

THE TWO WORLDS.

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"O PURBLIND race of miserable men,
How many among us at this very hour
Do forge a life-long trouble for ourselves,
By taking true for false, or false for true!
Here, thro' the feeble twilight of this world
Groping, how many, until we pass and reach
That other, where we see as we are seen!"

TENNYSON (Geraint and Enid).

SPIRITUALISM REFORMATORY, MORAL, AND RELIGIOUS.

A paper read by Mr. J. B. TETLOW before the Manchester Spiritualists' Debating Society, at Corbridge's Cafe, Lever-street, on Tuesday, Oct. 16, under the title "What should we talk about?"

Concluded from page 555.

SPIRITUALISM is based upon mediumship, and mediumship becomes possible by what is termed animal magnetism or psychic force. Here we have considerable scope for thought and inquiry. First, we ought to learn the history of mesmeric experiments from the far away times to their revival by Mesmer, Reichenbach, and their followers, on to Dr. Charcot and others, and acquire knowledge of how to mesmerise and how to generate, preserve, and use the power. Knowledge of the therapeutics of mesmerism is essential because of its importance and bearing upon mediumship. We might then come to the history of Spiritualism and read Mrs. Britten's "Twenty years of American Spiritualism," "Sights and Sounds" by H. Spicer, Judge Edmonds' "Tracts and Letters," Adin Ballou, and many others. Robertson's "Rise and Progress of Spiritualism," is an excellent primer. We should not forget the preceding period, hence, Ennemoser's "Magic," and Howitt's "History of the Supernatural," will be of great service. The scientific aspect should be well understood, and here Professor Crookes, Dr. Wallace, Epes Sargeant, Hudson Tuttle, and others of equal standing will well repay consideration. The moral and religious sides must not be forgotten, and the works of Stainton Moses, Farmer, and Peebles are of great value. "Heaven Revised" would be very serviceable to an inquirer. Here are fields for severe study and scope for a vast number of lectures. Mediumship is a subject of incalculable importance and boundless usefulness; but how much information have we obtained? Mr. Morse has a treatise which, good as it is, is certainly deficient in some very desirable matters. But, before we can do much in this direction we require the help both of spirits and mediums to relate their experiences. Mediums might explain their sensations while passing under the influence of spirits. How spirits affect them, and the difference between normal consciousness and states of mind while under spirit direction. Spirits could tell us of the processes they employ, and explain the conditions they require and the difficulties they have to overcome. We need to learn more of personal psychology upon the physical plane, and how far mediums are affected thereby. I would suggest that it would be a very good step if some responsible Society, say the *Two Worlds'* "board," would send out a series of questions to all mediums, so as to elicit information upon the points above indicated as well as others of equal importance. Here we have an almost virgin field for much study and exposition. It will lead us into pastures new, not so much in and of themselves, but new in their relationship and application. I do not know a study so fascinating, its ultimate no one can tell, and its practical value is measureless. Look at clairvoyance and materialisation, one annihilates space and the other brings us into contact with new arrangements of matter and in the presence of forces outside of the ordinary scientific formulas. Psychometry, when rightly understood, will be a veritable eye-opener; an opener of the past as well as a revealer of the mysteries of the present. There

are countless facts ready to be brought home, if we will only look for them. The best arrangements of mechanism pale before the powers of the delicate, sensitive organism of a well-developed medium. The medical world has its appliances for learning much of the human vital organism, and the revelations of the microscope are truly wonderful, but how small and uncertain will these be considered when clairvoyance and psychometry become a part of human culture!

Mediumship requires more careful and systematic study than it has hitherto received. To me it is the most potent of all agencies for the evolution of humanity to that higher plane of consciousness where we shall recognise each other as brothers and sisters. It is causing the formation of new opinions and fresh speculations as to the conditions and nature of what is termed matter, and, in revealing to us that land where the spirits live the despised stone termed mediumship is becoming the corner-stone of a new temple of science. The telescope has not shown us the summerland, yet the clairvoyant powers of Andrew Jackson Davis have made it as clear to our consciousness as the belts of Saturn. "We have nothing to talk about," say some mediums. Why here is an almost limitless field for exploration and explanation. We want to know where we are going beyond death's gate; we desire to gain knowledge regarding the *where* of spiritland; we are, indeed, anxious to understand the life, manners, homes, employments, studies, and pleasures of spirit people, and up to the present how comparatively little we have learnt? Mediums, if they will, can be the Columboes, Livingstones, Burtons, and Stanleys of the spirit world, and bring to hungry humanity knowledge of the whereabouts and welfare of our loved and lost ones. There is no need to batter at the old fortress of theology, to help build a speculative socialism, or utter scornful remarks anent theosophical speculations. We have enough to do to develop and utilise our own spiritual science, philosophy, and religion.

How little do Spiritualists as a rule dig into general literature. The growth of human sympathy is becoming manifest, in no direction more than that of the translation of foreign literatures into the English tongue, and though some books are beyond the reach of the factory hand or the office clerk, all are not, and if we purchase the best books, we can obtain others through our public libraries, and I am sure we can find much Spiritualism in them. In the wide field of English literature there is a harvest of vast proportions for the thoughtful ingatherer. Tennyson, Byron, Sir Thomas Brown, Longfellow, Holmes, Shakespeare, Milton, and a host of other first-rank writers, are all studded with gems of spiritual truth and unmistakable evidences that they knew of intercourse with spirits, or had felt the inspiration that was mightier than themselves.

I have aimed to show that mediums and speakers have a wide field, whose fruit will be acceptable to humanity. It is rich with all manner of good things. It is therefore a blunder of the first order to go outside to find subjects to make people feel uncomfortable whilst they listen to our talk. Our science, philosophy, ethics and religion only need to be well thought out to provide subject matter for wise and sensible exposition for a life-time. Secondly, I have made an attempt, defectively I have no doubt, but at any rate an honest attempt to meet the difficulties of the alleged incapacity of speakers, and a righteous attempt to remove them. If reforms are to be made they can best be done by starting at home. If, therefore, we desire to serve humanity let us start with ourselves. Let us put our own house in order and we shall accomplish much.

NO BRIDGE has ever been constructed across the chasm that divides inorganic matter from organic life, or even sense perceptions from consciousness.

THE IMMORTAL MAN.

AM I MY BROTHER'S KEEPER?

BY JOHN FARNSWORTH.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

—BAILEY.

How'er it be, it seems to me
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood.

—TENNYSON.

MEN who neglect the duties lying close at hand, on purpose to grasp those more remote, cannot complain if they excite but small sympathy. Many people longing to please God, engage in every exercise propounded by a church to the neglect of the immediate duties of humanising the world. As the mind grows feelings respond, and we forget to speak of certain things as duties as we obtain the conception that morality is the full and complete normal activities of a healthy nature not eliminated by traditions, nor dragged at the heels of Churchism. In the language of Walt Whitman, we say,

I give nothing as duties.
What others give as duties I give as living impulses.
(Shall I give the heart's action as a duty?)

You are aware how theology has proclaimed human progeny as the offshoot of one pair. All the evil in human life has, according to our Churches, fallen to the lot of man through the remote transgression of that pair. In colours glowing with terrible denunciations against poor humanity, the priests and artists of the churches have painted the terrorising features of destruction eternal. Then comes the birth of a God-man on this sublunary sphere, by whom we are to attain to a state of felicity hereafter by exercising faith in him. And next in order there is the resuming, through and by that felicity, of the first innocence and happiness experienced by the pair who started the ball of iniquity rolling through the ages. This is the supposed golden key to unlock the door of greatness. Not alone the greatness of the world to come but greatness now and here. Moreover, we all have been instructed into the belief how we have a solution in these things of all the inimical material and social disadvantages now reigning. But a more ripened intelligence is busy promulgating the teaching which declares that no such key is found in the *regime* just noted. Advanced thinkers state, with satisfaction to themselves, and to the satisfaction of an enlarging constituency, how such theologic sentiments, legendary in their origin, have within their *radii* by no means the correct solution of the complex phases of life. We have another sentiment, which, when answered in the affirmative, places the conduct of the individual in the white light of investigation, as the questioner turns to his victim and judge with the "Am I my brother's keeper?"

Oh, I have a great amount of respect for the man who wants "to save his soul," as the Church says, as long as he doesn't save it at the expense of others. But towards the man, who declares his soul is saved, and that saving is obtained to the detriment of another, I honestly confess to having the greatest abomination. Assuredly, we are bound by all ties to be just to ourselves. Such is our duty. We are also bound to understand human responsibilities and possibilities, as thereby we shall become generous. My respect goes out to the man who honestly seeks his family's welfare. I admire the man who overcomes and pares off the conditions of ill from his temper, his habits, and his dispositions.

It is glaringly manifest that facilities have been offered and obtained for educating the business mind in all the arts "making for religion," and, as contrasted therewith, there has been, until recent years, a positive dearth of conditions, which, if allowed to exist, would make for secular happiness.

A long and firmly-established rule, an iniquitous precedent, has caused temporal things (those belonging to our present life) to suffer at the hands of the so-called Eternal. To be sure I grant the immediate necessity for the culture and love of the beautiful in art and in music—for the building up of sobriety—for the necessity of rightness. At the same time I claim, and I think

you will agree with me, such things are not soundly promoted by chapels and churches as they touch one side of our natures only. They can alone be cultivated as all things beautiful are brought within the secular life of the people, until that life becomes the loveliest expression of beauty possible to humanity.

