

THE TWO WORLDS.

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THE DOCTRINE OF IMMORTALITY: ITS FOUNDATION IN NATURE.

BY MR. J. J. MORSE.

Continued from page 116.

BUT how shall we demonstrate the unity of the universe? By the analysis that now becomes necessary. The ponderability of the physical world is generally admitted. The apparently solid granite that rises before you can be reduced to its gaseous elements. The atomic structure of matter is merely a question of condition; the atoms that constitute its molecules, the forces that bring those atoms together, are invisible, imponderable; they elude the most delicate tests, escape the keenest analysis. The physical visible, ponderable world in which you live is only ponderable by reason of the attractions and vibrations that hold these atoms and molecules in certain mutual relationship. Disturb the harmony of those attractions and vibrations, disturb the relation of those atoms and molecules by the slightest fraction, and your visible universe will disappear entirely.

Furthermore, another question: Is it correct or not that all that is upon the world to-day was originally a latent possibility within the world? That is to say, those mountains that rear their crests to the heavens, the minerals buried beneath the earth's breast, the trees that wave their branches upon her surface, the fair flowers that blossom in all their grandeur, the rivers that wind their silvery threads across meadows and dales: were all these things latent possibilities within the world when first the world was formed? The beasts that roam her fields and forests, the birds that sing in the blue air above you, the myriad insects and reptiles that crawl upon the ground: were these latent possibilities within the world when first the world was formed? And man, the triumph and fulfillment, as it would seem, of all the activities of nature—man, philosopher and thinker, searcher and worker; man, who has fought the world's blood-red battles; man who has given to the world its glories, and brought the world to what it is to-day, socially, politically, industrially: was he a latent possibility within the world, when first the world was formed? If these were not latent possibilities within the world, when first the world was formed, where have they come from? From whence have come the flowers, whose glossy beauty charms you? From whence have come the beasts that roam the fields, that afford you food and clothing? Whence came the river and the ocean? Whence has come the man?

There is an old and ready answer to all these questions, it is true: the Lord made them. To which we say Amen. Yet, possibly we should be inclined to further add that, though we believe most heartily that the Lord made all these things, He did not make them in the way that some believe. Of all the things that we have a fixed faith in, the existence of a Supreme Source stands out clear and well defined. Most certainly we believe that all is, because of the will and power of that Supremacy: therefore we can say that the Lord made the world and all that it possesses; but he made the world containing within itself the latent possibilities of all those things enumerated a moment since. (Applause.)

Evolution, and not direct creation, is the opinion formulating in enlightened minds to-day. Hence, then, if immortality is a fact, may we not suggest that the possibility of that immortality is latent in nature also? It may be urged that this would be stretching the argument of uniformity and evolution just a trifle too much. You cannot stretch the truth to the breaking point. The truth will bear any analysis you may bring to bear upon it and emerge triumphant. (Applause). When the truth seems to fail you, either you have missed finding the truth, or you cannot comprehend how to use it when you have found it.

But this is Materialism, you will say; it has nothing to do with psychical science at all. How can it possibly be that the doctrine of immortality is part and parcel of the possibilities of the material universe? Let us follow the course of natural evolution a little deeper. Ages ago, a huge ball of incandescent, fiery mist floated in the vast deeps of space, around the breast of the solar mother from whence it had come. That huge, fiery mass was destined to become the world in which you live. The lightning stroke, the thunder's roar, the cataclysmic periods, the huge and vast eruptions, inconceivable even in the light of the volcanic eruptions of the present day, shook and moulded that fiery orb, until out of her travail, and out of her birth pangs, there came at last the faint possibilities that, by-and-by, gave promise of what is now evolved. Ages rolled by, and slowly and surely the outer crust that now covers this globe laid the foundation of that mineral and vegetable life that you are familiar with to-day. Nothing was put into the world. Whatsoever was developed in that dim and distant past, when those thick mists formed, when steamy seas bubbled in the black chasms of the earth's surface, when huge, dank clouds rolled o'erhead, were in all cases but manifestations of inherent possibilities. Nothing was put into the world, but slowly and surely, as the conditions of the world changed by the method called evolution, the appearance of vegetable and animal existence resulted. We are hastening across the pathway of time that was required for these evolutions. Slowly and surely life in its varied forms, changed again and again, laboured on, stage by stage, until at last individual forms of life were possible. From that came sensation, first allied with the lowest forms of organisation. And those lower forms of organisation and sensation gradually laid the foundation of still higher forms of organic life, while slowly and surely, seemingly after many failures, and after much was rejected by the Master Hand, at last there evolved the higher forms of organic structure, wherein consciousness became individualised, and at last, the long process consummated itself in the appearance of the first types of men. Men! You could scarcely call them men when compared with yourselves. Bereft of all the graces with which you are endowed, lacking all the qualities of mind and morals, of personal grace and character, that are your happy birthrights to-day, but still men, the prophecy of something greater than yourselves. That ancestral line runs on, until the primal order begins to evolve its latent qualities of intellect, that were destined to ultimately fill the world with their splendour and glory. From the first organic formations to the development of sensation and the inception of consciousness and intelligence, what ages may have elapsed—who can tell? But in the end, savage and barbarous man came, with his limited intelligence, believing in the rule that might is right, filling the world with his presence. From him, type of that force which, when merged into the intellectual, ripens and softens and fills the world with the mental energy that it now possesses, has ascended the man of to-day. That primal man, savage and uncultured if you will, comes upon the stage, and you ask "Whence comes he?" The answer is, From God, through Nature! The purposes of God are manifest in the workings of Nature, and the laws of Nature evolve the purposes of God in the evolution of all that is upon the world to-day, and all that ever has been upon the world in the ages past was originally contained within. (Applause.)

Another point: If we admit that all that is, and has been, is the natural and legitimate evolution of the possibilities of the world, when first the world was formed, can we deny that all that is upon the world was latent in her when she was first formed? May we not clinch the argument: All that has been, and all that is, and all that will be evolved upon this planet, was primarily contained

in her when she was evolved from her solar mother. (Applause.)

What is the logical result of this? If man is the outcome of latent possibilities of the universe in which he lives, all that man possesses will, also, have been latently contained within the universe that has produced him. Whatsoever man will be, was originally a possibility in the universe, and the doctrine of his immortality must rest there, if it is to rest anywhere. If man exists after the death of his physical organisation, he can so exist only because the possibility of that existence was a latent factor in the constitution of the world that has produced him. (Applause.) The theologian may say that this is altogether wrong, that it is bowing the knee to Materialism, that it is robbing God of the prerogative of having conferred the gift of immortality upon his creatures. We can only be sorry for such inconsistency. We need not specially concern ourselves in attempting to refute it; we can only regret the mental horizon is so limited that it prevents a clear sight of the sublime fact which we have endeavoured to enforce upon you, that all that is, is the result of the work of God, but through principle, through law, through order, through natural development, through legitimate evolution from the foundation He laid in nature for the realisation of the question that is now being discussed. (Applause.)

Furthermore, another question arises. You remember we stated that if man exists after death, the necessary consequence must be a place where he can exist, and here comes the great difficulty of the whole question: Where is heaven? But some people occasionally inquire, Where is—the other place? (Laughter.) And we are sometimes inclined to think their interest in that locality is rather painful and personal. Still, Where is the next world? What is it like? Now, the man of science thinks he has you upon the hip. "I do not believe," he says, "in your immortality; I do not believe in your theory of the existence of human consciousness after death." For him you complicate the matter still more when you add to the existence of a human consciousness an immortal personality as well; you make him then even more sceptical. "I do not believe in the existence of human consciousness, still less human personality, apart from a material organisation; there is no room in the universe for a spiritual world," says the Materialist. Bow your heads all you who, in the light of faith, have a hope for the glorious hereafter; the way is dark, death is the end, and the grave is the final resting-place—there is nothing beyond! There is no room in the universe for a spiritual world.

It would appear that some know a little more than does God. In fact, some people think God a sort of superfluous appendage to the universe. Had they been consulted in the construction of the universe, no doubt they would have done a great deal better—perhaps a little worse. How do they know there is no place in the universe for a spiritual world, as is so positively asserted? The true scientific man is a modest man. True science is always just, never proceeds to pronounce a positive opinion outside of the possession of absolute knowledge, and then only expresses itself with becoming modesty, in accordance with the knowledge it possesses. (Applause.)

We are pleading with you to examine into the problems that appertain to physical science; and if there is one question of greater interest and wider import than any other question in regard to this matter of physical science, and on which it surely should have some right to make a deliverance, it is the existence of the world that it must predicate the reality of, if its foundational fact, the physical nature in man, is a reality at all, and if that nature continues to exist after death. Hence, then, in these remarks we are not casting criticisms against any particular sect, or form of thought; we are simply dealing with the issues as they arise, frankly, openly, honestly; so long as it is our privilege to minister to you on these matters, so long shall we speak with the same frankness, and the same sincerity, which has directed our utterances on this occasion. Plainly, then, the issue must be, "What warrant is there for the existence of a psychical universe? What warrant is there for the existence of a psychical man?" There is only one warrant for both. If that one warrant cannot be established, then the whole question goes by the board. The psychical universe, and the psychical man, must be a legitimate sequence of the material universe, and the

material man. - And the doctrine of immortality must be the consequential fulfilment of the latent possibilities of being, upon a higher and grander plane of operation and development, but not necessarily distinct from the general plan and organisation of the universe. (Applause.)

If we can bring, then, this question of a psychical universe to the level we have just suggested; if we can lift your conception of this physical universe up to the lofty altitude suggested—its almost infinite capacity of evolution and development—the continuity of being, and the perpetuity of life, and the everlastingness of the existence of the human consciousness, are as natural, and as legitimate sequentials in the development of the development of the universe, as the appearance of the first forms of vegetation or animal life, out of the possibilities that were latent in that incandescent, fiery globe, rolling in the realms of space, in the myriad ages of long ago. There is no more marvel in the supposition of the evolution of those higher conditions, that belong to what may be called the psychical universe, from the present state of things, than there is in supposing that what now exists was primarily contained within that fiery globe of the distant past. The conditions are no greater in character, the marvel no greater in nature, and the results when achieved will comparatively be no more marvellous in the one case than they have been in the other. The doctrine of immortality, then, must be part and parcel of the universe as a possibility thereof, as the outcome of immutable law; and a still grander fulfilment of the law of evolution—the doctrine of immortality placed where it can never be assailed. You cannot overturn the constitution of Nature; you cannot fight against her immutable laws. You must accept the situation that she presents to you, and by reverent study thereof learn to comprehend all that it involves or contains.

We shall be told that, having traced the law of evolution so far, we have left behind the tangible and material universe; that we are inviting you to cross the border line that lies between the known and the unknown, and some may be inclined to say, "That way danger lies." Well, so it always has been. Whenever the world desired to penetrate beyond the things that were known, to the things they hoped to find, alarms have always been sounded. Men have been warned that the road was perilous, or else that there was nothing there, and their labour would be wasted. Such old wives' blessings had no effect in retarding the sturdy knight, who roamed with the desire to know the truths of Nature and all its processes, who went boldly and honorably forward. Let us, too, press ever onward.

We have spoken of evolution. May we not suggest another word—involution,—which may make the matter still more clear to you? If all that is first came from the latent possibilities of the world, then the law of involution may hold good here also, and the possibilities of the human creature and the latent capacity of his immortal nature must also have been involved in the constitution of the world when first the world was made. Rank Materialism, somebody will say. We have said that we repudiate the old doctrine that divides the universe into two parts—here the material, there the spiritual, totally distinct and entirely dissimilar. We have urged that the material and the psychical do not belong to two different orders of existence, but are opposite conditions of development, and the conditioning of the one same substance. What is that substance? We cannot tell. The Agnostic calls it the unknown: sometimes describes it as the unknowable. The religious call it God. We are content to say it is the Sublime Mystery that human science has not yet been capable of comprehending or analysing. This, then, does not by any means involve us in the charge of Materialism. And in the end we come back to the fact that the foundation of all things is even more mysterious than the evolutions we have denominated the psychical universe and the psychical man.

Here, then, we may pause. Others may elaborate upon this scheme, may offer varied forms and methods of inquiry. They will tell you that the doctrine of immortality is losing its hold upon the intelligent understanding of the community, not because men do not wish to believe in immortality, not because they are afraid that immortality may not be true; no, the reason is, because there is not that same scientific certainty and surety to it that is thrown about the question of material existence. And

you will allow us to say, surely, that if there is any question that there ought to be absolute surety about, the question whether there is this immortal man and world at all, ought to be the question of all questions upon which there should be no doubt. Is it possible to bring it down to this practical ground, to give the world the assurance, beyond all question? We answer, Yes. Not by going outside the realm of Nature, not by appealing to the superstitious beliefs of the ignorant or the fancies of the credulous, not by any of the strange theories in the world of theological belief, but by adopting the plan we have outlined, an appeal to man and to the universe itself. Every question that man's soul can ask has its answer in the universe. Ask Nature the road, and she will show you the way; and that way, when found, will show that immortality—the hope, the inspiration of the race—is a latent possibility of the universe and of man, and that both man and Nature, when rightly interrogated, will give the answer man demands to-day.

Roll on, then, oh, world, with hope flowing to thy breast; thy hope will yet be vindicated through immortality, demonstrated in Nature and in man by an intelligent examination of the powers and possibilities in each.

Conclusion.

MR. W. T. COOPER ON SPIRITUALISM.

BRIEF REFERENCE was made in our last issue, under "London News and Notes," to Mr. W. T. Cooper's address on Spiritualism at the Cavendish Rooms, London, on Sunday evening, 16th February. As the lecture contained a number of points worthy of more extended notice, we are pleased to be able to deal with it here.

At the outset of his discourse, Mr. Cooper very justly remarked on the necessity of acquiring a knowledge of the elements of the Spiritual philosophy before entering upon the more practical researches connected with the study of spirit-existence. He laid stress upon a truth which it is to be feared receives but scant recognition, viz.:—that the spiritual life of the universe expresses itself in other departments of being than those associated with what are known as the psychical powers of humanity. Spiritualism, he said, did not reveal any new principle. The spirit that was in the universe, that filled all space, that was the Alpha and Omega of all things, had ever manifested its reality in innumerable forms to the consciousness of man. The Materialist was accustomed to commence with matter, and struggling through the multifarious phases of scientific inquiry, paused at the very threshold of spiritual truth, saying, "We cannot enter here." The true student, however, began with spirit, and applying the logical principle of working from the centre to the circumference, obtained his knowledge of the subsidiary powers and forces of nature, by going directly to their primary source. The speaker referred to the way in which the vital truths given to humanity in the past had become overlaid by accretions of dogma, form, and ritual, and thus denuded of their vitality. Dealing in this connection with the unity of nature in all its phases, the speaker said that without the recognition of this great fact there could be no correct comprehension of the place and purpose of Spiritualism in the world to-day. Spiritualism had not added anything to this manifestation of the Deific life in nature. The so-called phenomenal occurrences by which it was distinguished represented nothing new in the relationship of man to the Divine mind, but formed simply "an augmented interest between souls embodied and souls disembodied. If," said the speaker, "there is not throughout the whole universe a revelation of the Central Soul, so palpable as to make the materialist and intellectualist stand in awe before its presence, it is not for us to argue the point with them."

