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PRICE ONE PENNY

MISS A. ROWAN VINCENT.

THOSE who are at all acquainted with the history and *personnel* of Metropolitan Spiritualism will doubtless agree when we say that a series of biographical sketches dealing with the leading figures in our movement would be incomplete without a notice of Miss Rowan Vincent. Although not an old Spiritualist in any sense of the term (her connection with the subject only commencing in 1887), Miss Vincent has managed to win golden opinions both as a speaker and a medium. Her keen logical faculty soon enabled her to take up a determinate position as to our facts and their significance, while her strong personality soon made its impress upon the workers and students with whom she associated herself after gaining conviction regarding the fundamental truths of Spiritualism. Not the smallest of Miss Vincent's mental qualities is a fine sense of humour, and this no doubt, in some degree at least, has prevented her from falling into those extravagances of doctrine which we have had to deplore in regard to some of the less happily-constituted adherents of the cause.

Those of our readers who concern themselves with the problems of heredity will be interested to know that Miss Vincent combines in her personality the Milesian and Teutonic temperaments, that is to say, her father hailed from the Green Isle, and her mother from the Fatherland. None of Miss Vincent's friends will, we are quite certain, cavil at our suggestion that in this instance the two racial temperaments are very happily blended.

Agreeably to an appointment, our London representative the other evening called at Miss Vincent's house in Central London, for the purpose of asking a series of those impertinent questions inseparable from a journalistic interview. Having been ushered into her cosy sitting-room, the interviewer, after a few conversational amenities, commenced his examination-in-chief.

"I gained my first knowledge of Spiritualism," said Miss Vincent, "by attending a series of meetings held at the Regent Hotel, Marylebone, under the auspices of a society called, I believe, 'The London Occult Society,' and presided over by Mr. A. F. Tindall. Subsequently I was brought into contact with the Marylebone Association of Spiritualists, which was at that time making a brave struggle for existence at a not over-palatial meeting place in Harcourt-street, Marylebone. However, about three months after I joined the society it moved its headquarters to High-street, Marylebone, a distinct advance on its previous habitation, although by no means to be compared to its present handsome abode at Cavendish Rooms. It was at the hall in High-street that I first entered upon my public work, as a speaker."

"When did you first discover your possession of mediumship?"

"Very soon after my introduction to Spiritualism. I commenced my investigation by the prosaic, but very effective, method of sitting at a table, and the manifestations I elicited in this fashion did much to afford me the necessary conviction."

"Did you find development a long and painful process?"

"Not at all. My clairvoyance and psychometry sprang into existence with a rapidity that made them seem almost spontaneous."

"I have heard, Miss Vincent, that your clairvoyance is of a somewhat rare and singular kind."

"Why, yes," said that lady, with a smile, "I have heard something of the same kind myself. But it is largely a matter of opinion. I always insist that my clairvoyance is of an intuitive or impressional character. I see rather by a mental than a visual process. Now many of the clairvoyants I meet assure me that they actually *see* their visions, often so plainly that it is difficult to distinguish them from actual physical scenes, and I suppose it is this

distinction which has given occasion to the statement that my clairvoyance is of a peculiar kind."

"How long is it since you commenced to exercise your mediumship in public?"

"Quite recently, and then only on the pressing requests of my friends in the Marylebone Association."

"But you have been a public worker for some years?"

"As a speaker, yes, but not as a medium."

"Have you lectured in connection with any societies other than the Marylebone Association?"

"Oh, yes, I have lectured a few times for the London Spiritualist Alliance and for various London and one Provincial Society."

"And now, Miss Vincent, I will trouble you to relate one or two of the more striking of your mediumistic experiences."

"With pleasure. Suppose I take psychometry first. Soon after I had developed this phase, someone brought me a piece of wood carefully wrapped in paper. A small aperture had been made in the paper, so that I could get into psychometrical contact with the wood, and I was asked to take the little package and describe my experiences. Identifying myself with the history of the wood, I said that I seemed to be a living, growing object, and that I appeared to be in or near water, while near me were a number of human bodies terribly mutilated."

"That gave you quite a grue, I should think."

"It did, indeed; but my description proved to be correct. The piece of wood had been cut from a tree that overhung the well at Cawnpore into which the bodies of those killed in the dreadful massacre there during the Indian mutiny had been thrown."

"That is a striking case, however we regard it."

"Yes, it is interesting, whether from the psychometric or telepathic standpoint."

"I could give you many more examples, but, as usual, the more remarkable cases are not present in my mind at the moment."

"Give me one at random, then."

"Very well. A gentleman one day brought me a letter, and asked me to describe what I saw. Accordingly I described a rural scene, which had, to me, certain odd characteristics, notably a number of trees of peculiarly coloured foliage. Then I described a young girl as appearing on the scene, and after mentioning the way in which she was dressed, the name 'Cordelia' rose to my lips. It seemed an odd and improbable name for a non-Shakespearian character, but I uttered it, and was exceedingly pleased to find that my description had been correct throughout. My visitor told me that I had described his father's home in America. The trees which struck me as so curious he informed me were hickories, a feature of the landscape there. The girl was a member of his family, and her name was Cordelia."

"That was a gratifying success, particularly in regard to the name, which was an agreeable variant upon somewhat wearisome 'Janes' and 'Marys' who usually turn up on these occasions. Any clairvoyant experiences?"

"A great many, but acting upon your previous suggestion I will take one at random. I can do this the more readily, since a number of my more noteworthy experiences have already been published. Let me tell you of a vision that, although having nothing of an evidential value about it, made a great impression on my mind by reason of its singularity. I went one evening to a theatre to witness a performance of 'La Tosca.' As you may know, there is a scene in the piece where the hero is supposed to be tortured. The whole audience, myself included, were wrought up to a high pitch by the intensity of the scene, and we were staring at the stage with intense interest. Suddenly a curious impulse seized me. It was as though someone had whispered to me, 'Look at the audience.' At any rate I withdrew my

gaze from the stage and looked around. To my amazement I beheld standing behind each row of the audience another row of people, of all ages and sexes, and dressed in all varieties of costume, ancient and modern. There was the burly farmer of to-day cheek by jowl with an exquisite of the time of the Georges, with white peruke and patch, and his rapier dangling at his coat tails. Peer and peasant, soldier and civilian, rustic and citizen, they stood intermingled, all gazing at the stage, that is with one exception, a lady who strongly attracted my attention. She was attired in a richly embroidered dress, adorned with long flounces, and wore her hair in curls. She, of all the motley throng of phantoms, answered my look, and gazed at me intently. Then the vision faded slowly away."

"A very curious experience indeed. The difficulty would be to interpret it, if it had any significance. But possibly it merely indicated a period of lucidity in your clairvoyant powers."

"That is to some extent my own view of the case," said Miss Vincent.

"I believe you are credited with certain opinions on the question of paid mediumship, Miss Vincent."

"That is so, but I am afraid in some quarters my views have been misinterpreted. There seems to be an idea that I am an enemy of the paid medium. Nothing could be farther from the truth. I really discountenance the principle of paid mediumship chiefly out of regard for the mediums, who cannot but suffer under the system. Take, for example, a physical medium, and think what he is subjected to by taking fees for the manifestations he is enabled to elicit. The undesirable people who occasionally attend his circles not only aggravate the drain on his vital force, but make the possibility of obtaining phenomena dangerously precarious. The life of a private medium is by no means a happy one, but that of the professional medium must be too frequently little better than a prolonged torture, exposed as he or she is not only to the discomforts of the modern struggle for existence, but to the evils that arise from an abnormally sensitive organisation, and continual drafts on the nervous force. But I do not blame the paid medium. I blame the system, which makes such things possible and even necessary. Of course my remarks do not apply with the same force to trance and inspirational speakers, since in these cases the evils are less pronounced. Nevertheless, the introduction of commercialism into our ranks must in many cases be prejudicial to the spirituality of our aims. In short the money influence is not a good one."

"But do you not think that professional mediumship has this advantage—that by adopting it as an occupation the medium has an increased incentive to proper development, and by having all his powers concentrated into the one channel he is enabled to gain a greater degree of efficiency than the mere *dilettante* in mediumship?"

"Quite so, I cheerfully admit it. But I contend, nevertheless, that mediumship exercised for a livelihood has a pernicious effect on the medium, by reducing him to a state of abject servitude as regards sitters and conditions. Efficiency at the cost of this and other evils is dearly purchased. No, it would be far better that the medium should be able to live independently of his mediumship, and exercise his spiritual gifts at his own discretion."

"I see your point, and the objection seems to be a very practical one. At any rate it is less likely to be disputed than the suggestion that there is something incongruous in taking payment for mediumistic work, which, it may be urged, is taking a somewhat *too* ideal view of the question. To take up another topical question, what is your view of the much-debated question regarding Spiritualism and religion?"

Miss Vincent was very decided on this point. Said she, "While I regard Spiritualism generally as the religion of humanity, I am strongly opposed to associating it with any particular form of doctrine. A man's religion is a matter for his own judgment and convictions, and has nothing whatever to do with his Spiritualism. I hold, therefore, that no person has any right to say to any other person, 'You cannot be a Spiritualist unless you believe this doctrine or disbelieve the other.' By the way," continued Miss Vincent, with a laugh, "I would like to show you a letter I received the other day from a gentleman who seems to have taken strong exception to

some recently-expressed views of mine on the question of mediumship. It is an anonymous letter, and apart from its other peculiarities it is interesting as being the first anonymous letter I have ever received."

"Since anonymous letters are generally disagreeable things, I suppose that your freedom from them is an index of your popularity."

Thus the interviewer, with an attempt at a compliment to which Miss Vincent listened with a deprecating smile, as she produced the letter.

Now, if Miss Vincent frankly confesses her inability to understand this epistle, the interviewer is equally at sea over it, so we set it down here, *ipsissima verba*, as a cryptogram, for the edification of our readers, some of whom may be able to gain some glimmering idea of what it means. Here it is, in entirety, as written:—

"from the son of a honest working man i ham sorrey to hear spirituslam is in a degenarting state thouse that have dug the ground and sowed the seed and made it resceptalable are not wanted now you can do without paid mediums now, the lady pleaded for one that is left a working man we should like the lady to put herself in the place of the working man son to be sneered at as a paid medium there is many in Spiritualism that eat and drink sleep on what someone eles have been the slave for. But honesty and truth will march on."

Miss Vincent smiled at the bewilderment of the scribe as he perused this terrible production.

"It evidently refers," she said, "to the fact that I recently delivered a lecture, in the course of which I pleaded for help for the family of a professional medium, lately deceased. This certainly proved that I had no prejudice against professional mediums, so that the meaning of the letter I have received is even more obscure than it would otherwise have been."

This terminated the interview, which, however, is by no means fully reported in the foregoing lines; but considerations of space preclude our reproducing many interesting experiences related by Miss Vincent. Possibly she may be induced to make them public at some future date in an article over her own signature. For the present, therefore, we may content ourselves with recording our sense of Miss Vincent's services, as a lady of independent views and attractive personality, an able speaker, and a remarkable medium.

THE DOCTRINE OF IMMORTALITY: ITS FOUNDATION IN NATURE.

BY MR. J. J. MORSE.

Second Lecture under the auspices of the California Psychical Society, Delivered at Beethoven Hall, San Francisco, California, Sunday, December 8, 1895.

MR. PRESIDENT, LADIES, AND GENTLEMEN:—From the earliest dawn of man's intellectual life, during his progress from savagery to civilization, the hope and aspiration for immortality, in some form or other, has been present with the race. In the lands of the frozen North, under the burning glories of the Orient, man endeavoured to shape some scheme that should answer his questions, give him some foothold whereon to stand when looking towards the end of life, and asking what may be beyond. That some of the answers, in the past, lack that beauty, intellectual grace, or spiritual grandeur the more exalted and refined conceptions of to-day would give, is true enough. Sometimes the past is condemned by the present, but you can not accurately estimate the incompetency of bygone days, for so much as men could grasp in the past was justly and legitimately theirs, and, to judge their opinions correctly, you must endeavour to do that most difficult of all things: place yourself in their position, look at the problem from their point of view.

But, whether men's conceptions in the past were crude, illogical, coarse even, is not the point; the real issue is that this desire for immortality has been a constant factor in the religious, moral, and mental development of the race; and it is only to be expected that at each stage of man's progress the question should be judged in accordance with the light then and there possessed, and answered in the fashion that was then possible. When the world attained a degree of spiritual development, that is to say, when out of the mists and shadows of the past something definite was gradually formulated, and the conception of the doctrine of immortality began to take a rational shape,

then was the dawn of a new departure in thought and in hope concerning these matters.

Unhappily, even less than two thousand years ago when the doctrine of immortality may be said to have taken upon itself very much of its present form and semblance so far as the religious world is concerned, there was incorporated with the conceptions then elaborated more than a sufficiency of the old-time superstition. That the hope of a life beyond is one of the great and glorious lights illuminating the path of human progress, that it is the only aspiration that tends to soften the asperities of man's present career, and helps point the way to a possible time when the difficulties and disappointments and sorrows of present existence may possibly find some compensation cannot be denied. Some, however, will urge that the desire for immortality is only a selfish aspiration, whereby the individual hopes to be able to perpetuate himself, not so much that he may attain to grandeur in what state there may be beyond, but that he may perpetuate to himself the enjoyment and happiness he is presently associated with. But, whether we look at the question as a matter outside the possibility of human knowledge, or whether we look at it as one of those natural facts pertaining to the possibilities of the universe at large, or a religious tenet, what the world is asking for, is, that the mists may be cleared away, that the doubts may be dispelled, that once and for all there may come to this question an answer satisfactory alike to the head and the heart of man. Whether that answer will be, or can be obtained, is, of course, the great debate of the present day. That men understand the need of such an answer, there can be no question.

Let us ask, How can we suppose that this conception of immortality has become part and parcel of the mental furniture of the human kind? There is a ready answer: That it has come to the world by revelation. Unfortunately the idea of revelation is somewhat at a discount. Strong-minded thinkers question whether these alleged revelations really occurred; whether anything concerning the doctrine of immortality is attributable to any higher source than the aspirations, conceptions, and desires of those who wish for immortality. Some will even go farther, and say that it is only out of the desires of those who wish to be immortal that the doctrine of immortality arose. But dispassionate analysis of the circumstances associated with the doctrine of immortality will tend to show, in the light of all its interpretations and side issues, as well as the various conclusions and opinions reached, that the desire of the individual cannot be the only source from whence this doctrine is derived. But, whichever alternative we take, the result is practically the same. One or the other of the alternatives: that the idea comes from without, or is evolved from within, must be accepted. If we repudiate the first, then we are instantly open to all forms of hostile criticism on the part of those who adhere to the doctrine that immortality has been revealed to the world. If we accept the second, as of course we must do by repudiating the first, the charge of gross materialism will be inevitably levelled against us. If, on the other hand, we accept the revelational idea, then shall we have all those who adhere to the scientific method, and who deny, more or less positively, the existence of anything beyond the realms of Nature, asserting that we can give no help to the solution of this question. The dilemma is certainly curious, yet the solution is easier, perhaps, than at first sight. The evolution of the conception of immortality in the consciousness of man as an idea or fact, can only be explained by man having the possibility of this evolution within himself. In other words, man cannot comprehend questions that his faculties will not enable him to grasp. If he can comprehend the idea of immortality his consciousness must be able to comprehend it, and just in proportion to the degree of the development of that consciousness, and just in proportion to the quality of the intellectual and other forms of light that he possesses, will be his interpretation and conception of the God-like idea itself. A civilised man will have civilised conceptions; a cultured man will have a cultured man's conceptions; a moral and spiritual minded man will have conceptions belonging to that type. The immoral and unspiritual and degraded races of men, and the lowest outside of civilisation (and the degraded races of men are not alone found outside of civilization) will, in either case, have their peculiar

conceptions of what immortality is like, or may be. But if we stop at this point, the result is that we make the conception of immortality, as a doctrine belonging to the race, one of the innate ideas of human consciousness.

