the first half of a fine lecture by Mr. J. J. Morse on "The Doctrine of Immortality: Its Foundation in Nature," being the second lecture he delivered in San Francisco last year.

MRS. BARNES.—Further contributions: 10s., Mrs. Britten; 2s., "Two Grimy Friends." I shall be glad to acknowledge more sum; for this deserving medium.—J. Fraser Hewes, 10, Forest-grove, Nottingham.

"IT IS TIME the people of this city (Norwich) were awakened out of darkness to the light of spiritual truth," writes a friend who promises to distribute 200 papers there to illuminate the minds of the people. Who will help?

ALL REPORTS have been condensed, and still we are unable to get in the names and addresses of secretaries, and have upwards of a page of over-set matter in small type. We crave the kind indulgence of reporters for a week or two.

THE BRITISH SPIRITUALISTS' LYCEUM UNION.—Mr. Alfred Kitson, hon. sec., writes "to acknowledge the receipt of 10s. as a donation from the Stratford Society of Spiritualists to the British Spiritualists' Lyceum Union, per Mr. J. W. Robertson."

A GOOD PLAN.—"In reference to the distribution of Two WORLDS we are doing this with old numbers, stamping them with our society's name and meeting place; but, of course, if you have any to spare we will soon dispose of them in the same way."

A BIRMINGHAM friend writes: "Four of us are willing to distribute the Two WORLDS, 100 each. We are used to it; we give away about 20 weekly, getting them from friends who have done with them." Thank you, heartily. We did not know so much effort was being made.

PHRENOLOGISTS intend celebrating the centenary of Dr. Gall's labours with an International Congress to be held in London on March 8, 9, 10, and 11. A circular giving full particulars will be sent on application by Mr. M. H. Piercy, gen. sec., 4 and 5, Imperial Buildings, Ludgate Circus, London, E. C.

A MEETING of delegates and friends of Lancashire Lyceum Demonstration, on Saturday, February 8, at Hollinwood, after a capital tea. The following Lyceums were represented:—Bolton, Darwen, Collyhurst, Pendleton, Manchester, Hollinwood, and Stockport. Royton, no doubt, will be with us when they have elected their representatives. A sub-committee selected hymns "Seeds of Promise," 360; "Rosy beams of morning," 359; "The Lyceum," 363; "Life is Onward," 34. A good entertainment by the Hollinwood Lyceum, of a varied and attractive character, pleased the large gathering of friends.

READ, MARK, LEARN, AND INWARDLY DIGEST.—Mr. John Ainsworth writes:—"Unfortunately the annual report for 1895 of the Two WORLDS Publishing Co., Limited, shows a loss of £47. Do the Spiritualists as a body patronise the TWO WORLDS as they might and ought? In the absence of reliable statistics as to our actual numbers I leave it to be answered by the various societies, but surely an excellent penny weekly periodical is within the pecuniary reach of every Spiritualist! If not, may I suggest a permanent self-denial week? One pipe of tobacco or a cigar less, or even a glass of beer left off, might in some cases be practised with benefit to both body and mind. Yes, and one meal less per week might be equally beneficial, especially where dyspepsia is concerned. I do not want to dictate, only suggest. This want of support of the literature of the movement has been conspicuous in all the English periodicals hitherto. "The Herald of Progress" ceased to progress for want of adequate support; "The Occultist" shared the same fate; "The Unseen Universe," after twelve months' heavy loss by its able and worthy Editor, was compelled to be relegated to the unseen; "The Medium and Daybreak," at one time the only, and afterwards the most popular weekly, struggled hard until it ceased to appear at the break of another day. "Light" has to depend to a great extent (I am informed) upon private aid, which, if stopped, must cause it to inevitably collapse, and its rays from the spirit world to cease to shine. The Two WORLDS preserves its existence at a loss of £47 for 1895. Although this is a considerable improvement on past years it leaves much to be desired. I ask if it is creditable to the intelligence and sympathy of Spiritualists that there should be such a limited and stinted appreciation of the noble efforts weekly put forth by the Editor of the Two WORLDS to spread the truth. We who profess to be Spiritualists ought, by the superior intellectual position we profess to occupy, to realise that it becomes obligatory that we should learn more of this world and the next than those who often deride our investigations. We cannot know too much, but far less if we neglect to read one of the best weeklies extant. Let each Spiritualist feel his duty in this matter, and do it, and not rest satisfied until the Two WORLDS becomes more than self-supporting by its further increased circulation. To effect this, the secretaries, committees, and chairmen of the various societies may do a great deal by the adoption of various methods, and persistent, suitable, public appeals at our meetings, etc."

SECRETARIES names and addresses are crowded out. Hosts of reports, many long ones, despite the fact that we announced that all *must be short*; numerous "prospectives," as well as long letters for "correspondence," and a pile of "items," render it *impossible* to give secretaries and speakers names, etc. Short reports next week, please.

If we had 100 reports all of 70 words (7 lines), we should still be *over-crowded*. Reports of *ordinary* meetings might well be brought into three or four lines, as many are this week. While we are delighted at the growth of the movement, and are anxious to oblige all, so many claims are now made upon our space that the Board have been compelled to set a limit to individual reports.

Mrs. HYDE, we are pleased to learn, is steadily recovering from a slight attack of Apoplexy. She was taken very ill on her way home on January 26, from Stockport, and will not be able to resume her platform work for a week or two. She has had so many troubles in the passing on of three members of the family in a short time that she has been quite overcome and prostrated. Will secretaries please accept this notice.

MR. J. VENABLES, of Walsall, writes to record the wonderful manifestations of spirit power through Mr. W. Goddard, of Notting Hill Gate, London, who, for the past ten days has been in Walsall. Many persons have received great benefit through his magnetic healing. One remarkable instance is that of a lady who has been suffering with a tumour in the neck, and in four treatments it is reduced very considerably, and in other cases pain has been instantly removed through "Laying on of hands."

PROTESTS continue to reach us against the erroneous and misleading nature of "reports" sent to us for publication, and complaints are made about people holding back-parlour meetings purely for personal profit, and rarely, if ever, giving *spiritual* information in return. Still further protests are made against promiscuous circles, held in the dark, without any test or fraud-proof conditions. We are not responsible for reports sent to us. Sitters must protect themselves and *insist* on test conditions or stop away.

YORKSHIRE LYCEUM FIELD DAY.—Delegate meeting, Saturday, Feb. 8. Lyceums represented:—Normanton, Keighley, Slaithwaite, Morley, Heckmondwike, Leeds (Psychological), Brighouse, Huddersfield (Station-street), Halifax, Ossett, Batley, and Dewsbury. It was decided that the field day be held at Halifax on Whit-Monday, May 25. Officers elected:—Mr. E. Robinson (Morley), president; Mr. Jessop (Halifax), treasurer; Mr. Colbeck (Batley), secretary. All Lyceums intending taking part are requested to deposit 10s. in case it should not be successful financially and for current expenses; if successful the deposit will be returned. Any information required will be sent on application to J. Colbeck, Wood-street, Batley, sec.

CORBRIDGE'S CAFE, Lever Street. In the unavoidable absence of Mr. Tetlow and Mr. R. A. Brown, Mr. Farnsworth kindly delivered a very interesting address on "Has Spiritualism a Charter? and if so, what is it?" Although Spiritualism has no legal *locus standi*, it is in a similar position to that of the Covenanters, the Dissenters, and up to the beginning of the present century the Unitarian body had no right to worship under their own vine and fig tree. The Charter of Spiritualism consists of Certainty in lieu of Belief, and brings to the needs of humanity the reality of that which is commonly described as the unknowable. There being no speakers, the Chairman called upon Mr. Connolly, who gave clairvoyant descriptions, as did also Messrs. Blumenthal and Liddyard, all being very successful. Mr. Tetlow next week, psychometry, with experiments.

TO CORRESPONDENTS.—F. D. Bradley: The matter is under serious consideration, something will be done shortly. H. G. Allen: It is enough for us and our readers to know that there are now two Lyceums instead of one in Cardiff. We trust that both will work for the good of humanity and the dissemination of spiritual knowledge in the spirit of brotherly love. J. B. Williamson: Received, but crowded out. J. Kellet: Thank you; sorry you are so afflicted; you have our sincere sympathy; you did not return the MSS. T. G.: Don't you know we never reply to anonymous letters? B. Stevens: Very promising, will use as soon as possible. J. F. W.: Not liable, but the right way is to ask permission. J. H. Bailey: Crowded out, next week. Letters should reach us Monday's first post, at latest. A. H. Holt: Next week. U. Brackfield: Sorry for you, it was taken out last week. Victor Wyldes: We have received further complaints about non-receipt of replies from you.

RE THE HAUNTED HOUSE, WISBECH FEN.—Various newspapers report that the Spiritualists of Wisbech fled from the house with dismay. Allow me to say, on behalf of the society here, that the statements are not true. What really took place is this: On Dec. 11 last I was visited by a gentleman well known in Wisbech, who reported the case to me, and asked if I would go to the house. I at once replied, "Certainly, glad of the chance." On the 12th I was visited by the tenant, Wilson, and two other gentlemen. I told Wilson certain things that I saw clairvoyantly, which afterwards proved to be true, and it was arranged I should visit the house the following Wednesday, afterwards altered to Monday, the 16th, on which day Wilson, myself, and two gentlemen visited the house, and from the clairvoyant point of view I saw the house as it had been before alteration, both inside and out. These things were admitted to be correct. I also saw a male form, from which I got several words clairaudiently, of which I made note. We were there about one hour, on a very cold day, with no fire. I requested that I might have the pleasure of seeing Mrs. Wilson on the first opportunity. This was readily agreed to, but when the time came I received a note to state that her visit to me must be put off. I sent word then that I should much like to go and stay in the house all night, and hoped the tenants would take up their abode there again, failing this I would go and stay alone, and have practical proof of the knocking, and find out the cause. This has been persistently refused me, and I am told that such a course could not be allowed. I think it is not fair treatment, after the promise given, neither have I any proof that it is true that any gentleman has been frightened out of his wits. The last report is that the foreman is residing there for a time, all noises have now ceased, and when the cuckoo comes to pick up the dirt the Wilsons are going back.—David Ward.

"This plan I always approved of. I think the societies and the paper benefit thereby. There needs a stirring up of the dry bones, and it is not a big job for anyone to undertake. We ought to have an organised body of 'distributors,' to whom all old tracts, leaflets, and pamphlets, etc., could be sent, knowing that they would be well used."—F. J. [This is a sample of the replies received. We are going to have a *great* day on the 28th.]

NATIONAL FEDERATION.—Successful propaganda meetings have been held during the past week. At Hyde a goodly number assembled on Tuesday evening, Feb. 4, when Mr. Johnson assisted Mr. Swindlehurst in conducting the meeting. Stockport was the scene of the Wednesday Night's gathering, the lower portion of the hall being filled. Mr. Gibson junior attended and gave some good clairvoyant descriptions. A notable feature at this meeting was the eloquent speech of Mr. W. Rooke,—who came over from Levenshulme—and the sweet impromptu poem he gave upon the subject spoken upon by Mr. Swindlehurst.