The conditions of true living are not results accruing from the mere influencing of the imaginary—the sentimental part of humanity. The problems of life demand, in their stern realisms, a hard and fast handling by a simple mathematical process, hence the visionary becomes damped by the actual. He who lives in the clouds feeds on wind unless secured by the accidents of life against poverty. Material existence depends on material exertions. Let, then, be given to the unit and to the whole every possible facility for making this earth into an Eden rivalling in beauty and excellence the old fabled Paradise. Such will be the result of healthy minds, healthy bodies, sober activities, the common title deeds of an expanding humanity.

Since I gave over preaching I seldom go to church. I am too heterodox to be happy there. I am not in sympathy with the clergy and the ministers of Nonconformist bodies. To my thinking there are no special virtues in any pictured theologic state. Immortality is not a question or a state of theologic proof. It is by no means a special gift. Neither to my thinking sits there any God, nor a Trinity of Gods, for the purpose of disbursing this boon, if it be one, simply because some few happen to believe in this or that particular doctrine; neither is there any power proving its power by refusing to bestow immortality simply because the larger portion cannot believe in the Church theories. Immortality is now; eternity is now; the eternity being broken into minutes, hours, days, months, and years for commercial and other purposes. Yet we live in actions not years; in influence we are immortal: life never has lost that condition. Life's reproductions, developments, accountabilities, and increasing powers of expansion prove its undying nature. Hence to me it seemeth absurd to speak of immortality as beyond this sphere, as a special gift through faith. If we accept Bios at all we must conclude how, through all the manifold chemical changes of the past, that which has been obedient to all wise laws, allows no power to be exercised by a far-off agent, which power shall declare this life or that shall stop or go on and all according to my belief or my unbelief. All life is immortal. Churches have hidden that truth away; they have built over it. In searching their vaults, amid their funereal trappings, covered with the dust of centuries long since antiquated, we find this immortal life. Breathing in man now, ever pulsating in the great longing heart-throbs of a rising world; in man's unions for human protection, in legitimately organised bands for the overthrow of oppression; where from the throne wrong is driven; where from the scaffold right is rescued, and wrong takes its place on the death-trap, and truth reigns supreme—there breathes the spirit of immortality! Some say men are moved by blind force, others say by a common desire for good. To-morrow, as man counts time, men will splinter the weapon of tyranny. Seen and unseen influences are husbanding strength for each decisive battle; amid all an undying truth declares for the immortality of man. That is the principle so long hungered for by human hearts, the message so long denied human ears. To the echoes shall hereafter be given one long sounding affirmation, "We are our brothers' keepers!" And, mark you, the so-called common-people have at last taken hold upon this truth. Shortly the priests will catch hold of it. Good Charles Kingsley said, "The priest is the index which the changes of the people's estate move up and down the scale." But what a conquest for humanity, and what a derision is hurled at the priesthood. At the present time to "the valley of dry bones," by which I mean the great democracy of our land, is directed the cynical gaze of prestige, arrogance, opulence, privilege, and the oppressor. In derision the question is asked, "Can these bones live?" Live? we ask. True they are whitened, bleached by the heat of years, for this is the valley of death, where, stricken with the enemy, the great muscle of our land has lain. But, men of the world, ye who so long have usurped the position to Labour due, who are ye that dare to question the resurrection power at work?

The bones are uneasy, let them rest, say you? Behold they cannot and will not. Being disorganised they shook; now they are coming together; they a vast army; a new spirit is in them; death is no longer among them; they are rising; everywhere they feel the new spirit, the reforming influence, which writes the message,

LABOUR IS KING.

And when that king reigns supreme what a destiny there will be for human life! Then shall we teach and understand that all life's relationships are sacred; that the curtailings of life's possibilities of enrichment and progress are impious; that to attempt to take away the enfranchisement of Labour would be hellish. Then

Break triumphant day of toil,
Break at last, our hearts to cheer;
Throbbing souls in holy soil
Wait thy dawning everywhere.

Empires, temples, sceptres, thrones,
May they all for toil be won;
And in every human heart,
Freedom, let thy kingdom come.

I would like you to turn to the men who lead the nation, to the churches, and to philanthropists with a question pregnant with vast importance. Confess to them you cannot find an answer to the question in their speeches, sermons, and charities. Say you want to get close to their consciences with the inquiry

WHO SHALL DISCHARGE THE DEBT THIS COUNTRY OWES TO LABOUR?

Bring before them objects as lessons: group together all the injustices under which Labour is suffering; tell them of sweaters and their ilk; speak of the way in which human hands are grimed in filthy debauchery which is the prey of kind upon kind; bring your examples from the market where cheap things and nasty are supplied below public demand; then sum the debt owed to Labour and ask, who shall discharge it? Say you to the men and women you question how a series of woes are being uttered. Voice the "Woe! to those who lay field to field and house to house so that there be no room for the people to dwell in, and no land for them to till." The people want a freed soil that they may be free. "Woe! to those who sell land and heavily tax the mineral wealth of the earth which Labour has made indispensable to national life." "Woe! to those who cripple the land by famine-figured prices, for Labour is crippled, defrauded of rights by powerful monopolies." "Woe! woe! woe! to the country which for cheap wares and nasty, that one man may undersell another, sells its sons and its daughters into a mercantile slavery and social degradation."

Aye! it is with tears that we contemplate how fearfully low is the premium put on human life. Premium indeed, why our country is a gigantic incubator, it turns out human life, more than is wanted, to fill in the gaps repeatedly occurring in the ranks of the masses. We have always a larger relay on hand than is required; a thousand more or less do not matter; the Labour market is moved up and down by the supply of human "hands," and the demand for human machines. We carry our floating debt forward to the generation that is coming, and we ask our sons and daughters to remedy their fathers' wrong-doings. At last, thank heaven, we are commencing a crusade against the social hell, and we forget we ever believed in a theologic one. Ministers of the churches are still splitting hairs; but the ministers of the people are thundering against the conditions of vice, competition's miseries, and are helping on the Brotherhood to its social salvation.

We are wanting

A PUBLIC CONSCIENCE BOARD.

At the present we have no public authority invested with power to arbitrate on matters demanding legislation between two great bodies. Examples come thick and fast to one's mind where such a board would have been invaluable. The series of crises through which Labour has recently passed, where great miseries were entailed, and sorrows yet to come were born. We want Capital and Labour to work on the simple mathematical formula that "twice two are four," then the two commercial divisions will harmoniously exist for the common weal.

The British House of Commons is supposed to fairly

reflect the conscience of the people. There, then, should this Conscience Board be found—an Elective Conciliation Board for the trial of all disputes which threaten to become public disasters, fattening the monopolist while Labour struggles for its rights. Capital and Labour are joint custodians of a country's interests, and as the custodian of the people's rights the elected chamber of legislation is bound to acquit itself by establishing a court of arbitration. We, as citizens, are the immediate custodians of local bodies, for we furnish our local assemblies with representatives as we are swayed to action by this interest and by that. What we need is principle—right principle that curbs political, municipal, and social jobbery; lessening the opportunities for doing wrong, enhancing the possibilities and opportunities for doing right. On ourselves depends the future ethical standard imported into our commercial and national conduct.

I am one of those who view the present social difficulties and struggles as the fuller exponents of the undying principles bound up in the immortal man. I see now the gladdening influences breaking, which, though unrecognised by the opulent, shall hereafter become fully recognised. Man is the peer in a realm of dignity which Nature conferred upon him in making him a MAN. Individually, we may dim this lustre, nevertheless Man to-day is the father of an immortal line. Sometimes the vision comes to me of genius recognised; the homes of the people the cradles of greatness; of poetry exalted and art deified; of Labour requited and love sanctified. Let the labourers take heart for the day of emancipation is coming along, when the "Am I my brother's keeper?" (asked in derision) shall be changed into the sympathetic, "Am I not my brother's keeper?" when the universal brotherhood among the nations of the earth shall spread peace and rightness; the immortal man as monarch of the earth, uttering in his resurrected righteous egoism, "I have said that the soul is not more than the body, and I have said that the body is not more than the soul; and nothing, not God, is greater to one than one's self is and one's brother."

PRIMITIVE MAN.

BY WILLIAM DENTON.

It is but a short time since we learned what a wonderfully old world this is, when crawling monsters and large beasts had successively reigned upon its surface. But we supposed that man had only been here for five or six thousand years, and even during that short period he had been swept from the earth, with the exception of eight individuals, from whom all present races had descended. But now there stretches away into the past, beyond all history and tradition beyond the wildest dreams of the old historians, ages of humanity, so vast that compared with them 6,000 years seems but as yesterday. Man has evidently been upon this planet for hundreds of millenniums; the facts that indicate this are crowding upon us from every quarter.

In caves in the north of England, which have been explored, implements have been discovered with the remains of animals that could only have lived in a country much warmer than Great Britain is to-day. What man then was like geology can tell us little; but his weapons were rough flint spears and knives; he had no domestic animal; he was probably naked, of great strength, and roamed over the country in a wild state. When England and France were united, when land stretched away up north and west, land that is now occupied by the Atlantic, then came that terrible time, the Ice age. Drawn by reindeer, man went bounding over the fields of snow and ice; he fed upon the elk, horse, and bear. So swept the long centuries. Back of all these ages man existed in a yet lower form, being only a trifle superior to the gorilla.

What a chapter! From the naked savage who fought with the cave bear and killed wild horses for food, men advanced to the cave-dwellers of England and France. From this step by step in the Neolithic age to the lake-dwellers of Switzerland, and so on till the Iron age was ushered in and man learned to keep the world's diary.

What are the lessons to be drawn from these facts? First, that man is not a fallen being, but is a risen being. Instead of having fallen from the greatest height of

glory to the lowest pit of wretchedness, we have risen from brutality through savagery to manhood. If the facts I have related, said the speaker, are true, if man has been advancing for tens of thousands of years, growing into science, art, religion and manhood, then God never looked down upon man in his ruined condition, and never made a compact with the Second Person of the Trinity to come down and die in man's stead.