There are those who dispute the existence of innate ideas in man; who say that man can conceive and comprehend and understand only things that come to him as a result of an impression made upon him from external objects; that he has no power of originating a distinct idea within himself. Here lies the difficulty before us: we have to account for the presence of the doctrine; we are bound to accept one or the other, it appears, of the alternatives: revelation or evolution. Either the doctrine is a natural evolution in the process of the development of the consciousness of mankind, or it has come to man as a revelation from a source outside of man. This, however, deals more particularly with points that we shall have to discuss on subsequent occasions. We simply bring it forward now that you may comprehend the exact situation, for we are conscious of the difficulties that lie in our pathway, and, like honest inquirers, we face the situation and discuss the problem upon its merits, fearless of whatever criticism may be excited. But if immortality is a doctrine of comfort for the bereaved, a consolation for the suffering, and is an actual reality in the phenomenal experience of the universe, it surely must have a foundation in the universe. It is either a part and parcel, so to speak, of the possibilities of Nature, or it is something added thereto. Again, we may be accused of leaning towards Materialism instead of toward the higher form of psychical thought that leads us to investigate the underlying principles of the universe, though we are bound to say that, if the possibility of immortal being is not part and parcel of the universe, as it is, it is something that has been put into the universe after that universe was created, which leads us to another and extremely disagreeable alternative: that when God (the almighty power, give it what name you choose) created this universe, it omitted something, and that omission had to be supplied! An all-perfect providence could not be capable of forgetting any essential in the completion of whatsoever work it may be engaged in. We are bound, therefore, to conclude that if we accept the doctrine of immortality as a fact (it must be as much a fact as mortality), it must be part and parcel of the evolutions of existence, and must be at once and forever dissociated from the miraculous, and there alone can it stand secure from all assault.

The idea of immortality implies the continuity of the life of the individual, and a place or condition in which the individual, so continued, shall exist. Here, you say, are two distinct points—a man and a condition. Shall we go outside of Nature to find that condition, and fall back on that old and exploded doctrine that there are two substances in existence? That on the one side is matter, with all its powers, qualities, and attributes, that you can weigh and handle and manipulate by physical means and methods; and, on the other side, there is that other substance which men call spirit, which is imponderable, and which you cannot weigh, that does not possess those qualities and attributes that you are familiar with in that substance which you call matter.

And shall we then argue, as indeed we shall be obliged to argue, that this man who so exists is altogether a man different in kind and character to the man you are familiar with now; that he has gone into the other condition of the universe which you call spirit, and that he is living there under conditions that you cannot recognise, that you cannot comprehend, that you cannot reduce to the ordinary standards and methods of investigation and experience in this world? If so, we might as well give up our discussion at once. Nothing more remains to be said. We should only be following the circular reasoning of the metaphysician and the theologian, which leaves the question in doubt and beset with difficulties; it solves nothing, gives you no foundation—asks you only to believe that these things are, without offering the slightest evidence or proof in their support. If, on the other hand, we say that we reject this doctrine that divides the universe into two parts, the tangible and the intangible, the material and the spiritual; that we reject such entirely, and further add that so long as you cling to such suppositions this doctrine of immortality will always be the happy hunting ground of the ignorant, and the superstitious, and the fanatic; suppose we say, in reject-

ing this unwise division, coming down to what we have elsewhere described as the unity of the universe and urge that what the world has hitherto called the material universe, and the spiritual universe, are only opposite and different conditions of manifestations of the one same substance, then we are getting some firm ground to stand upon, and law and principle, reason and order, may be secured in regard to this matter of immortality, and the subject may be wrested, once and forever, from the clutches of ignorance, and emerge from darkness and superstition. (Applause).

To be continued.

TWELVE LECTURES ON MENTAL SCIENCE.

BY W. J. COLVILLE.

LESSON IX.—CONTINUED.

INFLAMMATORY disorders are common, chiefly to excitable people, but those who permit themselves to come under the influence of other's excitement are co-victims. In treating against internal difficulties, treat for perfect frankness; for as people open their minds freely they will overcome hysteria and all bowel derangements. To overcome fevers, the most perfect tranquility is needed; but any state which is counterfeited by assuming what one does not really feel is non-effectual because the under-current of your thought reaches your patient. Many parents and other doting relatives wish their dear ones well and treat them while hoping against despair; often in such cases the doubts and fears of the would-be healer are transmitted to the patient, and a cure does not result. All petty worries and anxieties are apt to produce irritation of the skin. Dandruff and pimples come and go with nervous irritability occasioned by small vine-spoiling foxes. The hair is most visibly affected by sudden emotions, and the teeth and nails are often influenced similarly. Nervous headache and toothache usually spring from teasing and allowing oneself to be teased by external things; vinegar and other pungent applications are called *remedies*, but at best they can only afford slight temporary relief. Whenever a healer receives intuitively any light on a case, he should act out his highest conviction regardless of any theories of precedent; we must daily and hourly expect new revelations to meet new requirements. All error shows forth in some disorder, and we surely need deliverance from every form of sickness, therefore if in spiritual treatment ANY error is detected, it should immediately be faced and denied down. Denial is an erasive process totally different from the negative stand taken by those who simply ignore a difficulty; to ignore is to evade, and no satisfactory results can ever be reached through attempts at dodging. When the student has thoroughly mastered the theory that diseases are often contracted by negative persons through mental weakness, a disorder is often seen to be a reflected one. For instance, your patient is a pure-minded woman of tender susceptibilities, but her husband is a libertine and she suffers from a disorder traceable only to animal excesses. She is apparently the guiltless victim of another's sin, but the actual explanation of her case is that her lack of self-assertion is the cause of her trouble; for were she a truly individualised woman, she could not suffer from a complaint due to folly not her own.

To trace the general or original correspondence of mental and physical states is not very difficult, it is in the discovery of the special avenues through which "bacteria" enter that complications arise. To proclaim PERFECT HARMONY is to sound the trumpet of freedom in tones adapted to all occasions. Liberty from bondage must be absolute ere health is perfectly manifested, therefore it is in vain that we peer into dark recesses to hunt up special errors. We must pronounce ourselves and others totally free from all slavery, and only particularise in statement when a special need arises before us. Diagnosis ought to be quick discernment of how to supply the most pressing need of one who comes to us for help, not mapping out deflections. I am well; I am strong; I am beautiful, etc., are sentences that state our most interior condition. We are really all this, but we are potentially vastly more than we have actualised. I must call forth the divinity within me by acknowledging it, for I cannot express for use more than I recognise. You cannot have too high an appreciation of self, provided you depreciate nobody. Self-appreciation is a virtue, depreciation of others is a crime.

We shall never grow strong or beautiful outwardly until we claim strength and beauty as already within. All

growth in nature is from within to without, therefore recognition of interior perfection leads to its expression. In cases where some particular organ is specially affected, it is well to hold very firmly to the ideal perfection of the special faculty whose expression is faulty. For the improvement of bodily sight, dwell on spiritual vision steadfastly and do not let your thoughts dwell on your eyes; pay as little attention to the physical orbs as possible and concentrate the mental gaze on spiritual realities. Where hearing is defective do not worry about the ears, but turn to the idea of perfect hearing in spirit. In outward effect we shall often witness a seeming refutation of correspondence; take the following example: A telegram is received by four persons simultaneously; they are all painfully affected by the news; but instead of all four being affected similarly one gets a severe headache, the second has an attack of neuralgia, the third gets palpitation of the heart, and the fourth has a violent fit of coughing. These four persons represent four degrees or phases of susceptibility, and each took the ailment to which he was most predisposed. It is a predisposition that often manifests in a correspondence of physical to mental states. Any disturbance will arouse a slumbering susceptibility, but no amount of provocation can awaken what is not within. La grippe grips literally the sensitive-creatures who fear or anticipate it, and especially numerous among its victims are slaves of fashion and people in general who submit to tyranny, stand in awe of customs or fail to live a truly independent life in thought and action. In the South a belief in the influence of "Hoodoo" is deeply engrafted in the coloured people and many white people share it; this is nothing other than an effect of long time oppression. Negroes are the easiest to mesmerise and the hardest to teach of almost any people; this is an effect of their servitude, a servile attitude is one which must be conquered before truth can take an abiding hold and permanently heal the one who has embraced it. Truth alone makes free; without love of freedom and determination to be free, little progress can be made in spiritual healing. Liberal Jews and Unitarians are usually easier to treat than "Orthodox" persons, because fear of hell and a devil does not hold them; they also grasp the idea of the unity of all life more readily. Microbes are no proper part of the world's population; they only represent inversion of force; they are primarily effects, though secondarily they may be causes of disease; under the microscope their activities can be interestingly observed, and in the voracity of certain species and their hostility to their neighbours we can see a perfect out-picturing of human rapacity and discord. Emulation is good; all desire to excel is lawful, but competitive strife must be outgrown before we can secure health in the human body. If men and women live like sharks and tigers they must share their destiny, for it is only on the basis of a new and higher life for mankind that perfect health can be predicated. There is absolutely no danger whatever in trusting the directing voice of one's true self, but blind submission to outside influences paralyzes the will and opens the door to manifold delusions. Spiritual healing takes unseen influences into account, but boldly declares, we can be controlled by nothing unless we wish to be. If you have never made a declaration of moral and mental independence, make it at once, for all safety and salvation is in it, and until we declare ourselves free we are bound by race beliefs and errors of every description. Selfishness expressed in miserliness is a fruitful source of misery.

Many confirmed rheumatics must be brought out of niggardliness or they cannot be delivered from their infirmity. Again and again we have known healers to fail because they did not attack the error at its source; for this reason we refuse to cater to selfishness in any form, and stinginess is a very common and contemptible form of this prevailing vice. Do all the free work you like among the poor, but do not permit anyone to boast of receiving free treatment from a mental healer when the patient is the wife of a millionaire, glittering with diamonds, and the healer is a hard-working woman earning her own and her children's livelihood, "Freely ye have received, freely give" applies on both sides. "The workman is worthy of his recompense." In spiritual work the same divine principle of equity must govern in small things and in great; business transactions can and must be adjusted to the Golden Rule, and it is for those who see deeper into the truth than the majority, to wed business to equity in so

unmistakable a manner that their word and moral influence will be felt in *commercial* as well as in *religious* circles. Though special disorders proceeded originally from special wrongs we are to-day caught in the meshes of a race web, and must extricate ourselves therefrom by uncompromising assertion of *will*. I will to be free, therefore I am free; I will not be held by error, therefore I cannot be. Use these pregnant, forceful sentences with bold determination to accomplish your release, and never forget that if only one soul stands up for freedom, all souls are helped to freedom in consequence, for we are all members one of another. No one ever gains a real moral or intellectual victory over sense-limitations without making the road easier and the incentive greater for all strugglers who come after.

To be continued.

THE RED CROSS.

By WESLEY NOAKES.

CHAPTER VI.—SCUFFY FOTHERINGHAM.

ON the following day, Mr. Charles Fotheringham presented himself punctually at the appointed rendezvous.

As he promenaded the copse waiting for his unknown correspondent, he re-read his note, and tried to conjecture what it might mean, at the same time hoping that there would be a spice of excitement or danger in connection with the services required of him.

"Mr. Charles Fotheringham, I presume," said a rich deep voice behind him.

Scuffy turned and saw a tall elegant figure, dressed in black, and closely veiled.

"That is my name," he returned, raising his hat. Then he began to feel exceedingly uncomfortable, for his companion stared at him from behind her veil, without speaking, for fully a minute. He saw that she was a lady, and began to wonder what had caused her to seek him.

"To—er—what am I indebted for the pleasure of this interview?" he commenced.

"I wish to ask you a question."

"Very good," responded Charlie, "I shall be only too happy if I can answer it to your entire satisfaction."

Vera had examined his face minutely during this short colloquy, and quickly decided that her best course was to go straight to the point.

Raising her veil, and fixing her eyes full upon his face, she said, coldly and sternly: "How much did Mr. De Benham pay you for the dirty work you performed for him, the cowardly attempt to make an innocent youth into a forger?"

Scuffy started as if he had been struck.

"Wha—what do you mean," he stammered; but it was too late. His face had revealed all Vera wished to know.

"It is no use your trying to bluster," she continued.

"You have been the willing tool in the hands of a scoundrel who has, by your help, done a dastardly deed. What have you to say in mitigation of your conduct?"

The young man turned pale. He had taken De Benham's money, and felt bound to stand by that gentleman; but this lady's accusation called for some explanation, and in justice to himself Scuffy indignantly repudiated her charges.

"You are labouring under a mistake," he said. "The whole affair bears entirely another construction than the one you have chosen to put upon it."

Vera eyed him sternly and closely. "I am glad to hear that," she went on, "for your own sake. Nevertheless, it does not alter the fact that you have done an incalculable amount of harm."

"Harm!" echoed Scuffy, "I don't see it. De Benham said that he merely intended it to serve as a practical lesson; that he had promised to try and reform Percy. He gave me his word of honour that nothing else was intended, or I should not have consented to help."

"He is speaking the truth," thought Vera.

"At the same time," rejoined Scuffy, "I don't recognise your right to interfere, and haul me over the coals in this manner. In what way does it concern you, may I ask?"

"I am acting on behalf of my friends, Miss Brooke, her brother, and Mr. Harry Clifford."

"What has Clifford to do with it?"

"He and Miss Brooke were on the eve of engagement. Mr. De Benham has forced her to break off the acquaintance, as he wishes to marry her himself, in order to obtain

possession of her fortune. The only way to do this was by a cowardly threat that he would prosecute her brother for forgery, unless she consented to his plans. You are already familiar with the methods used to bring about this end. You are now in possession of the whole truth. What do you think about it, and your own chances of coming off scot-free, if this affair is made public?"

Scuffy pondered this over for a few minutes before replying. "Hang it," he muttered. "If she is right, De Benham has deceived me to serve his own dirty purpose." Then a strong desire to clear himself in the eyes of this woman came over him. Yielding to this he gave Vera a full and true account of the whole proceeding, adding, with a touch of real feeling, "I do not pretend to be a respectable member of society, but I would not undertake a job of this sort knowingly. I don't know what course you intend to pursue, but you may rely upon my willing assistance."