Referring to the existence of Deity, the lecturer said, "You cannot find out God by any scientific experiment, or determine His existence by any mathematical formula. It is not within the scope of human reason to establish His existence, but by the law of human spirit, by its intuition, by its very existence, is God present with every human heart." The spiritual life of the universe, the lecturer said, was a system of divine economy, manifested to those whose interior perceptions had been opened. "If you have not this consciousness, if it has not intuitively expressed itself in your mind, if there is not in your heart the realisation of this vital truth, then you have not learned the first letter in the spiritual alphabet."

You must begin with the spiritual life: however convincing to the senses, you cannot wholly rely upon phenomenal evidences."

From the brief summary given above, it will be seen that Mr. Cooper struck if not a new chord, at least one that we would like to hear more frequently sounded. We have heard such torrents of eloquence concerning our "facts" that people are prone to lose sight of the truth that the facts are not confined to the manifestations of the seance-room. We believe there are many good Spiritualists in the world to-day who have never come into contact with "supernormal phenomena." And it cannot be too often insisted that where the phenomenal evidences are necessary to pierce the crust of materiality which envelopes so many, many minds, they should form but the sub-structure upon which to raise the fabric of a rounded and developed life that shall be "one with the mountains and the stars."

THE RED CROSS.

By WESLEY NOAKES.

CHAPTER VII.—A TRAITOR.

CASTELLI, Paul De Benham's valet, was brushing and putting away his master's clothes. While he was thus busily engaged his eye fell upon a portmanteau standing by the dressing table. He paused in his occupation, and having looked outside the bedroom door to see if the coast was clear, took from his pocket a bunch of keys and proceeded to try one after another in the lock of the bag. After the fourth attempt his efforts were successful. Putting his hand inside he drew out a wig, a false beard, a pair of blue spectacles, and a soft felt hat.

This discovery seemed to affect his composure in no small degree. "What does this mean?" he muttered. "He must have purchased these very recently, and evidently intends them for immediate use, or he would not have put them ready to his hand. Are my suspicions well founded after all?"

As he replaced the articles a resolute expression crossed his face. "Have a care, Mr. De Benham," he said. "If you go to town to-night, I go too." As he spoke he chanced to glance through the window, and saw a man walking up the avenue which led to the house. Castelli gazed earnestly for a time, and then observed: "That man has been a soldier. He is not an Englishman. What does he want?"

Then, running quickly downstairs, he hastened to the door in time to open it at the man's knock.

"Yes; Mr. De Benham is at home," he said in answer to the stranger's query.

"Will you give him this, please," delivering a sealed envelope.

"Castelli took the note, at the same time remarking under his breath, "that man is a Russian. I could pick the accent out of a thousand."

"Show the man in here, Castelli, and do not allow us to be disturbed," said his master, as he opened the note and scanned its contents.

Before obeying this order, Castelli looked the newcomer straight in the face and made a peculiar motion with his right arm.

The man's countenance did not alter in the slightest degree, nor did he make any responsive movement.

As the valet returned to his duties, his brow grew black, and his face assumed a threatening expression.

"He did not answer my signal," he said, "therefore, he is not connected with the brotherhood. His errand may be an innocent and commonplace one, but it looks exceedingly suspicious."

As the library door closed behind his servant, De Benham turned to the messenger, and pointing to the note, said, "You may give me the letter mentioned here."

The man unbuttoned his coat, and from an inner pocket produced a small leather case. Inside this was a small piece of fine tissue paper closely covered with writing, which De Benham perused with great eagerness. No date or address headed the epistle. It ran as follows:—

Re your communication lately received, and which I sent by special courier to St. Petersburg, I beg to state that your proposals have had thorough consideration, and that the Government has decided to accept your offer, subject to certain conditions, which you will receive this evening at my residence. A special messenger has been sent to confer with you. Between 11 and 12 would be the most convenient time for your visit, as we shall be less likely to interruption. It would be safer, in your own interest, that you procure some disguise. Please return this note to the bearer. SOLTIKOFF.

After thoroughly digesting the import of the above, he in accordance with the command therein contained, handed it back to the messenger, who, without hesitation, placed it in his mouth, chewed, and swallowed it.

"Am I to take any reply?" he then asked.

"Say that I will be there," replied De Benham, as he rang for a servant to show the man out. Then taking a paper from his pocketbook he contemplated it with an air of satisfaction.

"What a stroke of luck," he said, "that I should receive this League summons to-day. The call is for Sunday night; that will give Soltikoff five clear days to arrange his plans, and if he be successful there will be no more meetings of the Red Cross brethren for some time to come; not in London, at all events," he added, with a sinister chuckle. "If I leave here by the 9-30 that will give me ample time to call at my club, don my disguise, and reach the Consul's place shortly after eleven. Now, have I forgotten anything?" he mused. "No. I have taken every possible precaution. Again, there is no one in the immediate neighbourhood to play the spy upon me. Castelli is the only likely person, and he is much too dense for such a part. To give him his due, as a valet, he is a treasure; but really he seems to possess one sole idea: that of saving enough money to return to his beloved Italy."

As the parish clock chimed the quarter-past nine, De Benham, portmanteau in hand, left his house, on the way to the station, closely followed by a tall man, with grey hair and moustache, carrying a heavy stick. This second person had made his exit from Mr. De Benham's library window, which he fastened after him by the aid of a small piece of twisted wire. As he neared the town, and the thoroughfare became busier, the appearance of this man underwent a considerable change. His shoulders began to stoop like one in delicate health. His walk, which had been a brisk firm step, now became that of a person slightly lame, requiring the aid of a stout walking stick. Taking from his pocket a large woollen comforter, he wrapped it round his neck, pulling it well up over the lower part of his face.

The two men travelled by the same train to London. Arriving at the terminus, the first one jumped into a cab, instructing the man to drive to the — Club in Piccadilly. The first cab was followed by another, containing the individual who had proved himself so familiar with the fastening of Paul De Benham's library window.

As they neared Piccadilly this man stopped his cab, paid the driver, and continued his way on foot.

"He is going to his club," he muttered.

Turning into a large restaurant, he ordered a glass of milk, and sat where he could see the door of the — Club, from which came a dazzling stream of electric light, making the pavement and roadway for some distance almost as bright as day.

He waited patiently for about half-an-hour, then he rose and followed a man who had just emerged from the club. This man had a long dark beard, and wore a pair of blue spectacles and a soft felt hat. Hailing a cab, he told the Jehu to drive in the direction of Upper Norwood.

When they reached that vicinity he dismissed his cab and walked on, as he imagined, unobserved. Had he looked round, he would have seen another cab put down a passenger some distance from where he had alighted himself. Proceeding at a good pace he finally turned in at a gate which led to a large house standing well back from the road.

The man who had followed him from Danesford here gave up the chase, with the remark, "Can't go any farther. There is only one thing now to learn. Will you kindly tell me who resides there?" he asked of a late passer-by.

"Count Soltikoff, I believe."

"Soltikoff! I know the name," said the Danesford man. "Who is he?"

"The Russian Consul."

"Ah, of course. Thank you," he said, turning away, and retracing his steps. Before he had gone far he stopped, as if overcome with the intensity of some deep feeling. Turning round he shook his clenched hands in the direction from whence he had just come.

"You black-hearted, treacherous villain," he gasped, his voice thick with unrestrained passion. "Your day has come."

As he cooled down somewhat, another version of De Benham's mission struck him. "Perhaps he is on some errand in connection with the League. But no; such a job would not be entrusted to him. I must communicate with the Branch to-morrow."

Returning to London he engaged a bed for the night, as the next stopping train for Danesford did not run until an early hour in the morning.

"That will give me plenty of time to get back before any one is stirring," he said; "and then, traitor!" he continued vehemently, "to put in motion the machinery which shall seal your doom."

Unknown to De Benham and the individual who had followed him, a third man had left Danesford by the same train, with the set purpose of watching the first two. This was the man who had spoken to Castelli opposite the Consul's house.

When the valet's figure had disappeared in the distance, this third man turned and followed, murmuring to himself, "This looks as if Castelli was faithful. Well, *tant mieux*."

As De Benham reached the porch of the Consul's house the man he had seen in the morning appeared out of the darkness and said, touching his hat, "I have been waiting for you. Will you come this way, please?"

He then led the way to a small door at the rear of the premises, and after traversing several passages and staircases, ushered him into a small room lined with bookshelves, which had the appearance of a study.

In this room at a small centre table sat two men in evening dress, who rose as De Benham came in. One of them was a man between fifty and sixty, with iron-grey hair and a long military-looking moustache. This was Count Soltikoff. The other was much younger. He was clean shaven, had a firm broad chin, rather prominent nose, and a narrow high forehead. The half-closed eyelids gave him the appearance of a person with weak sight. But this was not the case. As he looked at De Benham the eyes opened wide, and flashed a glance almost startling in its suddenness and intensity, revealing exceptionally large orbs of a steely-grey colour. Without another look he could have described the visitor's appearance down to the smallest detail.

"This is Mr. Paul De Benham," said the Count, "a county magnate, and a prominent member of the British Senate. Mr. De Benham, allow me to present Colonel Vladimir, the head of the secret police of St. Petersburg."

The two men bowed.

"I am exceedingly pleased to meet a gentleman who is acknowledged by all countries to be at the head of his profession," said De Benham.

"The officer bowed at the other's compliment. The eulogism was fully deserved. This man had only occupied his present post a few years, yet under his administration the department beneath his control had been completely re-organised, until at the present moment he was at the head of a system of espionage which stretched out far beyond the Russian frontier, and made him the dread of the numerous secret societies which existed in spite of all the severe means which had been devised for their suppression.

When the three men were seated, Vladimir said, "Mr. De Benham, you have submitted to us through our consul, a most extraordinary communication, seeing that it comes from a gentleman holding your position in English society. Of course we are fully cognisant of the fact that this league, which you mention, exists; but if you will pardon my saying so, the information which you wish to sell—with an almost imperceptible accent on the word sell—is of such a nature that it could only be supplied by one who must, and for some time past, have been in close connection with the members of this league."

This was a straightforward speech, indeed, almost an accusation, yet worded in such a manner that the man to whom it was addressed could take no exception to it. De Benham realised the fact that he was dealing with one of the keenest intellects in Europe; a man accustomed to dive into the lowest depth of human nature, and who could read character at a glance.

This might have disconcerted a nervous man and rendered him incapable of concealing his real intentions, but De Benham was no fool. He had come fully prepared for a searching examination, and meant to make the most of the opportunity, and turn it to his advantage.

ARE ALL MEN EQUAL?

[The following essay we commend to the advanced groups in our Lyceums. A London correspondent, in sending it, states that it was "written by a youth of seventeen, and says it is seldom that such a firm grip of the philosophy of social relations, combined with such broad humanistic sympathies, are found in one so young." The writer should make his mark.—Ed. T. W.]

TO THE superficial observer this question would appear ridiculous. The great gulf fixed between the inventor Edison and a bricklayer, between Ruskin and a simple ploughman, between the noble Father Damians and Jabez Balfour, between F. Selous and a pampered fop, would make him exclaim, "Could we find greater inequality?" But there are great sympathetic qualities in man, which are capable of such generalisation as to produce a very different impression from the hasty conclusion that might thus be formed. Let us inquire what makes this apparent difference in men. The disposition of a man, which is largely the independent gift of Nature, may be such that from childhood he is of a persevering temperament. Now, if the circumstances in which he is placed give him a free and gradual training in that quality, we may expect to see it become fixed and strong, and, together with enthusiasm, enable him to surmount stupendous obstacles. Then if a child shows an aptitude for the study of mechanical action, by favourable conditions he may become so interested and practised in that study that his mind is fitted for the formulation and demonstration of new mechanical laws. If an observant and thoughtful child has many opportunities of developing his mind, untrammelled by a predominance of other influences, he is very likely to become a philosopher. We see, therefore, that man is to a very large extent the creature of circumstances.

Under the present social conditions we see children, even if they have education enough to enable them to find their study, dragged from their preference, and forced to undertake work of an obnoxious character. If a child has no chance of obtaining a varied education, it has no choice as to following its natural tendencies, and drifts into the stream of apathy and carelessness. What wonder then that those who have full scope for the development of their characteristic faculties shine so much beside the dullness of the great mass of their fellows? But should these persons who are so gifted seek to rise above their fellows by the sale of the benefits which Nature and circumstances have bestowed upon them? We see singers, musicians, painters, writers, and all who have great abilities prostituting them to the God of Mammon instead of taking pleasure in freely bestowing on the community their productions. All men have an inherent right to equal opportunities of education and a free choice of profession, and all those who obey that law of nature which says, "Thou shalt earn thy bread by the sweat of thy brow," should have that bread to their fullest desire. All classes of workers are needful, and if they work to the best of their ability they should enjoy the fruits of their own labour, and as much as they need of that of their fellows.

The idea of kingship, which was primarily the tribute to physical strength, is dying out owing to the recognition of the equal rights of all to the boundless wealth of nature. Through the pages of history we may trace the steps of advancement to this, the only just social ideal, "That all of nature should be used for the good of all, and not for the uplifting of the few, to the detriment of the many." The rich man neither adds nor takes from nature. He usurps the right of retailing to ignorance or weakness a portion of the birthright of every one. Man should strive not against man, but against the other forces of nature; and join hand in hand for the upraising of the race. There is in every man the feeling of sympathy with the sorrow-stricken and helpless, of anger at the sight of injustice and cruelty, and of admiration for the pure and noble. Every man has love for his fellows, and has a deep, natural disgust for servility. All have these qualities, though in some they are deeply buried under the weights of adverse circumstances and ignorance, but the spread of independent thought is slowly but surely bringing them to light. The greatest teachers the world has seen have been unanimous on this point, and the sentiment expressed in the words of Jesus, "Call no man master," is sufficient to convince men of independence and freedom that men have natural rights, and are fully fitted to live in equality one with another.

J. H. CLIFTON.

A NON-SPIRITUALIST'S VIEW OF PSYCHICAL MATTERS.