THE "Photogram" for February returns to the subject of Psychic Photography. The position of the Editor's is thus given:—"In the face of an immense amount of evidence laid before the world by the Psychical Research Society and many eminent scientific men of unquestioned integrity, we hold the position which we think must be that of everyone who knows the evidence—that forces which are not yet understood by so-called "materialistic science" do undoubtedly exist. Further than this, we know of no evidence or argument that proves "psychic photography" impossible or improbable. We think that most of the evidence hitherto adduced is very weak and unreliable, and that none has been sufficiently strong to prove the case to the satisfaction of honest agnostics, when taken in connection with the other cases which any investigator must have met with, in which equally satisfactory evidence has been given up to a certain point, after which it has broken down under conditions that suggest (to the outsider) distinctly bad faith on the part of the operator.

PROF. ALFRED RUSSEL WALLACE'S "Miracles and Modern Spiritualism" makes its appearance in a revised edition, with supplementary chapters on 'Apparitions and Phantasms.' Prof. Wallace speaks in no uncertain way, and his work, which is most interesting, covers a wide field of personal experience and treats the subject in all its varying phases in a calm and rational manner, in striking contrast to the opponents of the beliefs here so frankly subscribed to. The author is no mean antagonist; his arguments are cool and sound, his conclusions reasonable and just; and without taking sides, we do not quite see what position is left to the unbeliever, unless he chooses to doubt either the professor's sanity or veracity. Much of the matter contained in the work is old; but the revision has brought it up-to-date and put it in touch with the present position of the subject. It is interesting to find that a ripened experience has enabled Prof. Wallace not only to adhere to his conclusions, but to endorse them with further testimony and argument.—*Literary World*, Jan. 31.

RE PROPOSED STANDARD OF MEDIUMS.—On referring to vols. 2 and 3 of the TWO WORLDS, Olitheros friends will find suggestions by Mrs. Emma Hardinge Britten and myself regarding similar requirements. I have occasionally, with other friends, urged the same for the past ten years, but there seems such laxity and slipshod business among Spiritualists generally, that all the zeal and ardour of a pioneer, or a dozen, will have but little effect upon their lethargy and apathy. The majority, having gained knowledge and conviction of spiritual truths, resign themselves to satisfaction, leaving any kind of advocate to come to the front and abuse, or reflect discredit upon the cause. Spiritualism, like every other subject, must sooner or later submit to the usual decorum or classification, analysis and nomenclature, with a recognised band of educated workers and propagandists, be they normal or medial. I know by personal experience amongst societies that the life of a medium is a thankless one. While far from depreciating the value of mediums generally, it is evident the average medium is below the average curate or minister, in education. This fact must be recognised, and steps taken to remedy the defect. I would suggest "The British Mediums' Association," for the protection, qualification, and mutual interest of British Mediums. Unless something be done immediately, we shall be pretty well on in the 20th century before we can claim a representative body of decently educated mediums.—Yours truly, T. Timson, F.B.P.A., Leicester Hydro.

A VISIT TO THE HAUNTED HOUSE in the Fens, by Z, the psychic photographer. From Peterborough I hired a light trap to take me eight miles to the margin of the Fens, and seven miles more across them. That journey was a hideous performance. The soil is black, the ditch waters are black, and the only inhabitants were crows, also black. I reached the haunted house at noon, and found it in the hands of builders' men, undergoing thorough repair. They said that if I had only been there a day sooner Mrs. Wilson, who was there, would have told me more than they could. I went round to the back alone and when about to open the door I heard three raps upon it. I questioned the communicating intelligence, and heard its answers clairaudiently close to my ear. The voice said, "Bring Mrs. Wilson back; she is a medium, and we want to say something through her." After entering the house I stood in the hall between the doors of the two front rooms. These doors face each other, and were open. Looking into one room I saw a woman in old style garments coming towards the door, carrying a basin of steaming soup on a plate, having an iron spoon in it. Then turning my head momentarily to look into the room opposite, I saw there an elderly man dressed like a gamekeeper, taking aim at the woman with a double-barrelled gun. I quickly turned round again to look at the woman, but she had vanished, and when I looked again towards the man he was gone too. There is a garden in front, and when I was leaving the house I saw the same man there in his shirt sleeves for two or three seconds, then he disappeared. This is a true relation of what I saw and heard. I trust it may be the means of putting someone in that country who knows its annals, on the track of the motive of these hauntings, and that Mrs. Wilson's gift of mediumship may be made use of both to that end and to establish peace once more, and enable the family to return home.

she does. Again, what about the "sham medium" whom she wishes to "go back to her wash tub and her sewing machine." Where are these sham mediums? Spiritualists certainly do not tolerate them. Have they any existence other than in her imagination? It is hatred at the whole matter that causes these foolish expressions; like Brewster, "spirit is certainly the last thing she will give into." These simple, uncultured people whom she calls sham mediums, may be ignorant, conceited, and vulgar, incapable of speaking decent English, but they are neither false nor fraudulent, and have done noble work for humanity; they have given light and strength and heart to many who were submerged in Materialism, and their services have been of more value in real conversion to a knowledge of God and the future life than all the patterns of churches in the centuries. I know of no Materialist or Agnostic converted by preaching or by all the worship of Holy Fathers. I know many who rejoice because they know of a certainty much about spirit reality, brought about by the very illiterate people with medial gifts.

These people whom she wants back to their washing-tub may offend the taste of a Miss X because they are not æsthetic, literary, or scholarly, but they do the work required of them, better perhaps than the man of science or the woman of so-called refinements! Many of them, besides the glorious work on which they are engaged, of demonstrating human immortality, still continue their labours at the wash-tub and sewing machine. The work of a spiritual medium is not incompatible with use and honest labour in other directions. She regrets about the smallness of the band of cultured Spiritualists, and takes *Light* and the society with whom she mixes as her authority, but neither the pages of *Light* nor the TWO WORLDS can give any idea of the great number of persons, truly educated Spiritualists. Crowds of thoughtful, earnest men and women, who never come to the front or write to spiritual journals or even attend spiritual society's meeting places, are supported by the knowledge that has come to them, and don't require discussion with people of the dry-as-dust spirit of Miss X; they know of their very own dead manifesting their presence, and don't care an atom about her hypotheses, or where she would draw the line.

If there is anything calculated to darken the issues and blind the world to the knowledge which Spiritualists possess, it is the appearance of such crude articles as appear in a presumably spiritual magazine. We are not going to put out our great light, which has shown the way to so many wearied souls, and put in its place a flickering candle, which will flutter with every breath of the summer wind; no, not though all the M.A.'s praise it and the Psychical Researchers vote it adequate, and the Theosophists say it is the best beacon in the world. We will not give up the good things we possess, nor wander from the way of life to please the "cultivated and refined" folk who would look down upon us.

LONDON NEWS AND NOTES.

102, CAMBERWELL ROAD (Mrs. Clark's).—Miss Gambrill's controls spoke through her, describing spirits present, explaining conditions, and psychometrising. Mr. Orr was again briefly controlled by a deceased member of the circle, who promised to try, on some future occasion, to be seen by some of his old friends, if they should be able to sit for the purpose.—A. J.

CAMBERWELL. Surrey Masonic Hall.—Invocation by Mr. Colman. Mr. Everitt, of Marylebone Society, who kindly volunteered his services on hearing of Mr. Long's indisposition, gave a most interesting account of his experiences with the dwellers on the other side. His testimony as to man's immortality is the accumulated evidence of 40 years, and beyond the shadow of a doubt as to its reality, while his facts will bear the most scientific scrutiny. Mr. H. Boddington expressed a hope that Mr. and Mrs. Everitt might be able to favour each London Society with a seance, so many of our best mediums being monopolised, while the "masses" can only wait and wonder why these things are and yet never come to them. Mr. Everitt replied that encroaching age brought increasing difficulties, or he would gladly endeavour to respond to the solicitation. Mr. Beel, with his accustomed originality gave us the benefit of some of the conclusions he had arrived at regarding our immortal state.

CANNING TOWN.—Mr. Dennis gave an able discourse on "My views of Spiritualism." Mr. Savage's control addressed the meeting, afterwards giving clairvoyant descriptions.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Mr. J. Veitch on "The belief in immortality, does it influence conduct?" A numerous audience paid the closest attention to the speaker throughout his deeply instructive and exceptionally able discourse. No wonder that a clairvoyant present saw a large number of spirit people who appeared to be following the discourse with great interest. Our heartiest thanks to Mr. Veitch.—L. H.

FOREST HILL. 23, Devonshire Road.—Mrs. Gunn offered a beautiful inspirational prayer. A control of Mrs. Bliss's ("York," an American) gave sound advice respecting mediumship, entreating Spiritualists to take more care of mediums than they had done in the past. All should cultivate the gifts they possess, and prove Spiritualism a sterling truth. Mrs. Bliss gave good normal clairvoyance and psychometry. Meeting well attended.—J. B., sec.

ISLINGTON. Wellington Hall.—A very full meeting, many strangers, one of whom kindly volunteered to officiate at the organ. Mr. Rodgers, chairman, read a short extract from *Light*. Mr. J. Burns, through the instrumentality of Mrs. Jones, expressed his sympathy and desire to work with old friends. Mr. Hawkins, Mr. Harris, and Mr. Jones gave short addresses. A social tea meeting on Good Friday; full notice immediately arrangements are completed. Shall be glad of kind co-operation of all friends.—A. W. J.

MILE END. 218, Jubilee Street.—Mr. Allen's most eloquent trance address on "The mission of Spiritualism" was highly appreciated. Large audience.

NOTTING HILL GATE, W. 51, Ladbroke Road.—Morning seance, G. H. Vincent Goddard gave clairvoyance. The tea meeting was a great success. Very interesting and instructive address from Mr. Wallace. The guides of a lady friend also spoke excellently.

PADDINGTON. 227, Shirland Road.—The re-appearance of Mrs. Treadwell, after a long and painful illness, was a pleasant surprise. We trust her health may continue to mend. Mrs. Treadwell begs to thank friends for their numerous kind inquiries.—T. C. West.

STRATFORD.—Very interesting meeting. Mr. Blanchett gave a reading on "Harmony." Mr. Jackson gave interesting experiences; the first time he has spoken for us, we all hope he may be with us oftener. Our dear friend Miss Findley's guides gave a short address, and we thank her very much for her great help.

SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—A grand vocal and instrumental concert at the Workman's Hall, West Ham Lane, Stratford, E., on Thursday, Feb. 27, in aid of the literature fund of the above. Chairman, W. T. Reynolds, Ph., D. (President, Stratford Society). Musical director, Mr. E. J. Gozzett, assisted by a committee of well-known workers. Doors open at 7-30 for interchange of thought amongst the members and friends, and reception by the committee, who will wear a white ribbon. Concert at 8 p.m. Tickets, 1s., children, 6d., may be obtained from the various societies, or from the hon. sec., J. Allen, 115, White Post-lane, Manor Park, E. Trains leave Liverpool-street and Fenchurch-street Stations for Stratford every few minutes.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—5: Miss Walker being absent, Mrs. Hill kindly gave very convincing clairvoyance. 9: Mrs. Rennie gave good discourses on "Is all for the best?" and "Rest for the weary." Good clairvoyance and psychometry. Choir gave a musical reading, "Rest for the weary," with good effect. Monday, Feb. 10: A grand concert for *Lyceum Banner* by Mr. Harry Leslie and Mr. George Gawkrödger (the North of England entertainers), entitled, "Two hours of wit, humour, and pathos," assisted by Miss Ada Leslie, Mr. J. J. Davison, Miss Naphtali, and Mr. Andrews. The Committee heartily thank all artistes for rendering their services in such a friendly manner. All praise is due to our friend, Mrs. Rice, and we hope it will not be long before we have the pleasure of hearing them again, as the concert was one of the best that could be given in any public hall—*Lyceum*. Mr. Longstaffe conductor. Invocation by Mr. T. Simkin: Recitations by E. Dempster, Iva Warwick, A. Cheetwood, Bessie Shawcross, Ada Warwick. Over 60 present. Pleased to have our district visitor (Mr. Pearson). Benediction by Mr. Jones.