CLAIRVOYANCE.

By JAMES CLARE.

THE faculty of clairvoyance is at all times liable to be misunderstood. Its very rarity stands in the way of its being accepted as an established fact. The experiences of clairvoyants are peculiar and somewhat alien to the general current of human kind. They cannot communicate nor impart their power to others, neither can others assimilate the "virtue." Clairvoyants are like poets, "to the nature born." By incessant practice they can improve the quality of their gift, but to create it lies beyond them. It is singular that because men cannot understand this power they must needs condemn it as "absurd and senseless." Their antagonism assumes the proportions of bigotry when they argue the non-existence of a power which they never experienced. While they assume such an attitude towards clairvoyance they willingly subscribe to phenomena of an analogous character. Those who are destitute of the poetic faculty nevertheless admit the reality of a power unknown by sensation to themselves. Others, whose capacity for music is of an infinitesimal proportion, accept the existence of capabilities which in their own person they can never realise. How inconsistent, then, to reject clairvoyance because "I have never seen and don't believe anyone else can!" The colour blind people would be equally justified in deciding against those who declare they see the beautiful hues of the flowers or the rainbow.

Experience has taught us that in controversy terms may be sorely abused, and so distorted as to lose their true significance, and this, I apprehend, is the case with the term "natural law." In asserting, as many do, that "Clairvoyance is opposed to natural law," opponents imagine they have dismissed the subject into oblivion for ever. But, may I ask, is natural law something definite, ordered, coherent—something that can be measured even to mathematical precision? The truth is there is nothing in the domain of science so vague as the term "natural law," the more competent the scientist the more qualified and equivocal will his definition be. The definition of one generation may be exploded by the succeeding one. The truth of to-day may become fallacy to-morrow. It will therefore be apparent that there is really no weight attaching to the statement that because clairvoyance is not found harmonising with the everyday experiences of the majority of people that it is therefore non-existent. The truth is that the gift of clairvoyance can only be really known to those who possess it.

In the course of history, both ancient and modern, there are not wanting instances confirming the existence of second-sight or spirit-vision. The dramas of *Æschylus*, of *Euripides*, and *Sophocles*, the minor poets of Greece and Rome, all attest the existence of clairvoyance. The character of *Clytemnestra*, in the play of *Agamemnon*, very forcibly illustrates this wonderful power. The poet in one part represents her standing upon the wall of Argos, there detailing to her auditors the successive stages of her lord's approach to the city. Her gift of foresight enabled her to determine his movements a thousand leagues away. As poets are the chroniclers of the age in which they live, the Greek poets recorded a phenomenon not peculiar but commonly admitted by the whole people; their pastoral habits encouraged its exercise. They held sweeter and closer communion with Nature than we moderns are wont to do. They loved her for her own sake and did not yearn, as so many Christians do, to quit the valleys and vales for an illusive heaven.

Throughout the Bible, from Adam to St. Paul, there is a constant and positive testimony to a faculty of seer-ship, which we moderns have called clairvoyance. Jesus exhibited remarkable powers, and Peter, Paul, and others are reported to have enjoyed the same gift.

Later records attest clairvoyant experiences, as, for instance, Savonarola's prediction of the entry of the French army into Florence; Martin Luther's declaration that his life would be spared from the tender mercies (?) of his foes; Rousseau's presentiment that the island of Corsica would produce a personality who would mould the destinies of nations; while Madame Roland, years before the outbreak of the first French Revolution, predicted that such an event would take place. The objection of coincident circumstances cannot invalidate these prophecies, seeing that the persons and the events were remotely removed from each other. Our sublime Shakespeare has not omitted to mention this faculty; he makes Hamlet see and recognise the apparition and exclaim, "O, my prophetic soul, my uncle." Other quotations could be made indicating the firm conviction of Shakespeare that this gift was a reality, and not a mere coinage of the fancy. Even Bacon, whose understanding is beyond suspicion, inferentially admits the existence of the prophetic gift. Joan of Arc, Swedenborg, George Fox, the Wesleys, Blake, and Bohme all gave evidence of possessing this "clear-seeing" faculty. We now understand that the Hebrews are no more the "elect" of the Deity than are the Hottentots. What gifts and powers they possessed, and, as Renan recently declared, *still possess*, may also be employed by other peoples. Nature is too impartial in the distribution of her gifts to encourage national prejudices. Science has pulverised such local conceits and taught us the universality of natural principles.

Seneca, with the true prescience of the prophet, endeavoured to foreshadow the larger boundaries and more extensive powers which would come to man.

Experience compels us to admit that this priceless gift is pregnant with numerous possibilities for the exercise of fraud or craft. This is to be deplored, and we can only look upon deceivers with sorrow and indignation. They illustrate the perversity of man's will and the infirmity of his being. This power can be exercised without its possessor being degraded by it. It should be rendered subordinate to man's highest needs. Standing upon the shores of time man is constantly straining into the darkness beyond. A transient gleam of hope dashes across the dark waste of waters, for a moment illumining the sombre scene, then all is thick darkness again. This gleam is the scintillation of the spirit of man as it endeavours to free itself from its corporeal limitations and express the sublime purposes of his being. The study of clairvoyance leads the student up to the higher reaches of spiritual existence, every step confirming the hopes of the ages as humanity hungered, and still hungers, after immortality.

"IN THE PRE-ADAMIC ERA it is probable that men lived like wild beasts. This proposition may perhaps sound very awful at the first blush; but those who teach the doctrine that God created man wise and good, and allowed him to descend from that exalted state to the condition of wild beasts or even worse, state a proposition quite as awful, only that we are so accustomed to this sound that it passes unheeded. The Christian religion teaches us that the end of creation is to make men wise and good; and if God could have created man perfected in the endowments of wisdom and goodness the end of creation was realised at the beginning. A good economist will see that such a statement involves an absurdity. By no logic can the beginning be made the same as the end, the end of a fruit tree is fruit, the beginning is the root; the end of labour is rest, money, or some other ideal, the beginning is in some desire or pressing need; the end of knowledge, education, discipline, is use, charity, goodness, the beginning is the A B C and obedience to knowledge; the end of creation is to produce a race of men both wise and good, the beginning is therefore in a race neither wise nor good. If we can have fruit without the previous growth of the tree, then the end being gained at the beginning there is no use for root, branches and leaves; so if God could produce wise and good men by an act of creation, all the intermediate stages of being are to no purpose. But to charge God with ordaining things to no purpose, to charge Him with doing things in a round-about way, to charge Him with a waste of material or want of economy, is at least absurd if not impious. Therefore it is not true that mankind and the Church began at the end but at the beginning."

THE CAREER OF THE CHRIST-IDEA IN HISTORY.

By HUDSON TUTTLE.

JESUS OF NAZARETH. THE PROPHECIES OF THE MESSIAH.

The Bible—it is like wax: you can stretch and mold it any way that you please.

THE Hebrew prophets held that the Messiah would certainly come, and as a king, to deliver the oppressed nation of God from bondage, and reign over the earth. This was taught in the school of Hillel, by Philo, and by the Essenes.

The prophet to be raised up, spoken of in Deuteronomy, as applied to Jesus, is far-fetched; and the prophecies of Isaiah, though more pointed, seem to be dictated by the spirit which has animated the poets of all ages to describe in rhapsodical measure the glories of the golden age. The prophecies of Daniel, with an ambiguity worthy of any oracle, may relate to Jesus; but these prophecies, if relating to Jesus at all, speak of him as a temporal ruler. The Messiah would be a visible manifestation of Jehovah, who had promised to David, through the Prophet Nathan, that he would establish his family on the throne forever. With almost his last words, David alluded to the promise; and Solomon, when he dedicated the temple, reminded Jehovah of his covenant. The brilliant period of Hebrew history began with David; and all their hopes for the future were entwined with his house and tribe. Out of it they constantly expected the "lion of the tribe of Judah"; and in the darkest hours of their captivity, burdened and oppressed, their eyes were steadily turned in that direction, in expectation of a deliverer. No prophecy in the annals of the world ever exerted an equal influence.

While the religion of the Jews decayed, one great idea remained,—the coming of a new order of things, a heavenly kingdom, believed to be close at hand. The sacred books taught that God had always been faithful: they could not believe themselves deserted. The duty of every true Hebrew was to consider it possible for the Messiah to appear in himself.

Every pretender that arose was eagerly sought; for there was ever the possibility of his being the promised one. As the nation felt more and more severely the strong arm of Roman power, and the general decay of their institutions, they became more intensely excited in regard to the advent of their deliverer. The great prophets, whom none called in question, had spoken the mandate of Jehovah; and his beloved nation, chastened, but not forsaken, under the leadership of the Messiah, would be called to the throne of the world. The discouragements around them were rather in favour than against this belief; because, when God ordered, the powers of Babylon or Rome were as nothing. The miracles would be the more conspicuous.

The anxiety became intense. If God came not as of old, national ruin and death would inevitably come. Judea was an undiscernable speck on the map of the Roman Empire. With God, she was all-powerful; without him, nothing.

Out of the seething waters, agitated by the conflict of races, and the contention of new thought, confined and stifled by the old, came the brood of pretenders born from the dissolution. Samaria was a hot-bed from which sprang the most celebrated. Simon, spoken of in the New Testament, performed greater miracles than those recorded of Jesus; and his numerous disciples received him as "the image of the eternal Father manifested in the flesh." The great influence he exerted during his lifetime was increased by his death; and the wild oriental doctrines he taught, through various sects, disturbed the quiet of the Christian churches for centuries. He founded his pretensions on the same base that Jesus did his: "the laws of nature obeyed his commands."