PSYCHICAL Debating Section of Birmingham S.U., on Tuesday, February 4th, Mrs. Nolan-Slaney favoured the section with a talk upon "Psychical Research; some facts and theories, and their bearing on daily life." In opening the subject, Mrs. Slaney avowed that she was not a Spiritualist in any sense, as usually understood, but her former position as Secretary to "Borderland" had given her wide experience of some phases of psychical phenomena, and also brought her in touch with the Spiritualistic literature of the time. In addition to this, she had inherited "intuitive gifts," which were a trait in the family from which she sprang, and which had enabled her to acquire *personal experience* in such phases as psychometry, automatic writing, clairaudience, manifestations of the "double," etc. After having given instances of thought-transference, psychometry, etc., etc., Mrs. Nolan-Slaney remarked that these things were super-normal, rather than supernatural, and she considered that much harm was done by rashly attributing such phenomena to supernatural causes. After which she described what may be called the evolution of the mystic:—"The soul has been freed from its trammels, the body scarcely holds it. The laws which govern material things have lost their power; the will, united with the divine will, develops marvellous force; the intellect is keen and clear: they have 'gained a fellowship with essence,' and shine 'full achemized and free of space.' The soul is often entirely loosed from the body, and we have the phenomena known as bi-location. The body loses its density, and is raised from the ground by the aspirations of the soul, it loses sensation of pain, or cold, or heat; virtue goes forth from it and diseases are cured: here we have healing. The body is so spiritualised that a light seems to emanate from it. This we recognise as 'aura.' Artists have symbolised it in the halo which they place around the heads of holy ones. Being so spiritualised, one can and does hold communion with the unseen, and such an one can and does walk with angels, and the spirits of the just made perfect. All these things are, however, merely accidental (I use the term in its philosophical sense, of course), they do not belong to the essence. Phenomena were never wrought by any saint or mystic merely as phenomena. No true mystic desires them or attaches much weight to them."

After speaking of the dangers of frivolously entering upon the investigation of psychical matters, the speaker warned her listeners that man is placed between the world of darkness and the world of light, and is at liberty to receive the influence of either, accordingly as he turns his eyes this way or that. If he turns his gaze towards the light his life will develop in light, if he seeks darkness he will descend into the profoundest depths of vice. That is to say, man, by the exercise of his free-will, can use supernatural gifts as a ladder, by means of which he can ascend to heaven or descend to hell, and according as he makes his choice will his inspiration be heavenly or satanic. Continuing, she said all that is unusual is not therefore supernatural; all that is from the other side is not necessarily good, or true, or beautiful.

Dr. ANDERSON opened the discussion which ensued, by expressing his pleasure at the lecture generally. He assented to almost all its premises. The facts of Spiritualism were undeniable. Its history proved the possibility of communion with evil and good spirits, and if we yield ourselves servants to the lower powers, the results must of necessity be evil. On the other hand its revelations may extend our wisdom, which, rightly interpreted, meant knowledge wrought out into useful life.

Mr. J. ROOKE, while admitting that advanced spirits rarely communicate, and without ignoring the fact that undeveloped spirits may do much harm to sensitives, asked, why is it then that good spirits so frequently bring the evil ones? The explanation is to be found in the fact that it is to frequently make them realise their true position; it is not always that they even know they have left earth, and when their eyes are opened it is an important step on the path of progress.

Mr. T. HANDS said that while there had been many eulogistic opinions expressed on Mrs. Slaney's essay, he must confess that the trend of the paper was in a different direction to what he had anticipated. As an exhortation to pure living it was excellent, but when

Mrs. Slaney affirmed she was not a Spiritualist, he contended that she *was*, inasmuch as she admitted the fact of spirit return. But her Spiritualism was of an exclusive nature, and the æsthetic ideal life to which she referred was unattainable by the majority of mankind. It also appeared to him a selfish doctrine, exhibiting more care for their own personal lives than the lives and souls of their fellows. We want a Spiritualism that can appeal to the majority, and although Mrs. Slaney positively asserted that much of the phenomena was due to shades or astral bodies, her experience was unique and contrary to the twenty years' experience he himself had had, and also to that of other Spiritualists with whom he came in contact. He affirmed that purely human nature was shadowed forth in these phenomena, and while the communications may not reach the high exalted state Mrs. Slaney desired, to his mind they were worth the having, and so long as the same characteristics and intelligence were manifested by our departed friends which they possessed when on earth, why should they be considered shades, etc.? He thought that in Mrs. Slaney's reflections upon Spiritualism he could detect an undercurrent of special pleading for some other faith; but be that as it may, while recognising the gradations of phenomena, he entered his earnest protest against this presentation of a demoralised Spiritualism.

Mr. P. GALLOWAY expressed the opinion that while good and evil existed in the world, if evil was the strongest we were not to blame, seeing that we did not create the evil. It was futile to teach exalted Spirituality while the social conditions remained what they are. Let us first secure physical sustenance for humanity, which was the first essential, and then moral and spiritual progress would come by natural means.

Mrs. SLANEY briefly replied by stating that the object of her paper was to emphasize our duty to our fellow-men. She was sorry if she had seemed to preach; she had not intended to do so, but she considered the remarks of the speakers who had criticised her paper had only served to illustrate the necessity for greater care. A good life, she contended, was not selfish, for we must remember that we cannot lift others higher than our own platform. She honoured Spiritualists as being the pioneers of psychical investigation, but while she said all honour to them, she also wished all progress to them.

Mr. SMYTH (chairman) then terminated the meeting by thanking Mrs. Slaney for her kind services on behalf of the section, which was echoed by the audience most heartily.

NOTE.—Considerable matter relating to the discussion which ensued, included in the original report of Mrs. Slaney's talk (which was submitted to her for revision) has at her request been omitted, the interpretation we placed upon it being out of harmony with her own view of the matter in question.

J. H.

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.

AN APPEAL FOR THE PIONEER MEDIUM.

SIR,—A benefit seance for Mr. W. Wallace, "the old pioneer medium," on Sunday, March 8th, at 3 p.m., at 51, Ladbroke-road, Notting Hill Gate. Mrs. Treadwell, Mr. W. Goddard, and several other well-known mediums will be present. The seance is held in the afternoon to enable friends to be present without interruption to their attendance at their usual meeting places. Friends attending from a distance can be accommodated with tea at sixpence. Mr. W. Wallace has laboured among Spiritualists for many years, and his remuneration has been but slight. I trust all who have had the advantage of his valuable services in the past will do all in their power to offer him some reward for his honest endeavours. Any friend desirous of sending contributions for Mr. W. Wallace's benefit can do so by addressing to Mrs. Treadwell, 51, Ladbroke-road, Notting Hill Gate, or to her private address, 36, Belgrave-road, St John's Wood.—Respectfully yours,
G. H. VINCENT GODDARD.

PHENOMENA AT WALSALL.

SIR,—I think the thanks of the Spiritualists of Walsall are due to the thoughtful kindness of their esteemed president, J. Venables, Esq., for inviting that materialising phenomenon, W. Goddard, of London, to the district. After living on the report of others, and endeavouring to find out for myself the subtle and astounding phenomena of materialisation with small result, I was invited to the first seance held in Walsall by Mr. Goddard, and, thank God, my eyes have seen and my hands have held the, "to me," most wonderful evidence of immortality. After examining the medium we were formed in a semi-circle in front of the cabinet, which cabinet consisted of two curtains across the corner of my friend's drawing-room;

the medium entered the cabinet, the lights were put out, and we were told to sing. The medium could be heard breathing heavily in the corner, and a bell that was on the mantelpiece began to ring in different parts of the room. A voice told us to be patient, and, as the conditions were good, the spirits would give us some evidence of their powers. I forgot to say that there were two luminous cards shown to us before we began, the said cards were now taken up by the "form," and used one on each side of the face, and a quantity of drapery was seen to be floating about. Speaking to Mr. and Mrs. Venables as old friends, the "form" expressed himself glad to see them, and invited each person to walk up to the cabinet and see the person speaking. I was astonished to find the features of a man several inches taller than the medium and an entirely different face, and after giving us all evidence of his intelligence he retired. After we had sung a verse of a hymn a female voice called out "My son, I have come." Mr. Venables looked at the face, and for the third time recognised his mother, and then a wave of feeling passed over us all, and the deep love displayed by mother and son can only be understood by those present. After some family matters had been discussed, she retired, weeping, to be followed by another lady, who called for her sister, and designated her by the colour of her dress. The lady called walked up to the cabinet, and then a scene occurred that defies all description in the mutual recognition, and calling each other by their Christian names, they kissed and shed tears together, and the lady whom we will call Mrs. G. expressed herself satisfied she had seen her sister. After a variety of phenomena that ended in placing Mr. Goddard in the rails of a chair that a boy of twelve could not get out of easily, the most wonderful seance I have ever attended came to a close with earnest thanks to the love of God. With your kind permission we should like to give a detailed account of several seances, all of a satisfactory character.—Yours faithfully,
JOHN H. BAILEY.

FROM THE JAWS OF DEATH.—"I would like to give testimony to Mrs. Weedemeyer's (37, Hermit-road, Canning Town, London, E.) powers as a healer. I was suffering from typhoid fever and was attended by a doctor who said there was no hope for my recovery. My friends and family naturally grieved much at my hopeless condition. However, by some such advent as the proverbial "clutching at a straw," some one suggested asking Mrs. W. to attend me, which she did, and curiously enough, her guides, for she is a trance healer, did exactly the reverse to the doctor's orders; thus, when he ordered liquid food she gave me solid nutriment, and by her really wonderful powers of magnetism I recovered, and am now able to resume my vocation. That I was literally brought back from the jaws of death is the opinion of my friends and myself."—Signed, Arthur J. Binstead, 80, Rathbone-street, Canning Town, London, E.

SPIRITUALISM AT KEIGHLEY.—Most Spiritualists are acquainted with the fact that the public work of Spiritualism in this country had its origin in the town of Keighley, in 1853. Here the first public meeting was held, and the first public address given. In view of this, it seems appropriate that Keighley should lead the van in the work of Spiritual propagandism. The local cause has now an educational status at the Spiritual Temple in Heber-street, the hitherto divided societies being now united, and the whilom Methodist Chapel being transformed into a beautiful spiritual meeting place. Having resolved upon a fortnight's special mission, the friends did me the great honour of inviting me to speak for three Sundays, and to hold some week-night meetings. The mission was inaugurated on Saturday, the 15th, with an extremely successful tea and concert. Fully 250 persons partook of tea, and the Temple was well-filled at the concert. The artistes, reciters, &c., gave the utmost satisfaction. On Sunday, 16th, the writer gave addresses to large audiences. In the evening the place was well packed. After the evening lecture I conducted a public circle, to which over 200 persons remained, and some deeply affecting scenes occurred. On Tuesday afternoon the funeral took place of one of the members—Mrs. Proctor; a large number of the members were present. The funeral obsequies, at the home, in the Cemetery chapel, and at the grave-side, were most impressively conducted by Mr. Thos. Houldsworth, the writer offering the concluding invocation. In the evening a tea and concert were held for the benefit of the Lyceum, and again fully 250 sat down to tea. On Wednesday evening the writer again held a public circle, which was attended by more than 150 persons. Prayers were offered and addresses given by various mediums.—O. WARE.

JOHANNESBURG has become notorious lately, but our readers will be pleased to know that Spiritualism has gained a foothold in that town. Recently we published a report of some seances there and the formation of a society. Now Mrs. Backhouse, of Normanton, forwards us a letter from Mr. Richard Thompson, who went out to Johannesburg recently. He was a young "Primitive" local preacher in Normanton when Ashcroft visited that town a few years ago, and took an active part in opposing the local Spiritualists. While he was engaged in his anti-Spiritualist labours a clairvoyant informed him that he would "go over the sea." He laughed at the prediction, as he was then in a good position. He was also assured that "before long he would take a Spiritualist platform, and declare for the truth which he was then opposing." This raised a laugh at the expense of the medium, as young Thompson was considered such an energetic and earnest Methodist. However, two years afterwards the prediction was fulfilled, for he did proclaim his knowledge of the truth of Spiritualism from our platform in Normanton, and also in Wakefield and Morley. He has been trying to find the Spiritualists in Johannesburg, and failed. If he will communicate with Mr. Howard J. Hemming, P.O. Box 2962, Johannesburg, he will soon meet with friends of the cause. We are now sending two dozens of "our paper" weekly to these friends in South Africa, and so the good work grows. Mrs. Graham is a most earnest worker and a zealous medium, and continues her good work for the society, meeting with ready sympathy and appreciation. Several other mediums are developing, and we are requested to announce that should any of our readers be proceeding to Johannesburg they will be accorded a hearty welcome, if bearing suitable introductions. We wish our friends every success; there seems to be great need for their spiritualising labours, as indeed there is everywhere.

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.

A NUMBER OF PLANS crowded out; next week.

RE GOOD FRIDAY demonstration, see Manchester news and notes.

TO CORRESPONDENTS.—A number of articles and letters are in hand, and will appear as early as space permits, many thanks to all.

RE SECRETARIES' ADDRESSES.—A number of new names and corrected addresses have come to hand, but are crowded out till next week.

WANTED, all Spiritualists desirous of helping forward the cause in Daubhill and district to call at following address, or come to Sunday meeting:—27, Tempest-street, Deane Church Lane, Daubhill.

MEDIUMS and Speakers whose names do not appear in this issue should send particulars for our next week's paper. Six stamps must be enclosed for every eight words or part thereof beyond the name and address.

REPORTS RECEIVED LATE.—Sheffield (Hollis Hall), Carlisle, Gateshead, Bowling, Mile End, Spennymoor, Church-street (Manchester), Pendleton. To be in time reports *must* be in our hands early Tuesday morning.

A GOOD SUGGESTION.—"I think if all reports were sent to you on post-cards it would be better, as there would then be space for more valuable matter."—G. T. (sec.). [It would, provided too much was not crowded on, and it would save postage.—Ed. T. W.]

THE COMING DELUGE.—A great many copies of back issues of "our paper" have been bespoken by volunteer "Spiritual Scouts" for house to house distribution on March 28. A few have promised to pay the carriage on their parcels. Thank you, friends all.

MR. J. AINSWORTH writes, re the statement in our last issue that "The 'Occultist' was merged into the 'Psychic Mirror,'" to say that the "Occultist" ceased long before the "Mirror" began, and therefore they are two distinct periodicals. This closes the discussion.

CORBRIDGE'S CAFÉ. Mr. W. Rooke read an intensely interesting paper on the "Origin, rise, and decline of the Devil," which he intends to print as a pamphlet; it should sell well. Tuesday at 8 p.m., Mrs. M. H. Wallis speaks on "Woman's work in Spiritualism."

A QUERY? "Is it perhaps Kathode-beams, (Rontgen's x beams) that emanate from the spirits and the spirit world? These beams, or their light, are not usually visible to the human eye, and the beams go unbroken through the lens, similar to what is reported concerning spirit photography.—M. Yespersen, Overlarer ved, Nykøbing, Kathedral Skole, Nykøbing Falster, Denmark

WILL all Spiritualists in the vicinity of Dewsbury-road, Beeston Hill and Holbeck, who desire us to form a society, meet at 9, Selborne-street, off Dewsbury-road, Leeds, on Monday, March 2, at 8 p.m. prompt. There is a good room to be had in Victoria-road, and we want help. Any donation would be gratefully received by E. Thomas, Secretary pro tem., at the above address.