BRADFORD. Church Street.—A splendid day with Mr. G. Jones, subjects, "Our influence" and "He being dead yet speaketh." Mr. Jones named the baby of Mr. and Mrs. Crompton, "Ada," spiritual name "Faithful and Onward." Tea Party, March 7.

CHEETHAM. Ash Lodge.—6: Madame Henry. 9: A good day with Mr. Collins, subjects, "Be in earnest" and "Whatever God hath joined together let no man put asunder." Mr. Collins gained the sympathy of many friends, who are anxious to hear him again.

COLLYHURST STREET.—4: Circle. Mrs. Peters conducted with genuine tact and ability, 100 present.—*Collyhurst Road*. 6: Mr. Hollow's clairvoyance was remarkably good, 40 present. Sunday: Mr. Leonard Thompson's first visit, but hope it won't be the last. His flow of language was remarkable from one so young; he gives promise of becoming a good medium. Miss Pollard sang "Ora pro nobis," by request, to the satisfaction of a very large audience.

HULME. Junction Street.—Thursday: Psychometry by Messrs. Lamb and Conolly. Sunday: 3-30, circle, conducted by Mr. Lamb; 6-30, discourse and clairvoyance by Mr. Lamb. Monday: Mr. B. Plant gave an address on "Spiritualism and science," and clairvoyance.

LONGSIGHT. Labour Hall, Grey Street.—4: Circle, good psychometry by Mr. Donlan and Mrs. Wren, clairvoyance by Mr. J. O. Lamb, magnetising by Miss J. Wren. 6: Mrs. Wren gave medical advice on ailments, psychometry by Mrs. J. O. Lamb, clairvoyance by Mrs. and Miss Taylor. 9: Pleased to hear Mrs. Brown's control, who gave an earnest and encouraging address on "Do Spiritualists pray, or to whom do they pray?" 9: Psychometrical delineations, all recognised, much satisfaction. Hope to hear her again soon.

396, OLDHAM ROAD.—Saturday, the spinsters' fancy dress party was a grand success; great credit due to Miss A. Rotheram, Miss L. Hearon, and other lady friends. Sunday, at 11 a.m., Mr. Haggett dealt with "Does mind influence matter?" Discussion. At 6-30, a member spoke upon "The conception of God." Subject continued next Sunday evening. Improvement class next Sunday, at 11, "Spiritualism and Shakespeare." Friends interested welcome. Monday, 17: Social and Prize Distribution, at 8 p.m., children 1d., adults 3d.

OPENSHAW. George Street.—A very good day, enjoyed by all. Morning: Mrs. Howard, Mr. Murphy, and Mr. Duffey did well; good clairvoyance. Evening: For the first time, Mr. Owen and Mr. Murphy, the latter giving clairvoyance.

PATRICROFT.—5: Public circle, Mr. C. Willis conducted, to a

large audience. 8: Social, in aid of the organ fund, enjoyable and successful. We mean to clear the debt off. 9: Mrs. Duckworth, being indisposed, Mrs. Porter kindly filled the gap.—T. S., assis. sec.

PENDLETON.—5: Social, a grand success. Many thanks to Mr. Goosetry and friends for kind services. 6: Very pleasant evening, Miss Smith well received. Mr. Ibbotson gave six clairvoyant delineations, five recognised. 9: The largest audience of the year to welcome Mrs. Britten. "The gods of men and the God of the spirits," and written questions were ably dealt with. Many were the expressions of pleasure we heard. The whole of the collections were handed to the building fund. Mr. Jackson very graciously paid Mrs. Britten's expenses. Lyceum concert a complete success. Best of thanks to all the artistes who so generously gave their services.

SALFORD.—5: Public Circle. Miss Foster's short and pointed discourses on "Experiences in spirit life" preceded 15 clairvoyant descriptions, nearly all recognised. 8: Tea and social for Organ Fund most enjoyable. The principal item was an exhibition of wax-works. Miss Norah William's character and dress much admired, as also Master Hayes. Very effective tableau vivants by Messrs. H. and J. Bracegirdle. 9: Mrs. Brooke's gave an inspiring discourse on "Spiritualism the gateway of knowledge." Lesson, another valuable article culled from the "T. W." Special service conducted by Mrs. Singleton Moss. Special collection for organ.

SOUTH SALFORD.—Mr. Rothwell took subjects from the audience, which he answered in his usual masterly style. Circle at eight o'clock. Wednesday: Circle at 8.

PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Mrs. Johnson gave addresses on "Is life worth living?" and "Spiritualism and Socialism, do they go together?" subject from audience, but not treated very well. Clairvoyance fair.—J. Marsden, secretary.

ACCRINGTON. St. James' Street Temple.—Monday: Miss Smith gave successful psychometry. Lyceum tea party very successful, over 140 sat down. Sunday: Madame Henry's controls gave excellent addresses; good clairvoyance. After-circle conducted by Madame Henry; good medical psychometry.—A. S. Barnes.

ACCRINGTON. Whalley Road.—Miss Barlow gave remarkable clairvoyance. Recitations and duets by Masters L. and G. Barlow, enjoyed by all. Many turned back. Monday: Large audience listened attentively to the Barlow family. We anticipate their next visit with pleasure. Invocations by Mrs. Ollerton.

ARMLEY. Theaker Lane.—Mr. Inman's controls addressed very large audiences in reply to questions. Remarkable clairvoyance by Miss Inman, all recognised, giving satisfaction to all.

ASHINGTON.—The guides of our esteemed president, Mr. Grieves, discoursed ably on "Spiritualism, the church of the world."

ASHTON.—Addresses were given through Mrs. E. A. Newton, and successful clairvoyance. Miss E. Rigby and Mr. A. Mann sang "The Summer land."

ATTERCLIFFE. Vestry Hall.—2nd, Miss A. Foster gave good addresses, to the satisfaction of crowded audiences; clairvoyance excellent. 9th, Mr. W. Rooke's guides gave excellent answers to questions, heartily appreciated, giving good poems on each question. Clairvoyance very good. I am pleased to say that we have from 400 to 500 attending our Sunday services. Morning circle, 50 to 60 attend.

BARNOLDSWICK.—Good address from Mrs. Hunt, on "Where are the world's great heroes gone?" and "Dare to be a Daniel, dare to stand alone." Clairvoyance afterwards.

BARROW. Warwick Street.—Chairmen, Mr. Hardern and Mr. Roger. Mr. Dobson's guides spoke on "The Ministry of Angels" and "Spiritualism, the need of the age." Mr. France also addressed the meeting. Mr. T. Wild gave evidence of his remarkable clairvoyance, giving names and addresses, mostly recognised, at both meetings. Splendid audiences.

BLACKBURN. Northgate.—5th, public circle, conducted by Mrs. Cornthwaite. Psychometry and clairvoyance good. 9th, Mrs. Marshall gave good addresses on "The emblem of childhood" and "Will they meet us at the gate?" She named a baby, spiritual name "Steadfast." Clairvoyance excellent. Evening collection given to the Infirmary.

BIRMINGHAM. Bloomsbury. 2: Mr. Woollson gave nice address with clairvoyance. 9: Very eloquent and soul-stirring address from Mr. Tibbits on "What has Spiritualism done for the world?" Clairvoyance. March 5: Grand Tea and Social in the Oddfellows' Hall, Bloomsbury. Tickets 9d.

BIRMINGHAM UNION. Masonic Hall.—The first two of a series of six lectures by Mr. E. W. Wallis, morning and evening to large audiences. It has long been considered a serious loss to the movement that such valuable matter as is delivered through Mr. Wallis should only be addressed to a few hundreds instead of thousands. We have therefore arranged for verbatim reports of the six lectures with a view to publication.

BOOTLE (Liverpool).—Miss Foster's controls addressed a crowded audience on "What is Spiritualism?" and afterwards gave very good clairvoyant tests. A grand time, and one we shall repeat at the earliest opportunity.

BRADFORD. Boynton Street.—Mrs. J. Waterhouse's guides gave good addresses on "Do Spiritualists believe in prayer?" and "The harvest of Christianity and harvest of Spiritualism." Good audiences, clairvoyance very good.—J. N.

BOLTON. Bradford Street.—Mrs. Lamb spoke ably on "The unseen world as a dwelling place," declared the words sung, "Our Father waits over the way, to prepare us a dwelling place there," untrue. Our Father does not wait nor prepare dwelling-places; we do it for ourselves, assisted by our friends gone before. "Which is the true God, the God of the Bible or the God of the Spiritualists?" and psychometry and clairvoyance very good.—J. Knight.

BRADFORD. 51, Southfield Lane.—Special meetings were held at Mrs. Jowett's, with satisfaction; Mrs. Jowett, leader, Mr. Ohadwick, chairman, and other speakers. Thirty were present to tea. Mrs. Jowett is willing to assist in any meeting for expenses, and for the benefit of the cause.

BRADFORD. 421, Manchester Road.—Mr. Todd delivered excellent addresses, "How pure in heart," and "Words versus deeds," to overcrowded audiences. Clairvoyance by Mrs. Webster very good.

BRADFORD. 1, Northampton Street, Otley Road.—Mr. Smithson, of Dewsbury, gave very interesting discourses to good audiences, congregation singing in fine style.

BRADFORD. Walton Street.—Mr. Barraclough spoke ably on "Suffer little children to come unto me," also subjects from the audience in the evening.

BRIGHOUSE.—Miss Patefield's inspirers gave a beautiful discourse on "Man after death." Clairvoyance good.

BRISTOL. 134, Grosvenor Road.—Thursday: Present, five strangers. Clairvoyance and address by Mr. Hooper, very successful. There are many Spiritualists here, why do they not come forward?—H. W.

BURNLEY. Hull Street.—Miss Laura France's first appearance, "What is the use of Spiritualism?" and "Spiritualism in the future" earnestly and impressively dealt with. Psychometry good.

BURNLEY. Guy Street.—Miss A. Skipper's guides lectured well on "The outward world" and "What are they?" Clairvoyant descriptions nearly all recognised.

BURNLEY. Hammerton Street.—Mrs. Green was greeted by a good audience. The baby girl of our friends Mr. and Mrs. John Barker was named in a very sympathetic manner, spirit name, "Lala." Evening: Hall well filled. "Spirit influence, what is it?" well treated. Clairvoyance exceptionally good, all recognised.

BURY.—Wednesday, Miss Smith discoursed nicely. Clairvoyance, psychometry for sickness. Sunday, Miss Garside gave beautiful and impressive addresses and good clairvoyance.

BURTON-ON-TRENT.—Our President has had a severe blow through the passing on to the higher life of his son-in-law, Mr. Mark Ash, of Walsall. The friends had a hearty service with Mr. Clarke, of Derby, as leader and lecturer, and his amiable spouse gave clairvoyant delineations, nearly every case recognised. One young fellow will never forget the short message his loving mother gave him from the spirit world.—F. W. R.

CAMBOIS.—Mr. J. W. Griffin Hodson gave us a real treat both afternoon and evening. We think he will be a very prominent man for platform work in the near future; his heart is in the cause. Subjects: "One hour with the poets of the world," and "In my Father's house are many mansions." Mr. J. Murdy presided.