How excitable were the people is shown by their reception of John the Baptist. He came out of the wilderness, crying, with a loud voice and wild gestures, that the kingdom of heaven was at hand; and throngs of people followed him, ready to be prepared by baptism for the reception of the coming of the Lord. Not a spiritual deliverer, but a temporal king, they sought; and the prophecies promised them a ruler, surpassing, in

wisdom and magnificence, the fabulous portraits of the great Solomon.

There is no prophecy of a spiritual deliverer, and hence none relating to Christ. It is claimed that the Old Testament contains clear and distinct prophecies of Jesus. The evangelists so understood, and his followers to the present have fortified their position by quotations. The Bible, according to the rabbins, has seventy-two meanings, perhaps one can be wrung from the prophecies favorable to their theory; but in the plain sense of the writers, there is not a passage in the Old Testament that has any reference to Christ.

The prophecies so frequently quoted originated during a period of great depression. After the glorious age of David and Solomon, the Hebrew nation divided into the two tribes and the ten. The former were first swept into exile, and the latter were held captive at Babylon. The Jews were a pious people. They were filled with devotion to Jehovah. They confidently prayed to him in their darkest hour, humbly accepting their misery as a just punishment for their sins. They were certain that the God of their fathers had not deserted them; and, the darker the hour, the stronger their expectation. A deliverer, a Messiah, would come, and gather the scattered Jews at Jerusalem. He was invested with the airy raiment of poetry. He was great and good,—an ideal. The divided tribes would be united, and an eternal kingdom founded, from which idolatry would be banished, Jehovah reconciled to his people, and perfect peace and happiness reign. Jerusalem would be the capital of the world, and surrounding nations would bow in reverence to the Jewish name. The pomp and grandeur of Solomon would be surpassed; and the Mosaic Law, throned on an eternal base, prevail in all its austere purity.

Did Christ meet the requirements of these prophecies? Nothing promised has been fulfilled. The ten tribes have vanished from the earth; the two have no kingdom. The Messiah looked for by the Jews has not come as they truly say. He never will come. They were intently expecting his coming two thousand years ago, but they could not receive Jesus. Prejudiced in his favour, with him constantly, they could not see that he possessed extraordinary endowments. The expected saviour was a temporal king: the kingdom of Christ was not of this world. Jesus was slow to apply the prophecies to himself, and did not until forced to do so by the pressure of events.

To be continued.

WHAT SPIRITUALISM DEMANDS.

By J. FRANK BAXTER.

SPIRITUALISM demands from each individual Spiritualist a careful consideration of the practical bearings of its teachings.

It demands a scrupulous discrimination between what it absolutely teaches and what certain unprincipled, lawless, and some thoughtless advocates assert that it teaches.

It demands the establishment of naturally revealed facts, the exact truth in accordance with the facts, and a sacred devotion to everlasting principle.

It demands a true manhood or womanhood, as the case may be, on the part of every individual, especially if a Spiritualist, and pre-eminently of a medium.

It demands a strict accountability from each for all his deeds done, words spoken, and thoughts entertained, since an equal responsibility naturally obtains with each human soul.

It demands a pure platform; not only exemplified in its teachings but in the lives and characters of its teachers; and this, too, whether free-will, inspirational, or trance instruments—i.e., whether mortals or spirits.

It demands a just and due protection of mediumship; an unqualified denunciation and renunciation of all known charlatanism, mountebankism, and fraud perpetrated in its sacred name.

It demands the establishment of training rooms for the children, of inquiry rooms for the young and mentally growing, lyceums for friendly disputation, and halls or houses of its own for lectures and illustration.

It demands not only individual effort, but a co-operation from a harmonious brotherhood and sisterhood, that it may not alone attract attention of a part but command the admiration and respect due from all.

CORRESPONDENCE.

The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.

THAT BALL.

Sir,—My attention has been called to a narrative given by Miss Florence Marryat at page 226 of "The Spirit World," of occurrences which she describes as having taken place at a ball where she and Mrs. Russell Davies were present. She speaks of "two girls" having so conducted themselves in the barn dance that she really "thought they would be called to order by the stewards of the ceremonies," as they "might have been matriculating for the music halls." It is true the young people entered into the dances with much spirit, as young people usually do; but as I was the steward of the ceremonies on that occasion it is only right that, for the credit of myself and of the company, I should give my assurance that there was no such conduct as Miss Marryat describes, and that the scene which she so graphically depicts only existed in her own imagination.

A. J. SUTTON.

Woburn House, 12, Upper Woburn-place, W.C.
[We regret the above letter came too late for our last issue. "One Who Loves Truth and Justice" writes to the same effect, but as Mrs. Davis's legal adviser promises to supply conclusive proof we shall confine this correspondence to their evidence.—Ed. "T. W."]

THE STEENS AND SPIRITUALISM.

Sir,—Can you spare me space in your paper for a true explanation of my appearance on the Free Trade Hall platform. Here are the facts: Last Tuesday week I went to see, as I thought, Mrs. Steen give clairvoyant tests. Before the performance ended I was horrified in listening to Mr. Steen abusing Spiritualism and calling all mediums "frauds and shams." This, of course, I denied, and offered to give clairvoyant tests before any audience he could produce. He also stated he would have 500 clergymen to help him to expose Spiritualism, and personally I should have been very glad to have met the reverend gentlemen, so far as fraudulent mediums go, but the clergy were conspicuous by their absence, except nine or ten, one of whom was placed on the committee. When I arrived on the platform in answer to his challenge he would not allow me to give clairvoyant tests. I then stated to the audience my own experience of the phenomena of Spiritualism, and had proved the reverse of what Mr. Steen alleged. I never met a kinder or more enthusiastic audience. I have been besieged by enquirers asking about the books and papers I told them to get. I am sure hundreds will begin to investigate Spiritualism for themselves after this, and I trust many converts will be added to our cause.—Yours for the truth,
D. SINGLETON MOSS.
98, St. Stephen-street, Salford.

IS MR. STEAD A SPIRITUALIST?

Sir,—In Mr. Stead's reply to Miss Marryat he says that he does not suppose it necessary to defend himself from the charge of having taken up Spiritualism in order to make money. I would call Mr. Stead's attention to the preface of "More Ghost Stories." There he writes: "If my readers want it I will launch a second sequel, a third, fourth or fifth," etc. There is not a single word about benefitting the cause of Spiritualism; the public demand a certain article and Mr. Stead will supply it; "Borderland" appeared within 18 months—the reason is obvious!

Now, granted that Mr. Stead has "taken up" Spiritualism from conviction, and has started *Borderland* from pure devotion to the cause, his opinions on the subject must have changed since he published "More Ghost Stories" and wrote: "A system cannot be defended which wrecks the moral and physical health of its votaries." . . . "This tree of the knowledge of good and evil seems to bear so much more evil than good, that Eve had better stay her hand," and again, "it is a grave question whether any results are obtained which supply an adequate set-off to the dangers which encompass such dabbling in occult things!"

Spiritualism is the same now as it was when Mr. Stead wrote those words. If it was a wrong and dangerous practice then, it is equally so now; that has not changed, whatever Mr. Stead may have done! If Mr. Stead wishes us to believe him a Spiritualist, why does he not acknowledge that those words are false, that he was mistaken when he wrote them? Until he does they will remain as witnesses against him. Perhaps he still clings to those opinions, then why has he not the honesty to preface "Borderland" with the same "Caution to Readers" that appeared in "More Ghost Stories"? which contained the following warning, "Should you be tempted to experiment in Spiritualism, don't!"

A HATER OF CANT.

IS KENVIN A MEDIUM?

Sir,—In writing re the materialisations through Mr. Kenvin in the *Two Worlds* of Sept. 28 I said: "To introduce physical manifestations or materialisations to strangers without giving them the opportunity of satisfying themselves that it was not due to deception and fraud, was worse than a waste of time," and before many weeks are over we see the results of ignoring the advice. Throughout my investigation of this medium's gifts, I may say that although we have applied the most stringent tests we could devise we have had abundant success.

1. We have never sat with him without having the curtain drawn on one side, so that we could see the medium at the same time as the forms.

2. He has been searched by the most competent men in York, and he has often sat with his coat off.

3. Dematerialisation of the forms has taken place with medium in view.

4. Have seen five spirits and medium at same time, and been touched at distance from medium.

5. He has been examined by a leading medical man. Pulse and system generally found abnormal during trance.

6. Have always had management of gas, and have gradually increased light.

7. Have at every sitting seen floating lights proceeding from his body.

I think these are conditions to which few, if any other medium, would submit.

Now as to the causes of the fraud, if fraud there was. The poor fellow has been out of work several months, and had only risen from a sick bed a fortnight or so before. He got permission from his doctor to go to Nottingham, and I notice the certificate says, "suffering from debility after pneumonia." He put himself in the hands of the Nottingham people, and borrowed the money to go, which they did not repay. Considering the enormous exhaustion that genuine materialisation causes to the medium, and seeing that he was "pumped out" with the two previous meetings, and they refused to pay him without he gave them a third; and seeing also that he was surrounded by strangers, all proved to have been filled with suspicion and disdain, is there any wonder that he should succumb to the temptation, or even be controlled by fraudulent spirits drawn by sitters so influenced? It is a pity we cannot get spiritual and God-fearing mediums who could be proof against evil influences; but the mediums are not wholly to blame. We do not yet understand all the laws and conditions of mediumship, and know little of how failure and fraud are produced by bad conditions and influence of sitters, but we see the necessity of these gifts being developed by those who know how to use them.