"Thank you," said Vera, when he had concluded his statement. "You have given me all the information I required. The best course you can take is this: keep the matter to yourself, and avoid Mr. De Benham."

Scuffy looked intensely relieved. "You may depend upon my giving him a wide berth," he said; "and I should be greatly obliged if you will convey my regret to Percy and Miss Brooke for the trouble I have unwittingly brought upon them."

"Before we part, Mr. Fotheringham, if you will pardon the liberty, I should like to give you some advice.

"During our talk I have looked into your character and see the makings of a good man, but by your present mode of existence you are destroying the chances of future happiness and success. Your besetting sin is laziness, a fault which may easily be cured."

Scuffy looked slightly amused as Vera commenced this speech, but as she went on to detail his shortcomings, weaknesses, and other little points which he thought were only known to himself, his amusement changed to wonder, and he ended by giving her his serious attention.

Looking him kindly in the face, she said, "Mr. Fotheringham, make your choice now. Which will you do? Cultivate the promise of good which you undoubtedly possess, or continue in your present downward course. We are entire strangers to each other, and may never meet again. In the future, when I think of this interview, let me connect with it the pleasing recollection that my words have done some good; that you are striving to do what is right, and atone for the wasted past. I beg of you, for your own sake, for the sake of your kindred, for the sake of humanity. Ah! do not hesitate; yield to the good spirit which I perceive is now striving within you."

Scuffy possessed a susceptible nature, and one that inclined as much towards good as evil. As this earnest woman, with the eloquent eyes, pleaded with him, his better nature came to the top, and almost involuntarily he said, in a voice shaken with deep feeling: "I can't understand it, but I have never felt like this before. I'll—I'll promise."

"May God help you to keep it, my friend. Now, good-by," extending her hand, "and thank you a thousand times."

Charlie Fotheringham took her hand in a firm clasp, but he could not speak; a lump rose in his throat, and scalding tears came unbidden to his eyes.

Vera saw and respected his emotion. She gave him a long searching look, and said, "You will be true, I feel it."

Then almost before he realised it, she turned and walked swiftly away.

Before Scuffy passes out of the present history, it may be of interest to follow him a step farther, if only to show the power and influence that Vera Ravenski could exert over those with whom she came into contact.

Left to himself, Charlie sat down, and with an unsparring criticism subjected himself and his past life to a searching analysis, finally coming to some decision which he proceeded to carry out without delay.

His first act was to turn out his pockets, bringing to view, amongst other articles, four bank notes each for five pounds, fourteen pounds in gold, and some odd silver and coppers. Placing the notes carefully together he deliberately tore them across many times, scattering the pieces right and left. Then he took the remaining gold, silver, and copper, tied it carefully in his handkerchief, and flung the lot into a neighbouring pond.

"Now I can start afresh," he muttered, setting off briskly in the direction where his parents lived. Going round to the back of the house, he hung about until he caught sight of one of the maids, to whom he beckoned.

"Is Miss Cicely in?" he asked.

"Yes," Mr. Charles.

"Just run and tell her that I am here. Say that I won't detain her long."

In a few minutes a young lady came out, looking rather frightened. "Oh, Charlie," she exclaimed, "how rash of you to come here in the daylight. If father—"

"Never mind the governor, Sis, I shall be able to come in at the front door before long, instead of sneaking round here. I've thrown it up."

"Thrown what up?" queried his sister.

"Gambling, betting, and all the rest of it."

"Oh, Charlie," said the girl, throwing her arms round his neck, and bursting into tears. "You really mean it?"

"Rather; and I want you to lend me half-a-crown. I am going to see Osgood, and ask him to take me on again."

A goodly number of Cicely Fotheringham's half-crowns had found their way into Scuffy's pocket; but as he received the latest contribution, he said: "This is the last time that I shall trouble your exchequer, old girl. Now give me a kiss for luck, and give my love to the mother."

Hurrying to the station, he took a third-class return to London, and in less than an hour was standing outside the offices of his former employer.

"Governor in, Tom?" he asked of the porter, who gave him a grin of recognition.

"Yes, Mr. Fotheringham."

"Good," he exclaimed, going forward and making his way to a small office marked private.

"Come in," said a voice, in answer to his knock.

Obedying the injunction he found himself in the presence of the head of the firm, a little old gentleman, who was busily writing at a desk.

"Hello, Charlie!" he exclaimed, "What has brought you here?"

"Mr. Osgood, I want to know if you will take me on again. I have been a fool, but I am sick of it all. I don't ask for my old berth; anything will do."

"Spoken like a man, Charlie. Here, let's have a look at you."

Getting up from his seat he put his hands on Scuffy's shoulders and turned his face to the light.

"Humph!" he said to himself, after a long scrutiny,

"Looks as if he had had a shock. Well, perhaps it may be a turning point in his career, and God forbid that I should put a stumbling block in the lad's way. Well, young man," he said, addressing himself again to Charlie, "You shall have another chance; and luckily you have come at the right moment. We require an assistant manager in our house at Bombay. Will that suit you? The life will be more varied than it was here, and perhaps more to your liking."

"Just what I should have chosen, Mr. Osgood. I shall get completely away from old associations. I am extremely grateful for your kindness."

"Tut, tut, that will do. Now how are you off financially. Can I advance you anything to be going on with?"

"No, thank you, sir. My father's doors will be open to me now. I can go right home."

Here Scuffy disappears from our story. He went abroad, worked hard, and eventually developed into a sincere and generous-minded man; one who had always a compassionate word and helping hand for his fellows. He was especially patient with those who had stumbled in the path of life, never forgetting that he owed his present happiness and prosperity to a few words spoken by a tender-hearted woman in his hour of need.

To be continued.

WALSALL Spiritualists Association sent their petition to their borough member, Sidney Gedge, why presented it on the 15th.

PASTOR HANCOX, who is a shining light in a religious body known in America as the "Faith Christs," at a recent convocation of that body in New York, thrilled his hearers with a story of a visit he had made to the "Nether World." "For three days," said he, "I was out of this body and passed into the unseen world; I talked personally with powers of darkness: I saw the devil: More than this, I talked with him: I would tell you of the conversation I had with him, but I feel a spirit holding me back." This was disappointing, but the audience was somewhat comforted with the assurance that its pastor would one day tell all he saw and heard.—B.B.

CORRESPONDENCE.

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.

HOW TO MAKE "OUR PAPER" SELF-SUPPORTING.

SIR,—I was glad to see the wise decision the directors of the Two WORLDS had come to as regards the reports. Many societies in the past have taken up far too much room. Some time ago I made a suggestion in "our paper" as to how societies could help to make the Two WORLDS self-supporting, namely, by forwarding six penny stamps for every prospective arrangement the societies expect to reap a financial benefit from. If this were done it would help on "our paper." I should like, with your permission, to make another suggestion, viz., that each society should enclose at least two penny stamps with each report. There are appearing weekly about 100 reports from the different societies, and surely each society could spare the small sum of twopence in order to keep the Two WORLDS going. It is much to be regretted that every year the directors should have to present a balance-sheet showing a deficiency. Now, let me urge upon "those in authority" to wake up, and not allow our excellent paper to share the same fate as the spiritual papers mentioned by your correspondent, Mr. John Ainsworth.—Yours respectfully,

Stockport.

THOS. A. BROWN.

AN UNRESERVED APOLOGY FROM MR. VICTOR WYLDDES.

SIR,—Permit me to tender my sincere and unreserved apology to yourself, to the Directorate of the Two WORLDS Co., and to my clients who have responded to my card column advt. during the past two or three months, for an apparent lack of courtesy and business promptitude in replying to correspondents. Allow me to state briefly some of the causes:—1. A serious mental illness of a member of my family has absorbed much of my attention, and encroached upon time for conscientious study. 2. Innumerable duties lying outside the service of the cause. 3. Frequent calls from home. 4. Unusual changes in domestic and business conditions. I beg to assure you that nothing shall be wanting on my part to remedy a state of affairs calculated to bring discredit upon your columns and the cause. As a shareholder in the Two WORLDS Co., and, moreover, an advertiser in the first number of "The People's Paper," I regret the more my shortcomings in the matter referred to. In conclusion, it is only just and fair to absolve you from any complicity in my apparent negligence. You have continually urged me to greater business promptitude: advice, sir, that I am now in a better condition to carry into effect. Thanking you for the insertion of this unreserved explanation and apology.—I am, sir, yours fraternally,

VICTOR WYLDDES.

A QUERY FOR MRS. JACKSON.—Mr. A. Kitson writes: "In your issue of the 7th inst. there appeared an article by Mrs. E. B. Jackson on the "Antiquity of Spiritualism," in which occurred the following assertions:—"Moses, who was, after all said and done, a high priest of Buddha, educated in all the learning of the Egyptians. Of his Spiritualistic experiences no true Christian believer will doubt; but they will unhesitatingly doubt that he was a Buddhist high priest, and that the five books ascribed to Moses are of Buddhist origin, and were never written by Moses. The prohibition of slaughter of animals for food shows very clearly their Buddhist parentage." The italics are mine. I must say I was surprised to learn that Moses was a high priest of Buddha. That he was well versed in the Egyptian philosophy, and was an adept in their "art magic," I think, is fully testified by his victory over the magicians of Egypt. But I fail to find any evidence of the teachings of Buddha, whose appearance on this earth is given as a thousand years after Moses. The statement that "the prohibition of the slaughter of animals for food clearly shows their Buddhist parentage," is equally wide of the mark. For there is a sickening horror of offerings and sacrifices of animals in the first five books. And we are told that 'every moving thing that liveth shall be meat for you; even as the green herb, have I given you all things.' And only, 'Flesh with the life thereof, which is the blood thereof,' is prohibited (see Gen. ix., 3 and 4). This is quite different to the gentle, passive, harmless teaching of Buddha. My object in writing you, sir, is to kindly ask Mrs. Jackson to supply us with the authority for the above assertions. For without it they are calculated to weaken an otherwise able article."

ONE OF THE THREE R'S.—We are becoming accustomed to repeated grumbings about faulty deliverances through our normal and inspirational speakers (I hold no brief for imperfection, let us all aim at the best, "excelsior"), but let us have a large charity, and courage to tell any faulty brother or sister, in a kindly spirit, where (in our opinion) there is room for improvement. Why should we not? We believe in eternal progress, surely we may help each other to attain a little now! But my thoughts are exercised on the art of Reading, as this occupies great prominence in our meetings, and is usually the President's work. To learn to read well must be of paramount importance to the profit derived by the multitudes who now throng our halls, and the spread of the movement generally. I have heard some chairmen go through this exercise much as a musical box performs in contrast to the skilled pianist: there is no soul in the box, or the reader—both are automatic, and scarcely stir heart or brain of the listeners. Then, unhappily, there is too often a perfect lawlessness in punctuation; the signals, or stops, are unheeded. What would happen were this indifference exercised on our railways is horrible to contemplate! Sometimes a splendid article is spoilt, which would have helped the control to follow, the reader not only showing himself a "free lance" of all rule in the art he is exemplifying, but, by drearily looking down and never once raising his head or looking his audience into sympathy with his theme, he causes them to feel the "end of this thing is better than the beginning thereof." If we select musical conductors why not choose as chairmen those who have given attention to the art of reading? The president may fail in this particular, but that need not detract from his other worth, but afford scope for other workers, who would else lie dormant, and so widen our Democracy.—N.S.

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.

ALL REPORTS have been condensed.

A NUMBER of interesting items and letters are held over till our next.

SEANCES are held every Friday at 7-30 at 102, Bath-road, Kettering.

PORTRAIT AND SKETCH of Mr. Norman Latham, of Burnley, next week.

PLANS and speakers and mediums names and addresses next week. Reports must be short.

Mr. Fred Wood and Mrs. Wood (*nee* Miss Clough) now reside at 47, Bearley-street, Batley, and are open for engagements.

THIS WEEK we give the names and addresses of the secretaries of societies. Some have not responded to our invitation, hence they do not appear in this issue.

MR. ROOKE, hon. sec. of the Spiritualists' National Federation desires to acknowledge the receipt by him of 13s. 8d., the Attercliffe Society's collection towards the Guarantee Fund.

"THE OCCULTIST," referred to by Mr. Ainsworth last week, has been merged into the "Psychic Mirror," 2d. monthly, edited and printed by Mr. J. Thomas, 10, Sefton-street, Longsight, Manchester.

CAN ANY READER in London inform an inquirer if there is a medium named Lizzie Taylor, of Sherborne House, London, E.—Address J. R. T., c/o Editor, T. W., 18, Corporation-st., Manchester.

MEDIUMS' and speakers' names and addresses next week, free. If you want yours in the list, send it at once, please. For describing your "gifts," send 6 penny stamps for every additional eight words.

MR. J. C. MACDONALD is now at liberty to make arrangements for special week night services, and to conduct "mission week" services where desired.—Address 33, Milton-street, Patricroft, Manchester.

TO CORRESPONDENTS.—*Edmonton Society*: The matter you refer to is only of local interest, and must be settled privately.—*C. H. Helps*: Your claim that yours is *The Cardiff Lyceum* is contested; it is not a matter that interests our readers, and must be settled locally.—*W. H. Edwards*: Far too personal for publication.

LONDON SPIRITUALIST ALLIANCE.—A meeting of the members and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on the evening of Friday, March 6th, at 7 for 7-30, when an address will be given by Mr. E. W. Wallis, of Manchester, on "Pressing Present-day Problems for Spiritualists"—to be followed by answers to questions.

THE "Banner of Light" for Feb. 1 publishes some special articles from English Spiritualists, and portraits of Miss Florence Morse, Mr. J. Clegg Wright, Mr. J. J. Morse, Miss Florence Maryatt, Mrs. E. H. Britten, and Mr. Colville; also illustrations of A. T. T. P.'s tower at Arnewood. The number is especially interesting to Britishers. We shall be pleased to exchange blocks with our esteemed contemporary.

THE surface upheavals here and there over the body of religious belief and metaphysical philosophy fifty years ago, only betrayed the profound stir of the elemental forces within. That a revolution was then at hand is now apparent. And the signal for the outbreak, for the swinging open of the heavenly gates so long shut to humanity, at last come in the solitary little rapping in that humble house at Hydesville.

A STRANGE STORY.—"Just at the present the credulity of the good people of Uffculme is being seriously taxed. A local labourer declares that during a period when he was cutting turnips his 'hook' sprang out of his hands, and by some invisible agency proceeded with the work. He was afterwards instructed to trim a hedge, when his 'hook' and gloves were taken from him by an unperceptible power, and the 'hook' went on cutting the bushes. The author of these narratives of alleged supernatural agency is just now the object of particular interest. Our correspondent laconically suggests that 'the affair seems somewhat curious'—a proposition which will find general endorsement."—*Western Morning News*, Jan. 29.