CARDIFF. 10, Custom House Street.—Pleasant meeting. Address on "Concerning angels." Mrs. Longville gave a good solo. Clairvoyance by Mrs. Billingsley, a good earnest worker. We have secured the Swiss Hall, situate in Queen-street, for Sunday services and Lyceum. This hall is commodious and central. The Lyceum will, on and after Feb. 16, be carried on at the Swiss Hall.

CARDIFF. St. John's Hall.—A good attendance at the Lyceum. Evening, Mr. J. Holleyhead gave an excellent address upon "Prayer," combating the frequent tendency to undervalue prayer, and to doubt its efficacy. There was a good audience, most of whom remained for the after-seance, which was very kindly taken by Mrs. Dowdall and another lady member, much appreciation being expressed by many intelligent strangers who were present.

CLITHEROE.—Pleased to have Miss Halkyard again. She gave addresses on "Are they all ministering spirits for good?" and "Spiritualism: its aims and objects." Very good clairvoyance at night.—T. Wilkinson.

DARVEN.—Mrs. A. J. Stansfield delivered grand and eloquent addresses on "Live to be useful" and "The gulf bridged." She also named two babies in a very sympathetic and feeling manner. Large audience. Clairvoyance recognised.

DERBY.—2: L. Thompson's controls gave interesting addresses, "The law's limits of Spiritualism" and "Spiritualism's critics criticised." Good clairvoyance and psychometry. 3: "The utility of psychometry," followed by experiments in psychometry. 5: Coffee supper and entertainment a grand success. 9: Mrs. Place delivered addresses to good audiences on "The world's desire" and "Faith, hope, charity," highly appreciated; 33 clairvoyant descriptions, 31 recognised.—J. Roe, jun.

ELLAND.—Pleasant and profitable day with Mrs. France, whose controls spoke with great effect on "Star of progress" and "Spiritualism, what is it?" Clairvoyance excellent, good audiences. Dr. Fisher lectured in the Central Hall on "Magnetism, Spiritualism, and the art of healing." A good many investigators present, and no doubt good was done.—W. H. B.

FELLING.—2nd, Mr. Wainwright, after a short address, gave good satisfactory psychometry. 9th, Mr. James Clare gave a sterling lecture on "The life, character, and characteristics of Mazzini," and was highly applauded.

FOLESHILL.—2nd, Mr. Ashby, under control, gave good addresses and clairvoyance, ten out of thirteen descriptions at once recognised. He told a man to be very careful, or he would meet with a serious accident. When asked what trade he worked at, the man, with tears in his eyes, said he worked a travelling crane a great distance from the ground, and only the other day was very near getting killed. He thanked Mr. Ashby, and said he would try and be careful. 9th, Mr. Barr's address on "There was sorrow in the Palace," was beautifully given, causing many tears to be shed. Good audiences.—O. W.

GATESHEAD. 81, High West Street.—Mr. Wilson gave a sound address on "Nearer my God to Thee," and Mr. Henderson good psychometry; eight tests.

GATESHEAD. 1, Team Valley Terrace.—Wednesday: Circle. Clairvoyance by Mrs. Colville. Sunday: Mr. Stevenson gave a good address on "Mediumship." Good audience. Mr. Fraser presided ably.

GLASGOW.—11-30: Mr. Lapsley on "Clairvoyance." An able and original lecture. He gives the pineal gland as the organ of clairvoyant perceptions, and holds that the faculty can be developed in every one. 6-30: Inspired by his theme and a large audience Mr. Robertson gave historical survey of "Spirit photography" from the days of Mumlur to Duguid, was by way of introduction to a future study of the subject proper.

HALIFAX. West End Assembly Rooms, Raven Street, Queen's

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

LONDON WHOLESALE AGENTS.

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

FRIDAY, FEBRUARY 14, 1896.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

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

A MODERN DELUGE.

TO CELEBRATE the 48th Anniversary of Modern Spiritualism we propose a concerted propaganda work by "Spiritual Scouts." Spiritualists who will kindly undertake to distribute on Saturday, March 28th, from house to house, 50, 100, 150, or 200 copies of the Two WORLDS—which we will supply gratis for the purpose—are requested to send us their names and addresses. We cannot afford to pay for this work, but we ask our friends to perform the task as a labour of love and as a thank-offering to the spirit-world for the benefits of the glorious knowledge of continued conscious and progressive life, as well as an effort to spread the truth and bless humanity. Please send at once. This is a work in which young and old of both sexes can engage. If we had a thousand volunteers in London who would each faithfully give away 200 Two WORLDS that would be a grand united stroke of propaganda, and the 200,000 papers would surely do a vast amount of good! If other thousands of workers would do the same in the Northern cities and towns, we should make the whole country feel our existence in a fashion which has never been equalled. Let us try what can be done, and MAKE A BEGINNING. We ask for help from those who will honourably fulfil their promise. Send us a post-card, giving the following particulars, clearly written:—In the top left hand corner write SPIRITUAL SCOUTS, then your name and address, and state how many papers you will use. Don't promise to do too many, but determine to use them judiciously. Next week we shall go more fully into details. But we will see first who will respond to the call.

A FORTNIGHT ago we printed the above paragraph, little thinking that it would touch the hearts of our readers and win such a hearty and unanimous response as has followed. Our friendly readers will be as pleased as we are to know that already from that one notice we have received quite a number of replies bespeaking supplies of papers ranging from one dozen to 200 each. This response is very gratifying, and will no doubt be doubled and trebled before the time arrives for the distribution to take place. What we want to do is to

"FLOOD THE COUNTRY" WITH THE "TWO WORLDS."

If you cannot distribute 200, perhaps you can manage two dozen, or 50. Will you do that?

If you cannot take them from house-to-house, perhaps you can post some to people who are mourning, or progressive in their tendency.

You might look up your old papers, or get two copies a week for a few weeks, and, on March 31st, give them away. Most houses have letter boxes invitingly awaiting you.

Remember MARCH 28TH is the day, but the 30th and 31st; Good Friday and Easter Monday will do if you cannot succeed on the 28th, but give the 28th the preference.

LONDON FRIENDS, we shall be glad to hear from you. 10,000 at least ought to be given away in modern Babylon. That only means 50 workers at 200 a piece, or 100 workers at 100. Surely there are 100 righteous men and women in all the city!

AN IMPORTANT CONSIDERATION.

We have been considering one point, which has arisen in connection with the "Anniversary Thank-offering," suggested for "Spiritual Scouts." It is this: It will not be fair to burden the "Scouts" with the cost of the "carriage" of their parcels of papers, yet it would be equally unfair to charge the cost against the TWO WORLDS Company, who give the papers for this missionary work, especially as they lose about a pound a week in providing the movement with "our paper."

HOW IS THE COST TO BE MET?

You are unable to become a Scout perhaps: you cannot do the work of distributing papers, yet you would like to do something for humanity, something to show your gratitude to God and the angels, and help to comfort

and relieve the sad and heavy laden! You would? Yes! Well, so you can. You can help to meet the expense of sending papers all over the land, and, if necessary, help us to print extra copies to supply the demands of the willing army of workers who are enrolling themselves in our Scouting corps. "We have a splendid field for labour in this direction," writes one volunteer Scout, "and it is no use waiting for the newspaper people to take the matter in hand." No, we must create a demand for "our paper," and so force the newsagents to help us.

CYCLISTS, you can help. We will supply you with leaflets to be distributed in your rambles on March 28; papers would be too bulky for you to carry.

WE WANT every Spiritualist, old and young, to

DO SOMETHING SPECIAL

on March 28 or March 31 to help on the good work. At the same time let us all unite in thought, in aspiration to God and our dear spirit companions, thanking them for all past blessings, and praying for still more close and clear communion, still more comforting and spiritually uplifting baptisms of strength and love, to help us to be better, more worthy, more patient and more earnest, more loving and wise.

MRS. CLARK.

THE SUBJECT of this sketch resides at 102, Camberwell-road, S.E., and has lived in London all her life. She has been a Spiritualist about thirty-five years, and has done much, by quiet persistent work, to spread a knowledge of the doctrines of Spiritualism. There are different ways in which people may labour; some have gifts for the platform, others exercise various kinds of mediumship, and others, again, are writers in prose or in verse. Mrs. Clark's sphere of action is the very useful one of home seances, and year after year she opens her house twice a week for the holding of sittings at which mediums appear. Inquirers are afforded opportunities of investigation, and new mediums are developed. By all who know her she is highly esteemed for her sterling qualities of heart and head—that is to say, she is warmhearted and loyal in friendship, quite unselfish, and has a clear and strong brain. As to the head, she is of the stuff of which sceptics are made, and is not in the least likely to be imposed upon. Though not a medium herself in the strict sense of the term, she is sensitive to spirit influences, and to sympathetic impressions from those who are ailing or in pain or anxiety, and she also sees appearances of a personal or symbolical nature, so that probably the clairvoyant faculty needed nothing but development for its fuller exercise.

This tendency Mrs. Clark seems to have inherited from her mother, who was accustomed to see spirits and spirit-lights, but was repelled from Spiritualism by the strength of her "orthodox" beliefs. One night, when about twenty-one years of age, Mrs. Clark was with her mother when a knock was heard at the door of the room, and her father, who had passed over when she was a little girl, came in, and put his hands over her face in a caressing manner which had been peculiar to him. She was not then a Spiritualist, and this, her first experience of seeing a spirit, gave her a severe shock, resulting in illness. Her sister, however, Mrs. Thurgood, was a Spiritualist, and meetings were held at her house in the City Road. After this occurrence, Mrs. Clark went to these meetings on the invitation of Mr. Blackwell, to inquire about Spiritualism. At one of them her father controlled Mr. Woolner, but this did not convince her, as she thought that her sister must have mentioned to Mr. Woolner the circumstance of the visit. It was not until two years had been spent in investigation that she was convinced. Towards the end of that period she had the singular experience, Sunday after Sunday, of being thrown into a condition of trance, and of seeming to be carried away by some power through an immense space of darkness; on inquiring at a seance what this meant, and how she could get rid of the visitation, she was informed by Mr. Woolner that it was caused by an unhappy spirit, who wished to be prayed for. Mrs. Clark thereupon prayed for the uplifting of the troubled spirit, and it ceased to molest her. From that time for nine years she attended the meetings at her sister's house, among other attendants being Mr. Blackwell, Mr. Cresswell, and Mrs. Davis (Euston-road). From the time of her father's appearance to her, she had been accustomed to see spirit faces and spirit-lights.

Mrs. Clark's first meeting on her own account was

held in Montpelier-street, and afterwards a society was formed, meeting in Manor Place, amongst the members being Mr. Long (of whom a portrait, with a sketch of his career as a Spiritualist, appeared not long ago in the TWO WORLDS), Mr. Veitch, the two Misses Bewlay, and Mr. Peebles. Subsequently, Mrs. Clark removed to Boyson-road, and held meetings for two years in her own house, and then she removed to her present residence, where she has regularly held meetings for nine years. While she was living in Boyson-road, Mr. Alexander Duguid, under control, picked her out from amongst a considerable number of persons as having a gift of healing, and, pleased to be of service to her fellow creatures, she at once set about the development of the gift. Those whom she thus benefited did not know that Spiritualism was in it—they thought they obtained relief from mere rubbing or massage. One of her cases was that of a widow who had a tumour in the knee; she was an out-patient at a hospital, and was urged to become an in-patient and have the tumour removed. Mrs. Clark opposed this counsel, and under her treatment (magnetic healing) the tumour disappeared. Some years ago she took up massage as a profession, undergoing a regular medical training for the purpose. Up to that time all her services to the suffering had been free, and since then, though depending on the practice of massage for her livelihood, she has generously given much help without any reward but that which attends the doing of good deeds. "Free healing" appears in the announcement of her Wednesday evening meeting. Some of the patients whom she attends professionally may know that her power is a spiritual gift, others certainly do not. Amongst the cases in which she has been strikingly successful are two of scrofula or king's evil. One of these is most remarkable: it was an instance of hereditary disease, with great facial disfigurement. Seven operations had been undergone in London hospitals, and the case had lasted forty years and had been pronounced to be hopeless by the late Sir Morrel Mackenzie, when Mrs. Clark undertook to treat the patient. Her success was remarkable; first there was relief of the burning pain, then, in course of time, gradual healing, and an amelioration of the outward appearance.