NEXT WEEK portrait and sketch (and testimony to the mediumship) of Mr. J. J. Vango, London. Friends, please note. This should sell well, as it is instructive and well written. Mr. J. Ainsworth's many friends will be pleased to know that his portrait and sketch will shortly appear. "The Album" will be ready in time for the 48th anniversary celebration as an anniversary memento.

RECEIVED.—"Life in two spheres," Hudson Tuttle, new edition, revised, price 1s. 6d., published by T. O. Todd, 7, Winifred Terrace, Sunderland. "Spiritual Review," Feb. "Light through the crannies," by Emily E. Reader, (cloth, 3s. 6d.; published by H. A. Copley, Canning Town, London, E.) consists of interesting parables and teachings from the other side. "Truthseeker," March, 1d.

THE SPIRIT WORLD.—Readers of the late *Medium*, will remember with pleasure the bright thoughts which used to appear therein from Lady Bowyer, and will be glad to learn that monthly contributions of a similar kind are to appear in magazine form, entitled "The Spirit World." Series no 1 lies before us—it is well got up and contains many sententious, suggestive and helpful thoughts. (See advt.)

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.

"MERCY, being favour shown to persons deserving of punishment, is a purely human attribute," said Mr. Longville at Cardiff. "God works alone through His fixed laws, by which an eternal and inexorable justice is meted out, thus affording the surest basis of hope for the ultimate emancipation of all humanity; a hope which could not exist were God *variable* in character, and liable to exercise or withhold the human quality of mercy."

FEDERATION PROPAGANDA.—Meetings have been arranged as under:—Monday, March 2, Bury Meeting Room, Mr. Swindlehurst, speaker; clairvoyance to follow. Tuesday and Wednesday, March 3 and 4, Great Harwood, Social Democratic Meeting Room, speakers, Mr. Ward Blackburn and Mr. J. Swindlehurst; clairvoyants, Mrs. Best and Mrs. Griffin, Burnley. Thursday, March 5, at Cheetham, Halliwell-lane, Manchester, Mr. J. Swindlehurst; clairvoyant, Mr. J. Gibson, junior, Pendleton. Collection towards expenses.

"AN excellent 'test' has suggested itself to me for application at physical seances where materialised hands and other such partial phenomena are manifest. It has recently been shown by Dr. Galton that the finger prints made by the hot hand or by the lightly inbred finger is peculiar in its marking to the individual to whom it belongs. Could not spirits be requested to press their thumbs and fingers upon glass slides, lightly smeared with printer's ink, and then upon white paper, for examination, the finger prints being afterwards compared with those of the medium sitters present?"—Brian Hodgson.

IN the House of Commons, on Monday, Mr. W. Rawson Shaw presented a petition from the members of the Spiritual Church, Halifax (chairman Mr. Barker Downesborough), on behalf of 100 members, in favour of repealing the fourth section of the 5th George IV., c. 83. The Vagrant Act.

FOR "DELUGE FUND."—"55" sends 5s. towards the expense of carriage. He first saw the light on March 28th, the day for distribution. Mr. W. R. Tomlinson also kindly sends 5s., and 5s. for Two Worlds' fund. A correspondent suggests a special tract should be printed and inserted in every paper—a good idea—but it will cost money, and we have none to spare.

MRS. BLISS AT ST. JAMES' HALL.—At a meeting of the members and friends of the London Spiritualist Alliance at the French Drawing Room, St. James' Hall, on Friday evening, Feb. 21st. Mrs. Bliss delivered a short trance address and afterwards gave a series of clairvoyant and psychometric delineations. The address was delivered by a new "control" of well-marked individuality, and a strong American accent. The clairvoyance was given by "Vigo," and the psychometry by Mrs. Bliss in the normal state, and both were markedly successful. Mr. E. Dawson Rogers, president of the Alliance, occupied the chair, and some brilliant piano solos were given through the evening by Miss Withall.

MISS MCCREADIE'S CLAIRVOYANCE.—A couple of noteworthy episodes occurred at the last meeting at Cavendish Rooms, at which "Sunshine," Miss McCreadie's well-known control, gave clairvoyance. A spirit was described standing by a lady, and there being some little doubt as to the lady referred to, "Sunshine" remarked that it was the lady "with the white strings to her bonnet." A gentleman sitting by, who had evidently not followed the control's remarks too closely, immediately rose and inquired, "Is it I?" Naturally the audience was intensely amused, and smiled loudly. "Sunshine" took it in very good part, and remarked (significantly enough) to the gentleman, "You were influenced to say that." And as the gaiety of the audience provided excellent conditions, it is quite conceivable that this was so. To another gentleman "Sunshine" remarked, "There is a spirit near you who is drawing funny faces. What does that mean? Are you an artist?" "Yes," was the reply, "I am drawing comic pictures all day long." It appears that the gentleman was a caricaturist, and the incident had a very good effect on the audience.

NATIONAL FEDERATION MISSIONS.—Excellent and well attended meetings are to be reported of the past week. The Nelson meeting was arranged to show the duty of Spiritualists in the School Board contests and in regard to religious education in our elementary schools. At Burnley, North Street, Mr. Harrison, Miss Shakleton, Mrs. Griffin, and Mr. Swindlehurst assisted to make the meeting a success. The Wednesday meeting in Accrington was conducted by Mrs. Best and the organiser. The best meeting of the series, however, was that held at Rishton on the Thursday night. Rishton has not had a public meeting on Spiritualism before, but we fancy the inhabitants will soon desire another. The room was literally packed to overflowing, not an inch of ground left unoccupied, and scores turned away. Mr. J. T. Ward, of the Federation Executive, presided. Mr. J. Swindlehurst's address on "Spiritualism, the need of the age," was well received. Mrs. Best as clairvoyant was in good form. She "struck it" from the first description she gave, and every one of the fourteen descriptions given were freely recognised. Names were taken of persons desirous of forming a society, and a society is to be commenced forthwith. Well done, Rishton.

We have received a welcome and kindly letter from Mrs. Nellie T. Brigham, the speaker for the first Spiritualist Society of New York, in which she promises to send her photograph and a sketch of her life and work for the Two Worlds. She will be accompanied on her visit to the "old country" by Miss Bella Cushman (president of the N. Y. Society) and they will probably make Manchester their headquarters, for a time at least. They will arrive about the end of April—cannot come earlier—and will probably stay five months, returning early in October. Mrs. Brigham has entrusted the matter of making arrangements for her to speak for British societies to us, and we shall be happy to book engagements for her for Sunday and week evening lectures. She is anxious to work while she is here; and if she could be kept busy would be the better pleased. She is a lady whose inspirers are able to use her to good effect. Thoughtful, sympathetic, spiritual, and cheering, the gospel of Life and Love is proclaimed from her lips in a manner that appeals to the head and wins the heart. She needs only to be heard and known to be appreciated here as she has been in New York, and other Eastern states, for many years past for her sterling worth and spiritual work. Will those societies who wish to take advantage of her visit, to challenge public attention and do revival and propagandist work, such as was recently accomplished in the tour of Miss Maryatt, please communicate with us? We are acting in this matter solely to save Mrs. Brigham, to help to make her visit successful, to utilise her abilities to the fullest advantage, and thus benefit the great cause.

AT 3, Hood-street, Accrington, on the 23rd, Ernest Eastwood, 4 months, spirit name, "Forget me not," passed into spirit life. Beautifully named by Mrs. Whittaker an hour previous to passing on.

ON Tuesday, the 18th inst., Mr. E. Robinson, organist and member of Belper Society, passed away after a long and painful illness. He was interred on the 20th by the President of our Society. Previous to going to the cemetery a funeral service was held in our hall, a goodly number of sympathising friends being present. On taking leave of his family and friends, he assured them that Spiritualism was all-sufficient for him in his last and trying hours on earth. In him the society has lost a devoted friend and an enthusiastic musician.

IN affectionate remembrance of William Victor, youngest son of William and Martha Rowling, who entered the higher life Dec. 17, 1895; also Harry Wallis, second son of William and Martha Rowling, who passed to the higher life Feb. 14, 1896, aged 5 years and 10 months. Both services were conducted at the Peel Green Cemetery by our respected friend Mr. Macdonald in a very beautiful and impressive manner. On the second occasion about 30 or 40 friends walked in procession, carrying flowers, and the service at the grave-site was witnessed by a good many spectators.—W. R.

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FRIDAY, FEBRUARY 28, 1896.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S
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BURNLEY.

SPIRITUALISM has developed into a strong religious movement in the North of England to an extent that is not realised by Southerners. We may well take Burnley, in North-east Lancashire, as an illustration. In this busy cotton spinning town some twenty years ago there were but a few isolated Spiritualists, notably Mr. Wm. Brown. Public meetings were occasionally held, and semi-private ones at intervals, in the house of Mr. Brown for physical phenomena and trance addresses. Early in the eighties a few friends formed themselves into a small society. An upper room in the centre of the town was engaged, and regular Sunday services commenced. This room would hold about 70 or 80 people, and soon the audiences became too large to be accommodated. Some young, energetic, and enthusiastic people having become connected with the society a bold step was resolved upon in 1884, and a large hall in the heart of the town, which would accommodate upwards of 1,000 people, was engaged. Huge advertisements were placarded upon the hoardings, and audiences of about a thousand people assembled Sunday after Sunday while the excitement lasted. But, after the "nine days wonder" was over the numbers began to diminish, and a smaller hall was taken. During the past ten years the society has steadily held upon its course and maintained its standing, despite the fact that several other meeting places have been opened in the town, and, at least, one other strong and active society carries on a good work.

The parent body meets in Hammerton-street. The platform is well sustained, the best speakers in the movement being frequently engaged. One of the largest children's Lyceums in the country is held in the room. A good choir has been trained and renders efficient service, and the managing committee not only hold shares in the building where the services are being carried on, but have a good building fund in addition. There are a number of substantial people connected with the society, and by their steady work and influence for good the Spiritualists have won recognition and respect from their townfolk. If all the Spiritualists in Burnley rallied around a couple of centres and regularly supported the meetings it is likely that two of the largest halls in the town would be inadequate to hold them all; but, here, as elsewhere, there are a great many who seldom, if ever, attend the meetings—why, we are unable to determine; doubtless a variety of causes and reasons operate to prevent the public avowal and open adherence to the cause with many people, but we firmly believe that in the not very distant future Spiritualism will take its place among the sciences as an accepted fact, and those who identify themselves with its public work as a moral and religious movement will not be subjected to scoff and scorn, as the pioneers were, but will be recognised as workers for human progress, and for the practical religion of righteousness. Among the local workers who for years fought bravely we may mention Mr. and Mrs. W. Brown, Mr. J. Briggs, Mr. Harwood, Mr. Mason (in the Lyceum work), and Mr. Norman Latham, whose portrait appears in this issue. Of course there are many others, too numerous to mention, who have honourably and faithfully laboured for the cause; we merely mention those of the active pioneers whose names occur to mind. To all we say "well done," and may none weary in well doing.

MR. NORMAN LATHAM.

IT IS NEARLY twelve years (said Mr. Norman Latham) since I became acquainted with Spiritualism. In August 1884 I was invited to join a circle of investigators, but I point blank refused, because, like many others, I had no belief in spirits—I was a Materialist. Reared in a hot-bed of Calvinism, I heard so much about God's grace and salvation by belief; predestination, eternal torments and hell fire for the unbeliever, that I became a thorough Materialist and a supporter of Bradlaugh and other advocates of Secularism. However, I was again invited, and a third time, pressed, to join the circle and investigate for myself, and at last consented. I thought I should be able to detect the fraud, and show the people where they were wrong, and do them good by leading them away from their mischievous delusion.

Well, how did you get on?

The first experiences did not prove anything as regards the spirit origin of the manifestations, but I was much interested and puzzled by seeing a small table rise a few inches and move under the hand of a sitter, the hand being held over but not touching the table. Mrs. Latham and daughter hearing of this experience requested to be permitted to attend, and, on doing so, in less than ten minutes the latter seemed to swoon, and appeared likely to fall off her chair; as she shivered violently, I, in my ignorance, removed her near to the fire and covered her with a rug, but to no purpose, the shivering and swoon continued, much to the fear and dismay of her mother. Eventually the daughter recovered, and, going home, both ladies assured me they would not attend any more meetings, a decision I heartily endorsed. But only a few weeks passed when they were again present, and the same "influence" affected my daughter. This time she began to speak and describe people, as being present, whom we knew to be dead; giving their names in some cases, and impersonating their death scenes. I knew that the medium could have known but few, if any, of the people thus described. Not only were these things done while she was unconscious of her surroundings, but, in her normal state, she gave descriptions of people, strangers to herself, which descriptions in many cases were readily recognised. I have seen the tears of gladness and joy flow fast from the eyes of mothers as they received descriptions of their departed children, and realised that they were neither dead nor lost, but alive for evermore.

On one occasion I was present when the medium, her mother, and a few friends held a private seance for the purpose of obtaining clear proof of the return of the supposed dead.

The medium passed under the influence of what purported to be the mother of one of the sitters, and she manifested every desire to be friendly—but her overtures were firmly resented by the sitter A. There was much contrition manifested by the alleged spirit mother, and A, at the close of the seance, told us the following facts:

A's younger brother obtained undue influence over his mother while attending to her during her last illness and induced her to revoke a previous will, in which A and B were equally interested, and make a new one entirely in favour of B; hence the resentment displayed by A—and the contrition manifested by the mother. Neither the medium nor the sitters were aware of the circumstances, and I, for one, shall be glad to be spared from ever having to witness another painful scene of the kind.

You have done some public work in connection with the Cause, I believe?

I was a member of the original society, and upon the committee for some time. Then a number of friends living in the Burnley Lane district thought a society nearer home could be maintained, and we commenced one. A few friends co-operated to open up Nelson, and we called ourselves "The Burnley Pioneers." After successfully establishing a society in Nelson, we opened meetings at Colne, and for some months had well on to a thousand people Sunday after Sunday. The local friends finally took up the work, and have continued it to the present time. We commenced at Padiham, and had some very successful meetings, but after a time they fell through. I believe a strong society could be established there very quickly now, and should be willing to co-operate with others to set the ball rolling. I have been less frequently at the meetings of late, not from lack of interest, but because I have been trying to take the truth to a class of people who are

unlikely to come among us. My opinions are unchanged. I am firmly convinced of the reality of spirit presence, and desire to cultivate the best gifts. The most satisfactory lesson of Spiritualism is, to my mind, the evidence it gives of the necessity for obedience to the higher principles. It prompts us to acquire knowledge and conform to Truth. It cannot be more wonderful for Nature to be the parent catering for our wants and desires than for her to piece a broken bone, and, where fitness exists, and men have patience and perseverance sufficient to prove the truth for themselves, they will assuredly find, as I have done, that the hunger of the heart is just as surely provided for as is the hunger of the body by Nature's bountiful supply of food to those who ask of her in a practical way.