SPEAKING at Cardiff Mr. Hollyhead claimed that there is evidence in abundance as to the efficacy of prayer, although popular theology had created the misconception that prayer is heard and answered directly by a personified Deity. Spiritualism shows that the God-principle is diffused throughout the universe; that the earnest desires of the aspiring soul reach, by sympathy, that spiritual plane which corresponds thereto, and angel ministers of God, the arisen ones of earth, become the active agents in conveying the needed good. Spiritualists more than others should recognise the use and value of prayer, since its exercise strengthens that conscious soul-communion which becomes the quickener of a healthy spiritual growth.

In a recent article in the *Banner of Light* Mr. J. J. Morse reviews the conferences that were held in this country last year. Among other things, he says, "a whisper reaches me that one of our at one time active speakers, Mr. W. H. Wheeler, of Oldham, is thinking of visiting the States. He has a vigorous and incisive style, and should be popular if he comes." Brother Wheeler ought to take a turn round the country here before he goes, there are many old friends, and new ones, who would be glad to hear him. Referring to "our paper," Brother Morse says: "In Manchester, under the judicious direction and persistent energy of Mr. E. W. Wallis, the *Two Worlds* has rapidly attained to a position that has made it here what the *Banner of Light* is to the United States. Week by week it presents a bird's-eye view of the work and progress of Spiritualism in Great Britain, and an array of articles upon so wide a variety of topics, that the most diverse tastes find their desires amply provided for. It is emphatically 'the people's paper,' and enjoys the largest circulation in this country."

SEND US half-a-crown and the address of a friend whom you wish to enlighten regarding Spiritualism, and we will post the *Two Worlds* for twenty-four weeks to that individual. By that time he (or she) will surely want "our paper," and get it regularly.

THE MAGNETIC AND BOTANIC PHYSICIAN, now being issued in threepenny monthly parts, is really a most valuable household guide for parents. It contains recipes for all manner of ailments, instructions for magnetic treatment, also for preparing pills, plaisters, and potions, besides abundant general information. Post free 3½d., of Mr. D. Younger, 23, Oxford-street, London, W.C., or *Two Worlds* Office. Seven parts have been issued, and can be had for 2s., post free.

TELEPATHY AT THE ROYAL AQUARIUM.—One of the most notable things now on the programme of this place of amusement is the demonstration of thought transference, or, as it is officially called, "second sight," given by the Bros. Howard. One of these gentlemen walks indiscriminately among the audience, looking at and handling hats, coins, railway tickets, watches, purses, etc. Simultaneously his brother, who remains on the stage blindfolded, calls out the name and description of the object, with the date, number, or any mark which may serve to distinguish it. Advocates of Spiritualism are told by the Wizard of the Egyptian Hall that telepathy means death to their cause. But we think most people who see the exhibition at Westminster will come away with the idea that if this can be done there is at least room for the possibility of the phenomena Spiritualists bear witness to, and reason for inquiry into them.

AT A CONVENTION of the Anti-Vaccination League, held in New York, the president, Dr. Alexander Wilder, made the following remarks:—"My experience has taught me that the most ugly cases of small-pox have been those of persons who have been vaccinated, and this was the recorded experience of Jenner himself. Any man who really studies vaccination does not believe in it. The idea of inoculating a filthy disease into a person for the purpose of keeping off another is absurd. Vaccinated people who suffer from small-pox have it in its worst form, not varioloid, but confluent. The average physician does not believe in vaccination, but it pays him to uphold it. There is only one chance in 24 of catching small-pox, so why should 24 be poisoned to save one? Refuse to submit to vaccination, and small-pox with our modern conditions of life will disappear. Once vaccinate a man and you render him liable to every disease under the sun."

NATIONAL FEDERATION MISSION.—These mission meetings have been continued by the organiser during the past week. At the Liberal Club, Leicester, some 200 persons assembled, and listened with rapt attention to the address given by Mr. Swindlehurst, and the clairvoyant descriptions given by the local medium. At Parkgate, on the Tuesday, over 100 persons attended, and a desire was expressed to have a more extended visit by the Federation missionary. At Attercliffe, on the Wednesday evening, over 350 put in an appearance at the Vestry Hall. The audience was very appreciative, and many questions were put to Mr. Swindlehurst relative to the phenomena and philosophy of Spiritualism. The meeting in the Masonic Room, Retford, was more of a private nature on the Thursday. The members of the Town's Debating Society turned up in goodly numbers. This was the first public exposition of Spiritualism in this crowded town, and therefore much ignorance of the subject was to be expected during the public discussion. Nevertheless, much seed was sown upon this stony ground. A doctor led off the opposition to Mr. Swindlehurst, which was continued by other members. The organiser discovered a family of Spiritualists living here, Mr. Barker and family, and we may hope to find before long Spiritualism again to the fore in Retford.

A CLAIRVOYANT SPIRIT.—On a recent Saturday evening a few friends assembled at the house of Mr. Jas. Newton, Carmichael-street, Stockport, to meet Mr. Thos. Wild, of Rochdale, and Mr. France, of Hyde, and the meeting was one to remember. Mr. Wild, who is a thorough type of the Lancashire man, quite unassuming, about 50 years of age, and with the stamp of straightforwardness on his face, explained that he was not a natural clairvoyant nor yet clairaudient, but had to rely entirely on his spirit friends for what might be given. A hymn was sung, Mr. Wild, being controlled by the spirit of his brother, said: "You must understand that now I am part and particle of the instrument himself, and that he has no knowledge of what he speaks. We are twin brothers. When we came on this earth we were bound together, the physician's knife separating us. It was the cause of my passing into spirit life three weeks after birth, hence the reason of my having such power over the instrument." He then went on to give "descriptions," the names of deceased people being given in full, the district and number of the house they resided at, their age at time of death, and in some instances the exact time they had been in spiritland. In one instance he gave the name and address of the firm the spirit was in partnership with, together with his private abode. He also gave descriptions to two young gentlemen of their friends in the body in America and Australia, describing their occupations, and the districts they were in, which were at once recognised. The guide pointed out the advantages they would gain by going to them. He further gave several cases of failing health to those present, which to the ordinary eye was impossible to detect, locating their aches and pains very minutely, and giving them remedies to be applied. Altogether a most enjoyable, convincing, and edifying evening was spent, the general opinion being expressed that Mr. Wild and Mr. France might still further extend their field of labour, by which means many would be brought to investigate this grand and noble work.

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.

KETTERING.—Feb. 7, Maud Robinson, daughter of Samuel Robinson, passed over to the Borderland, aged 3 years, 10 months. Mr. F. F. Hodson conducted the service.

FEBRUARY 8TH, passed to the higher life, the infant son of Mr. and Mrs. Middleton, of Wakefield. The remains were interred on Feb. 12, by Mrs. Midgley, of West Vale. Two beautiful hymns were sung at the Cemetery by a few friends.

THE TWO WORLDS.

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FRIDAY, FEBRUARY 21, 1896.

EDITOR AND GENERAL MANAGER,

H. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S
REGISTERED OFFICE, AT 13, 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

GERALD MASSEY.

The first duty of men who have to die is to learn how to live, so
as to leave the world, or something in it, a little better than they
found it. Our future life must be the natural outcome of this: the
root of the whole matter is in this life.

THE ABOVE may be said to be the key note of the creed
of its author, the brave and daring thinker, reformer,
poet, and Spiritualist, Gerald Massey. How clear and
emphatic he is when he says: "My faith in our future life
is founded upon facts in nature, and realities of my own
personal experience; not upon any falsification of natural
fact. These facts have been more or less known to me
personally during forty years of familiar face-to-face
acquaintanceship, therefore my certitude is not premature;
they have given me the proof palpable that our very own
human identity and intelligence do persist after the blind
of darkness has been drawn down in death. He who has
plumbed the void of death as I have, and touched this
solid ground of fact, has established a faith that can never
be undermined nor overthrown. He has done with the
poetry of desolation and despair, the sighs of unavailing
regret, and all the passionate wailings of unfruitful pain.
He cannot be bereaved in soul, and I have ample testimony
that my poems have done welcome work, if only in help-
ing to destroy the tyranny of death, which has made so
many mental slaves afraid to live. The false faiths are
fading; but it is in the light of a truer knowledge. The
half Gods are going that the whole Gods may come." That
is the true position of the Spiritualist.

Mr. Massey is not in any sense a "mental slave." He
is one of the few determined progressive thinkers who
have dared to break loose from Christianity and fearlessly
examine its foundations. He truly says, "It is only in our
time that the data have been collected for rightly inter-
preting the past of man, and for portraying the long and
slow but never ceasing progress through the sandy wilder-
ness of an uncultivated earth into the world of work, with
the ever quickening consciousness of a higher worthier
life to come, and without this measure of the human past,
we could have no true gauge of the growth that is
possible in the future." He has firm faith in the future, in
the eternal Right, in the Goodness and Wisdom Supreme, and
man's powers of attainment of the Ideal; hence he hope-
fully sings:—

Yet sometimes glimpses on my sight,
Through present wrong, the eternal right;
And step by step, since time began,
I see the steady gain of man;

That all of good the past hath had
Remains to make our own time glad,
Our common, daily life divine,
And every land a Palestine.

Through the harsh noises of our day,
A low, sweet prelude finds its way;
Through clouds of doubt and creeds of fear,
A light is breaking, calm and clear.

That song of love, now low and far,
Ere long shall swell from star to star!
That light, the breaking day which tips
The golden-spired Apocalypse!

Henceforth my heart shall sigh no more
For olden time and holier shore;
God's love and blessing, then and there,
And now and here, and everywhere.

For many years Mr. Massey has devoted his unflagging

energies to the interpretation of man's natural genesis and
growth. He bases his philosophy upon the fact that man
is a spirit (now and always) growing into conscious self-
possession and becoming the interpreter of the thoughts of
the Supreme by the aid of the things and experiences of
life. His studies in search of truth led him to the East,
the cradle of Humanity, and he has contributed many
clear, wise, and rational thoughts *re* the evolution of man,
his mental and religious unfoldings to the world's store.
Before his time, like all true seers, he points the way for
future discoveries, and indicates how many of the mysteries
of the past may be solved. His great books on "Natural
Genesis," and the "Book of the Beginnings," will *live*,
and, fifty years from now, will be valued where now they
are ignored. His ten lectures (advertised elsewhere in
this issue) are eye-openers indeed to those who read them
for the first time, but when understood by the student
they constitute a liberal education for progressive thinkers.
We only wish they were better known and more carefully
read, they would speedily disabuse the minds of Theoso-
phists of the crudities, absurdities, and improbabilities
which pass current for authoritative wisdom. Magic and
Mysticism lose their mysterious features under his luminous
and natural exposition; his level headed rational treatment
and spiritual insight enable him to let light into these
dark places, and guide us to a firm foothold, instead of
losing ourselves in the bogs of superstition and credulity.

Mr. Massey is an evolutionist through and through.
He says, "It seems to me that we are only just beginning
to lay hold of this life in earnest: only just standing on
the very threshold of true thought: only just now attain-
ing a right mental method of thinking, through a know-
ledge of evolution; only just getting in line with natural
law, and seeking earnestly to stand level-footed on that
ground of reality which must ever and everywhere be the
one lasting foundation of all that is permanently true." How
true that is! Talk of *free-thought*, we are only
just waking up—just beginning to take off the theological
blinkers, to remove the conventional swaddling clothes,
to kick off the materialistic binders, and exercise our right
of full and free inquiry and private judgment. Even now
millions of us are not sure if it is lawful and right to trust
to reason and use enlightened and unbiassed intelligence.

Broad hearted, with firm and abiding confidence in the
great future for humanity, in the progress of mankind, he
trusts the People, and has unwavering faith in their
triumphant entry into the Promised Land, despite the
seeming failure of their hopes and the departure of true-
hearted men and women. If death ended all one might
indeed grow pessimistic, but no true Spiritualist can loose
hold of the great fact that truth comes uppermost, and
slowly but surely, even through tears and martyrdom,
mankind moves on to final triumph.

High hopes that burned like stars sublime
Go down i'th' heaven of freedom,
And true hearts perish in the time
We bitterliest need 'em:
But never sit we down and say
"There's nothing left but sorrow;"
We walk the Wilderness To-day,
The Promised Land To-morrow.
'Tis weary watching, wave by wave,
And yet the tide heaves onward;
We climb, like corals, grave by grave,
That pave a pathway sunward.
We're driven back for our next fray,
A newer strength to borrow;
And where the vanguard camps To-day
The rear shall rest To-morrow.
Through all the long, dark night of years,
The people's cry ascendeth;
The earth was wet with blood and tears
But our meek sufferance endeth.
The few shall not for ever sway,
The many moil in sorrow;
The powers of hell are strong To-day,
Our Kingdom comes To-morrow.

Mr. Massey advocates the cause of woman, and pleads
for his suffering sisters, realising that the real work of
social salvation must begin in the creatory; that a higher,
purer, more free, enlightened, and independent woman-
hood, with purity and love as the basis and tie of mar-
riage, with healthier lives and holier thoughts, will alone
secure the coming age of true happiness for the race.

As a poet Mr. Massey is too outspoken, too strong for
ordinary people; too great an advocate of justice and
right; too keen in his analysis and unsparing in his exposure
and denunciation of hypocrisy and sham to win popularity,

and still further, his Spiritualism has deterred many from dipping into his works; but the future is his, he is one of the people. Like Robert Burns, he sings from the heart and touches responsive chords in all whose minds are attuned to sympathy with aspirations for liberty and justice. To all who are inclined to grow weary, to lose heart, he sings:

Hope on, hope ever! though to-day be dark,
The sweet sunburst may smile on thee to-morrow;
Though thou art lonely, there's an eye will mark
Thy loneliness, and guerdon all thy sorrow!
Though thou must toil 'mong cold and sordid men,
With none to echo back thy thought, or love thee,
Cheer up, poor heart! thou dost not beat in vain
While God is over all and heaven above thee,
Hope on, hope ever.

The iron may enter in and pierce the soul,
But cannot kill the love within thee burning,
The tears of misery, thy bitter dole,
Can never quench thy true heart's eager yearning
For better things; nor crush thy arduous trust,
That Error from the mind shall be uprooted,
That Truth shall flower from all this tear-dewed dust,
And Love be cherished where Hate was embruted!
Hope on, hope ever.

I know 'tis hard to bear the sneer and taunt,—
With the heart's honest pride at midnight wrestle;
To feel the killing canker-worm of Want
While rich rogues in their mocking luxury nestle;
For I have felt it. Yet from Earth's cold real
My soul looks out on coming things; and cheerful
The warm Sunrise floods all the land Ideal,
And still it whispers to the worn and tearful,
Hope on, hope ever.

Hope on, hope ever; after darkest night
Comes, full of loving life, the laughing morning;
Hope on, hope ever! Spring-tide, flushed with light,
Aye crowns old Winter with her fair adorning.
Hope on, hope ever! For the time shall come,
When man to man shall be a friend and brother;
And this old world shall be the happy home,
And all Earth's family love one another!
Hope on, hope ever.