It is now for Mr. Kenvin and Mrs. Davison, of Sunderland (whom I have sat with), to put this question on a firm basis, and for this purpose I invite them, for the sake of spiritual truth and public confidence, to sit with me (and if possible our editor) and a small sympathetic circle. The only test shall be, that I shall be allowed to take hold of the medium's hands, or if preferred, the mediums shall dress in clothes supplied by me in the presence of two suitable witnesses. If they and their guides cannot undertake this form of test, or suggest others equally conclusive, then we shall have to draw our own conclusions.—Faithfully yours,
J. SLATER.

York.

THE KENVIN FIASCO.

Mr. Innes, of Middlesborough, has forwarded us Mrs. Stansfield's letter to him detailing what occurred at the Nottingham *expose*. Briefly, it amounts to this. No tests were suggested, The light was very dim. On the first night very little occurred. The second night, what were represented as Daisy and Lottie, came out of the cabinet alternately so far as to reach the third person in the circle on each side. It was, however, almost painfully dark. Mr. Kenvin leaned heavily on Mrs. Stansfield, who sat next the cabinet, and caused her to feel suspicious, but as she saw no connection between the figure outside and the cabinet she thought all was right. At the last seance the same things occurred, when a lady exclaimed "make a light, it is not a spirit, I have had hold of a man's hand and handkerchief." A light being made it was seen that the lady held the handkerchief, and Mr. Kenvin, who seemed disposed to strike her, rushed from the room and house. Shortly afterwards he returned and asked for Mrs. Stansfield, who, accompanied by a gentleman, went to see him. He began to cry and said that owing to his recent illness the spirits could not build up, and he was only helping them a little. He was not searched, but was permitted to take his things and go, his fare home being given to him. Mrs. Stansfield says she is almost heart-broken as she had believed him genuine. Mr. Innes says:—

"The honour of our cause demands justice, but that does not necessarily mean an entire sacrifice. I have watched Mr. Kenvin closely through his development. For eighteen months I sat every Sunday night, and saw the phenomena gradually assume its best form, which was about a year ago. From that time we have only had occasional sittings. On many occasions when we have had a stranger of importance at the evening service he would be asked for a sitting. He was always willing. We would proceed direct from the hall to some friend's house. The curtain would be hung up, and I have seen as many as seven forms at once. The man could not carry a draper's shop in his pocket, because three of the forms were of grown-up people. Again, about a month ago on Thursday night in the hall when we were holding our usual developing circle in connection with the society for clairvoyance, etc., about a dozen of us were sitting with hands joined, when the phenomena came quite spontaneously. There was no cabinet and a fair light. Some one said, 'Oh, look at Kenvin.' We all looked towards him, and there, about his head and shoulders, appeared the most remarkable sight I have seen. It appeared to be a child form quite luminous; it remained perhaps three or four minutes. Every one saw it, commented about it while we were looking. This all took place in the middle of our lecture hall. There was not the slightest possibility of deception. When developing, when he came out of the cabinet he was like a dead man—limp, and wet to the skin, many a pound he lost through not being able to go to work next day. Mr. Wallis, Kenvin is a genuine medium, but alas he is mortal; he is easily led, I fear he likes drink. When he stuck to us, and led the life the phenomena were good, when they were poor we knew the cause. Before going to Nottingham he had been off work for three months. At the latter end of that time he had a severe attack of pneumonia. In the first place he was not strong enough to sit, in the second he met some nephews there he had not seen for a long time. They had gone about enjoying themselves. If the spirits were scarce in the cabinet, they appear to have been plentiful enough elsewhere. Just fancy any reasonable being expecting good results under such conditions! I don't want to exonerate him in the least. I am truly sorry that he has been so weak. Poor fellow, he was bound up in Spiritualism; he has made nothing by it. It is a severe lesson, but I hope he will profit by it."

The seance was held in the house of a gentleman well-known to us who is earnestly studying psychical matters and would never

lay a trap for a medium. All the sitters were either Spiritualists or serious investigators, most of them well-known to us. Mr. Slater's suggestion should be adopted in some test seances. Mr. Kenvin should, if he respects himself, abstain from all intoxicants and refuse to sit save under test conditions. It seems to us that those who invited him, put temptation in his way by leaving him free to trick or not. Mediums ought to be protected against themselves and urged to put themselves beyond suspicion by sitting under fraud proof conditions. We pity and sympathise with Mr. Kenvin. He seems to be undoubtedly a medium, judging from the testimony of Mr. Slater and Mr. Innes, and in the weak state he was in he ought to have declined to go to Nottingham—but probably poverty compelled and drink did the rest. Oh the pity of it!—Ed. T. W.

ITEMS OF INTEREST.

SHORT REPORTS next week, please, for plans.

WE PRINT Mrs. Keeves-Record's portrait this week, and recommend all friends who have not done so to read her remarkable mediumistic experiences. We can supply copies post free for 24d.

THE SPIRITUALISTS of Parkgate will lay the foundation stone for new hall on Nov. 29, when friends from Belper, Sheffield, Mexboro', and other places will take part in the proceedings. A public tea will be provided in the Miners' Institute at 5 p.m., tickets 9d. A public meeting will follow, when several friends will give short addresses.

TO CORRESPONDENTS.—*Arabi, Crystal, J. Harkness*, and others crowded out; will use shortly.—*Mary Summer*: We have dealt with the matter fully this week.—*G. Loveley*: Regret that we are unable to pay contributors.—*T. Dabbs*: That subject had a good innings lately, and must wait a bit.—*J. Holland*: We have referred to "the trap" in this issue.—*E. Adams*: Many thanks, are trying to alter it.

THE DEBATING SOCIETY meet at Corbridge's Cafe, Leverstreet, every Tuesday at 8 p.m. Mrs. Stansfield gave an instructive address on "The outcome of Ignorance and Wisdom," and some clairvoyance and psychometry of a successful and very interesting character. Tuesday next, Mr. W. Rooke on "Psychology and exaltis or trance." A very valuable address is expected.

WE ARE DELIGHTED to learn that our good friend and co-worker Mr. Peter Lee, who has been a director of the "Two Worlds" Company since the start, has succeeded in becoming a member of the School Board as the Labour candidate, assisted by his Spiritualist friends. He received 9,346 votes, and is fifth out of eleven. Spiritualism will now be represented on the School Board in Rochdale.

MR. E. DANGERFIELD, of Plymouth, writes:—"Mr. W. J. Leeder, in his normal state, described most accurately the appearance, character, and environments of a friend of mine (wholly unknown to him), merely pressing the said friend's letter to his forehead. The test was the more interesting and severe, as the letter was one of three, written by same hand, in my pocket at the time, and I could not know the contents."

WE DEEPLY REGRET to record the passing on of our dear sister and co-worker Mrs. Coates, who has been called away to the higher life. A few years ago she was a most ardent worker, but owing to a long-continued sickness was not able to be amongst us of late, and the change called death occurred on Thursday last. Her remains were interred on Monday afternoon at Tong Cemetery, Bolton, Mr. Brown, of Manchester, kindly officiating at the ceremony.—H. W.

CIRCULATION OF THE "TWO WORLDS."—Since advertising my lime-light lecture on spirit-photography in "T. W.," I have had inquiry letters from North, Midland and South Britain, and last week went as far as Ontario, U.S.A. What a brave, pushing, little paper it is! My next lecture will be given in Masonic Hall, Nottingham, as a P.S.A. on Sunday, Nov. 25, at 2-30. There will be time given for music, songs, and a collection.—Bevan Harris.

DR. EUGENE CROWELL, the author of the valuable work, "Primitive Christianity and modern Spiritualism," has joined the majority, aged 79. When we were in America in 1882-3, he started a high-class weekly paper devoted to Spiritualism, which he called the "Two Worlds." He was an earnest and consistent Spiritualist. The veterans are going "over there." There will soon be a strong army both sides.

WE ARE CONTINUALLY receiving letters containing adverse criticisms of and warnings about one who is much advertised as a "pastor." To the writers we say the individual referred to has stated to us his willingness to appear before a responsible board of examination and meet whatever charges may be brought against him. It is quite time this affair was settled—what have you against him? Now is the time to state your facts or else hold your peace.

MR. GLADSTONE ON MAN'S FUTURE STATE.—"Speaking recently at Finchley, the Rev. Dr. Morrison said that a friend of his, in a conversation with Mr. Gladstone only a little while ago, ventured to ask what were his views concerning man in his future state. The reply was characteristic of one whose life has been an example of ceaseless energy in work and the acquirement of knowledge: 'I believe that in the future man's state will be one of enlargement.'"*—Liverpool Daily Post, Nov. 20.*

"THE PROBLEM OF EVIL in the light of Spiritualism" was eloquently descanted upon by Mr. J. J. Morse's control on Monday, at Tipping-street, Manchester, to a good audience, who unanimously desired to hear Mr. Morse again on Monday, December 10, and it is hoped the audience will fill the hall, which the landlord has had painted, papered and cleaned, and Mr. G. Hill has kindly presented the society with twenty warm looking red curtains, and about a dozen illuminated texts, neatly framed and glazed, which give a home-like appearance to the hall.

WALSALL.—On Thursday last the remains of Kate Dora, the fourth daughter of Mr. and Mrs. W. O. Flint, were interred at our new cemetery. The service was conducted by Mr. G. E. Aldridge, of Weston-super-Mare, and Mr. Woolison, of Wolverhampton. The children of the Lyceum, members of the society, and sympathising friends met at the gates and formed a procession. The floral

tributes were very beautiful, upwards of thirty being sent by her numerous friends, knowing she was such a lover of flowers. On Sunday evening she was seen by one of our clairvoyants in one of those indescribable gardens on the spiritual side of life.—S. B. B.