A PUZZLE AND ITS SOLUTION.

BY EDINA.

ABOUT five years ago, shortly after automatic writing began in the household, I was greatly puzzled with a fragmentary message written by the hand of our daughter, purporting to emanate from a person of the name of H—, who stated he had been a member of the church with which I have been connected for very many years. I was then, as now, tolerably familiar with a great many of the persons worshipping there, and as this communicator stated that he had sat in the gallery, and sung in the choir, I at once recollected that a very estimable young man of that name, with a sweet tenor voice, had passed on some years prior to the writing of the message, and that he had sat in the gallery, and often sung in the choir and at our church concerts. His Christian name was not as given in the message; but as that was not very material, I proceeded to interrogate him audibly, while the medium (who, of course, could not hear what I said), was penning the message, and, in reply to my queries, he stated in writing, (1) that when in earth life he had resided at R— Street; (2) that his father was a haberdasher, which business he had also followed for some time prior to his demise. I then asked him to name any leading office-bearer of the church resident in the district, and he complied with my request by giving the name of "Mr. F—, M— Road." Now these replies puzzled me very much; seeing that the statement regarding residence and profession of his father and himself were (on the assumption that it was the young man H— who had written the message) absolutely incorrect, while as regards Mr. F— referred to, my belief then was that he resided in S— Street, where he had been staying for many years. A reference to the Edinburgh directory, however, showed me that my communicator was quite correct, while my understanding was wrong, for Mr. F— I found, had, at the May term preceding, removed from his former residence in S— Street to M— Road; so that the writer of the message knew more about Mr. F— than anyone in my household, although I in particular usually met and conversed with him as each Sunday came round. The medium, as I have already explained, by reason of her infirmity of deafness, cannot and does not attend this church in question, and she was quite unacquainted with the personality of the deceased Mr. H—; and although she saw him on this occasion, her description of his face was not sufficiently distinctive to enable me to fix identity. In 1890, therefore, the case stood thus: Christian name wrong; surname H— given was that of a young man who said he sat in gallery, sang in choir and at Church concerts, so far correct; address incorrect, and profession of himself and male parent incorrect; name and address of leading office-bearer in Church given correct, while address furnished gave me information then unknown to me.

There the matter rested until October last, when we were having some sittings, to try and obtain spirit photographs. At the second of these the medium informed me she saw in the room, and in front of the camera, a young man whom she had seen formerly, when he wrote her a message, and who was now holding a roll of music in his hand, and told her he was Tom H., who sung in our church choir. This statement at once brought back to my mind the puzzle of 1890. Again the Christian name was wrong, as the young man I had always in view was designated Peter H., and, singular to relate, his re-appearance on the scene led me to remember that at the time of his demise, and after the funeral, I had asked and obtained from a surviving brother a copy of his photograph; but

where the likeness had got stowed away during ten or twelve years I could not then remember. A diligent search, however, made next day, among old albums and books thrown aside during a period of twelve years, enabled me to find the photograph in question, and without any premonition or remark it was shown by me to the medium, when, without a moment's hesitation, she said, "That is the young man, Tom H., I saw yesterday; but his hair is slightly different in its arrangement from what it was when I saw him." The question of identity was thus solved by the medium, who had never seen him in earth-life, and knew nothing of his personality when he passed on some twelve years ago.

The question here occurs, how do we account for the gross inaccuracies in the message of 1890? One can only theorise on such a difficult subject; but a good deal of observation and experience regarding automatic messages enables me to say (1) that the Christian name is often forgotten, the surname, in my experience, never; (2) that more than one spiritual personage is often concerned in the production of these messages, *i.e.*, using the hand of the medium in penning them, and consequently personality sometimes get "mixed" in the details written. In this instance P— H— was in earth life a cashier and bookkeeper; lived in family with his father in the suburbs and not in R— street; while his male parent had nothing earthly to do with the haberdashery trade, and the theory I propound is that some other person aiding him in the message projected a portion of the details of his life-history into it, thus confusing what was at best a fragmentary communication. But for the re-appearance in October of P— H— with the roll of music, and my subsequent recollection of, and unearthing of the photograph got twelve years ago, long prior to my daughter's development into a clairvoyant, this message would always have remained to me an unsolved mystery. The identification of the portrait, however, made it clear that this estimable young man and sweet tenor singer of the "church on earth," and whose untimely transference to the "choir invisible" was matter of great regret to many of us, had come back to me to demonstrate, however feebly and imperfectly, his continued existence in the beyond, where I have not the slightest doubt he is enjoying in larger and fuller degree the musical taste and power he possessed while in this sublunary sphere.

It may be interesting to add that this is the fourth case I have had of return of personages who, when on earth life, were connected with the Presbyterian Church, to which I belong, and all the four were well-known to each other in earth life. The remaining three cases were, however, much more convincing to us because of the internal evidence contained in the messages which were automatically written on several occasions during the past five years.

Of course the Sceptic and the Psychological Researcher may be able to account for all this sort of thing by either saying that the medium must have seen the young man in earth life or invented the messages. They are welcome to their theories, and all my reply to this view is, "There are the facts, and to my mind, even in view of the puzzling nature of the message and its fragmentary character, the spirit identity of P— H—, as known to me in earth life, is at least more than a possibility." Higher than that I cannot desire to put it, and it is merely sent as a further contribution to the great problem of spirit survivance and identity in the "spheres above."

SOME Spiritualists grow weary of the strain and struggle of faithful adherence to, and proclamation of, the gospel of growth and Spiritual religion; they fall away and seek rest and ease in the pews of the respectable churches, and are no more harassed and annoyed with "burning questions" and difficult duties, but they are cowards for all that, and will have to face and overcome their difficulties—the sooner the better. Wake up and lead the van, Spiritualists.

NEED OF NEW INSPIRATIONS.—That Christianity is suffering both from collapse and decline no reasonable observer can doubt. The former is due to the sceptical tendency of the age, the latter to materialism. There is a distinction between the two. One may be sceptical regarding the miraculous claims of Christianity, yet be possessed of a deeply religious nature. When both predominate then is the religion of a nation at its lowest ebb. But the inner life of a people never perishes. It is rooted deep in the vital life of humanity. There may be scepticism concerning creeds and dogma, but the materialistic doubts which operate like the disintegrating forces of winter are not so universal as the superficial observer conceives. The old stalk denuded of its blossoms and fruit still strikes its roots deep in the soil of the ages, and already new shoots are putting forth in token of a fresher verdure and a more splendid harvest than the world has ever witnessed.—R.P.

LONDON NEWS AND NOTES.

CAMBERWELL. Surrey Masonic Hall.—A large audience delighted to welcome Mr. and Mrs. Brenchley, who are working hard and well for Spiritualism. Mr. Brenchley spoke upon "Guardian Angels," telling us facts in his experience which had proved their existence. Mrs. Brenchley gave normal clairvoyance very successfully, satisfying many. This lady is rapidly developing for public speaking. On Easter Sunday we join hands and rejoice with all denominations. We celebrate the 48th anniversary of the dawn of modern Spiritualism, which has brought us the truth of the "Resurrection and Life to come." We hope to hold a Spiritual Festival at 6-30, and on Easter Monday a social evening at 7 o'clock. Tickets, 1s. Particulars shortly. Surrey Masonic Hall, Camberwell, every Thursday evening, at 85, Station-road, lecture and debate.—A. E. B.

CANNING TOWN.—Mr. Moody lectured on "Know thyself," a threefold view of man, and gave phrenological examinations, each subject admitting their correctness. A pleasant evening for members, and a benefit to the funds.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Mr. W. E. Long on "The basis of mediumship." An address full of sound teaching, valuable advice and important matters relating to the subject of Spiritualism generally, and seances in particular. A very well attended meeting; audience deeply interested and impressed. Again our heartiest thanks to this grand worker and ever genial friend.

EDMONTON. The Dairy.—Mr. W. Walker's guides discoursed eloquently on "The origin of evil," chosen from the audience, greatly appreciated.—A. W.

NOTTING HILL GATE. 51, Ladbroke Road, W.—Morning, good attendances. Excellent clairvoyance from W. Holmes. A lady mentioned the benefit she had received from magnetic treatment by Mr. Goddard. Evening, Mrs. Treadwell's guides gave an excellent address. Clairvoyance from Mrs. Treadwell and W. Goddard.

STRATFORD. Workman's Hall.—Mr. Veitch's address on "Spiritualism and the Bible" was very instructive; he also answered questions from the large audience. Mr. Veitch is always highly appreciated.

WANTED, friends who are willing to help to start Spiritualists' Sunday services in the Walthamstow district. Any persons willing, kindly communicate with A. J. Bradley, 107, Chewton-road, Pretoria Avenue, Walthamstow, Essex.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—19th, Miss Foster gave good address and clairvoyance. March 4, Mrs. Hyde. 23rd, Mrs. Newton gave grand discourses and clairvoyance. Good audience. Hope to hear her again soon. 24th, a grand concert. Piano solo by Mr. Booth; song by Mr. P. McDermott; song, Miss Maslin; Mons. Vignoni, in his celebrated entertainment; song, Mr. H. Booth; song, Miss Maslin; duet, Messrs. Booth and Allen; song (Irish comic), Mr. P. McDermott; song, Mr. Allen. Thanks to the artistes for kind service passed with acclaim. Dancing followed; everyone seemed pleased. Next concert and social, March 23.—G. Leigh.

CHEETHAM. Ash Lodge, Halliwell Lane.—20th: Mr. J. B. Tetlow paid us a second visit, and needs no praise from me. 23rd: A friend from Salford occupied our platform. March 5: Mr. Swindlehurst; sure to have a good time. *Lyceum*: 25 present, pleasant session, several recitations.

COLLYHURST STREET.—A successful mission week. Mr. Geo. Smith has done well. On Sunday his lectures were really something astounding, more especially from a working man of little or no education. Overflowing audience. The singing was most enjoyable and spirited. *Lyceum*: Several recitations, all well given. March 1, song service, "The Roll-call." Reader, Mr. Saunders; organist and conductor, Mr. P. Smith, at 2-45 and 6-30.

LONGSIGHT. Grey Street.—18th: Miss Knight gave 30 psychometrical delineations, 28 recognised, much satisfaction. Feb. 2: Mrs. Brown gave services, as also did Miss Knight. Sunday: Pleased to hear Miss Foster's controls discourse on "Life in the Spiritland as I have found it." It was good to be there. Twelve clairvoyant descriptions, nine recognised. A new member.

396, OLDHAM ROAD.—*Lyceum*, 2-30, good attendance; several recitations. 6-30, a service of song, "Ministering spirits," gone through very satisfactorily. Mutual improvement class, March 1, at 11 a.m., "Music," by Miss Retheram; all invited.—G. Hearon.

OPENSHAW. George Street.—Mrs. Brook's guides gave excellent addresses, much enjoyed, subjects, "Hath not thy heart within thee burned," and "Who are the chosen ones?" Clairvoyance good.

PATRICROFT.—19: Mr. Willis gave great satisfaction, good audience. Saturday, entertainment by Mr. O. Willis for organ fund, well patronised. 23: Mr. J. Gibson gave excellent addresses and successful psychometry. Mr. Gibson, jun., gave clairvoyance. All recognised.

SALFORD. West Craven Street.—16th, Mrs. Porter spoke well upon "Spiritualism." 19th, Mrs. Stevens spoke well on "Cherish faith in one another," and gave good medical psychometry. 23rd, Mr. Willis spoke well upon "Life's purposes." Thought-reading to the point. After-circle conducted by our president.

SALFORD. 19: Madame Henry gave a good discourse on "The scientific aspect of Spiritualism" to a large and appreciative audience. 23: Miss Knight gave over 30 clairvoyant descriptions, 30 fully recognised. Much regret expressed at chairman's absence through illness. We earnestly hope he may soon recover and trust to see him presiding next Sunday.

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.—Mr. Macdonald treated subjects from the audience in a masterly manner, to the satisfaction of all.

ACCRINGTON. St. James's.—Monday, Miss S. Butterworth kindly gave services for the society. Clairvoyance and medical psychometry all recognised. Sunday, Mrs. Britten's guides gave short addresses under great difficulty, as she had a very severe cold. Her little guide gave good psychometry.

ACCRINGTON. Whalley Road.—23: Mr. Hilton's guides gave stirring addresses on "Heaven and the summer land" and "Mediumship." Monday, interesting remarks by Mr. Hilton on "General thoughts on Spiritualism." Very good psychometry.

ARMLEY. Theaker Lane.—Mrs. Summersgill's control's addresses, "Spiritualism and its effects on humanity" and "Faith and charity," and psychometry very good. Large audience.

ASHTON.—Opening of new organ. Four selections by Mr. R. Walker well rendered. Clairvoyance and psychometry by Mr. J. Young.

ATTERCLIFFE.—16: Mr. E. Shaw gave very able replies to written questions. His inspiration is ever equal to the subjects. Clairvoyance good. 23: Mrs. M. H. Wallis gave a stirring lecture on "Growth in earth life," and six subjects from the audience were splendidly dealt with, much appreciated by an immense audience. Clairvoyance very good. Two *Worlds* sold out.

BARROW. Warwick Street.—Mrs. Rennie's subjects were "Shall we meet beyond the river?" and "Is the Bible the Word of God?" Good clairvoyance and psychometry. Very sceptical audience. Mr. R. Rodger, chairman.—P. H. F.

BIRMINGHAM. Bloomsbury.—16: Mr. Hands' good address on "The claims of Spiritualism upon public attention" very much appreciated. 23: Mrs. Walker's guides gave a very eloquent address on "Spiritualism the religion of the future."

BIRSTALL.—An excellent day with Mr. A. Marshall, who spoke well on "Speak gently" and "Bible Spiritualism versus Modern Spiritualism." Crowded audience.—S. R.

BLACKBURN. Northgate.—19: Public circle. Mr. W. Edwards gave good successful psychometrical delineations. 23: Miss Whitely gave very striking clairvoyance and psychometry to large audiences. Room crowded at night.

BLACKPOOL. Liberal Club, Church Street.—19: Pic Supper, given by Mrs. Dickenson for our building, realised £2. Mrs. Crossley named the baby of Mr. and Mrs. Brown, Harold, spirit name, "Horatio." She spoke a few kindly words, and gave a few clairvoyant descriptions. 23: Mr. Pilkington dealt with written questions and "Materialism in relation to Spiritualism."

BOLTON.—16: Mr. R. A. Brown was never heard to better advantage than on "The immortality of the soul." We had a number of friends from Horwich, and hope the outcome will be a society for Horwich. 23: Madame Henry was the recipient of a letter from a lady investigator, who was often driven back to zero by the stuff and rubbish poured forth by some speakers, who ought to be at school instead of attempting to instruct others. Something should be done to rid our platform of such. She suggested the subject by asking, "What advantage for human happiness had Spiritualism over Christianity?" And in answer had one of the grandest discourses ever heard in Bolton.