Mr. B. O. Flower, in his book, "Gerald Massey: Poet, Prophet, and Mystic," says he "is a child of the dawn." We are inclined to think him the prophet of the age to be—the age of Love.

He (Massey) "cannot understand why men should place prejudice above truth, and believes it to be the sacred duty of every man, woman, and child, to use the divine torch of reason to guide his steps," says Mr. Flower. True, and for that very reason he has laboured hard to knock away the underpinning from the structure called "Christian," that by *explaining* it the shaky fabric may topple down of its own accord to make room for the Divine Humanity. He says, "*Any God who demands the worship of fear is unworthy the service of love.*"

In his "Coming Religion" lecture we get these forceful and pregnant thoughts:—"Nature offers no evidence that man was meant to moan as a miserable animal. It is true that sorrow and suffering may purge and purify the life, and add a precious seeing to our sight. That which gives the wound may deposit the pearl. The iron of a steadfast soul has often been forged in the purgatorial fires of pain. The greater the pressure from without, the more has it evoked and evolved the rebounding spirit from within. But that is because there is a power which can turn all experience to account if our life be right in its root-relationship." . . . "Nothing can be false than to try to found a religion on sorrow and suffering, by the representation that this world was *destined* to be a vale of tears, which we are bound to grow anxious to get out of as soon as we recognise that we are in it. No! *it is not in sorrow, but in joy, that we can attain the greatest unconsciousness of self, and live the larger objective life for others.* We learn as we come to a knowledge of joy that all sorrow and suffering are but the passing shadows of things mortal, and not the enduring and eternal reality."

It will easily be seen that Gerald Massey is no mere iconoclast; it is *because of his large faith* and deep consciousness of the God-within—the true Christ—that he is so uncompromising in his attitude towards the false, limiting, and mischievous doctrines which dishonour God and debase man. What could be truer, finer, more beautiful, more spiritual, more inspiring than this:—

This human life is no mere looking-glass,
In which God sees His shadows as you pass.
He did not start the pendulum of time,
To go by law with one great swing sublime,
Resting himself in lonely joy apart:
But to each pulse of life his beating heart.

And as a parent, sensitive, is stirred
By falling sparrow, or heart-winged word.
As the babe's life within the mother's, dim
And deaf, you dwell in God, a dream of Him.
Ye stir, and put forth feelers which are clasped
By airy hands, and higher life is grasped
As yet but darkly. Life is in the root,
And looking heavenward, from the ladder-foot,
Wingless as worms, with earthiness fast bound,
Up which ye mount but slowly, round on round,
Long climbing brings ye to the Father's knee;
Ye open glad some eyes at last to see
That face of Love ye felt so inwardly.
In this vast universe of worlds no waif,
No spirit looks to Him but floateth safe;
No prayer so lowly but is heard on high;
And if a soul should sigh, and lift an eye,
That soul is kept from sinking with a sigh.
All life, down to the worm beneath the sod,
Hath spiritual relationship to God—
The Life of Life, the love of all, in all;
Lord of the large and infinitely small.

God is better than the best man—and man is growing Godward and God-like as he understands and manifests the eternal verity of Love. This is the watchword of the Spiritual faith of the future.

CLAPHAM.

CLAPHAM has twenty members upon its list. Mr. Stanley's house at 32, St. Luke's-road, is the central meeting place. Efforts will possibly be made at no distant date to secure a hall for regular Sunday meetings. Two large comfortably furnished rooms, with the folding doors thrown open to make it appear as one apartment, a kindly hostess, and the quiet, prayerful influence of the house render these meetings preferable to those who seek purely spiritual, rather than ostentatious, bustling society work. In their quiet way the workers at Clapham have possibly accomplished as much permanent good as many societies boasting a much longer members' roll. Discussional classes and circles spring into existence or disappear according to the members convenience. The Friday meetings, which are now the only public feature in operation, partake usually of circle formation, with psychometry or a trance address from the hostess. Assistance, however, is thankfully received, and thus the occasional change of lectures lends a variety, which makes these meetings acceptable all the year round. Many have commenced their investigations here and migrated to other spheres of action; certain it is that a good grounding in the philosophy of Spiritualism is always the inevitable outcome of regular attendance. One misses the necessary collection, which is so strongly *en evidence* at most societary meetings, and feels more strongly drawn towards the workers, who place both house and services at the disposal of the public. "Not noisy work, proclaimed from the housetops, but spiritual Spiritualists" seems to be the motto.

FOREST HILL

is one of those unfortunate societies which seem to be always travelling but make no perceptible headway. Three or four years ago when Mrs. Bliss devoted more of her time to the work at this particular spot, there seemed to be great promise of a large and influential society. A large number of known Spiritualists have to thank her powers of clairvoyance for their conversion. But the paucity of attendance at the Sunday and Wednesday meetings prove that something has been wanting to hold the people together. In spite of the hundreds who, in times past, have visited this meeting-place, the attendances at the present are not large, while the membership roll does not contain many names of paying members. The inability of the society to command a more effective platform service is undoubtedly a great disadvantage.

One after another I interviewed members and officers with a view to finding the cause of the society's apparent non-success; Mr. Blackman modestly plods along the even tenor of his way, doing just what his hands are permitted to do, but no one could determine the reason why the society made so little headway, or suggest a remedy. With a unity of purpose, whole-souled energy, and the powers of Mrs. Bliss as a means of conversion, there is no reason why Forest Hill should not become as powerful as Stratford, which is equally isolated, but where the workers loyally support each other. NOTETAKER.

WHAT'S THE NEWS? Anything fresh? If you want to know read the Two WORLDS every week.

LONDON NEWS AND NOTES.

102, CAMBERWELL ROAD (Mrs. Clark's)—12: Mr. Bohn was controlled twice. 16: Mr. Peters was controlled by "Moonstone" and by Madame Blavatsky, who gave an impressive address. He also described spirits and psychometrised. Miss Smith was controlled by "Emily," who made predictions with regard to several of the sitters. 12th: Good meeting with Mr. Peters. Several controls manifested through Mr. Bohn, notably one Jim Scott, of Johannesburg, an Englishman, who passed over about two years ago and witnessed the affair between Dr. Jameson and the Boers. Will those who knew this person in the body kindly communicate with the above, when further particulars of him will be given.

CAMBERWELL. Surrey Masonic Hall—16: Large audience very disappointed that Mrs. Bliss was not well enough to attend. Usual form of circle; invocation by Lyceum conductor. Mrs. Colman's control answered questions. Mr. Boddington made a few interesting remarks. Mr. Long's guides ably filled the remaining time. Next Sunday, Mr. and Mrs. Brenchley.

CANNING TOWN.—Mr. Challis addressed a crowded audience, dealing principally with "Conditions of mediumship." Miss McKay ably recited "Vision beautiful." Mrs. Blanchard's control exhorted all to seek the higher shore of spirit life. Mediums or speakers willing to help, please communicate with T. L. Barrall, hon. sec., 94, Clarence-square, Canning Town. Sunday, Feb. 23: Mr. Moody, of West Ham, will lecture on "Man, know thyself, or the threefold view of man, phrenologically considered." Subjects will be examined, for which a small charge will be made for the benefit of the society.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Mr. W. T. Cooper's address, "The A B C of Spiritualism," was one of his best. A report will be forwarded, and will be printed. Miss McCreddie's control "Sunshine" was remarkably correct in her clairvoyant descriptions, not one of the 14 given being unsuccessful. The crowded audience were not slow in manifesting good will and keen appreciation. Mr. Sherman's rendering of "The minstrel boy," by special request, was simply perfect. The choir sang "The Lord is my shepherd" with marked efficiency.—L H.

FRIDAY, Feb. 14, Morse's Library held one of its usual members' socials, the first since the departure of Mr. J. J. Morse for San Francisco. Cards of invitation were sent to all members. Upwards of 35 responded, among whom were Mrs. Bliss, Mrs. W. Rae, Miss Rowan Vincent, Mrs. Moffatt, Mrs. Long, Mrs. Westphal, Miss Jessie Dixon, Mrs. and Miss Brinkley, Miss Dickie, Mrs. Fell, Mr. and Mrs. J. J. Vango, Mrs. Doorne, Mrs. Gilbert, Miss Porter, Miss Vango, Miss Alice Hunt, Miss Nellie Dixon, Mr. J. Martin, Mr. Wilsner, Mr. H. Rumford, Mr. Ray, Mr. W. J. Sherman, Mr. W. Wright, Mr. McLellan, Mr. W. J. Parker, Mrs. and Miss Morse, etc. All were cordially welcomed by Mrs. Morse and the librarian. The evening was devoted to music and social intercourse. The musical programme was very effectively rendered. Miss Jessie Dixon, as on previous occasions, charmed the company with her brilliant rendering of Botterill's "Pack clouds away," and Cotsford-Dick's "The myrtle tree." The company were also privileged to hear a very prominent singer, a Spiritualist, who is engaged in the best public concerts given in London, at St. James' Hall and elsewhere, who gracefully sang no less than five songs. During an interval the company adjourned for refreshments, ample provision being made in the form of tea, coffee, and the customary accessory delicacies, to which were paid the attention due to their excellence. The music was resumed, and included songs, etc., from Miss Alice Hunt, Miss Morse, Miss Brinkley, Mr. Wilsner, Mr. McLellan, and a recitation by Mr. J. Martin. The meeting was bright and brotherly, and was another of those triumphs in the way of social gatherings that Morse's Library has gained so much commendation for initiating.

MILE END. 218, Jubilee Street.—Mr. Walker, under influence, gave a most eloquent and much-appreciated address on "Man's mission on earth," subject from the audience. Clairvoyance good.

NOTTING HILL GATE, W. 51, Ludbroke Road.—Morning: very interesting circle, W. Gadard. Evening: full room. Very good clairvoyance.

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.

STRATFORD.—Mr. and Mrs. Brenchley gave us a grand treat. Miss Brenchley gave 17 clairvoyant descriptions, nearly all recognised

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—12: Circle. Mr. Gibson and son on "Who are they that hover round us?" Clairvoyance and psychometry very good. 26: Miss Smith. 16: Mr. W. Johnson answered written questions from the audience in his usual masterly style. Monday, 24th, a Grand Social. The following artistes have kindly consented to appear:—Mr. H. Booth, Mr. Allen, Miss Martiu, and the renowned Mons. Vignoni in his celebrated drawing-room entertainment; accompanist, Mrs. Vitalis. After concert, dancing, etc.

BRADFORD. Church Street.—Local friends took the meetings, and a profitable day was spent. Tea Party March 7. Hope there will be a good muster of friends.

CHEETHAM. Ash Lodge.—13: Over-crowded meeting to hear Miss Smith, who excelled all her previous visits. 16: Mr. Bowmer dealt with "The evolution of man, material and spiritual, to what does it lead?" very scientifically. Lyceum, 26 present; three recitations.

COLLYHURST STREET.—11th, circle; Mrs. Hammond was very successful, about 100 present. Collyhurst Road: 13th, Master Hayes conducted circle, moderate attendance. Sunday, Mr. Geo. Smith gave grand lectures to excellent audiences on "Progression and retrogression" and the "Antiquity of Man."—Lyceum: Saturday, successful tea party, sixty sat down to a capital tea. Great thanks are due to the untiring workers. Games, songs, and recitations followed, by Miss Lawrence, Mr. Whitman, Master F. Hulme, R. Stottard, A. Beeton, Misses S. A. Cowle, Smith, and R. Wills. These gatherings will be held monthly.

DEBATING SOCIETY. Corbridge's Café, Lever Street.—Mr. W. Rooke (chairman) introduced Mr. Tetlow, who delivered a most interesting and instructive address on "The origin, nature, use, and possible ill effects of psychometry." He gave a number of experiments, mainly successful, describing buildings and ailments, characters and circumstances of persons. Next week Mr. Rooke will read a paper on the "Origin, rise, and decline of the Devil," which will no doubt afford much information and entertainment.

HULME. Junction Street.—Wednesday, Miss Smith, clairvoyance and psychometry. Thursday, Mr. Lamb gave psychometry. Sunday, 6-30, address by W. Lamb, and clairvoyance. Monday, Mrs. Newton, of Stockport, delighted everyone with clairvoyance and address.

LONGSIGHT. Labour Hall, Groy Street.—Feb. 16: Mr. Duffy's control gave a grand address on "What are the objects of Spiritualism?" Good psychometry and clairvoyance, many recognitions; large after-circle, Miss Knight, Mrs. Uron, Miss Uron, Mrs. Taylor, Miss Taylor, Mrs. Wright giving good psychometry and clairvoyance, psychometry by Mr. J. O. Lamb and Mr. Duffy. Three new members. Lyceum re-opens, new management, Sunday next, at 10-30 a.m.

396, OLDHAM ROAD.—Discussion class at 11 a.m. Mr. A. Stanistreet on "Shakespeare and Spiritualism," a very instructive lesson. 2-30, Lyceum, very satisfactory session, pleased to notice punctuality and prompt attention. 6-30, a member spoke upon the "Conception of God," dealing principally with astronomical phenomena, and comparing our present knowledge with the creation story in Genesis.

OPENSHAW. George Street.—Morning: A fresh guide through Mrs. Howard gave experience in spirit-life. We wish we had some more like her, always ready. Evening: Mrs. Brown's guides gave a very good address on "Who are the Angels of Heaven?" Clairvoyance good.

PATRICROFT.—12: Circle, Mrs. Hulme gave excellent psychometry to a crowded audience. 16: profitable day with Mrs. Brooks, whose guides spoke with great effect on "Where are our loved ones?" and "Philosophy of Spiritualism." Clairvoyance and psychometry good. Saturday next, 7-30, Entertainment by Mr. O. Willis for organ fund.—T. S., assis. sec. Lyceum at 10, conductor Mr. Clegg. Sorry to announce the passing on of another Lyceum member, Henry Wallace Rowling, aged six years, on Feb. 14, 1896.—M. Edwards.

PENDLETON.—13: Miss Smith conducted the public circle. 16: Mr. Ben Plant's guides dealt with "The realm of thought; or, God and the future state manifested." Good audience in the evening.

SALFORD.—12: Large attendance, Miss Knight giving much satisfaction with psychometry and clairvoyance. 15: Choir party; very enjoyable evening. 16: Church crowded to overflowing, quite a red letter day; large collections in aid of organ fund. We tender our very warmest thanks to Mrs. Singleton Moss for her services on this occasion, her clairvoyance being the best we have ever had given at our place. Full names were given in every case, and all instantly recognised. At the after circle, also largely attended, Master Hayes gave very satisfactory clairvoyance, as also Mr. Nuttall.