"IF SPIRITUALISM is worth anything, or to be made a force for opening the eyes of our fellowmen, it will have to be carried on with a spiritual life and desires to help the fallen. Who can wonder at the cause not gaining a sound footing if the foundation is laid upon envy and other evils that eat away all the Godliness? This should not be."—WM. CLARKE.

THE SUCCESSFUL TOUR of Florence Marryat shows that the public will support us when we show sufficient enterprise, and we trust we shall have the pleasure of a visit next year from the able medium, writer and lecturer, Hudson Tuttle. No man living is better able than he to expound the "New philosophy of life here and hereafter." His numerous books have made him famous, and his clear, rational and spiritual thoughts are needed just now to counteract the mystical tendencies and dogmatic assertions of Theosophists. If Mrs. Emma Tuttle accompanies him, she, too, will be a most acceptable lecturer, her poetical powers enable her to appeal directly to the hearts as well as the heads of her audience.

THE AGNOSTIC JOURNAL for Nov. 17 contained the following:—"R. Swain writes: 'I am neither a Theosophist nor Spiritualist, but an Agnostic, and it is clear to me that, for their supposed credit, the Theosophists will hush up any fraud and imposture in their movement; whereas if the Spiritualists detect anything of the kind in theirs, they are ready to expose and denounce it.'"*—[We do not believe in "hushing things up." However disagreeable it may be to have to "wash dirty linen in public" it is better linen should be washed than be allowed to continue dirty. We have in the past protested against secrecy, and opposed Theosophists on the ground that the time had come for outspokenness, for full, free, and frank discussion. Truth stands first; it can always bear the "searchlight" of candid investigation.—Ed. "T. W."]*

THERE ARE MANY on earth who vegetate, and doze along, satisfied with the merest trivialities of external existence, doing no positive good or harm, but living in an almost useless manner. These, on passing into the spiritual world, are not by any means immediately shaken out of their old mental habits, and because they are only very slightly desirous of progressing to higher state of engaging in higher occupations, they creep where others run the heavenly race. Progress everywhere and at all times is from within outward, and though some surroundings are more encouraging than others, and certainly more stimulating, nowhere and at no time is there progress without real desire on the part of the one who progresses. Whenever and wherever there is a genuine will to advance, the will makes the way. This proposition applies just as much to our post mortem as to our ante-mortem state.—W. J. C.

MR. A. F. COLBORNE, of Canterbury, writes:—"As an humble reader, and one among the many who loves the gospel of Spiritualism, allow me to endorse all you say from time to time upon the value of phenomena. You urge its rightful, proper, and temperate use in common with other intelligent Spiritualists. Your plea that the bridge of evidences be not broken down must surely appeal to all. I found the public medium necessary to me in my investigations, and I trust they may exist for others. I have found charlatans professing these mysteries, and others with no gifts, that would have made an ordinary sceptic more sceptical than ever, but I found truth in spite of it. There are many abuses of which we should all desire to be rid, and we feel that it somewhat hampers progress, but this is difficult to influence from the editorial chair, or even by societies, all being free workers, working according to their light, like the spirits themselves upon different planes—good, evil, and mediocre. I should like to see the leaders working harmoniously together, especially through the press. I note that you desire mediums should be protected, and abuses firmly and publicly discountenanced. The policy of your paper is fair, and represents the mass of English Spiritualists. Spiritualism has a higher tone now than ever. Let us then hope on, and each expressing our highest, be fraternally agreed in prospering Spiritualism."

YORKSHIRE UNION PROPAGANDA MEETINGS.—Queensbury was the scene of initiatory meetings, Sunday and Monday last, in the Hall of Freedom. In the afternoon a fair attendance testified to the inquiring mind of many in the village. Mr. J. Foulds presided, and the claims of Spiritualism were ably advocated by our friends W. Stansfield and J. Pawson, both of Batley. Mr. Whitehead, president of the Union; Mr. Neal, of Halifax; and a large contingent of the Halifax choir were on the platform. At night at least 500 persons were packed into the hall, hundreds being turned away. The President of the Union chairman. Addresses by Mr. Neal, of Halifax; Mr. Pawson, of Batley; Mrs. Burchell, of Bradford; and Mr. J. Foulds. Mr. Burchell was also upon the platform. The harmonium was presided over by Mr. W. Stansfield, secretary of the Union. The singing was hearty and united, thanks to the assistance of the Halifax friends. During the day hundreds of back copies of the "Two Worlds" (the gift of the directors of that paper) were freely distributed, along with leaflets and hymn leaves, bearing seeds of future good to the inhabitants of the neighbourhood. The Sunday meetings bore every evidence that Queensbury was ripe for the introduction of Spiritualism. The close attention, the complete order, and the presence of intelligent and apparently thoughtful people gave us the assurance that the open mind and the generous disposition of the village would welcome our phase of religious thought with avidity. Monday evening the chair was taken by Mr. J. Foulds, of Bradford, and addresses delivered by Mr. J. Parker, Mr. F. Colbeck, and Mr. Marshall, of Bradford, and Mr. W. Stansfield, of Batley. The hall was again packed to its utmost limits. At the close the members of the "Union" executive consulted with sympathetic enquirers of the place as to the formation of a society at Queensbury. Mr. J. H. Smith, of Bradford, and Mr. T. Sutcliffe, of Halifax, ably acted as stewards, and, aided by Mr. Aaron, of Queensbury, and other willing helpers, distributed the literature amongst the people. The meetings were a complete success, both in financial and other ways.—W. T. Stansfield.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, NOVEMBER 23, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

READY, AYE READY.

PROGRESS in thought is hardly possible when the avenues of the mind are closed against new ideas. Yet changes of mental conditions, new thoughts, fresh views, are as necessary to mental growth as food is to health. How difficult it is to preserve a judicial attitude of thought and avoid the extremes of partisanship and intolerance! Surely it is a duty under all circumstances to keep an open-mind and be hospitable to strange ideas, to beware of becoming dogmatic, to test old opinions and new thoughts impartially, and render allegiance to Truth alone? Some minds ripen rapidly, and intuitively break from thralldom, while others halt and stumble and fail to follow after truth. A grey-bearded man heard of Spiritualism from one forty years his junior, and it was to him as the breaking of the bread of life. He exclaimed, "To think that for sixty years I have been groping in darkness! If I had only known these things when I was your age what a difference the knowledge would have made in my life!" But perhaps he was only then ready for the truth! Age is no criterion of spiritual fitness. Some old people are but babes spiritually. Spiritual culture does not depend upon time, nor age, nor religion, but upon goodness, purity and love. Readiness to learn and serve, to change and grow, is absolutely essential. Yet change for the sake of change is not necessarily progress.

"The first shall be last and the last first" was a saying of the mystics of old, and it is true for all time. Some spirit-people come back from the Thought-world, who, wrapped up in the ideas of their own importance, have failed to realise their true state. Possessed of property, they have haunted their old homes, and, taking control of mediums, they have tried to evict tenants whom they regarded as intruders. The law holds good all through, but to be purse-proud is by no means so enslaving as to be spiritually proud, haughty, vainglorious, or humbly-proud. Self-conscious goodness is the state of states from which it is hardest to escape. Where all else revolves around me; where ostentation, arrogance, and dictatorial domination (or assumed humility to attract attention and win praise) are permitted to exist, a prison sphere of self is being formed which shuts out the light of love. The absence of adulation in the thought-world is the gall and worm-wood in the cup of consequences. The crucifixion of "self" must precede the resurrection and freedom of the spirit.

Two men lived in the same village, one was an independent, industrious, poor but kindly artisan, who improved his mind, and was ever ready to assist his neighbours. The other was "the squire." He held himself aloof from the common herd, and appeared at church as though doing honour thereto, and condescendingly listened to the not very learned but truly humane preacher. He took little active interest in outside affairs. As a country gentleman should, he rode to meet, enter-

tained his friends, feasted his tenants yearly, headed subscription lists, and thought himself a good and important man. The artisan died and went to his own place, among a number of his old friends, who rejoiced to welcome him. They engaged in agreeable social exchanges, and busied themselves, each according to his bent, in making things they thought would be useful or pleasing. The squire died, and proceeded to look around, but nothing appeared good enough, everybody seemed too busy. He nodded to the artisan, inquired after his health: "Good fellow that, you know, but—" At length he came to a fine looking house, standing in its own grounds, which he selected for his residence. A number of people gathered about him with kindly intent to make him comfortable, and he lazily gave his orders, flattering himself that he had now "entered into his rest" and reward. Finding how things were with him, one by one the good sympathetic souls who had welcomed him went sorrowfully away, until not one was left to do his bidding. Still he stayed on and rested. If he desired he could pluck the fruit and drink the water. After a while, however, these tasted bitter, and he began to hunger for companionship and thirst for love, but was too proud to humble himself and seek them. He stayed on and on until it seemed as if ages had elapsed. He grew to look old and bent and shrivelled. His grand home became a mockery, its air poisonous, he could not rest; day nor night brought him peace. At last he crawled forth in quest of sympathy. As he struggled onward the light died out, and the flowers drooped. Men faded from his sight as the mist around him deepened, and he shivered as if palsied. He tottered and fell. In weariness of life, over-burdened with shame and self-condemnation, he cried aloud for mercy and forgiveness and besought the Lord of life for love and work to do. When he opened his eyes a childish form stood before him. She held out her open hand to him. He looked wonderingly into her fair pure face and would have shrunk from her but she smiled upon him, and taking his trembling hand into hers she pressed it to her lips. Then the first scalding tears of penitence coursed adown his cheeks, and he awoke to a consciousness of his spiritual poverty. She then offered him a beautiful white flower saying, "There, squire, you gave me one once—won't you take my pretty flower?" He bent towards her and reverently laid a trembling hand upon her head and exclaimed, "God bless you, little one." Taking the proffered blossom, he held it to his face that he might receive its fresh sweet perfume. The little one led him to her father's home, where a simple repast was spread before him, and in the kindly atmosphere of love he began to feel strong and hopeful. After refreshing repose he went with the artisan, and in humility of spirit became ready and anxious to learn how best he could help and comfort others. In assisting the suffering and sad ones he soon realised that nothing is lasting and beautiful but goodness, purity, and love. In the light of the knowledge of this eternal truth he saw how, by his own foolish pride and selfishness, his thoughts had been centred upon himself, and by this isolation he had forfeited the happiness which might have been his had he been "ready."