BOOTLE (Liverpool).—Mr. S. S. Chiswell addressed a good audience on "What is the need of Spiritualism?" Subject very ably dealt with, and highly appreciated.

BRADFORD. 421, Manchester Road.—Mr. Ripley's first visit, subjects, "How pure in heart and sound in head" and "There is no death." His discourses were a perfect treat. Clairvoyance excellent. Good audiences.—J. A.

BRADFORD. Walton Street.—Mr. Todd's guides spoke on "Prayer" and "Problems." Clairvoyant descriptions good; fair audiences.—G. L.

BURNLEY. Hammerton Street.—Mr. R. A. Brown was the medium. He gave two vigorous and telling lectures.

BURY.—Wednesday: Mr. Saunders gave his experiences in Spiritualism; good clairvoyance. Sunday: Mrs. Hulme gave excellent discourses on "Spiritualism, its effect upon the human family" and "Praise ye the Lord"; well appreciated. Psychometry for sickness, good. Silver collection, anniversary, March 1.

CAMBOIS.—Mr. J. G. Gray lectured to good audiences on "Spiritualism, a religion, science, and philosophy," and "Moses and the breaking of the commandments" and "The Bible and Modern Spiritualism." The services gave great satisfaction.

CARDIFF. St. John's Hall.—23: Mr. S. Longville gave an able address upon "Justice, not mercy, a divine attribute." Successful after seance, kindly led by Mrs. Dowdell's controls.

CARDIFF. Swiss Hall, Queen Street.—Mr. H. G. Allen gave a very able inspirational address, on "Whence and whither?" Solo by Miss A. Drake. Clairvoyance by Mrs. Billingsley, a very successful local medium.

CLITHEROE.—17th to 21st: A successful mission at 5, Church-brow, with Miss Smith. Her clairvoyance and psychometry were very good, many striking incidents being brought out. This has been another "red letter week." 23: A good day with Mrs. Marshall, good addresses given on "Speak gently" and "Life is onward." Good clairvoyance.—Thos. Wilkinson.

DARWEN.—Mr. James Swindlehurst delivered good addresses on "What are the advantages we receive from the knowledge of Spiritualism?" and "Life in the hereafter." Miss Lily King gave good clairvoyance. Lancashire Lyceum delegates will assemble at Darwen on Saturday, April 11.

DERBY.—Good day with Mrs. Colledge. Interesting discourses on "Where is Heaven and where is Hell?" and "The night is far spent, the day is at hand." Mr. Colledge's guide gave eight clairvoyant descriptions, fully recognised. Successful after-circle, Mrs. Colledge, ably assisted by local mediums.

DUNDEE. Gilfillan Hall.—19th: Meeting well attended. Trance address by Mr. Holdroyd, very satisfactory. We are getting along. Mediums, please keep Dundee in mind.

ELLAND.—Mr. Campion gave good discourses on "The two

worlds" and "There is no death." Mrs. Holroyd, of Halifax, spoke nicely on "Belshazzar's feast," and gave good clairvoyance. Miss Holroyd rendered two beautiful solos, to the satisfaction of all.

FOLESHILL.—16: Miss Carpenter gave a short address, and a spirit-friend of some one in the audience spoke very solemnly of his passing away, and entreated all to be ready. Miss Carpenter's guide gave good clairvoyant descriptions. 23: Mr. W. H. Grant gave an eloquent address on the "Faith that is within us" to a good gathering.

GATESHEAD.—Mr. J. Wainwright gave an excellent address on "The two isms the world needs." Mr. Stephenson presided: crowded after-meeting. Mr. Wainwright gave satisfactory psychometry.

GATESHEAD. 1, Team Valley Terrace.—19: Our esteemed friend Mrs. Young gave excellent clairvoyance to a good company. 23: Mr. Henderson gave a short address and good psychometry. Mr. J. J. Dixon presided.

GATESHEAD. 97, Coutsforth Road.—17: Mr. Lashbrook read a paper on "How spirits on the higher planes control mediums," viz., by spiritual and mental—or union of states—rather than by direct control or possession. It was highly appreciated by the spiritual students.—J. Stevenson.

HALIFAX. Winding Road. Shrove Tuesday: Annual tea and entertainment, upwards of 100 persons at tea. Mr. J. Wilby presided over the subsequent meeting, which was more largely attended still. A lengthy and varied programme was gone through. Songs by Miss Holroyd, Miss Lister, Miss Whitlock, Mrs. Johnson, Mr. Woodham; the comic element being supplied by Mr. F. Hepworth and Master J. Greenwood, who caused much merriment; recitals by Miss Platt and Miss Lister. The proceeds, after paying expenses, were about £5 10s.

HALIFAX. Raven Street.—Mr. Smithson gave his personal experiences, and spoke on "Immortality of the soul." Shall be pleased to hear him again.

HECKMONDWIKE. Church Lane.—Tea on Shrove Tuesday a great success. Mr. Beeley's guides gave a splendid address, and Mrs. Wood gave successful clairvoyance.—G. H. Woner.

HOLLINWOOD.—Mr. B. Plant discoursed upon "Religions, past and present" in a masterly manner. Good clairvoyance, all recognised. Lyceum opened by Miss E. Richards.

HUNSLT. Top of Joseph Street.—17: Mr. F. Wood gave us a free service, for which he has our thanks. 18: Seventy-eight persons enjoyed a grand coffee supper and social, and we realised out of it £1 7s. 2d. clear profit, for which we sincerely thank all friends who came to make it so great a success. 23: A grand day with Mr. J. Oliffe, who gave sterling addresses on "Is Spiritualism true?" and "The blessings of Spiritualism," room crowded at night to excess.

HUNSLT. Albert Street.—Mrs. Dickinson being ill, Mr. Barraclough gave an excellent address on "Why do we rejoice at our loved ones return?" and replied to questions. We thank him heartily. Circle, good clairvoyance by Mrs. Abson and friends. Tuesday, March 3, benefit meeting and coffee supper, tickets, 4d.

HYDE.—We desire to record our highest appreciation of the services of the following speakers during the past month: Mrs. Stair, Mr. S. Featherstone, Mr. W. H. Rooke, and Mr. Geo. Featherstone. We have been favoured with splendid addresses, which must have their due effect in building up the cause here. March 1, Mr. Mayoh and Mr. Thomas Wild, clairvoyant. Collections for a sick brother. Spiritualists, give us of your sympathy.

LEEDS. Back Adelphi Street.—Good audience. Mrs. A. Wood lectured on "Catch the sunshine." Splendid clairvoyance, all recognised. After-circle conducted by Mrs. A. Wood and Mrs. Eastwood, both giving splendid tests.

LEICESTER. Town Hall Square.—17th, Mr. T. O. Todd gave a very interesting and scientific lecture on "The test of truth," much enjoyed; hope to have him again shortly. 23rd, Mr. H. Clarke delivered a very elevating address on "They that turn many to righteousness shall shine as the stars for ever and ever," in his usual brilliant and intelligent manner.

LEICESTER. Crafton Street.—Mrs. Place's guides gave a splendid discourse on "The ministry of angels, or our earth mission," and most remarkable clairvoyance. 37 descriptions, and 31 fully recognised. Mrs. Place has our heartiest thanks.

LEICESTER. Millstone Lane.—Mr. T. Muggleton's guide gave a very instructive address on "The Eastern question and its probable relation to Daniel's prophecy." Clairvoyance by Mr. Bunney.

LEIGH. Newton Street. Mrs. Peters' first visit here was a treat to all who heard the sound of her voice. Subjects, "An ideal religion" and "Where is thy victory, O death?" Clairvoyance, all recognised.

MACCLESFIELD.—16: Miss Cotterill's guides gave good lectures to large and appreciative audiences. 23: Choir sermons; selections of vocal and instrumental music were given by an augmented band and chorus. Several solos were rendered in good style. Moderate audience.

MEXBRO'. Market Hall.—Mr. Adshead, president, gave a good address on "Spiritualism, its philosophy and phenomena in harmony with the teachings of the New Testament."

MIDDLESBRO.—We are on the eve of a great revival. Thursday 20th: The first meeting of the Spiritualistic Progressive Church was held in the Late Grammar School, 77, Grange-road, West. The chairman, (Mr. Charlton) gave a few words of encouragement to beginners. Sunday at 6-30 p.m., about 50 attended. Mrs. Naylor's guides gave a good address on "Will a good man go to heaven if he believes not in Jesus Christ as his saviour?" Which was well appreciated; five clairvoyant descriptions were all recognised. [Please write on one side of the paper only, Ed. T.W.]

NELSON. Ann Street.—Mr. Aldersley's guides spoke well on "Is Spiritualism a failure?" Psychometry good. Evening, Mr. Janes' guides spoke well on "Death, the grave, and immortality," Mr. Aldersley giving psychometry.—M. A. B.

NELSON. Pendle Street.—18: Circle, Miss Skipper gave an address and good clairvoyance. 23: Mr. Davies' guides gave splendid discourses on "Is Spiritualism true?" and "What is the good of Spiritualism?" and good psychometry, much appreciated; room crowded. If we go on we shall soon want a larger room. Many strangers well satisfied.

NEWCASTLE-ON-TYNE.—Mrs. Yeeles gave short addresses and experiments in clairvoyance, in which she was remarkably successful, and was much appreciated.—R. J.

NEWPORT (Mon.) 32, Barrack Hill.—6-30: Inspirational address by Mr. Wayland on "God manifest in the flesh." Clairvoyance at after-meeting by Miss A. Wayland. Strangers welcomed.

NORMANTON.—Mrs. France's guides discoursed well on "Spiritualism, what is it?" Clairvoyance recognised. Crowded rooms, 70 persons staying to the after circle.

NORTHAMPTON.—Mr. Chaplin gave good addresses to attentive audiences, who seemed well pleased.

NOTTINGHAM. Masonic Hall.—16: Mr. Galley gave numerous descriptions, most of which were recognised. 23: Mr. Leeder lectured in the morning, and answered questions in the evening to moderate audiences.

OLDHAM. Coronation Street.—Mr. Taft's guides delivered good addresses. Correct clairvoyance.

OSSETT.—Mrs. Levitt's guides gave good addresses on "Nearer my God to thee" and "Is Spiritualism a blessing to humanity?" Good clairvoyance.

PARKGATE. Ashwood Road.—Feb. 18, Shrove Tuesday. Good substantial tea and public meeting. Mr. G. Featherstone discoursed eloquently on "Reform." Mr. Inman was very successful with psychometry. Miss Inman, good clairvoyance. 23rd, Mr. Inman gave eloquent discourses on subjects from the audience and several psychometric tests. Miss Inman gave clairvoyance. We are very grateful to Mr. Inman for his valuable services.

PRESTON. Central.—Mrs. A. Lambert gave remarkable clairvoyance afternoon and evening. We feel sure as she continues to use her gift, it will be a power for good.

RAWTENSTALL. Mr. Leaver spoke on "How I became a Spiritualist, and why I remain one." 23: Mr. Taylor spoke on "How pure in mind," "What must we do to be saved?" Questions were well answered; clairvoyance all recognised.

ROCHDALE. Baillie Street.—Wednesday: Miss Southwell gave clairvoyance. Thursday: Developing class. Sunday: Mr. G. F. Manning on "Christ, the flower of humanity," and subjects from the audience. Clairvoyance excellent.

ROCHDALE. Penn Street. Afternoon: Mr. Farrar gave good clairvoyance; Mr. Batterworth psychometry for sickness. Evening: Miss Schofield gave an interesting address. Miss Buckley, Mr. Crossley, and Mrs. Smith, as test mediums. Mr. Butterworth gave very good psychometry.

ROCHDALE. Milnrow Road.—Miss Smith's address was very good. 16: Clairvoyant descriptions all recognised. Evening, 11 clairvoyant and 8 psychometric tests, a very pleasant day.

ROTHWELL. 1, Carltown Lane.—Splendid day with Mrs. J. Crossley's guides, audience well pleased.

SHAW. Broadbelt's Assembly Room.—Wednesday and Sunday: Mr. T. H. Collins gave splendid addresses, also good clairvoyance and psychometry, to fair audiences.

SKIPTON Society held services at Emsay. Mrs. Kay gave addresses on "Love one another" and "Why seek ye the living among the dead?" both thoroughly appreciated. Clairvoyance very successful. We wish her Godspeed.

SMETHWICK.—Pleased to listen to a most able lecture on "India," by Lieut.-Gen. Phelps. The large audience followed the lecturer with undivided interest throughout the recital of personal experiences during his stay in that country of over 30 years. We trust he will be with us again soon.

SOWERBY BRIDGE.—16: Mrs. Stansfield gave a very interesting address on "Ministers and mediums, what are they for?" Good clairvoyance. Public after-circle. Mrs. Stansfield kindly assisted. 23: Mr. Postlethwaite's subject, "The gospel of the ghosts," was dealt with very efficiently. After the address, and also in the public circle, Mr. Postlethwaite gave good psychometry.

STALYBRIDGE. Trinity Street.—19: Mr. Jones conducted circle successfully, addresses and phenomena good. Sunday: Mrs. Stansfield gave inspiring and eloquent addresses on "Seek and ye shall find" and "Missionary work"; well appreciated. Mrs. Stansfield's first visit; she made a marked impression. We hope to have her again soon.

STALYBRIDGE.—Wednesday, Miss Knight's first visit; remarkably good clairvoyance and psychometry. Saturday, most enjoyable social evening, good attendance. Sunday, Miss Bessie Hunter discoursed on "The duties of parents to children" and "Sowing and reaping." Good clairvoyance. Three children were named; crowded meetings. Large after-circle, conducted by Miss B. Hunter.

STOCKPORT.—Mr. Mayoh took subjects embracing ethics and advanced Spiritual science. Night, "The world's great desire," a remarkable address, full of matter for careful thought. The spirit people use Mr. Mayoh to advantage. 22: Mr. Wilkinson's lantern exhibition was A1, and can be recommended.—T. E.

WAKEFIELD. Baker's Yard.—Mr. Gratton's first visit. He spoke very reasonably on "Is there progression after death?" Clairvoyance excellent. 29th, a public meat tea at 5 p.m., and entertainment. Tickets, adults 9d., children 4d.

WAKEFIELD. Queen Street.—Mr. Pawson's first visit. He took seven subjects from the audience. His replies were much appreciated by a large audience. Remarkable clairvoyance, mostly recognised.

WALSALL LYCEUM. Central Hall.—Wednesday, 12: about 100 children, together with a fair sprinkling of parents did ample justice to an excellent tea, and then departed themselves till 7-30. Mr. D. Finlay (of Smethwick), supported by the secretary and Mr. T. Aldridge, ascended the platform, the latter gentleman officiating as chairman, and called upon Mr. Finlay to distribute the prizes, which office he performed in a very pleasing and effective manner, concluding with a humorous reading to the evident delight of all. The children once more enjoyed themselves, when the arrival of a large bag of sweets put an end to their games. On leaving the hall each child received an orange.—W. H. Bricknell, sec.