THE GOOD FRIDAY CELEBRATION.—Mr. A. W. Orr writes:—"Please allow me to remind local societies that the meeting for carrying out the arrangements for the Good Friday celebration, which is to be attended by two representatives from each society in Manchester and district, will be held in the Tipping-street (Ardwick) Society's room on Saturday, the 29th, at 7 p.m. It is hoped that every society in the neighbourhood will be represented at the meeting in order that the celebration of the 48th anniversary of Modern Spiritualism may be thoroughly successful.—A. W. Orr, hon. sec. Celebration Committee.

PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Mrs. Best, clairvoyance as usual; good audience. Saturday, 15th, a Tea Party and Entertainment in aid of our Lyceum. About 180 sat down; a grand success.

ACCRINGTON. St. James' Street.—Monday: Madame Henry gave excellent medical psychometry, all recognised. Sunday: Mrs. Hyde being unable to be with us, Miss S. Butterworth, under control, kindly gave very nice lectures and good clairvoyance.—A. S. Barnes.

ACCRINGTON. Whalley Road.—16th, Mr. Whittaker's guides addresses on "Spiritual gifts, what are they?" and "Our Mission," highly appreciated by large audiences. Good clairvoyance. Monday, Mrs. Whittaker gave some striking tests. The three services kindly given for building fund. Friends, please note sale of work on 12th, 13th, and 14th March; particulars later.

ARMLEY. Theaker Lane.—Miss Patefield's control spoke on "After death" and "Religion, or what God shall we worship?" listened to with deep interest by large audience. Clairvoyance good.

ASHINGTON. Spiritual Temple.—Mr. G. James' guides spoke well on "Are men consistent with the teachings of the Bible?"

ASHTON.—Two addresses through Mr. Horrocks, clairvoyance and psychometry. Feb. 23, Mr. John Young. The new organ will be opened, and selections given by organist afternoon and evening.

BARROW. Philharmonic Hall, Warwick Street.—6-30, Mr. R. Rogers, chair. Mr. J. Dobson's guides spoke ably on "Naturalism versus Spiritualism."

BARNOLDSWICK.—Good addresses from Mrs. Marshall on "Yes, the day is breaking," and "Nearer my God to thee," and clairvoyance.

BIRMINGHAM. Masonic Hall.—Mr. E. W. Wallis continued the course of lectures, subjects, "The message of the dead to this world" and "Spiritualism, its revelations." Considerable interest is being aroused, and the audiences continue large.—*Debating Section:*

11th, Mr. J. Deakin's essay on "The Evolution of Love," was his first attempt before this section, but it indicated a capacity for this class of work, which he would do well to cultivate. He is an extensive reader, and with experience should become a ready speaker. He sustained the interest, and with a set of his own clever drawings and diagrams, gave a clear survey of the scientific aspect of the question. It is hoped Mr. Deakin will pursue his studies, and again give us the benefit of them.

BIRSTALL.—Sorry Mrs. Bentley was ill, and trust she will soon be well again. We thank Bros Smith, of Ossett, and Widdop, of Bradford, for the excellent services they rendered.

BLACKBURN. Northgate.—Circle. Mr. Best gave striking clairvoyance. 16: Anniversary. Mr. G. Edwards gave addresses on "Ears to hear." Impromptu poem, "Sympathy," and "Spiritualism past, present, and future." Impromptu poem, "Purity." Miss Janet Bailey gave 16 clairvoyant delineations, 15 recognised. String band gave selections. Miss Robinson and Mrs. Fish rendered a solo each in good style. Room crowded.

BLACKPOOL. Liberal Club.—Mrs. Crossley discoursed on "Prayer," and "Is Spiritualism in accordance with the Bible?" Very good clairvoyance each discourse. N.B.—All communications to be addressed to Wm. Howarth, secretary, 10, Charnley Grove.

BLACKBURN. Freckleton Street.—Mrs. Wallis gave splendid discourses on "Some experiences in spirit-life," and "Man's responsibility," followed by clairvoyance.

BOOTLE (Liverpool).—Afternoon: Mr. Postlethwaite's control gave a short address on "The development of mediumship," and in the evening very ably dealt with "After death, what?" Psychometry mostly recognised.

BRADFORD. Boynton Street.—Mr. Pawson spoke well on six subjects, the last one was "The divinity of silence." We have no doubt that every one felt a spiritual blessing. We hope to have him again soon.—J. N., cor. sec.

BRADFORD 421, Manchester Road.—Mrs. Jarvis delivered eloquent addresses to over-crowded audiences. Clairvoyance by Mrs. Webster excellent.—J. A.

BRADFORD. Walton Street.—Addresses by Miss Hunter's guides. Clairvoyant descriptions and psychometry excellent, appreciated by good audiences.—Geo. Lewis.

BRIGHOUSE. Martin Street.—Tuesday, 11th, an "At Home" was held; hostess, Mrs. Thornton. Ample justice was done to the tea by the members of Mrs. Thornton's circle, and friends from Huddersfield, and a hearty vote of thanks was accorded to Mrs. Thornton. A pleasant evening spent in songs, recitations, and games.

BRIGHOUSE.—Mrs. Green and her inspirers at the Lyceum anniversary on "Our work in the world, or the mission of Spiritualists," and "Spiritualism, is it in harmony with the Bible?" Listened to with rapt attention by a good audience. Mrs. Green was very successful in clairvoyance, 11 given at night all fully recognised.

BRISTOL. 134, Grosvenor Road.—Thursday: Seven strangers present. Good circle, splendid tests. It is a great pity there is not a society here. Mr. Hooper kindly throws open his house twice a week for sittings without any personal reward whatever. Something must be done. There are many rich Spiritualists here; will they co-operate and help to keep the work before the public? Mr. Hooper will go to any society near here for expenses only. He is a good clairvoyant and trance speaker.

BURY.—Wednesday: Miss Barlow gave excellent clairvoyance. Sunday: Mr. Macdonald gave a stirring lecture on "The lives of great reformers," and took written questions from the audience. Clairvoyance good.

BURNLEY. Hammerton Street.—"The new era" was the theme of a truly interesting and suggestive lecture by Mr. J. B. Tetlow at night. Replies were given to written questions. His inspiration is ever equal to the subjects. Psychometry very good.

BURNLEY. Guy Street.—Mrs. Bennett, trance speaker, and Miss Sage, clairvoyant. Both did very well, and drew a good audience.

BURTON-ON-TRENT.—Very instructive address from Mr. F. T. Hodson's control; clairvoyant and psychometrical delineations with marked success, but the conditions were not so favourable as we could have desired.

CARDIFF. St. John's Hall.—Mr. E. Adams spoke upon "Spiritualism in the home" to a good audience, a large number remaining for the after seance kindly given by Mrs. Dowdall.

CARDIFF. Swiss Hall, Queen Street.—Opening service went off well. Mr. H. G. Allen gave a trance address on "The true God." He traced the origin of the various gods in ancient and modern history, and showed by analogy and logic that God must be, and also that he must be all wise, all good, all just. Solo by Miss A. Drake in her well-known style. Clairvoyance by Mrs. Billingsley.—C. H. H.

CARDIFF. May Street Assembly Room, Cathays, in Union with the St. John's Psychological Society.—A very satisfactory seance. Our kind friend Mrs. Williams, the medium, gave an excellent address and most accurate clairvoyance. Much appreciation was felt by the goodly number of strangers considering this was the first time a public seance was held in this part of the town.

CAMBOIS.—16th, Mr. Griffin Hodson, of Birmingham, lectured in the Mechanics' Hall. Subjects, "Is Spiritualism true?" and "Is Spiritualism of Satanic origin?" Moderate audiences. Mr. Murday presided.

CARLISLE.—9: Mr. G. Smith addressed large and attentive audiences on "Inspiration of the bible, God, or man?" and "Life, death, and immortality," in a masterly manner, followed by clairvoyance. Monday: Lecture on "Psychometry" and a number of delineations; all were acknowledged correct. Tuesday: Again a large number of delineations, all but one recognised; large audience. 12: Mr. Smith replied most ably to a lecture recently delivered by an opponent. The hall was full to excess, and in spite of various interruptions, Mr. Smith held his own, and left the platform at the close a decided victor. Our chairman, Mr. Vandeleur, had the utmost difficulty in obtaining a hearing for himself and the lecturer, and we consider he deserves praise for his able management. Mr. Smith has made a grand impression here, and will always receive a hearty welcome when he comes.

CLITHEROE.—Crowded audiences again greeted Miss E. A. Smith. Short interesting addresses on "Experiences of city slums" and "Spiritual movement." Very successful clairvoyance was given. Miss Smith conducted an after-meeting, largely attended, giving accurate psychometry. Being unable to secure a suitable room for week-night meetings, we propose to do mission work for four nights at 5, Church-brow.—T. W.

COLNE. Cloth Hall.—Mrs. Lambert gave striking tests of clairvoyance, 29 fully recognised out of 33 given.

DARWEN.—Mr. Manning, of Rochdale, for the first time here, delivered grand addresses. Clairvoyance and psychometry for sickness very good.

DERBY.—Grand time with Mr. Victor Wylde's subjects: "Methods of spiritual work," and "Spiritualism, the morning star." Very successful psychometry. Evening meeting crowded, many unable to get in. Hope to hear Mr. Wylde again soon.

DEWSBURY.—Splendid day with Mr. T. O. Todd; he addressed the Lyceum on "The coming of angels." Afternoon, he named an infant, and lectured on "The Poetry of Spiritualism." Night, to a packed meeting, he spoke on "Science and Spirit." All the subjects were very intelligently dealt with, and made a marked impression on the audience.

DUNDEE.—Many thanks to Mrs. Smith (Leeds), Mr. Colbeck, Mr. Holroyd, Mr. Scott, and others who have assisted us so well in giving our new society such a good beginning. We shall be glad to hear of friends coming our way.—J. Greenhill.

ELLAND.—Miss France's guides gave very nice discourses on "Step forward" and "Heaven and hell." Psychometry and clairvoyance very good, good audiences.—W. H. Berry.

GATESHEAD. 47, Kingsboro Terrace.—9: Mr. Graham gave a reading from Dr. Wylde on "Spiritualist phenomena" and an able address on "Controls." Clairvoyant tests well received. 16: Mr. Grice read from Hudson Tuttle, and gave an address from the same. He maintains that the spirit, after leaving the body, returns in another, starting from where it left off.—T. M.

GATESHEAD. 60, Herbert Street.—Our friend and brother T. R. Penman was assisted by Mr. Wainwright and Miss Latimer. The addresses were very satisfactory. The control of T. K. Penman, in an interesting manner, named a child.—G. McClelland.

GATESHEAD. 1, Team Valley Terrace.—12th, circle, local mediums. 16th, beautiful address by Mrs. Robson's control on "Woman's Mission." Remarkable clairvoyance, 10 out of 11 descriptions instantly recognised. Mr. Wm. Davidson ably presided.

GLASGOW.—Morning, Mr. Russell lectured on "Astrology as a gateway to the Spiritual." Evening, Mr. Frank Colbeck gave a farewell address on "Spiritualism and Secularism."

HALIFAX. Raven Street, Queen's Road.—Mrs. Berry, of Greetland, spoke on "Is man a responsible being?" and "God is Love." Clairvoyance very good. Good audience.

HECKMONDVIKE.—Mr. F. Wood's guides gave a good address on "What is spirit?" Good clairvoyance, all acknowledged.

HEYWOOD.—Pleased to hear Mrs. Duckworth, of Shaw, who gave satisfaction to good audiences.

HOLLINWOOD.—Miss Schofield being unwell, Mr. Strutt gave some excellent psychometry for sickness. His discourse was very good. We hope to have him again shortly. Lyceum opened by Miss G. Mayall. Discussion led by Mr. Law on "Bible Spiritualism."

HULL.—6:30: Mr. J. C. Thompson, chairman. Very interesting and instructive addresses were given by Mr. Parrish and Mr. Needler. Crowded audiences.

HUNSLLET. Joseph Street.—10: Disappointed by Mr. A. Walker. Our old and kind-hearted friend, Mr. G. Newton, came and gave the audience something to think about and good clairvoyance. 16: Mrs. J. Colbeck's controls gave beautiful addresses and convincing clairvoyance. Large audience.

HUNSLLET. Goodman Terrace.—Disappointed by Mr. Joe Bolland. Mr. W. Smith replied to a question, "Was Christ the first fruits of them that slept?" and dealt with "What seek ye?" Very good addresses. Miss M. Towers gave good clairvoyance, nearly all recognised, and sang a solo. Good after-meeting.

HUNSLLET. Albert Street.—Good addresses on "Angels hovering round" and "One by one the roses fall." Clairvoyance and psychometry. After-circle, good clairvoyance by Mrs. Abson. Large audience.—W. H. R., sec.

LEEDS. Back Adelphi Street.—Mrs. Camm spoke on "The lights of the world." After-circle conducted by Mrs. Wood. Splendid clairvoyance. Good audiences.—W. J.

LEICESTER. Crafton Street.—Mr. Muggleton's guides on "There shall be more joy among the angels over one sinner that repenteth than over ninety and nine just persons which need no repentance," listened to attentively by a fair audience.

LEICESTER. Town Hall Square.—10: Mr. J. Swindlehurst on "Spiritualism, its phenomena and its teachings," very scientific and very interesting, large audience. 16: Mrs. Colledge's control on "A new heaven and a new earth" was much appreciated, fair audience.

LEICESTER. People's Hall, Millstone Lane.—Mrs. Place's control gave a sympathetic address to a fair audience. Clairvoyance by Mrs. Eggs and Mrs. Place very successful.—G. T.

LEIGH. Newton Street.—Mrs. Rennie's first visit. Her guide gave her experience. Clairvoyance all recognised. Hope to hear her again soon.—S. D.

LONGTON.—Mrs. Hulme's guide gave excellent addresses on "The captive soul shall be set free" and "Life is onward, use it." Clairvoyance. Monday evening devoted to remarkable tests. Longton friends wish her every success, and look for her next visit.

MEXBORO. Market Hall.—Mr. Mason spoke very ably on "How pure in heart and sound in head" and "Faith and knowledge." A good attendance. Next Sunday, at 6, a service in memory of Mr. Dudhill, whose "form" was interred on Saturday, Feb. 15, at Mexboro' Cemetery. Several wreaths were given in remembrance, including one from the Spiritualists of Mexboro', with deepest regret. A large number of Spiritualists attended. Mr. G. Featherstone, of Parkgate, officiated.—H. M.

MILLOM.—Mr. Lawton, conductor of Barrow Lyceum, visited our Lyceum, and spoke to the children. Afternoon, he performed

the ceremony of naming the infant son (Charlie Richards) of Mr. T. B. Richards, and lectured at night. A day well spent for which he has our thanks. A tea will be given by Mrs. John Dixon on Feb. 24. Tickets 6d. Friends make it a success.

MONKWEARMOUTH.—Mr. Clare, as usual, had a good audience to hear his spirited lecture on Thos. Carlyle's "Sartor Resartus," which no doubt enlightened his hearers.

NELSON. Ann Street.—Mrs. Johnstone's guides took subjects from the audience and spoke splendidly. Clairvoyance and psychometry very good.