Mr. Blackwell, who, as stated in the foregoing account, invited Mrs. Clark to attend her sister's meetings, was in that way the cause of her becoming a Spiritualist. The Mr. Woolner, who has been referred to, was the medium at those meetings for nine years. For all that time Mrs. Thurgood and Mr. Woolner never received a penny for their efforts in the cause of Spiritualism.

MISS X AND "BORDERLAND."

BY JAS. ROBERTSON.

I THINK I see in "Borderland" gleams that point to growth on the part of Mr. Stead with reference to Spiritualism. The contents of the January issue deal more with spiritual phenomenon and spiritual workers than any of the preceding issues, and altogether it is more a magazine for Spiritualists. In the past we had a house divided against itself, which, according to the New Testament, has no power of endurance: Mr. Stead on the one hand contributing articles as to life in the spirit world, of which the author was a departed human being, and the medium Mr. Stead, while we had the acting editor, Miss X, trying to pull all that was valuable in our knowledge to pieces, scarcely admitting it possible for communications to be got from behind the veil. I often wondered if those two persons ever had any friendly converse together, or was there anything in the shape of policy or principle in the conduct of "Borderland"? It bore evidence of haste and slipshod methods, but still in a magazine devoted to occult subjects we might have looked for some common ground as a basis of agreement. The new number gives one hope of a new order of things, for we find that the line has been drawn, and Miss X, anti-Spiritualist, has ceased to have editorial functions, and becomes simply a contributor.

Even yet, we have rather too much of Miss X, too much of the spirit of the Psychical Research Society, which seldom finds any fact, never anything new, but apparently feels that doubting and picking out flaws is the aim and object of life. They are pretty much akin to the dwellers by the Dead Sea, of whom Carlyle writes, who observed no comeliness in Moses, listened with real tedium, with grinning or with sniffs and sneers, thought probably he was a humbug, and certainly a bore. It is reported in

the volume which Miss X is inclined to take as the all-in-all of truth, "Thou hast hid these things from the wise and prudent, and revealed them unto babes"; but her strong belief seems to be that only the educated and cultured can see anything. For those who are devoted to the Church this position seems a weak one, for the very voices so reverently listened to in churches to-day, whose words are so dear, were the voices of *common* people, fishermen of Galilee, men of no culture or education. I suppose it is a cause of regret to "scholarly" people like Miss X, that Spiritualism did not first make its appearance in Oxford or Cambridge instead of in an honest farmer's homestead. A very clever American has said that the people who could live on culture might fatten on the east wind, and, I might add, if we depended for our light from the seminaries of knowledge dark indeed would be our vision.

It was to a Shakespeare, whom some of his contemporaries called "barbaric," that the deepest, cleverest, truest revelations of truth and beauty came. The highest intellectual force ever exhibited could not have made any special claim to culture or scholarship. A Scotch ploughman saw deeper and painted more perfectly all the emotions of the human heart than the most scholarly of Scotland's sons, for it is an undoubted fact that she holds her position in the world of letters less to Adam Smith and Dugald Stuart than to the "ploughman," Robert Burns, whose first biographer, Dr. Curne, always wrote in an apologetic fashion about his subject, as if the public might think it strange that he, a scholar and a gentleman, should do such honour to a rustic. Men versed in Greek and Latin would probably have called him an uneducated man. With equal justice we might call many a scholar blind and uneducated. To speak and write with grammatical accuracy is by no means a test of *real* education.

Miss X in her contributions to "Borderland" has continually talked about this "lack of culture" in a movement about which she really knows little. She has moved in a certain occult circle, but scarcely caught a glimpse of those who are the real strength of Spiritualism, who are certain about their facts, and perhaps laugh at the very clever people who are seeking to lead them. It is not amid the conflicting elements of Blavatskyism, or Maitland-Kingsfordism, or Harris-Oliphantism, or Pogson-Myerism that she will see, or learn, or know of either the vitality or force that is amongst those who know of spirit communion in its simplicity. Before she can explain psychic phenomena, or write fairly about Spiritualism and Spiritualists, she will need to come into actual touch with them, which, as yet, she has given no evidence of having done.

She complains that the *literature* (she regrets being obliged to call it literature) of Spiritualism tolerates profanity and vulgarity. This must refer to the columns of the TWO WORLDS if it is periodic literature to which she refers, for she has an excellent word to say for your contemporary, *Light*, and I suppose she would hardly refer to her own nest, "Borderland!" She cannot mean the works of Wallace, Crookes, Owen, Hopps, Davis, Tuttle, etc. If one only knew to what she did refer, and she was surely entitled to give some evidence to support her assertion, then we might know how to meet it. "It is the fools," she says, "who make the knaves, and I believe that many who value themselves on their attitude as witnesses in the trial of 'Sludge' ought to stand beside him in the dock." But why, I might ask, should "Sludge" stand in any dock? What did "Sludge, the medium," ever do to warrant putting him in the pillory? Prof. Crookes only the other month paid a splendid tribute to the virtues and valuable mediumistic gifts of "Sludge," Miss X might read it in the address of that gentleman to the Psychical Research Society. Robert Browning only exhibited a blind and malignant spirit in giving the name of "Sludge" to D. D. Home, a man who was highly esteemed by Elizabeth Barrett Browning, a woman certainly not inferior in mental gifts to her husband, and the instrument for bringing conviction of the truth of immortality to the minds of so many. Has she ever read the records of that wonderful life? Does she know what Dr. Elliotson, the Halls, Chambers, Howitts, Wallace, Crookes, and so many representative men and women with whom he came in touch have said regarding him? All who knew him loved him. Robert Chambers said of him that he was a man of the most religious turn of mind, pure hearted and unworldly. If Robert Browning was blind Miss X is cruel and stupid in talking in the fashion

Road.—First visit to this society. Mr. Newton gave his history of life, and spoke well on subjects from the audiences. Pleased to have him again before long.

HEYWOOD.—We had the pleasure of hearing Mr. Johnson, who delivered eloquent addresses to moderate audiences.—H. W.

HOLLINWOOD.—Mrs. Robison disappointed us, but two good mediums of our own conducted the services in a creditable manner. Miss G. Mayall gave clairvoyance, nearly all recognised, and Mrs. Greenlees discoursed well on "Where is heaven?" Lyceum opened by Miss G. Mayall; calisthenics and marching well done. Discussion class led by Mr. Law.

HULL. No. 4 Room, St. George's Hall.—6-30 p.m., Mr. J. C. Thompson, chairman. Mr. P. Ward gave an eloquent address on "The triumph of truth." After-circle held.—A. W.

HUNSLET. Goodman Terrace.—Pleasant day. Mrs. Beecroft's guides spoke ably on "The day is breaking" and "The Lord's prayer." Good clairvoyance. After-meeting, Miss Towers kindly gave a solo and a short address. Mrs. Beecroft, good clairvoyance.

HUNSLET. Albert Street.—Mrs. Robinson's guides gave a good address on "Let the lower lights be burning" and clairvoyance. 9: Mr. T. Hindle gave very good addresses on "Heaven, where and what is it?" and "Shall we know as we are known?" Good clairvoyance. After-circle, good clairvoyance by Mrs. Hobson.

HUNSLET. Joseph Street.—3rd: Mr. Ripley's guides gave splendid clairvoyance and psychometry, for which we thank him heartily. 9th: Mr. J. Brook gave nice addresses on "Spirit's mission," and "Spiritualism, its aims and objects." Good clairvoyance. Large audience at night.

LEEDS.—Good day with Mrs. Wood's guides, beautiful address and clairvoyance, nearly all recognised. After-circle well attended, Mrs. Eastwood taking charge.

LEIGH. Newton Street.—Mr. Gibson and son gave very successful clairvoyance and psychometry. Evening subject, "Mourn not your losses, greater shall be your gain."

LEICESTER. Liberal Club.—Our esteemed friend, Mrs. Groom, gave good addresses, followed by very successful clairvoyance. Good audience.

LEICESTER. Millstone Lane.—Mr. Morris's control gave a good address on "God is thy refuge." Successful clairvoyance by our energetic hall-keeper, Mr. Bunney.

LIVERPOOL. Daulby Hall.—Mrs. M. H. Wallis. Afternoon meeting well attended. The address, on "Some experiences in spirit life," was of great service to the members and helpful to the subsequent seance. Evening: A large audience were treated to a discourse on "Is life worth living after death?" which elicited frequent applause and hearty appreciation. The clairvoyance was satisfactory and convincing.

LIVERPOOL. Eaton Hall.—Mr. Butler read Dr. William's sermon, "Curing Death," to about fifty. The Recorder read a communication from a spirit monk, at a private seance, through a young medium, giving his life-experience in the spirit world, being of a singularly high character. The Recorder promised to give more of these controls on the following Sunday evenings. Mrs. Butler gave a great many clairvoyant descriptions to strangers, who vouched their correctness.

MACCLESFIELD.—2: Mr. Swindlehurst conducted the memorial service of the late Mrs. Fleming, who passed to the higher life on Saturday, Jan. 26, after a short illness. 9: Miss Smith gave good discourses on "There is no death" and "What shall we do to be saved?" Clairvoyance, 9 out of 11 recognised.

MIDDLESBORO.—6: Griffin Hodson, Esq., gave a short lecture and an entertainment enjoyed by all. Proceeds to Organ Fund. 9: Disappointed by medium. Local friends came forward. Mrs. Innes gave short address, also our esteemed friend, Mr. Wastell spoke well on "Social evils." Mrs. Brown finished with clairvoyance.

NELSON. Ann Street.—Mrs. Sander's guides gave eloquent addresses on "Love thy neighbour as thyself" and "Heaven." Psychometry and clairvoyance all fully recognised. 15th, Pie Supper at 5 p.m., tickets 6d. and 3d.

NELSON. Bradley Fold.—Mr. Tetlow's guides gave grand discourses on "Over there" and "Trust." He gave excellent psychometry to good audiences.—D. H. B.

NELSON. Pendle Street.—Mrs. Foran gave wonderful clairvoyant descriptions, all recognised without difficulty. Room packed, many standing. Successful after-circle with Mrs. Taylor.

NEWCASTLE-ON-TYNE.—9th: Open Seance. Mr. Easthope, one of our members, gave very acceptable psychometry. Mrs. Moore, another member, gave successful clairvoyance. Several others assisted. Very pleasant evening.

NEWPORT. Arundel Villa.—Inspirational address by Mr. Wayland on "Spirit return and its effect on the human race." Psychometry and clairvoyance by Miss Alice Wayland.