WEST HARTLEPOOL. 26, Richard Street.—16th: W. Shirley's guides described eight spirit forms, all recognised. Mr. and Mrs. Henry, late of South Shields, responded to our invitation through T.W., and Mr. Henry's control gave a discourse which was food for

thought. Mrs. Henry was also controlled. 23rd: Nine forms described through Mr. Sturley, seven recognised. All earnest inquirers welcomed.

WHITWORTH—Saturday, public circle conducted by Mr. Young. Sunday, our Lyceum anniversary was a great success.

WISBECH Society for some time past has felt the want of a room, where they could hold week-night meetings for circle and propaganda work. One has now been found in Hill-street, that will answer for a time. Last Wednesday, suitable refreshments were provided by Mr. Hill and speeches given by Messrs Weaver, Heaton, Hill, and others, all dwelling upon the methods of carrying on the work to advantage. It was decided that a Lyceum should be at once commenced under the leadership of Mr. and Mrs. Hill, Junior, the members and friends promising hearty support. We all felt very grateful to our friend Mr. Thos. Stocking, in giving the first quarter rent and furniture for the room. Mr. Lee, too, has done good work for the society in a variety of ways which has been beneficial.

YORKSHIRE UNION.

ARMLEY.—S, Miss Walton; 15, Mrs. France; 22, Mr. Frank Colbeck; 29, Miss Pickles.
 ATTERCLIFFE.—8, Mr. G. H. Beeley; 15, Mrs. Robinson; 22, Mr. R. A. Brown 29, Mrs. Fielding.
 BATLEY.—8, Mr. G. Newton; 15, Miss Patefield; 29, Miss Hunter.
 BATLEY CARR.—15, Mr. G. Lewis; 22, Lyceum Session; 29, Mr. J. Armitage.
 BIRSTALL.—8, Mr. Rowling; 15, Mrs. Hoyle; 22, Mrs. Shulver; 29, Mrs. Taylor.
 BRADFORD. Milton.—8, Mr. F. Hepworth; 15, Mrs. Armitage; 22, Mrs. Taylor; 29, Mr. Shadforth.
 BRADFORD. Little Horton.—8, Mr. J. T. Todd; 15, Mr. Ripley; 22, Mr. Berry; 29, Miss Walton, Service of Song.
 BRADFORD. Otley Road.—8, Mr. Hopwood; 15, Mr. Back and Mr. Exley; 22, Mrs. Wilcock and Mr. Collins; 29, Mr. Marshall.
 BRADFORD. Temperance Hall.—8, Mr. Smithson 15, Mesdames Wooley and Ormrod; 22, Mr. and Mr. Marshall.
 BRADFORD. Boynton Street.—8, Lyceum Session; 29, Mr. Barraclough and Miss Brook.
 BRADFORD. St. James.—8, Mr. J. C. Spencer; 15, Mr. R. A. Brown; 22, Mr. J. T. Todd; 29, Mrs. Bentley.
 BRIGHOUSE.—8, Mrs. Waterhouse; 15, Thomas O. Todd; 22, Mr. G. Newton; 29, Mr. F. Wood.
 CLECKHEATON.—8, Mrs. Mercer; 15, Mrs. Stretton; 22, Mr. J. Armitage; 29, Mr. Barraclough.
 COWMS.—Will the Sec. of this society please send address to Union Sec.
 DEWSBURY.—Will the Sec. of this society please send address to Union Sec.
 DEWSBURY.—22, Mrs. France; 29, Mrs. Bealand.
 ELLAND.—8, Mr. Marshall; 15, F. A. Shair; 22, J. Shillito; 29, Mrs. Waterhouse.
 HALIFAX. No. 1.—8, Miss Jones; 15, Mrs. Stair; 22, Mrs. Crossley; 29, Miss L. Bailey.
 HALIFAX. No. 2.—8, Mrs. Midgley; 15, Mr. F. Colbeck; 22, Mrs. Armitage; 29, Mr. Brook.
 HULL.—8, Mr. Folds; 15, Mr. Winter; 22, Service of Song; 29, Madam Melich.
 HUDDERSFIELD.—8, Mrs. H. Crossley; 15, Mrs. J. Waterhouse; 29, Mr. Manning.
 KEIGHLEY.—8 & 9, Mrs. Barlow; 15, Mrs. Britten, Burnley; 22, Local; 29, Mr. Swindlehurst. Anniversary.
 MORLEY.—8, Mr. Barraclough; 15, Miss Hunter; 22, Mrs. H. Crossley; 29, Mr. Fifth.
 NORMANTON.—8, Mrs. Whiteoak; 15, Mr. J. Armitage; 22, Mr. Bradbury; 29, Mrs. Berry.
 ROTHWELL.—Will the Sec. of this society please send address to Union Sec.
 ROTHWELL.—8, Mr. J. Bolland; 15, Mrs. E. Wood; 22, Mrs. France; 29, Mrs. Levitt.
 SOWERBY BRIDGE.—8, Mr. Pawson; 15, Miss Patefield; 22, Mr. A. Wilkinson; 29, Mr. E. W. Wallis.
 SHIPLEY.—15, Mr. J. T. Todd; 22, Mrs. Brooks.
 THORNHILL.—Will the Sec. of this society please write to Union Sec.
 WEST VALE.—15, Mr. Smithson; 22, Mrs. Bailey; 29, Mr. Ripley.
 WINDHILL.—8, Miss Hall; 15, Mr. Sileini; 22, Mrs. Stretton; 29, Mrs. Mercer.
 YEADON.—8, Mrs. Stretton; 15, Mr. Gardener; 22, Mr. Rowling; 29, Mr. Pawson.
 Yorkshire Societies desirous of becoming affiliated with the Yorkshire Union kindly communicate with John Jackson (hon. sec.) 372, Harewood Street, Bradford.

BACUP.—8, Mr. W. H. Taylor; 15, Madame Henry; 22, Mr. J. Pilkington; 29, Mrs. M. A. Smith.
 BOLTON.—8, Mr. E. G. Birch; 15, Mrs. Brooks; 22, Mr. E. Gibson; 29, Mrs. Horrocks.
 BRADFORD. Walton Street.—8, Mrs. Berry; 22, Mr. Wilkinson; 29, Mrs. Stairs.
 BURNLEY. Hammerton Street.—8, Mr. W. Rooke; 15, Mr. W. Johnson; 22, Mr. T. O. Todd; 29, Mrs. Green.
 BURNLEY. North Street.—8, Mr. Macdonald; 15, Miss M. J. Gartside; 22, Mrs. Griffin; 29, Mr. J. A. Stansfield.
 COLNE.—8, Mrs. Bailey; 15, Mrs. Hulme; 22, Mrs. Marshall; 29, locals.
 GLASGOW.—8, Mr. Gavin Tingley (morning), Mr. Sharp (evening); 15, Mr. Van Stratten (morning), Mr. Robertson (evening); 22, Mrs. Ellen Green; 29, Mr. F. Colbeck.
 HUDDERSFIELD. Brook Street.—15, Mr. W. Rooke; 22, Mrs. Gregg; 29, Miss Patefield.
 HUNSLY. Top Joseph Street.—8, Mrs. Crossley; 15, Mr. G. Newton; 22, Mr. A. Walker; 29, Mrs. Hunt.
 HUNSLY. Goodman Terrace.—8, Mr. Wilson; 15, Miss L. France; 22, Miss Hunter; 29, Mrs. Wood.
 LEEDS. Psychological Hall.—8, Mrs. Berry; 15, Mr. W. Rowling; 22, Mr. Barraclough; 29, Mr. J. C. Macdonald.
 MANCHESTER. Tipping Street.—8, Mrs. L. A. Griffin; 15, Mrs. Green; 22, Mr. J. C. Macdonald; 29, Mrs. E. Robinson.
 MANCHESTER. Labour Hall, Grey Street.—8, Mr. W. Johnson; 15, Miss Halkyard; 22, open; 29, Madame Henry.
 NELSON. Bradley Fold.—8, Mr. Beeley; 15, Mr. Pilkington; 22, Mr. Bailey; 29, Mr. Young.
 NOTTINGHAM. Masonic Hall.—8, Mrs. J. A. Stansfield; 15, Mr. J. C. Macdonald; 22, Mr. W. J. Leeder; 29, Mr. Victor Wyles.
 ROCHDALE. Baillie Street.—8, Miss Whiteley; 15, Miss Barlow; 22, Mr. G. F. Manning; 29, public circle.
 WALSALL.—8, Mr. J. B. Tetlow; 15, Mr. E. W. Wallis; 22, Mrs. E. H. Britten; 29, Mrs. Groom.

PROSPECTIVE ARRANGEMENTS.

ACCRINGTON. Whalley Road.—Lyceum, Saturday, 29th, Public Tea, at 4-30, and Social. Tickets 6d., under 12, 4d. March 1st, Lyceum Anniversary, 10-30, 2-30, and 6-15. A hearty welcome.

BATLEY CARR.—A Tea and Social Evening and Entertainment, Saturday, March 7, by friends for the Building Fund. Come and welcome.

BLACKBURN. Northgate.—March 5, Grand concert and dance under the distinguished patronage of His Worship the Mayor, Alderman R. T. Eastwood.

BOLTON.—March 7, Lyceum Tea Party, 5 o'clock. All welcome. Tea for strangers. Lyceum Anniversary on the 8th.

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. Collection for Lyceum.

BOOTLE (Liverpool).—Monday, March 9, Social Re-union on behalf of Organ Fund, tea at 7 p.m. prompt, tickets 1s each.

BLACKPOOL. Station Coffee Tavern.—Wednesday, March 4, Mr. E. W. Wallis, at 7-80, on "What is Spiritualism?" Chairman, Councillor Heap. Thursday, March 5, Mrs. M. H. Wallis, on "What we know of the Spirit World." Chairman, Mr. H. E. Howes (president). Collection at the door (a few reserved seats 6d.) for building fund.

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. Walton Street.—March 1, afternoon, Service of Song, entitled "Faithful and true," will be rendered by the choir.

BURY. Georgina Street.—March 1: Anniversary Services, Lyceum 10 a.m.; 2-30 and 6, Mr. Swindlehurst and Miss Scott, clairvoyant; also on the 2nd, Propaganda Meeting. Wednesday, Mrs. Hulme. Grand Tea Party and Entertainment March 28, tickets 1s.

HUNSLY. 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.—Special notice. Monday, March 2, at 8 p.m., Mrs. Emma Hardinge Britten lectures on "Freemasonry, its origin, spiritual meaning, and mystery," in Daulby Hall, Daulby-street, London-road. Express trains leave Liverpool every half-hour for Manchester, Warrington, Bolton, and other towns en route, so that friends who wish to be present will have no difficulty in returning home.

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

NELSON. Pendle Street.—Saturday, 29, Public Tea Party (Sandwich) at 5 p.m. Tickets, 9d. and 6d. Proceeds to new organ. All contributions thankfully received.

NORTH SHIELDS. 6, Camden Street.—Mar. 8: Mrs. M. H. Wallis at 11, written questions; at 6-30, "Some experiences in spirit life." Monday, at 8, "The mystery and meaning of evil." Silver collection on entering each service.

PRESTON. Weavers' Hall, Walker Street.—29th: A Social (at 7 prompt) Dance, and Refreshments. 4d.

SHEFFIELD.—A Conversazione and Ball, Monday, March 9, in the Cutler's Hall, at 7-30. See bills.

SMETHWICK. Central Hall, Cape Hill.—Children's Anniversary, March 1st, 2-30 and 6-30. Mr. A. Kitson, conductor. Hymns, solos, duets, and recitations. All welcome. N.B.—A silver collection at night. Entertainments, March 3 and 4, at 7-30 p.m. Operetta, "Little Jessie's Dream," Fairy Plays, "Queen Industry's Victory" and "Cinderella," with songs and recitations. Adults 6d., children 3d. THE REV. C. WARE speaks at Keighley on March 1.

MEDIUMS' ADDRESSES.

ALLEN, JOHN, 115, White Post Lane, Manor Park, Essex.
 BARRACLOUGH, J. H., 11, Strawberry Avenue, Long-road, Armley, Leeds.
 BEANLAND, Mrs., speaker, clairvoyant, psychometry, and magnetic healer, Stoney Rock-road, Burmantofts, Leeds.
 BERRY, J., speaker, clairvoyant, psychometrist, open dates for '96, 75, King's-road, Mill Hill, Blackburn.
 BOOTH, E. M., speaker and clairvoyant, 27, Tempest-street, Deane Church Lane, Daubhill, near Bolton.
 BLACKDEGE, William, medium, 58, Maurice-street, Nelson.
 BRADLEY, ALFRED JAMES, 107, Chowton-road, Pretoria Avenue, Walthamstow, Essex.
 BRAILEY, W. RONALD, medium, 36, Copeland-road, Walthamstow, near London.
 BUTTERWORTH, Miss S., trance clairvoyant and psychometrist, 31, Nelson-street, Accrington.
 CAMPION, J., 7, Seventh Avenue, New Wortley, Leeds.
 COLLINS, T. H., 108, Oldham road, Edge-lane, Royton.
 COOTE, W. G., clairvoyant and psychometrist; private sittings and seances by appointment, 18, Tavistock-place, Russell-sq., W.C.
 COTTERILL, Miss, speaker, psychometrist, and clairvoyant, 46, Parker-street, Hyde-road, Manchester.
 CROSSLEY, Mrs. J., trance speaker, clairvoyant and psychometrist, 4, Calcutta-street, West Bowling, Bradford, Yorks.
 DAVIS, WM., trance speaker, psychometrist, and clairvoyant, 145, Oxford-road, Burnley.
 EASTHOPE, F. W., psychometrist and clairvoyant, 34, Villa-place, Newcastle-on-Tyne.
 FOSTER, Mrs. S. J., spiritual healer, test, and clairvoyant, 40, Church-street, New Normanton, Derby.
 FIELDING, Mrs., 20, Spring-street, off Huddersfield-road, Oldham.
 FRANCE, Mrs., 7, Aspley-place, Huddersfield.
 GEORGE, Madam, psychometrist and clairvoyant, 81, Armitage-street, Hyde-road, Ardwick.
 GIBSON, JEREMY, 38, Strawberry Hill, Pendleton.
 GIBSON, JOSEPH, 38, Strawberry Hill, Pendleton.
 GRATTON, J., 32, Hollins' Buildings, High-street, Normanton.
 GREEN, Mrs., Roe Acre Terrace, Rochdale-road, Heywood.
 GRIFFIN, Mrs., trance and clairvoyant, 13, Waterloo-road, Burnley Wood, Burnley.
 HALL, Miss R. H., 10, Birch Lane, West Bowling, Bradford.
 HESKETH, Mr. and Mrs., 90, Carter-street, Greenheys, Manchester.
 HINDLE, T., 15, Chapel-walk, Eccleshill, near Bradford, Yorkshire.
 HODGSON, Mr. and Mrs., speakers, medical botanists, psychometrists, 8, Killinghall-road, Eccleshill, near Bradford.
 HODSON, F. T., psychometrist, clairvoyant and trance speaker, 102, Bath-road, Kettering.
 HOLEHOUSE, J. M., Bowler's-yard, Bridge-street, Belper.
 HOLLOW, JOHN ROBERT, Newgap, Birch, S.O., near Heywood.
 HOOPER, Mr., medium, 134, Grosvenor-road, Bristol.
 HOPWOOD, WM., 38, Cutter Heights, Bradford, Yorks.
 HUNT, Mrs., trance clairvoyant and medical psychometrist, 91, Round-street, West Bowling, Bradford.