NELSON. Pendle Street.—11: Circle. Room packed, splendid tests through Mrs. Smith, a surprise to us all; we hope to have her again. 16: Mrs. Dixon gave grand discourses "Christ our Saviour" and "The need of the age." Grand psychometry. Room again crowded; many strangers; we are stirring up the dry bones.

NELSON. Bradley Fold.—The inspirers of Mr. Swindlehurst gave a splendid discourse on "The world's desire." Evening: Two subjects from the audience. Good audience.

NEWCASTLE-ON-TYNE.—10-45, in Mr. Carrick's absence, Mr. Henderson conducted and spoke on "Thought." Mr. Curry gave personal experiences of clairvoyance. Mr. Brooks (London) spoke on "Healing," and Mr. Hall on "Music as a necessary condition and adjunct." Mr. Bennett gave a recital of his "Search after truth," a very interesting meeting. 6-30, Mr. W. H. Robinson, of Newcastle, and Mr. Brookes, of London, kindly volunteered, and a very instructive and beautiful discourse was given by Mr. Robinson. Mr. Easthope also gave some very acceptable psychometry.—R. J.

NEWPORT (Mon.) Arundel Villa.—Inspirational address by Mr. Wayland on, "My God has sent his angel and shut the lion's mouth." Clairvoyance, Miss Alice Wayland. Inquirers welcomed.

NORMANTON.—10: Service by Mrs. Griffin, clairvoyance good. 11: Service of song, "An angel in disguise," by Lyceum children, reading by Mrs. Griffin, singing and reading very impressive and thoroughly appreciated; good audience. 16: Good day; Mrs. Midgley's subjects, "Spiritualism" and "Will it pay"? ably dealt with; clairvoyance recognised.—E. Backhouse.

NORTHAMPTON.—Local speakers. Afternoon, Mr. Marrison and Mr. Linnet gave a little of their experience in Spiritualism. Night, Mrs. Brown's controls gave short addresses. Good audiences.

NOTTINGHAM. Morley Hall.—Mrs. Barnes' controls treated "Will God establish a universal kingdom of righteousness, peace and joy on earth?" with good effect. Very interesting-after-circle.

OLDHAM. Mumps.—Miss Barlow gave excellent clairvoyance. Room packed.

OLDHAM. Bartlam Place.—15th, ladies' tea party. 200 partook of an excellent tea. Splendid entertainment, with music and singing, followed. Sunday, Mr. J. Young gave good clairvoyance. All recognised. Thursday circle, Mr. B. Plant gave a good address.

OSSETT.—Mr. Brook's guides delivered good, interesting addresses on "The occupation of the spirits" and "Rags and bones." Very attentive audience.

PARKGATE.—9: Miss Wheeldon's guides spoke well on the "Scientific worth of Spiritualism" and "Life, present and future," and also named a child. 11: Mr. Swindlehurst held a propaganda meeting. "Spiritualism: its aims and objects," was powerfully dealt with, and gave the greatest satisfaction. Many wish to hear him again soon. 16: Eloquent lectures on "Spiritualism: is it a science, a religion, or both?" and questions from the audience.

ROCHDALE. Bailie Street.—Wednesday: G. F. Manning, subject, "Animosity." Thursday: Developing class. Mr. Hoyle and Mr. Strutt very successful. Sunday: Mrs. Johnstone's address. Clairvoyance and psychometry excellent.

ROCHDALE. Milnrow Road.—Mrs. Goodyear's trance address good, and clairvoyance: all recognised.

ROCHDALE. Penn Street.—Mr. Standish gave an earnest address on "Modern Spiritualism, its message" and "Salvation, and how to attain it." Psychometry very successful. Tea party and entertainment a decided success. We thank one and all who kindly came forward to entertain us.

ROTHWELL.—Public tea on Saturday, for opening of our new place. About 100 sat down and a good meeting followed. Sunday, a good day was spent with Mr. C. Willis.

ROYTON.—Miss Armitage gave two interesting addresses, "Do men love each other," and "We do not die." Miss Johnson gave clairvoyance to the satisfaction of all present.

SEGHILL.—Mr. J. G. Gray's guides spoke splendidly from a question by the audience. Mr. Murray's guides gave successful clairvoyance, 8 recognised out of 11.

SHAW.—Wednesday, circle, Mrs. Duckworth gave splendid address and good clairvoyance. Sunday, Mrs. Fielding gave splendid lectures; also good clairvoyance. Fair audiences.

SKIPTON. Temperance Hall.—Mrs. Russell gave impressive lectures on "The philosophy of death," "The power of thought," and "Spiritualism, past, present, and future." Very good audiences. Clairvoyance good.—E. H.

SMETHWICK.—Mrs. Walker, of Northampton, gave trance addresses on "After tribulation cometh light," and "Spiritualism, the need of the age." General satisfaction. To our generous friend, who comes "without money and without price," we offer our heartfelt thanks.

STALYBRIDGE.—Wednesday, Miss Allen kindly officiated in place of Mrs. Hyde, who we hope will speedily recover health and strength. Sunday, Mr. W. H. Taylor delivered good discourses from "The homes over there" and "By faith we see it afar." Impromptu poems, also remarkable delineations clairvoyantly. After-circle conducted by Miss Bessie Hunter; very satisfactory clairvoyance. Saturday next a social in the Theatre Buildings at 6-30. A most varied programme. Tickets, 6d., all welcome. Sunday afternoon, Miss Hunter will name several children.

STALYBRIDGE. Trinity Street.—12: Mr. Collins spoke on "Phrenology," and gave delineations successfully. Sunday: Mrs. Summersgill's addresses were bright and inspiring; psychometry also very good.—T. Dearden, sec.

STOCKPORT.—10: Mrs. Hulmes's circle for Banner Fund raised substantial sum; thanks, good sister. 17: Madame Henry discoursed

on "The change," and the problems and difficulties of spirit communion. Night: Immense audience. "The dual nature of man, and how Spiritualism explains and develops it," was a highly educational exposition. Misses Booth and Daybrook sang a duet.—T. E.

WALSALL. Central Hall.—8: Very good day with Mr. R. A. Brown, who gave splendid lectures. Large audiences were much disappointed at Mrs. Gregg not fulfilling her engagement. We were glad we did not have to send them empty away, for one of our old pioneers, Mrs. Roberts, gave a very interesting address, and excelled herself upon "Inspiration." Mr. G. Aldridge presided. Annual Tea at 5-30, Monday 24th, Entertainment and Dance, tickets 1s.

WAKEFIELD. 1, Baker's Yard.—Mr. H. Long's first visit; he spoke very reasonably to an attentive audience. Feb. 29: A Public Meat Tea and Entertainment; all cordially invited.—W. Septon.

WAKEFIELD. Queen Street.—Mr. R. Wimpenny spoke well upon "Earth is waking, day is breaking"; good clairvoyant by Mrs. Lockwood and Miss Dickson.

WISBECH. Public Hall.—Excellent discourse by Mr. Ward on "Gifts from God," to a well-packed room; clairvoyance descriptions better than ever.—A. H. Blundell.

WHITWORTH.—Miss Scott, of Roohdale, gave great satisfaction to a large audience.

SECRETARIES ADDRESSES.

- ACCRINGTON. Whalley Road Tabernacle.—Alexander McAllister, 6, Dowry-street.
- ARMLEY.—T. Kinder, 23, Topham-street, Oldfield-lane, Wortley, Leeds.
- ATTERCLIFFE.—Geo. Cook, 37, Selborne-street.
- BACUP.—Adriel Hurst, 16, Pembroke-street.
- BELPER.—F. B. Smedley, Albert-street.
- BIRMINGHAM. Bloomsbury.—Mrs. Harlow, 27, Havelock-road, Saltley.
- BIRMINGHAM UNION.—A. J. Smyth, 77, Grantham-road, Sparkbrook.
- BISHOP AUCKLAND. South Durham District Association.—John Parvin 219, William Street, Auckland Park.
- BLACKBURN. Freckleton-street.—Richard Cranshaw, 124, Griffin-street, Witton.
- BLACKBURN. Northgate.—John A. S. Hornley, 18a, Eanam.
- BLACKPOOL.—William Howarth, 10, Charnley Grove.
- BOLTON.—12, Hulme's-court, Bridgeman place.
- BRADFORD. Central, Temperance Hall.—Wm. Snaith, 39, Harwood-street.
- BRADFORD. Otley-road Society.—J. Burchell, 1, Northampton-street, Otley-road.
- BRADFORD. St. James'.—J. Foulds, 175, Leech-road.
- BURNLEY. Burnley Lane Church, North Street.—Jas. Hy. Tatham, 5, Stanworth-street.
- BURNLEY. Hammerton Street.—James Nuttall, 46, Ivy-street.
- BURNLEY. Guy Street.—F. Clark, 816, Padiham-road.
- BURTON-ON-TRENT.—F. W. Rabbits, 32, Grange-street.
- BURY.—Mrs. Carr, 15, Cecil-street.
- CARDIFF. Psychological.—E. Adams, 303, Cowbridge-road, Canton.
- CARDIFF. Association.—C. H. Helps, 75, George-st., Cathayes.
- CARLISLE.—J. Winder, 27, William-street.
- CLITHEROE.—Thomas Wilkinson, 5, Church-brow.
- COLNE.—J. A. Bean, 33, Hall-street.
- DUNDEE.—J. Greenhill, 73, Overgate.
- GLASGOW. Association.—Jas. Stevenson, 33, Apsley-place, S.S.
- HALIFAX. Raven Street.—J. J. Dunn, 2, Eton-st., Gibbet-st.
- HEATON AND BYKER.—J. E. Smith, 19, Fourth-avenue, Heaton.
- HECKMONDWIKE.—Geo. Hy. Woner, Church-lane.
- HEYWOOD.—Harry Walker, 50, Railway-terrace.
- HOLLINWOOD.—R. Booth, 116, Drury-lane.
- HUDDERSFIELD. Brook Street.—J. Briggs, 50, Lockwood-road.
- HUDDERSFIELD. St. Peter's Street.—R. Wells, 32, Portland-st.
- HUNSLET. Albert Street.—W. H. Roberson, 70, Jack-lane, off Dewsbury-road.
- LEEDS. Back Adelphi Street.—Wm. Jackson, 31, St. Matthias-place, Wolsley-road, Burley.
- LEEDS. Psychological Hall.—J. Leaverland, 28, Oddy-street, Beckett-street.
- LEICESTER. Progressive Society.—G. Tye, 43, Little Holme-st.
- LIVERPOOL. Everton.—A. W. Clavis, 103, Queen's-road.
- LIVEREDGE. Carr Street Church.—T. Horner, Little Town.
- LIVERPOOL. Daulby Hall.—S. S. Chiswell, 11 & 13, Renshaw-st.
- LONDON. Camberwell Masonic Hall.—Mrs. A. E. Boddington, 30, Upper Tulse Hill, Brixton. Gen. sec., R. Boddington, c/o 35, Station-road, Camberwell, S.E.
- LONDON. Canning Town.—T. L. Barrell, 94, Clarence-road, Canning Town.
- LONDON, W. Marylebone, Cavendish Rooms.—Leigh Hunt, 82, East-street, Marylebone-road.
- LONDON. Stratford.—T. R. McCallum, 23, Keogh-road, Stratford, E.
- MACCLESFIELD.—Herbert Taylor, 22, Derby-street.
- MANCHESTER. Collyhurst.—H. Anderson, 50, Rhodes-street, Miles Plating.
- MANCHESTER. Openshaw.—Samuel Lewell, 4, Wood-street, Gorton.
- MANCHESTER. Bradford, Church Street.—Mrs. Savage, 4, Wormhill-st, Ashton New Road, Beswick.
- MANCHESTER. Cheetham.—Mrs. E. Browne, 572, Great Cheetham-street E., Higher Broughton.
- MILLOM.—Reuben Tyson, 1, Moor End.
- MORLEY.—E. Robinson, Branch End, Gildersome, Leeds.
- NELSON. Bradley Fold.—D. H. Buller, 8, Parrock-street.
- NELSON. Institute, Pendle Street.—J. Murray, 1, Hope-terrace, Somestraye-road.
- NEWPORT, Mon. Skinner Street Chambers.—Stanley A. Meacock, 49, Risca-road.
- NORTHAMPTON.—A. Ward, 42, St. Giles-street.
- NOTTINGHAM. Masonic Hall.—T. Stubbs, Morley House Cafe, Mansfield Road.
- NOTTINGHAM. Morley Hall.—J. Cooper, 5, Pine-st., Radford.

OSSETT.—John Wilby, Radley-street, The Green.
 PARKGATE. Near Rotherham.—O. Roebuck, 83, Rawmarsh-hill.
 PRESTON. Weavers' Hall.—James Park, 204, Ribblesdale-lane.
 RAWTENSTALL.—Mr. Ashworth Howarth, 2, Elm-street.
 ROCHDALE. Regent Hall.—R. Wild, 12, Brook-street.
 ROYTON.—James W. Armitage, 1, Rochdale-road.
 SHAW.—Mr. James Thomas Dawkes, 14, Chapel-street, Shaw, near Oldham.
 SHEFFIELD. Hollis Hall.—Wm. Underwood, 175, Spital-hill.
 SHIPLEY. Windhill Spiritual Society.—F. Charles Lowe, 1, Ann-street, Ann Villas, Carr-lane.
 SMETHWICK (Birmingham).—D. Findlay, Central Hall, Cape Hill.
 SOUTH SALFORD.—W. E. Caesar, 116, Ordsall-lane.
 SPIRITUALISTS' International Corresponding Society.—John Allen, 115, White Post Lane, Manor Park, Essex.
 STALYBRIDGE. Trinity Street.—Thos. Dearden, 52, Albert-sq.
 STOCKPORT.—Thos. Edwards, 39, York-street, Edgeley.
 WAKEFIELD. Bakers' Yard.—W. Septon, 5, Cammellia Walk, Jacob's Well Lane, Eastmoor.
 WAKEFIELD. Queen Street.—Arthur Whiteman, 6, Taylor's-yard, Stanley-road.
 WALSALL. Association.—Mrs. J. E. Brown, 51, Blue Lane W.
 WHITWORTH.—James Ashworth, 487, Market-street.
 WISBECH.—A. H. Blundell, 43, Albert-street.
 WEST HARTLEPOOL.—W. Shirley, 26, Richard-street.
 WEST VALE.—Jane Ingham Smith, Stainland-rd., West Vale, Halifax

PROSPECTIVE ARRANGEMENTS.