The spiritual philosophy recognises the great law of evolution and inculcates the duty of being prepared to make progress. A. J. Davis put it very clearly when he said, "I hope to be wiser to-morrow than I am to-day." The more clearly we apprehend the necessity for patience, care and watchfulness lest we grow bigoted and intolerant; the more fully we realise the need for forbearance and sympathy in our dealings with others, lest we become opinionated and non-progressive; the more ready we are to move onward under the guiding impulse of pure purposes towards the ideal of self-knowledge the more truly shall we profit by the lessons of experience and suffering. After all the discovery, and the diffusion, of truth are not nearly so important as the application of the truth we know to our own nature and needs, that we may live purely and righteously and exert good influence upon others. Wisdom is best displayed in the right use of knowledge, and power and wisdom and love are the divinest attributes of man.

OUR NEW SERIAL "Basil's Quest" will be commenced in our next issue. Look out for it, you are sure to enjoy this natural and interesting story.

EXPOSERS AND THEIR METHODS.

THE RIGHT TREATMENT OF MEDIUMS.

MEDIUMSHIP is at once the stumbling block and the stepping-stone for students of spiritual science. The subtle conditions requisite for successful phenomenal manifestations are so little comprehended that we are like children groping in the dark. The matter is complicated by the proneness of humanity to expect perfection and practise deceit. Sitters anticipate success but fear fraud; hope for angel's visits but provide an atmosphere of mistrust; desire genuine manifestations but prepare for deceit. Witness the case where an unsuspecting medium is invited to attend a circle of persons who, while they expect the medium to be frank and honest and above reproach, are themselves neither frank nor honest with the medium. They demand that he shall not deceive them, but they set a trap to catch him! What sort of spiritual conditions are provided under circumstances such as these? If there is truth in "hypnotic suggestion," and the medium is really a sensitive, susceptible to impressions, affected by the psychic conditions provided, is there not a probability that he may be dominated by the thought-sphere of those who by their fear expect him to be guilty of fraud? and thus, by their own conditions, may not the medium be psychologically overpowered and compelled to enact the part they have prepared for him by their deceit? That this has happened in some instances we know. Do we recognise when dealing with mediums and spirits the full purport of the fact that "we get what we make conditions for"? Is not a medium entitled to fair play, to be regarded as honest until proved dishonest? Suppose would-be investigators took the medium into their confidence (and were as open and above board towards them as they expect mediums to be with them), and said: "We are anxious that you and your spirit-friends should assist us to a scientific demonstration of the reality of what is called materialisation, and we have devised some test arrangements which we think will prove it, are you willing to help us"? Would not the confidence established and the co-operation on such friendly lines give better conditions for success? When sitters set themselves to play the part of spy and detective upon unsuspecting mediums they put themselves on the same moral (or immoral rather) level as the dishonest medium who dupes unsuspecting sitters. We do not say this with any feeling, nor from any desire to exculpate mediums, or professed mediums, but in justice to the subject and to point out the danger of wrong methods.

The wonder-mongering element again is a grave source of mischief, and the promiscuous seances which have led to recent disasters are the natural outcome of this morbid craving to witness fresh marvels. Phenomena are necessary to demonstrate spirit existence, but it is not necessary that they should be repeated night after night for the gratification of a crowd of sightseers and curiosity-hunters. The phenomena of "duplication of form" require harmonious and delicate conditions. Consider the nature of the subtle chemical and spiritual forces which must be called into play and controlled by powerful spirits to produce genuine manifestations of this kind! Then ask yourself is it reasonable to expect that success can be achieved with a crowd of persons promiscuously gathered together, animated by the most mixed emotions, (positive, antagonistic, worldly, cynical, excited, credulous, curious, foolish, and impatient,) people who never met before, some spiritually prepared and others whose mental and spiritual emanations are poisonous—an incongruous array—invading the very holy of holies of spirit-intercourse, and laying violent hands upon the altar, yet expecting that the most stupendous miracle of spirit chemistry is to be performed to satisfy their gaping curiosity, their materialistic wrong-headedness, or give a fillip to their satiated appetite for sensation! "Oh Lord, oh Lord, what fools these mortals be." To expect spiritual results under such conditions is like crying for the moon; and we pity genuine mediums who yield to the temptation to pander to such selfish demands. Sitters who innocently or ignorantly expect successful results under such circumstances are equally to be pitied, but, for the vampire-like phenomenologists who rush from medium to medium, with the horse-leech

cry of give, give, give, test, wonder, marvel, we have no pity whatever. They, and the crowd of curious sightseers who go "to see the show" without thought of the spiritual conditions necessary, and the sacredness, and consequences, of the outpouring they would invoke, are the cause of the mischief—they by their demand and patronage foster the shows, encourage men and women to simulate, when they cannot obtain genuine phenomena, and thus lead to the profanation and defilement of the very temple of God. We cannot and do not blame a sitter who, attending a seance of this kind, and seeing unmistakable evidence that fraud is being practised springs up and holds the impostor and exposes the cheat, such villainy must be stopped at all costs. All the same, we sincerely pity those who are really mediums who have been misled into the wickedness of imitating and personating spirit people. While condemning their wrong-doing, we realise the temptations put in their path, and counsel all such to in future sit privately, develop their powers, act upon the advice of wise spirits, and decline to sit under any conditions but those which clearly demonstrate that the phenomena are due to spirit-agency. Crookes, Wallace, Varley, Barkas, Lodge, Myers, Sargeant, Hare, and others found that mediums (when treated fairly and kindly) were gladly willing to co-operate with them, to submit to any tests they proposed, and even suggested test-conditions themselves, and this is the way to get at truth. Treat mediums honourably, secure their confidence in you, and co-operate in harmony in experimental research to discover truth and assist the spirit-operators to succeed in their endeavours to manifest their presence and prove their identity. In last Friday's issue of *Light* the editor expresses the idea that no reports of materialisation seances should be published except those emanating from responsible person and of seances held under strict scientific test conditions. We cordially endorse his suggestion. We regret that our columns have been used to sound the praises of people who have since been detected in fraudulent practices, but the reports supplied came from persons we knew, and attested phenomena under conditions which were eminently satisfactory to the sitters. The fact is, every seance must be taken upon its own merits, and should be held under strict test conditions. To-day, with one set of sitters the most successful results may ensue; to-morrow, with other sitters, no manifestations may occur, or very suspicious looking phenomena may take place, yet they may be genuine. Another time the same medium, with other sitters, may be influenced by sceptical people, and unconsciously impersonate the spirit, or may, with pre-meditated design, deceive the sitters. If the suggestion Mrs. Britten makes in our contemporary be carried out, that Mrs. Williams of New York, should hold some special test seances with experienced Spiritualists, under fraud-proof conditions, it is quite possible, and very probable, that she would come out of the ordeal with triumphant success, but unfortunately that would not dispose of the testimony that she was captured wearing gentleman's apparel for simulating spirits, but it would demonstrate that she is a medium. In any case we fully approve of the suggestion, and would recommend Mrs. Williams (Messrs. Huggins, Kenvin and Mrs. Davison also) to act upon it, and let us have a fair, full and dispassionate examination before an impartial tribunal.

The most satisfactory aspect of mediumship is that of spiritual unfoldment. The development and conscious exercise by each individual of their own spiritual powers. The cultivation of the aspirational and intuitional side of our nature calling into play the psychometric, clairvoyant, clairaudient, healing and inspirational faculties we all possess. By self-study and exercise of these soul-powers the philosophy of man will be comprehended, the purpose of life revealed, and instead of depending upon others for phenomenal demonstrations we shall recognise our own spiritual nature and destiny and enter into conscious relations with the spirit people of the higher life.

A GRAND HOLIDAY Number of the TWO WORLDS on Friday, Dec. 28, will, in addition to the usual sixteen pages, consist of an eight page supplement of splendid Spiritualistic stories, printed in small type (brevier). The price for this holiday issue will be 2d. Particulars next week.

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—The first anniversary of the total abstinence branch of this mission was celebrated in the afternoon by a conference, followed by a social tea and the usual public meeting in the Masonic Hall. Mr. Beel, the secretary of this branch, presided. He contrasted his drinking and non-drinking experiences, and, referring to the acknowledged evil of excessive use of intoxicants, showed that the moderate drinker was not ensured from the risk of becoming a drunkard; drink shops existed to supply the moderate drinker, and if they ceased this course would be banished. On the score of health intoxicants were unnecessary. Mr. Melton then performed the extraordinary feat of reciting for over an hour one of Mr. J. B. Gough's temperance orations, "The greatness of the Temperance enterprise." Mr. Melton's effort was much appreciated. Mr. Long's guides spoke briefly, showing that death does not end the drunkard's career; there is no eternity of condemnation without respite, but a way of progress when his earth life's folly has been outlived. These meetings have resulted in many members signing the pledge "to abstain from intoxicants and to promote the cause of Spiritualism." May the waverers soon be brought into line, that we may show a united front against this foe of mankind.—Chas. M. Payne, hon. sec.