JAMES, G., 13, Rede-street, Battlefield, Newcastle-on-Tyne.
 JOHNSTON, Mrs. J. A., inspirational speaker, clairvoyant and psychometrist, 24, Cinnamon-street, Spotland-road, Rochdale.
 JOWETT, Mrs., herbalist, public and private speaker, clairvoyant, psychometrist, healer, 51, Southfield Lane, Little Horton, Bradford.
 KELLETT, Mrs., clairvoyant, psychometrist, and healing medium, 2, New Cross-street, Manchester-road, Bradford.
 LEAVER, W. E., inspirational speaker, clairvoyant, medical psychometrist, 37, Nuttall-street, Accrington.
 LEE, Miss J., trance clairvoyant, psychometry, and medical medium, 11, Prescott-street, Halifax.
 LEVITT, Mrs., 74, Geldard-road, Leeds.
 MARSHALL, Mrs., trance speaker, clairvoyant, and psychometrist, 132, Newhall-street, Burnley Lane, Burnley.
 MCCREADIE, Miss, 1, Portia place, Connaught square, London, W.
 PARKER, J., 663, Little Horton-lane, Bradford.
 PARSONS, Mrs. H., trance speaker and clairvoyant, 40, Regent-street, Rochdale.
 PETERS, Mrs. L. A., 103, Queen's-road, Cheetham.
 ROBISON, J., trance healing medium, 23, Kendal-street, off Dalton-street, Byker, Newcastle-on-Tyne.
 ROWLING, Wm, 203, Otley-road, Bradford.
 RUSSELL, Mrs. M., trance and inspirational speaker, normal clairvoyant, medical psychometrist, 191, Bowling Old Lane, Bradford.
 SANDERS, W., trance speaker, clairvoyant, and psychometrist, 11, Newcastle-street, Burnley.
 SMITH, Mrs. J. M., inspirational trance speaker, clairvoyant, clairaudient, psychometrist, phrenologist, 9, Selborne-street, off Dewsbury-road, Leeds.
 SUMMERSGILL, Mrs., inspirational speaker and psychometrist, 18, Shore Head, Huddersfield.
 SHILLITO, Mr. James, Rose Cottage, Bradford-road, Brighouse.
 STAIR, Mrs., The Gardens, Acacia, Rawdon, near Leeds.
 STANDISH, J. T., 3, Short-street, Oldham.
 TETLOW, J. B., 142, Fitzwarren-street, Pendleton, Manchester.
 TETLOW, JOHN THOS., 1, Tattersall's-yard, Ashworth-street, Rochdale.
 VANGO, J. J., 43, Cambridge Gardens, North Kensington, London, W.
 VENABLES, Miss S., 12, Randall-street, off Brennard-street, Burnley.
 WAINWRIGHT, Mrs., speaker, clairvoyant, and psychometrist, 57, Brookfield-street, Tong, Bolton.
 WALLIS, Mr. and Mrs., 164, Broughton-rd., Pendleton, Manchester.
 WARD, DAVID, speaker, clairvoyant, and clairaudient, The Gardens, Crab Marsh, Wisbech.
 WARE, Rev. C., 20, Poltimore-square, Exeter.
 WAYLAND, Mr. S. Y. and Miss Alice, Arundel Villa, Barrack-hill, Newport, Mon.
 WEBSTER, MISS ELLEN, 15, Chapel Walk, Eccleshill, near Bradford, Yorkshire.
 WILLIS, C., 21, Egerton-street, Chester-road, Hulme, Manchester.
 WILLIAMSON, JOSEPH, 7, Oswald-street, Brown Royd, Bradford.
 WOOD, F., 47, Brearley-street, Mount Pleasant, Batley.
 WOOD, Mr. and Mrs. Fred, 2, Market Square, Cleckheaton.

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STOVE for Sale; for coal, in good condition, on view at Two Worlds Office, 18, Corporation-street.

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

WANTED at once, a Strong Trustworthy Girl as General Servant, state wages. Reference and full particulars to Mrs. Davis, 145 Oxford-road, Burnley.

LADY and Gentleman, earnest Spiritualists, highly mediumistic, desire to meet with others residing in Brighton. 10, Hove Villas, West Brighton.

TO LET. Parlours unfurnished; folding doors: empty Monday, 24th. 5, Vowler-street, Wansley-street, Walworth-road, Vestry Hall (at corner), London.

MATRIMONY.—Teetotaller, gentlemanly appearance, age 34, would marry affectionate girl, photo returned. Commission Agent, 6, Morley Terrace, Prestatyn, North Wales.

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

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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, Mrs. L. A. Peters. Wed., 7-30, Members' Circle.

China-street, Lyceum, 10-30, 2-30. 6. Mrs. Smith.

Armley (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mr. J. Armitage. Mon., 2-30, developing circle, 7-30, service.

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

Ashington—Spiritual Temple, 5.

Athercliff—Vestry Hall, at 3 and 6-30, Mrs. Stair.

Bacup—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mr. W. Rooke.

Barrow-in-Furness—Psychological Hall, Dalketh-st. 11 and 6-30.

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

Belper—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Miss Cotterill. Mon., 7-45, Lecture on Spirit Photography, illustrated by limelight, by Mr. B. Harris. Wednesday, 7-30.

Birmingham—Masonic Hall, Union, 11, 6-30.

Smethwick—Central Hall, Cape Hill, opp. Windmill Lane. Lyceum at 3; 6-30, Mr. Kitson.

Blackburn—Old Grammar School, Freckleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Messrs. G. and W. Edwards, Choir Service.

Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mr. and Mrs. Barlow.

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

Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Mr. Smithson.

Burnley—North-st., 9-30, 2-30 and 6, Miss Barlow. Tuesday, 7-30.

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

Bury—Spiritual Hall, Georgiana-street, Lyceum at 10. 2-30, 6. Wednesday, 7-30, Mrs. Lamb.

Cardiff—St. John's Hall, St. John's Square, Lyceum at 2-45; 11, 6-30, Mr. E. G. Sadler, "The Mercy in Nature."

Clitheroe—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mr. J. C. Macdonald.

Colne—Cloth Hall, Lyceum, 10; 2-30, 6-30. Mr. Wm. Johnson.

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

Darwen—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 3, 6-30, Mrs. M. H. Wallis. Wed., at 8.

Glasgow—4, Carlton-place, 11-30, Mr. Stevenson. 6-30, Mr. John May.

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

Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30. Mr. E. W. Wallis.

Hyde—Mount-street, Travah-street, Lyceum at 10 & 2-30, 6-30, Mr. Mayoh & Mr. Wild, clairvoyance. Tues., 7-30.

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

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

Leicester—People's Hall, Millstone Lane, 6-30, Mr. W. Wright. Tues. and Thurs. at 8.

Crafton-street, at 6-30. Wed., 8, Public Circle. Liberal Club: Town Hall Square, 11 and 6-30, Mr. Ward. Thurs., 8, Public Circle.

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

London—Camberwell New Road—Surrey Masonic Hall, 6-30, 8-30, Meeting of Temperance Branch

Stratford—Workman's Hall, West Ham Lane, E., 7, Mr. E. White. Friday, 8, Mr. Smith.

Macclesfield—Cumberland-st., Lyceum, 10-30; 3, 6-30 Mrs. Hyde.

Manchester—Ardwick: Temperance Hall, Tipping-st. Lyceum, 10-30; 2-45, 6-30, Mr. J. Pilkington. 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, Service of Song, "The roll call." Reader, Mr. Saunders. 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, Miss Smith. Monday, 8. Wednesday, Social. Thurs., 8, Public Circle, Miss Smith.

Salford: Co-op. Stores, Chapel-st., 6-30, Miss Knight. 8-15, Mr. A. Bracegirdle's Public Circle. Mon., 8, Social. Wed., at 8-15, Madame Henry.

Manor Park, Essex—115, White Post Lane. Sunday, at 11, Mr. J. Allen. Advice to inquirers and Members' Developing Class, also the last Sunday in each month at 7 p.m. Monday, Reading Room open at 7 p.m. for the study of Spiritual literature; 8-15 p.m., Mrs. E. Allen, experimental circle for inquirers and members. Thursday, at 8 p.m., Mrs. E. Allen, for members only, development. All meetings free.

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

Nelson—Bradley Fold, 2-30, 6, Mrs. Berry, 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. 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, Madame Henry.

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

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

Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mr. Jackson. Monday, 7-30, Thurs., 8, members only.

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

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

Sheffield—Hollis Hall, Bridge-st., 3 and 7. Mr. G. Featherstone. Thurs., at 8, Circle.

Slaithwaite—Laith Lane 2-30, 6.

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

Stalybridge—Grand Theatre Buildings. Lyceum, 10, and 1-30; at 3 & 6-30, Mr. J. Gibson. Wed., at 7-30 p.m., Miss Knight. Thurs., Choir practice at 7. Members' Developing Circle at 8.

Trinity Street: 3 and 6-30, Tues., 7-30. Wed., 7-30

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

Walsall—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mr. W. J. Leeder.

West Vale—Green Lane, 2-30, 6.

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

NON-AFFILIATED SOCIETIES.

Accrington—Tabernaole, Whalley-rd, Lyceum 10-30 at 2-30 and 6-15, Lyceum Anniversary. Also Mon., 7-30, Public Circle. Wednesday, at 7-30.

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

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

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

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

Birmingham—Blossbury, 6-30.

Blackburn—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30, Anniversary, Mrs. Whittaker. Monday, 7-30, Members. Wednesday, 7-45, Public Circle.

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

Boole, Liverpool—County Hall, Pembroke Road, 2-30, Open Circle; 6-30, Mr. L. Thompson. Monday, 8, members only. Tuesday, 8, Seance, admission by ticket.

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

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

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

Otley-road, Lyceum, at 10-30; at 2-30 and 6, Mrs. H. Crossley. Tuesday.

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

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

West Bowling—Boynott-st., at 10, Lyceum, 2-30, 6, Mr. Worsman and Mrs. Wright. Thurs., 7-45.

Burnley—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30, Mr. Blackledge. 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. J. Holder. Monday & Thursday 7-30.

Carlisle—1, Crown Street, 6-30 Open Circle, 8, Mrs. Gregg. Wednesday, 7-30. Thursday, 7-45.

Cambos—Spiritual Evidence Society, 2 and 5-30, Mrs. R. Young.

Cleckheaton—Walker Street, Lyceum, 10; at 2-45 and 6, Mrs. Taylor. 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.

Deusbury—Bond-street, Lyceum, 10 and 1-45, 3 and 6 Mrs. T. Hodgson. Thursday, 7-30.

Elland—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. S. Gratton. Thursday, 8, Public Circle.

Exeter—Friars' Hall, Friars' Walks, 6-30.

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

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

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

Halifax—Winding-road, at 2-30 and 6, Mrs. G. Newton. Monday.

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

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

Hollinwood—Factory Fold, 2-30, 6-30, Mr. G. F. Manning.

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

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

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

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

Albert Street: 2-30 & 6. 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.

Leeds—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Lyceum and Public Circle at 10-30; at 2-30 and 6-30, and on Monday, 7-30. Public circles, Thursday and Saturday, at 7-30.

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

London—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7. Miss Rowan Vincent, "The development of Spiritual Gifts." All communications to Mr. Leigh Hunt, 82, East-st., Marylebone-road.

Canning Town, 47, Hermit Road, Sunday, at 7, Mr. Dally. 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.

Midland—Welcome Hall, 218, Jubilee-st., at 7. Thursday, 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. Duffey. Thursday, at 8, Members' Circle.

Cheetham, Ash Lodge, Halliwell Lane: Sunday, 10-30, Lyceum; 2-30 and 6-30, Mr. Rennie (see "Manchester Evening News," Saturday). Monday, Members' circle. Thurs., 7-30, Mr. Swindlehurst and Mr. Gibson, junr.

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

South Salford, 4, West Craven-street, Regent-rd., 6, Mr. Kay. 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, Mr. A. Walker.

Nelson—Pendle Street, 2-30, 6, Mrs. Johnson. Tues., 7-30, Mr. Sanders.

Nelson—Ann-street, 2-30 and 6, Miss Skipper.

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

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

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

Northampton—Spiritualists' Hall, St. Michael-rd., 2-30, 6-30, Mr. Clark.

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.

Osselt—Queen's-st., Lyceum at 10. 2-30, 6, Mr. J. T. Todd.

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

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

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

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

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

Penn-street, 2-30, 6, Miss Schofield. Wed., 7-30, Mr. Wood.

Shaw—Broadbent's Assembly Rooms, off Sandy-lane, at 3 and 6-30, Mr. W. H. Stevens. Wed. at 8.

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

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

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

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

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

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

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

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

Queen St., Westgate—2-30 and 6, Mrs. Beanland. Wednesday, 7-30.

West Pelton—Cottage Meetings at 5-30.

Whitworth—Market-st., 2-30, 6, Mr. Leaver.

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

OTHER MEETINGS.

Birkenhead—78, Woodchurch-road, Oxton, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.

Bradford—421, Manchester-road Mission Room, 10-30, Circle. 2-30, 6, Miss Harrison.

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

Burnley—102, Padham-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. Monday, 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, Mr. Beeley. 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.

Circles, Tues., Thurs., Sat., and Sunday, 7-30.

Albert-street, 2-30 and 6, Mrs. Robinson. 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 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.

113, Lissou Grove, Marylebone, N.W.—Tues., 8, Mr. H. Towns, clairvoyant.

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

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

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

245, Kenish 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 Gate, W.—51, Ladbroke-grove. Sun., 11, Free Healing. 7, Address & Clairvoyance. Tuesday & Friday at 8, Mr. Goddards. Benefit seance for Mr. W. Wallace at 3 p.m. Mar. 8.

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, Shakespeare Street, Lyceum, 2; 3 & 6-30, Miss Barrow. Tues., 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.

396, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11, 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, Mr. G. F. Manning.

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

Rothwell—2-30 and 6, Miss Hunter.

Sheffield—Midland Gate, 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, Mr. Williamson.

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