BATLEY CARR.—A Tea and Social Evening and Entertainment, Saturday, March 7, by friends for the Building Fund. Come and welcome.
 BIRMINGHAM.—Masonic Hall, 11 and 6-30, Special Lectures by Mr. E. W. Wallis:—Morning: 23rd, "Through hell to heaven"; evening: "Spiritualism: its confirmations." Lecture Room, 7, Broad-street Corner, Mr. Wallis will give a reception on Monday, 24, at 8 p.m.
 BLACKBURN. Northgate.—March 5, Grand concert and dance under the distinguished patronage of His Worship the Mayor, Alderman R. T. Eastwood.
 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. Walton Street.—Look out for Service of Song.
 BRADFORD (Manchester). Church Street.—Next Sunday: Lyceum, 2; Mr. Moorey, 3 and 6-30; Tuesday, members' developing circle; Thursday, public circle.
 BRADFORD. 421, Manchester Road.—Annual tea at 4-30, and entertainment 7-30, Saturday, March 7. Adults 9d, children 6d. Entertainment only 3d. Chairman, Mr. G. A. Simpson. All welcome.
 BRADFORD. Otley Road.—The 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.
 BRIGHOUSE.—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.
 BURY. Georgina Street.—March 1: Anniversary Services conducted by Mr. Swindlehurst and Miss Scott, clairvoyant; also on the 2nd, Propaganda Meeting. Grand Tea Party and Entertainment, March 7, tickets 1s.
 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.
 HUNSLET. 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.
 HUNSLET. Albert Street.—Tuesday, March 3, Mrs. Levitt will address a meeting at 7-30. A Coffee Supper will follow; tickets, 4d. Friends make this benefit a success.
 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.
 MRS. LAMB, owing to unavoidable circumstances, is compelled to cancel all dates for 1896.
 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 speaks at Keighley on Feb. 23, and March 1.

CURATIVE MAGNETISM.

MR. W. H. EDWARDS, the well-known Clairvoyant and Magnetic Healer, will, for the benefit of the POORER CLASSES, undertake cases on Wednesday evenings from 7 till 10, and on Sunday mornings from 9 till 1 at a fee of 3s. 6d. Other days and hours, consultation only, 5s. 4, Montpelier-road, Peckham.

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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. Armley (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mrs. Summerrill. Mon., 2-30, developing circle, 7-40, service. Ashton—Church-st. (off Warrington-st.), 2-30 6-30, Mr. J. Young, opening of organ. Public Circle, Tues., 7-30. Ashington—Spiritual Temple, 5, Mr. G. James. Attercliffe—Vestry Hall, at 3 and 6-30. Bacup—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mr. W. E. Leever. Barrow-in-Furness—Psychological Hall, Dalketh-st. 11 and 6-30. Bailay Carr—Town-st., Lyceum, at 10 & 2-30; 6, Mr. J. Armitage. Mon., Mothers' Meeting 3 p.m.; and Choir Practice at 7-45. Thursday evening, a Members' Developing Circle, 7-45 prompt. Belber—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mrs. Britten. 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, Lieut.-Gen. Phelps. Blackburn—Old Grammar School Freckleton-st. 9, Lyceum, 11, Circle; 2-30, 6-30, Mrs. Gregg. Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Madame Henry. Bradford—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10, 2-30, 6, Mrs. Hunt. Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Mrs. Midgley. Burnley—North-st., 9-30, 2-30 and 6. Mr. W. Johnson. Tuesday, 7-30. Hammeron-street, Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. R. A. Brown. Bury—Spiritual Hall, Georgiana-street, Lyceum at 10, 2-30, 6, Mrs. Hulme. Wednesday, 7-30, Mrs. Lamb. Cardiff—St. John's Hall, St. John's Square. Lyceum at 2-45; 11, 6-30, Mr. S. Longville, "Justice, not mercy, a divine attribute." Clitheroe—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mrs. E. A. Marshall. Coine—Cloth Hall, Lyceum, 10; 2-30, and 6-30. Mrs. J. A. Johnson. Cowms—Lepton, near Huddersfield, at 2-30 and 6. Darwen—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 3, 6-30, Mr. Swindlehurst. Wed., at 8. Glasgow—4, Carlton-place, 11-30, Mr. H. McNeill. 6-30, Mr. Griffin. Heywood—Temple, William-st., Lyceum, 10; 2-30 and 6, Mrs. Best. Tuesday, 7-30. Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30. Miss Cotterill. Hyde—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mr. G. Featherstone. Tues., 7-30. Lancaster—Athenæum, St. Leonard's Gates, 2-30, 6-30. Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Mrs. Stair. Monday 7-30, Mr. Kipley. Leicester—People's Hall, Millstone Lane, 6-30. Mr. T. Muggleton. Tues. and Thurs. at 8. Crafton-street, at 6-30, Mrs. Place. Wednesday, 8, Public Circle. Liberal Club: Town Hall Square, 11 and 6-30, Mr. H. Clark. Thurs., 8, Public Circle. 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, 6-30, Mr. & Mrs. Breuchley. Mar. 1, Miss McCreadie. 8-30, Meeting of Temperance Branch Stratford—Workman's Hall, West Ham Lane, E., 7, Mr. Veitch. Friday, 8, Mr. Savage. Macclesfield—Cumberland-st., Lyceum, 10-30; 3, 6-30 Manchester—Ardwick: Temperance Hall, Tipping-st., Lyceum, 10-30; 2-45, 6-30. 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, 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. J. B. Tealow. Monday 8. Weds., Public Circle. Thurs., 8, Public Circle. Salford: Co-op. Stores, Chapel-st., 6-30, Miss Knight. 8-15, Mr. A. Bracegirdle's Public Circle. Mon., 8, Social. Tues. at 8, Miss Knight. Wed., at 8-15. 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. Hepworth. 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., Mrs. Yeeles. March 1, 2, and 4, Mrs. Green. Newport (Mon.)—Psychological Society, Skinner-st. Chambers, 6-30. Thursday, 7-30. Nottingham—Masonic Lecture Hall, 10-45, 6-30, Mrs. Groom. Oldham—Temple Society, corner of Coronation-st., Mumps, at 3 and 6-30, Mr. Taft. Tuesday, 7-45, Mrs. Beresford. Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30. Mrs. Griffin. Monday, 7-30. Thurs., 8, members only. Rawtenstall—Lyceum, 10-30; at 2-30, 6, Royton—Lyceum, at 10 and 1-45; 2-45 and 6. Mon., 7-30. Wed., 7-30. Sheffield—Hollis Hall, Bridge-st., 3 and 7. Thurs., at 8, Circle. Slithwaite—Laith Lane 2-30, 6. Sowerby Bridge—Hollis Lane, Lyceum, 10 and 2; 2-30, 6, Mr. Postlethwaite. Stalybridge—Grand Theatre Buildings. Lyceum, 10,

and 1-30; at 3 & 6-30, Miss B. Hunter. Wed., at 7-30 p.m., Mr. B. Plant. Thurs., Choir practice at 7 Members' Developing Circle at 8. Trinity Street: 3 and 6-30, Mrs. Stansfield. Tues., 7-30. Wed., 7-30, Messrs. Swindlehurst and Gibson, jun. Stockport—Hall, Wellington-road, nr. Heaton lane. Lyceum, at 10-30; at 2-30, 6-30, Mr. Mayoh. Thurs., at 8, Private Circle. Walsall—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mrs. Groom. West Vale—Green Lane, 2-30, 6, Mrs. Brook. 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, Mr. Hilton. 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, Mrs. Rennie. Batley—Wellington-street. Lyceum, at 10 and 1-45, 2-30, 6, Mr. J. C. Spencer. Bishop Auckland—Temperance Hall, Gurney Villa. at 2 and 6. Birmingham—Bloomsbury, 6-30, Mrs. Walker. Blackburn—15, New Market-st., W., Northgate, Circle II, 2-30, 6-30, Anniversary, Miss Whiteley. Monday, 7-30, Members. Wednesday, 7-45, Public Circle. Blackpool—Liberal Club, Church st., Lyceum 9-30, 11, Public Circle. 2-30, 6-30, Mr. Pilkington. Public Circle. Bootle, Liverpool—County Hall, Pembroke Road. 2-30, Open Circle: 6-30, Mr. S. S. Chiswell. Monday, 8 members only. Tuesday, 8, Seance, admission by ticket. Bradford—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mr. Ripley. Mon. 2-30, Wed. 7-30, admission by ticket. Little Horton-lane, Spicer-street, 2-30, 6, Mrs. Bentley. Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 12-30 & 6-30, Mrs. Russell. Mon. & Wed., 7-45. Odey-road, Lyceum, at 10-30; at 2-30 and 6, Lyceum Anniversary. Tuesday. St. James' Church, Lower Ernest-st., 10-30, Developing Circle; 2-30, 6-30, Mrs. Taylor. Wed. at 7-45. Walton-street, Hall-lane, 2-30, 6, Mr. Todd. Monday, 7-30. West Bowling—Boynton-st., at 10, Lyceum, 2-30, 6, Mr. Crossley. Thursday, 7-45. Burnley—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30. 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, Swiss Hall Queen Street. Lyceum 2-45. Service 6-30, Mr. Allen and Mrs. Billingsley. Tuesday & 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. G. Gray. 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-rd., 2-30 and 6-30. Wed, 7-30. Dewsbury—Bond-street, Lyceum, 10 and 1-45, 3 and 6 Mrs. J. Brook. Thursday, 7-30. Eiland—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. J. H. Hunter. Thursday, 8, Public Circle. Exeter—Friars' Hall, Friars' Walks. Felling—Hall of Progress, Charlton Row, 2-30 and 6. Foleshill—Edgwick, 10-45 and 6-30, Miss Carpenter. Monday, 8, Developing Circle. Gateshead—15, Wakefield Terrace. Sunday, 6-30. Thursday, 7-30. Halifax—Winding-road, at 2-30 and 6, Mrs. Craven. Monday. Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mr. J. Smithson. Heckmondwike—Thomas-street, at 10, Lyceum; 2-30 and 6, Mr. Woner. Thursday, 7-30. Hollinwood—Factory Fold, 2-30, 6-30, Mr. B. Plant. Huddersfield—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; services at 2-30 and 6-30, Mrs. Mercer. Hull—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30, Mr. Kemp. 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, Mr. J. Ollife. Monday, 7-30, Tuesday, 7-30. Private Circle. Sat., Public Circle at 8. Albert Street: 2-30 & 6, Mrs. Dickinson. Tues. 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. Leigh—Newton-street, 2-30, 6-15, Mrs. Rennie. Liversedge—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mr. F. Wood. London—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7. Mr. W. E. Long, "The basis of Mediumship." All communications to Mr. Leigh Hunt, 82, East-st., Marylebone-road. Canning Town, 47, Hermit Road, Sunday, at 7, Mr. Moody. 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. Dale. Thursdays 8, public meeting. Longton—Post Office Buildings, King-st, 2-30, 6. Monday, 7-45. Manchester—Openshaw Granville Hall (Liberal Club), George street, at 10-30 and 6-30. Mr. Brooks. Thursday, at 8, Members' Circle. Cheetham, Ash Lodge, Halliwell Lane: Sunday, 10-30, Lyceum; 2-30 and 6-30, Mr. Kay (see "Manchester Evening News," Saturday). Monday, Members' circle. Thurs. 7-30, Mrs. Newton. West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Miss Foster. Tues. 8. Thursday 8, Public circle. South Salford, 4, West Craven-street, Regent-rd., 6, Alter-circle at 8. Wednesday, 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, Mrs. Stretton. Nelson—Pendle Street, 2-30, 6, Mrs. Davis. Tues., 7-30, Miss Skipper. Nelson—Ann-street, 2-30 and 6. Newcastle-on-Tyne—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30. Normanton—Queen-st., 2-30 & 6, Mrs. France. North Shields—6, Camden-st., 10-45 and 6-30. Northampton—Spiritualists' Hall, St. Michael-rd., 2-30, 6-30, Mr. Chaplin. Nottingham—Morley Hall, 2-30, Lyceum; 10-45, 6-30 Mrs. Barnes. Oldham—Hall, Bartlam Place, Lyceum; 10, 3 and 6-30. Thurs., 7-45, Circle. Ossett—Queen's-st., Lyceum at 10, 2-30, 6, Mrs. Levitt. Parkgate—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. Inman. 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 Wednesday, 7-45, Circle. Water Street, 3, 6-30. Tuesday 8. Public Circles. Penn-street, 2-30, 6, Public Circles. Wed., 7-30, Mr. W. H. Taylor. Shaw—Broadbent's Assembly Rooms, off Sandy-lane, at 3 and 6-30, Mr. T. H. Collings. Wed. at 8. Shipley—Westgate, 2-30, 6, Mr. Shadforth. Skipton—Lecture Room, Temperance Hall, 2-30 & 6 South Shields—16, Cambridge-st., 6. Tues., 7-30. Spennymoor—Central Hall, 2-30, 6. Thursdays, 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. J. Pawson. Wednesday, 7-30. West Pelton—Cottage Meetings at 5-30. Whitworth—Market-st., 2-30, 6, Lyceum Anniversary. Yeaddon—Town Side, Lyceum, at 10; 2-30 and 6, Miss Hunter. Mon., 8, Members' Circle.

OTHER MEETINGS.

Bradford—421, Manchester-road, Mission Room, 10-30, Circle, 2-30, 6, Mr. Ripley. 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. 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. 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, Miss Towers Circles, Tues., Thurs., Sat., and Sunday, 7-30. Albert-street, 2-30 and 6, Mrs. Dickinson. Tues. 7-30. Sat., public circle at 7-30. Leeds—28, Bk. Adelphi-street, 2-30 & 6-30, Mrs. Wood Circles, Mondays and Thursdays, 7-30. Liverpool—103, Queen's Rd., Everton, 3 and 7. 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, Mr. Humphreys or Mrs. Stanley. 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, 9, 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. North Kensington—43, Cambridge Gardens, Mondays and Thursdays, at 8 for 8-30. Notting Hill—51, Ladbroke-grove. Sunday, 11, Free Healing, 7, Mrs. Tredwell. Tuesday, 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, Mr. Macdonald. Thurs., 8, Mr. Lamb's Public Circle. 395, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11, Mr. Horrocks on Mental Electricity & Magnetism. Lyceum, 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—Baillie St.: 2-30, 6, Mrs. Johnstone. Milnrow Rd.—2-30 & 6, Miss Smith. Tues., 7-45 Mr. Wood. Rothwell—2-30 and 6, Mrs. J. Crossley. 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. Crossley.

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Mr. W. T. Stead on Mr. Wilde's Test Horoscope:—

"It would be difficult for anyone to ignore the test horoscope of Mr. Pearson, of *Pearson's Weekly*, which is published in this number, from the pen of Mr. Wilde, and to deny that it is possible for an astrologer to use his curious science in such a way as to obtain extraordinarily accurate results, both as to the character and history of the person, whose horoscope he casts. No doubt mistakes are frequent, and there may be more misses than hits, but a series of hits such as Mr. Wilde seems to have made in the case of Mr. Pearson, is hardly explicable on the hypothesis of mere coincidence."

Extract from the Christmas Number, 1895, of "Pearson's Weekly":

Mr. Pearson says:—"I do not think there is the least doubt about the fact that Mr. Wilde had not the smallest knowledge of the personality of the individual whose horoscope he was casting. . . . So many points in this horoscope are so curiously accurate, that I thought almost anybody would probably be interested in glancing through it."

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