NORMANTON.—Profitable days spent with George and Samuel Featherstone, Jan. 29, and Feb. 2. We owe much of our success to the earnest and able efforts of these two. Their worth is well attested by the crowded room we have when they are here. 9th: Mrs. Griffin was well received by a crowded audience. She is so gentle and sympathetic that she draws attention at once. Clairvoyance very good.

NORTHAMPTON.—Mr. Ashby, of Leicester, gave two addresses to large audiences, also very successful clairvoyance.

NOTTINGHAM. Spiritual Evidence Society, Masonic Hall.—Mr. Swindlehurst's fine lecture on Sunday morning, and answers to questions in the evening, were highly appreciated.

NOTTINGHAM. Morley Hall.—Mrs. Barnes' control's good address was much appreciated by a large audience. After-circle well attended. Every one very pleased to see Mrs. Barnes back again after her long and severe illness. We all hope she will enjoy good health for a long time.—J. C.

OLDHAM. Bartlam Place.—Mrs. Parsons, of Rochdale, spoke well and gave good clairvoyance. Thursday Circle, Mr. John Young, healer, gave striking clairvoyance to a crowded house.

OLDHAM. Coronation Street, Mumps.—9th, Mrs. Dixon gave splendid addresses. "Christ our Saviour," deserves special mention, and excellent psychometry.

OSSETT.—Disappointed by Mr. F. Wood, short addresses were given by Mr. Oliffe and Mrs. Haigh, and at night Mr. Wilby and Mr. Oliffe; to very nice audiences.

PRESTON. Central.—Professor Williams gave deeply interesting and educational address to large and intelligent audiences, and very remarkable phenomena. Mr. Willis, in thanking the audience for their attention, remarked, "had I to travel England through I could not find a more intelligent and attentive body of people"—W. W.

RAWTENSTALL.—Mrs. Russell spoke on "Death" and "The need of the age." Good clairvoyance. Good audience at night. Many persons satisfied.

ROCHDALE. Baillie Street.—Wednesday: Miss Whitley gave clairvoyance, all recognised. Thursday: Developing Class, moderate attendance. Saturday: Tea party and social; profit £2 6s. Sunday: Mr. W. E. Leaver gave good addresses and psychometry.

ROCHDALE. Penn Street.—Mr. Plant gave excellent discourses and psychometry. Good audience. Feb. 15: Tea Meeting and Entertainment. Tickets 6d. Shrove Tuesday: Social Gathering at 7 p.m. Tickets 4d.

ROTHWELL.—Mrs. Robinson's guides gave good clairvoyance; good attendance; chairman, J. E. Ward. We open new rooms on Saturday, Feb. 15, with a public tea and meeting, and expect all who can possibly come to do so.—W. Fox, sec.

ROYTON.—Mr. J. T. Standish spoke well on "Items of our teachings," and "Spiritualism man's salvation." Psychometry good.

SEGHILL. Schoolroom.—Mrs. Young's guides ably addressed a large audience. Successful clairvoyance.

SHAW.—Wednesday, Circle, Mrs. Johnston gave a splendid address and good psychometry. Sunday, Mr. Mayoh gave splendid addresses on "Modern Spiritualism" and "Who are the greatest in the kingdom of God?"

SHEFFIELD. Hollis Hall.—Week's mission, from Feb. 2nd to Friday, 7th, inclusive. Miss Cotterill, trance speaker, clairvoyant, and psychometrist, has given most eloquent and impressive addresses whilst under control. The experience of her principal control (the late Rev. C. Spurgeon, of the Tabernacle, London), and his revocation of his former teachings and preachings when in earth life were most graphic. His one great desire appears now to be to proclaim, with all his characteristic fire and energy, through Miss C., his chosen instrument, the truth and reality of Spiritualism and its teachings, and to advocate the abandonment of all creeds, sects, and dogmas as utterly useless and harmful. We feel assured there is a grand future for this devoted and earnest medium. Our hall has been crowded nightly, many turned away. Miss Cotterill's recital of her life, and how she became a Spiritualist, was thrilling and exciting in the extreme, and it will be long before her visit to Sheffield will be forgotten, or the impression erased from the minds of her many attentive hearers. 9: Our old friend Mr. Wm. Fielding gave interesting addresses under control on "What went ye out for to see?" etc., and "Now concerning spiritual gifts," etc. Very successful clairvoyant descriptions evoked the greatest interest and attention. Mr. Fielding is a veteran of some 35 years' standing, and societies requiring startling clairvoyance will do well to secure his services.—Wm. Underwood, secretary.

SKIPTON SOCIETY held services at Embsay. Mrs. Reeday gave short but earnest addresses, followed by clairvoyance in the evening, strikingly correct, every description being fully recognised. Shall be pleased to have her again. She gave her services, twice on Sunday and Monday, for expenses only. The committee thank her and all mediums very cordially who have so kindly responded to their request.—E. H., cor. sec.

SMETHWICK. Central Hall, Cape Hill.—For the first time, and owing to illness, our respected president, Mr. Knibb, was unable to give address, as announced; but Mr. Anson, at short notice, very kindly delivered an address on "The psychology of prayer," and gave successful clairvoyance. Grateful thanks.—D. F.

STALYBRIDGE. Trinity Street.—6th, Miss Allen conducted the circle very successfully. Address good, clairvoyance excellent, 14 descriptions, 13 recognised. 9th, Mr. Hobhouse conducted services after-noon and evening successfully. Addresses good, psychometry good. After circle well conducted and well attended.

STALYBRIDGE.—Wednesday, successful phenomena with Mrs. Rennie. Sunday, crowded meetings, Mrs. Hulmes' clairvoyance successful, and good addresses. After-circle well conducted by Miss Bessie Hunter. Saturday last, members and friends celebrated the silver wedding of Mr. and Mrs. Alexander Hunter. The Bennett-street Sunday Schools were hired, and over 200 persons did full justice to the well-laid tea. A varied and enjoyable programme followed. The organist of the church, Mr. William Blain, presided. Letters of regret were received from Mr. and Mrs. Green, Mrs. Hyde, Miss Cotterill, Madam Henry, Mr. and Mrs. Peters, Mr. Edwards and Mr. Brown (Stockport), Mr. and Mrs. Young (Oldham), Miss Walker (Openshaw), Miss Knight, Mr. and Mrs. Jones, Mr. and Mrs. Hyde (West Gorton), Mr. W. H. Taylor and Mr. T. Greenwood (Royton), Mr. Foulds (Bradford), also others too numerous to mention. Among those present were: Mr. and Mrs. Hulme (Collyhurst), Mrs. Kate Taylor Robinson (Whalley Range), Mr. B. Plant (Manchester), Mr. and Mrs. Pearson (District Lyceum Delegates, Openshaw), Mr. and Mrs. France (Huddersfield), Miss E. A. Smith (Manchester), Mr. and Mrs. Hocking (Burnley), Mr. G. Colbeck (Mr. and Mrs. Sellars, and Mr. Morton (Ashton Society), Mr. Rothwell (Stalybridge), and many others. The Chairman made many complimentary remarks, hoping the host and hostess would enjoy prosperity and live to celebrate their golden wedding.—Mr. Mattson had great pleasure in presenting Mr. and Mrs. Hunter with a valuable marble timepiece, with a silver plate affixed, bearing the inscription, "Presented by the members and friends of the Stalybridge Spiritual Progress Church to Mr. and Mrs. Hunter on their silver wedding, Feb. 8, 1896." They were also the recipients of other valuable presents too numerous to mention. The Hockings, of Burnley, contributed a very enjoyable entertainment. Songs and duets by Miss Booth, Miss Hunter, Mr. E. Maude, Mr. T. Mattson, Master Thorpe, etc. A recitation through the mediumship of J. H. Hunter was excellently rendered by Mr. A. Hunter, jun. Mrs. Hulme gave several tests in psychometry, and Miss Smith clair-

voyantly. Mrs. France offered the invocation. Many friends are worthy of praise for their efforts in making the evening a success. Mr. Archie Lee efficiently accompanied on the piano.

STOCKPORT.—Feb. 5: Federation Propaganda Meeting fairly attended. Mr. Swindlehurst gave a good account of "The importance and advantages of Spiritualism." Mr. Rooke also spoke with effect. Mr. J. Gibson's clairvoyance mostly promptly recognised. 9: Mr. Manning's lectures on various subjects interested large audiences. Wishes expressed for speedy return visit, profitable day.

WEST HARTLEPOOL. 26, Richard Street.—We have commenced circles here, the controls of W. Shirley impersonated the form of an old man, and it was recognised. The guide "Rosy" described six spirits, all recognised. We have no society, but hope to form one. We cordially invite Spiritualists and earnest inquirers to our meeting on Sundays at 6-30.

WAKEFIELD. Baker's Yard.—Mrs. Taylor's guides spoke on "Speak gently, it is better far" and "Which God shall we worship?" Clairvoyance very good.

WAKEFIELD. Queen Street.—Mrs. Midgley's guides spoke admirably to a crowded audience on "Where is my wandering boy to-night?" and "Fear not." Good clairvoyance. A few sympathetic words spoken to a sister who had lost an infant son, who was named by the control a few months ago.—A. W.

WISBECH.—Public Hall.—Mr. Ward gave a very able and interesting discourse on a subject from the audience, and excellent clairvoyant descriptions.—A. H. Blundell.

PROSPECTIVE ARRANGEMENTS.

ACCINGTON. 26, China Street.—Saturday, 15th: Tea Party and Social at 4-30 p.m. Tea and Meeting, 6d. 19: Mr. J. Swindlehurst will lecture, and Mrs. Best will give clairvoyance.

BIRMINGHAM.—Masonic Hall, 11 and 6-30, Special Lectures by Mr. E. W. Wallis:—Mornings: 16th, "The message of the dead to the world;" 17th, "Through hell to heaven." Evenings: 16th, "Spiritualism: its revelations;" 23rd, "Spiritualism: its confirmations." Also at the Lecture Room, 7, Broad-street Corner, Mr. Wallis will give reception meetings on Mondays, 17th and 24th, at 8 o'clock p.m.

BLACKBURN. Northgate.—Feb. 16, Anniversary Services. Speaker, Mr. G. Edwards; clairvoyant, Miss J. Bailey: special music by the choir and string band. Tea will be provided for parties from a distance at a small cost.

BOLTON. Bradford Street.—Lyceum Anniversary: Mr. A. Kitson (hon. sec. of the L.U.) will deliver addresses, assisted by Miss Janet Bailey, clairvoyant, Sunday, March 8. Come and help.

BRADFORD. Otley Road.—The Annual Ham Tea at 5, and Entertainment at 7-15, on Feb. 18. Tickets, 9d. and 4d. Friends please remember, Otley-road for a good tea. Lyceum Anniversary, Feb. 23. Special hymns and solos. Afternoon, prize giving by Mr. Bradbury, of Morley, who will also speak at all services. Welcome to all.—J. J.

BRADFORD. Little Horton, Spicer Street.—Public Ham Tea. Feb. 18, at 5 p.m. and Social at 7-30. Adults 6d., children 4d.

BRADFORD. Central Rooms, Temperance Hall.—Ash Wednesday, Feb. 19, a Promenade Supper and Social at 7-30, adults 3d., children half-price.—W. S.

BRADFORD. Walton Street.—Coffee Supper and Social, Shrove Tuesday, Feb. 18, at 7 p.m., price 4d.—Geo. Lewis.

BRIGHOUSE.—Lyceum Anniversary, Sunday, Feb. 16. Mrs. Green will give trance addresses. Anniversary Tea Party and Entertainment, Saturday, 22nd, of a fairy ring, dialogue, nursery rhymes, piano and cornet solos, songs, and recitations. All are welcome. Tea and entertainment, 9d. and 6d.

BURNLEY. Hammerton Street.—Saturday, Feb. 22, Entertainment and Social for the Unveiling of an Enlarged Photo of the late Mr. George Sykes by Mr. Joseph Briggs, President of the Society. Refreshments provided, admission 2d., to commence at 7-30.

CARLISLE. Temperance Hall, Caldewgate.—22nd: First Annual Tea Party and Entertainment. Mr. Griffin Hodson, assisted by excellent local talent. 23rd: At 2-30 and 6-30 Mr. Griffin Hodson will speak.

COLLYHURST SOCIETY are holding a series of Mission Services for a week, from Feb. 16 to Feb. 23 inclusive, with Mr. G. Smith as speaker.

DEWSBURY. Bond Street.—Lyceum Tea Party at 4-30, and Entertainment on Feb. 15. Tickets, 9d., 6d., and 4d., entertainment only 3d. Welcome to old friends and new.—Tom Haigh, sec.

HALIFAX. Winding Road.—Tea Party and Entertainment on Shrove Tuesday, at 5 o'clock. Tickets, 9d. and 6d.; entertainment at 7, admission, 4d. & 2d. Songs by Mr. Hepworth (Leeds), and members of the choir.

HECKMONDWIKE. Church Lane.—Shrove Tuesday, Public Tea, 6d. Several clairvoyants will be present.

HUNSLLET. Goodman Terrace.—Saturday, Feb. 22, Ham Tea at 5 and Social evening at 7 p.m. Tickets:—Adults, 9d.; children under 12, 4d.; to Social 2d. Some good singers; a hearty invitation to all.

HUNSLLET Joseph Street.—Monday: Miss Clough will give clairvoyance at 7-30. Tuesday: A Grand Coffee Supper and Social at 7-30. Adults, 4d.; children under 12, 2d., in aid of society's funds. Friends come and make it a thorough success.—B. Wellock, sec.

HYDE.—Mr. Thos. Wild, the celebrated clairvoyant, of Rochdale, is now open to take Sunday engagements during 1896. For particulars as to terms, etc., write Mr. Wm. France, 33, George-street, Hyde, or Mr. Wm. Johnson, 148, Mottram Road, Hyde.

LIVERPOOL. Daulby Hall, Daulby Street.—March 2, 8 p.m., lecture by Mrs. E. H. Britten, on "Freemasonry, its origin, spiritual meaning, and mystery." This lecture has been given by Mrs. Britten in Australia, New Zealand, California, and other countries, and has been cordially endorsed by Freemasons wherever given.

MEDIUMS visiting Glasgow or Edinburgh should communicate with J. Greenhill, 73, Overgate, Dundee.

NEWCASTLE.—16: Mr. J. J. Carrick, at 10-45 a.m., subject,

"Steps in human progress," 6-30 p.m., "The power of ideals." Sunday, 23rd inst., Mrs. Yeales, of North Shields.

NOTTINGHAM. Morley Hall.—A social evening on Thursday, Feb. 20, at 6-30; tickets 6d., children half-price. All welcome.

NATIONAL FEDERATION.—Propaganda and mission meetings will be conducted as follows by the federation organiser:—Nelson, Bradley Fold, Monday, Feb. 17, Mr. Swindlehurst's subject will be (by desire), "Religious education, or Moses, his serpent and his frogs." Tuesday, Feb. 18, Burnley, North Street Society, Mrs. Griffin will attend and give clairvoyance. Wednesday, China Street Rooms, Accrington. Mrs. Best will give clairvoyant descriptions of spirit people. Collections at the close.

RISHTON (Near Blackburn).—Mr. J. Swindlehurst, federation organiser, will lecture on Thursday, Feb. 20, at 7-30. Subject, "Spiritualism, the need of the age." Mrs. Best will give clairvoyance. Mr. T. T. Ward, chairman. Spiritualists, see bills for place of meeting.

STOCKPORT.—A grand Limelight Exhibition by Mr. A. Wilkinson (Accrington), in the Spiritualists, Hall, on Saturday, Feb. 22, at 7-30. "A visit to Dublin, County Wicklow, Lakes of Killarney," &c. Songs and readings at intervals. Admission, 6d. and 4d., children 2d.

THE REV. C. WARE will speak at Keighley on Feb. 16th, 23rd, and on March 1st.

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BIRMINGHAM.—Mediums and speakers with open dates for 1896 please correspond with Mrs. Harlowe, 27 Havelock-road, Saltley. State gifts.

WANTED, a good Working Housekeeper, reliable in character, Spiritualist preferred, must plain cook; no children.—Address Thompson, Trinity Dining Rooms, Salford.

MRS. L. A. PETERS, Inspirational Speaker and Clairvoyant, is now booking dates for 1896-7, Sunday and week-night services.—Address 8, Fenwick-street, Greenheys, Manchester.

A FIRST class bicycle for sale, the Rothwell Road Racer, weight 29lb., Welch-Dunlop tyres, geared to 64in., been used four months, warranted in perfect condition. Will take £9 10s. This is no humbug.—Apply J. Pemberton, 35, Winwick-street, Warrington.

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NEXT SUNDAY'S PLATFORM

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington—Temple, St. James-street, Lyceum 10-30; 2-30 and 6, Wed., 7-30, Members' Circle. 26, China-street, Lyceum, 10-30, 2-30, 6, Mrs. Best.

Armley (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Miss Patefield. Monday, 2-30, developing circle, 7-30, service.

Ashton—Church-st. (off Warrington-st.), 2-30 6-30, Mrs. Horrocks. Public Circle, Tues., 7-30.

Ashington—Spiritual Temple, 5, Mr. G. James.

Attercliffe—Vestry Hall, Board Room, at 3 and 6-30 Wednesday.

Bacup—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30, Mrs. E. H. Britten.

Barrow-in-Furness—Psychological Hall, Dalketh-st. 11 and 6-30, Secretary, Wm. Hewetson, 7, Crellin-street.

Batley Carr—Town-st., Lyceum, at 10 & 2-30; 6, Mr. Smithson. Mon., Mothers' Meeting 3 p.m., and Choir Practice at 7-45, Thursday evening, a Members' Developing Circle, 7-45 prompt.

Belper—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mrs. Groom. Wednesday, 7-30.

Birmingham—Masonic Hall, Union, 11, 6-30. Mr. E. W. Wallis.

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

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

Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mr. R. A. Brown.

Bradford—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mr. Rowling.

Brighouse—Martin-st Lyceum, at 10; 2-30, 6, Mrs. Green, "Lyceum Anniversary."

Burnley—North-st., 9-30, 2-30 and 6, Mr. W. Davis. Tuesday, 7-30.

Hammerton-street, Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. J. B. Tetlow.

Bury—Spiritual Hall, Georgiana-street, Lyceum at 10, 2-30, 6, Mr. Macdonald. Wednesday, 7-30, Mr. Sanders.

Cardiff—St. John's Hall, St. John's Square, Lyceum at 2-45; 11, 6-30, Mr. E. Adams.

Clitheroe—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mrs. Lambert.

Coina—Cloth Hall, Lyceum, 10; 2-30, and 6-30.

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

Darwen—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 2-30, 6-30, Mrs. J. A. Stansfield. Mon., 7-30, Wed., at 8.

Glasgow—4, Carlton-place, 11-30, Mr. Russell. 6-30, Mr. F. Colbeck.

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

Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30. Mrs. Craven.

Hyde—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mr. W. H. Rooke. Tues., 7-30.

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

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

Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Mr. Inman. Monday 7-30.

Leicester—Crafter-street, at 6-30.

Liverpool—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum. 2-30, Address and Seance, and 6-30, local friends and special solos. 8, Choir Practice.

London—Camberwell New Road—Surrey Masonic Hall, 11, 3, and 6-30, Mrs. Bliss.

Stratford—Workman's Hall, West Ham Lane, E., 7, Mr. & Mrs. Brenchlev. Friday, 8, Mr. Ronald Brailey.

Macclesfield—Cumberland-st., Lyceum, 10-30; 3, 6-30 Miss Cotterill.

Manchester—Ardwick: Temperance Hall, Tipping-st. Lyceum, 10-30; 2-45, 6-30, Mr. W. Johnson. Tuesday at 8, Choir practice. Wednesday, at 8. Friday at 8, Members' developing circle. Sun., 8-30, circle for members.

Harpurhey: Collyhurst-road, Lyceum, 10-15, 2-45; 6-30, Mr. G. Smith, and Mission Week. Thurs., 8, Public Circle.

Patricroft: New Lane Winton, Lyceum at 10, at 3 & 6-30. Tues., 8, Members' Circle. Wed. at 8, Public Circle.

Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. B. Plant. Monday 8. Wednesday, Mr. J. B. Tetlow. Thurs., 8, Public Circle.

Salford: Co-op. Stores, Chapel-st., 6-30, Mrs. Singleton Moss. 8-15, Mr. A. Bracegirdle's Public Circle. Mon., 8, Social. Tues. at 8, Members' Developing Circle. Wednesday, at 8-15, Madame Henry.

Manor Park, Essex—115, White Post Lane. Sunday, at 11, Mr. J. Allen. Advice to inquirers and Members' Developing Class, 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; 8-15 p.m., Mrs. E. Allen, experimental circle for inquirers and members. Thursday, at 8 p.m., Mrs. E. Allen, for members only, development. All meetings free.

Millom—Lyceum 10 and 2; Platform 6; Public Circle 7-30. Wednesday, 7.

Nelson—Bradley Fold, 2-30, 6, Mr. J. Swindlehurst, and Monday 7-30.

Newcastle-on-Tyne—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 10-45 a.m., 6-30 p.m., Mr. J. J. Carrick.

Newport (Mon.)—Psychological Society, Skinner-st. Chambers, 6-30. Thursday, 7-30.

Nottingham—Masonic Lecture Hall, 10-45, 6-30, Mr. Galley.

Oldham—Temple Society, corner of Coronation-st., Mumps, at 3 and 6-30, Miss Barlow. Tuesday, 7-45, Mrs. Brooks.

Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Messrs. Gibson and Son. Mon., 7-30. Thurs., 8, members only.

Rawtenstall—Lyceum, 10-30, at 2-30, 6.

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

Sheffield—Hollis Hall, Bridge-st., 3 and 7, Miss Halkyard. Thurs., at 8, Circle.

Slithwaite—Laith Lane 2-30, 6.

Sowerby Bridge—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mrs. J. M. Stansfield.

Stalybridge—Grand Theatre Buildings. Lyceum, 10, and 1-30; at 3 & 6-30, Mr. W. H. Taylor. Wed., at

7-30 p.m., Miss Knight. Thursday, Choir practice at 7, Members' Developing Circle at 8.

Trinity Street: 2 and 6-30, Mrs. Summersgill. Tues., 7-30, Wed., 7-30.

Stockport—Hall, Wellington-road, nr. Heaton lane. Lyceum, at 10-30; at 2-30, 6-30, Madame Henry. Thurs., at 8, Private Circle.

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

West Vale—Green Lane, 2-30, 6, Mr. A. Walker.

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

NON-AFFILIATED SOCIETIES.

Accrington—Tabernacle, Whalley-rd, Lyceum 10-30 at 2-30 and 6-15, Mrs. Whittaker. Also Monday, 7-30, Public Circle. Wednesday, at 7-30.

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

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

Batley—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6, Mr. and Mrs. Marshall.

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

Blackburn—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30, Anniversary, Mr. G. Edwards and Miss J. Bailey. Monday, 7-30, Members. Wednesday, 7-45, Public Circle.

Blackpool—Liberal Club, Church-st., Lyceum 9-30, 11, Public Circle. 2-30, 6-30, Mrs. Crossley. Public Circle.

Boole, Liverpool—County Hall, Pembroke Road. 6-30, Mr. T. Postlethwaite. 8, Public Seance, admission by ticket.

Bradford—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mrs. Webster and Mrs. Jarvis. Mon. 2-30, Wed. 7-30, admission by ticket.

Little Horton-lane, Spicer-street, 2-30, 6, Mrs. Stair.

Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2-30 & 6-30, Mr. Hopwood. Mon. & Wed., 7-45.

Otley-road, Lyceum, at 10-30; at 2-30 and 6, Mr. Ripley. Tuesday.

St. James' Church, Lower Ernest-st., 10-30, Developing Circle; 2-30, 6-30, Mrs. Mercer. Wed. at 7-45.

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

West Bowling—Boynton-st., at 10, Lyceum, 2-30, 6, Mr. Pawson. Thursday, 7-45.

Burnley—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30, Mrs. Bennett and Miss Sage. Mon., 8. Wed., Members' Circle at 8.

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

Burton-on-Trent—Cafe near the Station, at 6.

Cardiff—Spiritualists' Association, 10, Custom House Street. Lyceum 2-45. Service 6-30, Mr. Allen. Tuesday and Thursday 7-30.

Carlisle—1, Crown Street, 6-30. Open Circle. Wednesday, 7-30. Thursday, 7-45.

Cambos—Spiritual Evidence Society, 2 and 5-30, Mr. J. W. Griffin Hodson.

Cleckheaton—Walker Street, Lyceum, 10; at 2-45 and 6. Monday, in old room, 7-30. Developing Circle. Thurs., 7-30, Public Meeting.

Derby—1A, Normanton-road, 2-30 and 6-30, Mr. V. Wyldes. Wednesday, 7-30.

Dewsbury—Bond-street, Lyceum, 10 and 1-45; 3 and 6 Mr. T. O. Todd. Thursday, 7-30.

Elland—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Miss L. France. Thursday, 8, Public Circle.

Exeter—Friars' Hall, Friars' Walks.

Felling—Hall of Progress, Charlton Row, 2-30 and 6, Mr. Thos. Henderson.

Foleshill—Edgwick, 10-45 and 6-30, Miss Carpenter. Monday, 8, Developing Circle.

Gateshead—15, Wakefield Terrace. Sunday, 6-30, Thursday, 7-30.

Gildersome—Morley Cross. Church-street, 2-30, 6, Halifax—Winding-road, at 2-30 and 6, Mrs. Berry. Monday.

Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6.

Heckmondwike—Thomas-street, at 10, Lyceum; 2-30 and 6. Thursday, 7-30.

Hollinwood—Factory Fold, 2-30, 6-30, Miss Schofield.

Huddersfield—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; services at 2-30 and 6-30, Mrs. Stretton.

Hull—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30, Mr. Parrish. Public Circle, Wed. 8, Members' Developing Circle, Thursday, 8, both at No. 8 Room, Friendly Societies' Hall.

St. George's Hall, Psychical Research, Room No. 1, at 2-30 p.m.

Hunslet (Leeds)—Institute, Joseph-street, 2-30 & 6, Mrs. J. Colbeck. Monday, 7-30, Tuesday, 7-30. Private Circle. Sat., Public Circle at 8.

Albert Street: 2-30 & 6, Mrs. Levitt. Tuesday at 7-30. Public circle: Thursday, 7-30, Developing Circle. Saturday at 7-30 Public Circle.

Keighley—Heber Street Spiritual Temple, 2-30, 6, Rev. C. Ware. Monday, at 7-30.

Liberal Club, Town Hall Square, 11 and 6-30. Thursday at 8, Public Circle.

Leigh—Newton-street, 2-30, 6-15, Mrs. Rennie.

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

London—**Marylebone**—Cavendish Rooms, 51, Mortimer-st. W., at 7, Mr. W. T. Cooper, "The A B C of Spiritualism." Clairvoyance by Miss McCreadie.

Canning Town, 47, Hermit Road, Sunday, at 7, Mr. Challis, Trance Address. Doors closed at 7-15. Circle every Thurs, 7-30 prompt. Spiritualists and Inquirers

Islington—Wellington Hall, 6-45, Spiritual service Wednesday, 8, Members' Circle.

Mile End—Welcome Hall, 218, Jubilee-st., at 7, Mr. Walker. Thursdays 8, public meeting.

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

Manchester—Openshaw Granville Hall (Liberal Club), George street, at 10-30 and 6-30. Thursday, at 8, Members' Circle.

Cheetham, Ash Lodge, Halliwell Lane: Sunday, 10-30, Lyceum; 2-30 and 6-30, Mr. Bowmer (see "Manchester Evening News," Saturday). Monday, Members' Circle. Thurs., 7-30, Mr. J. B. Tetlow.

West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mrs. Duffy. Tues. 8, Thursday 8, Public circle.

South Salford, 4, West Craven-street, Regent-rd.,

6, Mrs. Porter. After-circle at 8. Wed. circle at 8. Thursday, 8, Choir Practice.

Mexborough—Market Hall, 2-30 & 6.

Middlesborough—Hall, Newport-rd. 2-30, 6-30, Morley—2-30 and 6-30, Mr. J. T. Todd.

Nelson—Pendle Street, 2-30, 6.

Nelson—Ann-street, 2-30 and 6, Mrs. Johnstone.

Newcastle-on-Tyne—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.

Normanton—Queen-st., 2-30 & 6, Mrs. Midgley.

North Shields—6, Camden-st., 10-45 and 6-30.

Northampton—Spiritualists' Hall, St. Michael-rd., 2-30, 6-30, Local friends.

Nottingham—Morley Hall, 2-30, Lyceum; 10-45, 6-30 Mrs. Barnes.

Oldham—Hall, Barlam Place, Lyceum; 10, 3 and 6-30. Thurs., 7-45. Circle.

Osselt—Queen's-st., Lyceum at 10, 2-30, 6, Mr. Brook.

Parkgate—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. S. Featherstone.

Plymouth—8, The Octagon, 10, 6-30, Wednesdays 8.

Preston—Central Buildings, 2-30 & 6-30.

Rochdale—Regent Hall, Lyceum, 9-45; 2-30 and 6, Wednesday, 7-45, Circle.

Water Street, 3, 6-30. Tuesday, 8, Public Circles.

Penn-street, 2-30, 6, Mr. Standish. Wed., 7-30, Circle.

Shaw—Broadbent's Assembly Rooms, off Sandy-lane, at 3 and 6-30, Mrs. Robinson. Wed. at 8.

Shipley—Westgate, 2-30, 6, Mr. Armitage.

Skipton—Lecture Room, Temperance Hall, 2-30 & 6.

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

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

Sunderland—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8.

Monkwearmouth, Miners' Hall, Roker Avenue, 6-30.

Wakefield—1, Barstow-square, Westgate, at 2-30 and 6. Wednesday, 7-30.

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

Queen St., Westgate—2-30 and 6, Mr. R. Wimpenny. Wednesday, 7-30.

West Pelton—Cottage Meetings at 5-30.

Whitworth—Market-st., 2-30, 6.

Yeadon—Town Side, Lyceum, at 10; 2-30 and 6. Mr. Barraclough. Mon., 8, Members' Circle.

OTHER MEETINGS.

Bradford—421, Manchester-road Mission Room, 10-30, Circle, 2-30, 6, Mr. Jarvis and Mrs. Webster.

South Field Lane Mission, Monday and Wednesday, circle at 7-30.

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

Clitheroe—5, Church Brow, Tuesday, 7-30. Miss E. A. Smith.

Gateshead—97, Coatsworth Road, Receptions. Mondays, 7-30.

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

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

47, Kingsboro-terrace, at 6-30. Thursday at 7-30.

Heckmondwike—Bethel Lodge, meetings at 7-30.

Church Lane, 7-45, Wednesday, Mrs. Mason. Saturday, 7-45, Public Developing Circles.

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

Hunslet—Goodman Terrace, 2-30 and 6, Mr. J. Bolland. Tues., Thurs., Sat., and Sunday, 7-30.

Albert-street, 2-30 and 6, Mrs. Levitt. Tues., 7-30. Sat., public circle at 7-30.

Leeds—28, Bk. Adelphi-street, 2-30 & 6-30, Mrs. Camm. Circles, Mondays and Thursdays, 7-30.

Liverpool—103, Queen's Rd., Everton, 3 and 7, Miss Jones, 23, Mr. A. W. Clarvis. Thurs. at 8.

Eaton Hall: Breck-road, 6-30, Tues., 8.

London—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7, Open circle. Wednesdays at 7, Free Healing, 8, Open Circle.

Clapham—32, St. Luke's-road, Friday 8, Members' experiences, and short address and discussion.

16, Harpur-street, Theobald Road, W.C.—Open for Healing every Sunday morning at 11 o'clock Monday and Thursday evening seances at 8 p.m.

113, Edgeware-road (Mr. H. Hunt's), every evening, except Tuesdays, at 7-30; 1/-.

Forest Hill—23, Devonshire Road, Sunday at 7. Wednesday, 8, Members' developing circle.

245, Kentish Town Road, N.W.—Mrs. Warren's, Sunday at 7, various mediums, and at 8 Thurs 7, **Lyndhurst Grove**, Vestry Road, Camberwell, S.E., Wednesday at 8-30.

2, Millmen street, W.C., Mrs. Ashton Bingham, medium, will hold meetings. Thursdays, 7 to 8, for investigators; 8, seance.

Notting Hill—251, Ladbroke-gr-ve. Sunday, 11 & 7, Mr. Goddard, address and clairvoyance. Tues., 8, Mr. Goddard. Seance at Mr. Pursey's, Mondays and Thursdays, at 8.

Paddington—227, Shirland-road, at 7. Wednesday, 8, Circle. Saturday, 6, Juvenile Gathering, 8-15, Provident Society Address.

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

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

Walthamstow—Developing circle at 107, Chewton Road, Pretoria Avenue, Monday at 8 p.m.

Manchester—Bradford: Church Street, corner of Shakespeare Street, Lyceum, 2; 3 & 6-30, Mrs. Lamb. Tuesday, 8, Members' Circle. Thurs., 8, Public Circle.

Hulme: Corner of Junction-st., 6-30, Public Circle. Monday, 8, Mrs. Newton. Thurs., 8, Mr. Lamb's Public Circle.

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

Mirfield—Oddfellows' Hall, at 7-15.

Newport (Mon.)—Spiritual Institute, Arundel Villa Barrack Hill. 6-30. Healing free.

Nottingham—2, Porter's-yard, Holden-street, Public Meetings Wednesday and Thursday at 8 p.m.

Rochdale—Ballie St.: 2-30, 6, Public Circle. Mr. J. A. Johnstone.

Milnrow Rd—2-30 & 6. Tues., 7-45, Public Circle.

Rothwell—2-30 and 6.

Sheffield—Midland Cafe, 175, Pond-street, 7-30, Tuesday and Thursday at 8-30.

Tunstall—13, Rathbone-street, 6-30.

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

Whitworth—2-30 and 6-30.

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

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