102, CAMBERWELL ROAD (Mrs. Clark's).—The controls of Mr. Lemming and Mr. Dale spoke. At the outbreak of the war between Japan and China, a control of Mr. Lemming stated that he was instructed by a higher control that the war was the commencement of a movement for the uplifting of humanity. This was reported in the *Two Worlds* at the time. The control who made this announcement was now reminded of it, and asked whether the movement was going on in the direction then indicated; he replied that it was and that it would work out in this way: China, a backward and barbarous State would be beaten down by Japan and would then reform herself, adopting western ideas as well as western science, and the whole condition of her immense population would be improved; finally, China would become a mighty power of great importance in the world. Another control, Mr. Lemming's late father, expressed much interest in the London School Board election, which would, he said, as the best conclusion he could draw from what he could see, result in the victory of the Progressives, but whatever the voting might result in now, secular instruction would eventually be the only education given in Board schools. Mr. Dale's control agreed with the view of the late Mr. Lemming as to the result of the election.

CLAPHAM JUNCTION. 132, St. John's Hill.—Thursday from 7 till 8 devoted to inquirers into Spiritualism, after that Mrs. Ashton Bingham will recite the "Fortune-teller," her own composition, and give palmistry.

FOREST HILL. 23, Devonshire Road.—Sunday, Mr. Rogers gave an instructive address on the present condition of Spiritualism. As a lecturer for the cause during many years (in the parks, etc.) he had experienced rough treatment from former audiences, which he contrasted with the sympathetic hearing universally accorded to-day. He described phenomena as the lever by which sceptics are lifted from the darkness of unbelief to the brightness of true knowledge. Spiritualism had impregnated all Christian sects to such an extent that the spirit of pulpit utterances differed greatly to-day from those of 30 years ago. Mr. Battell was not so well satisfied with the present state of Spiritualism. To him it appeared to be growing dogmatic, approaching to the condition of the older established creeds. He also uttered a strong protest against the too common railing against Christianity and other creeds which were not in complete accord with the ideas of the speakers. An animated debate on "Does Spiritualism teach and prove the immortality of the soul?" followed the address.

245, KENTISH TOWN ROAD, N.W.—Thursday: Full meeting. Mr. Mason's guides gave very successful clairvoyant descriptions of spirit friends, to the evident delight of the sitters. Mr. Brooks presided at the great organ.—J. H. B., hon. sec.

MARYLEBONE. Cavendish Rooms, 51, Mortimer Street, W.—The veteran Spiritualist, but still able worker, Mr. Thos. Shorter, interested the audience by his well chosen remarks on "Spiritual Religion," showing that ability which has always been associated with the name of Mr. Thomas Shorter as a Christian Spiritualist. Miss Jessie Dixon's rendering of Cowan's song, "Light in Darkness," was greatly appreciated. Nov. 25, at 7 p.m., Mr. J. T. Audy (of Peckham) on "Religion, old and new"; Dec. 2, Mr. J. J. Morse; 9, Miss McCreadie, clairvoyance; 16, special visit, Mr. E. W. Wallis, editor of the *Two Worlds*; 23, Miss Rowan Vincent, answers to questions; 30, Mr. W. T. Cooper, with clairvoyance by Miss McCreadie.—L. H.

MILE END. 218, Jubilee Street.—Mr. Butcher's most interesting and eloquent lecture on "Baptism of truth" was intensely listened to and highly appreciated. We hope to have him again shortly. Sunday next Dr. Reynolds.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road, W.—Crowded meeting. Mr. H. Towns's control gave remarkably accurate delineations of character, with very important advice upon health, etc. Mr. Brooks kindly presided at the organ. *An Appeal*.—Owing to the crowded state of our meetings larger premises have been secured—namely, the St. Mark's Mission Hall, at 111, Clarendon-road, Notting-hill, W. As funds are urgently needed to extend our spiritual work, donations will be thankfully acknowledged by Mr. and Mrs. Mason, 14, Orchard-road, Shepherd's Bush, in aid of the above worthy object. First meeting in the new hall, Saturday, Dec. 1.—J. H. B., hon. sec.

STRATFORD.—Dr. Reynold's spoke on "Man physical and spiritual," and was applauded throughout by a crowded audience, as also was Miss Adams for a sweet solo. We are making vast strides—enquirers all round, we could fill the hall over and over again. Friends, we have a building fund, donations will be thankfully received by any members of the committee. Don't forget Florence Marryat's lecture, "There is no death," in the Stratford Town Hall on Dec. 4, tickets 2s., 1s., and 6d., apply at 23, Keogh-

road, Stratford. Members please remember general meeting on December 2 after the service.

THE MARYLEBONE ASSOCIATION OF SPIRITUALISTS. Cavendish Rooms, 51, Mortimer Street, Regent Circus, want to propagate Spiritualism pure and simple, and to aid inquirers. For this purpose we want to obtain the services of the best speakers and mediums. In some cases travelling expenses alone will amount to nearly £2, so we want to ensure a full attendance every Sunday. We want to make our meetings bright and cheerful, instructive and interesting, devotional and orderly. Good music, good speaking, and your co-operation will enable us to do this. Friends who can help us in the musical department please come forward. We want to devote one Sunday monthly to answering from our platform written questions upon Spiritualism, and we intend to provide a box in which questions (which must be neatly and legibly written in ink and dated) may be deposited at any of our Sunday meetings. While every effort will be made in this direction we cannot guarantee that all questions will receive an answer, as we anticipate a great number of inquiries. All questions must be written, and no discussion can be allowed on Sunday evenings. We want at least 250 members at 6d. per month, and we want all to understand that they are heartily welcome.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Wednesday, circle conducted by Mr. Whelan. Mr. J. C. Macdonald, of Patricroft, on "Spirit Circles." Clairvoyance very good. 18: Mr. W. Johnson spoke on "Spiritualism an enquiry." At night the choir sang "Where the roses ne'er shall wither." Mr. Johnson dealt satisfactorily with written questions from the audience. Nov. 25: Afternoon, a pleasant hour; recitations, solos, choruses by the choir, a cornet solo and piano accompaniment, "Ora Pro Nobis," by Mr. I. Anson and Mrs. Vitalis. Evening, a service of song by the choir, "Rest at Last." Conductor, Mr. I. Anson; reader, Mr. Corstorphine. Tuesday, Nov. 27: A grand miscellaneous concert by the choir and friends, in aid of society, consisting of glees, duets, comic and sentimental songs, at 7-30 prompt; admission by programme, 3d. Hearty invitation to all. Lyceum: Conductor, Mr. Crutchley; reader, Mr. Sims. Elder group, "Experience," by Mr. Dixon, discussion next Sunday. Hero group, "Electricity and its power," Mr. Warwick. Daisy group, "What is a Lyceum?" Mr. Longstaff. Progressive group, "Alone in London," continued by Miss Hill. Interesting recitation by Miss E. Wood. Our room has been beautified and made comfortable. Committee next Sunday. We specially appeal to parents and friends to send their children by 10-30 prompt.

BRADFORD. Labour Hall, Grey Mare Lane.—Mr. G. Adams's control gave splendid addresses on "Our home not here" and "God is love." Clairvoyance recognised. Thursday, at 8, a public circle; all are welcome. Nov. 25, Mr. and Mrs. King on "Betwixt Two Worlds" and "The Golden Ladder." Mrs. King will sing and give clairvoyance. Monday, 26th, Mr. C. King will give his oration, "Silver King."—J. W.

COLLYHURST.—15: Public circle, Mr. J. B. Tetlow was highly successful in his delineations to a large and attentive audience. 18: Mr. J. Gibson discoursed on "The astral light" and "The life we live," and gave psychometry, and his son gave very good clairvoyance; members circle as usual.

HULME. Junction Street Meeting Room.—15: Public circle, Mr. W. Lamb gave psychometry. 18: 6-30, Public circle, invocation by Mrs. Cassells, psychometry by Mr. Connelly and Mrs. Cassells. Clairvoyance by Miss Smith, all successful. An enjoyable evening; Miss Smith closed. 18: Mr. Rooke spoke on a subject from the audience, much appreciated; clairvoyance good; organist, Miss Goodall. Lyceum: Recitations by Miss D. Furniss, Miss Eliz. Bradbury, Miss Emma Bradbury, Willie Connell, James Bradbury; programme gone through well.

OPENSHAW. Granville Hall.—Mrs. Griffin did not come, and Mr. Duffy's guides lectured well on "Shall we gather at the river?" Excellent psychometry; clairvoyance by Mr. Murphy. Evening, Mrs. Griffin's guide gave a good address on "The evidence of life beyond the tomb." Good clairvoyance. Nov. 17: Successful tea party, entertainment and ball. Pianoforte solo, Walter Booth; songs, by Misses Morris, Whitby (2) and Amy Mather (2), Messrs. W. Orme (2 humorous), S. Allen, T. Harford (humorous); character song, Mr. H. Booth; and duet, Messrs. H. Booth and Allen. Mr. Booth, conductor. Thos. H. Lewis, cor. sec. Lyceum: Usual proceedings. Miss Howard opened. Recitations by E. Orme, M. H. Barlow, M. H. Smith, N. Booth, E. Shatellon. Friends give our Lyceum a visit.—G. O., sec.

PATRICROFT. New Lane, Winton.—Mr. J. King on "Poverty: its cause and cure," to a fair audience. On Wednesday last Miss Cottrill's control gave a beautiful address on "True Love." Psychometry very successful.—R. Preston, sec.

PENDLETON. Cobden Street.—Miss Bailey gave some clairvoyant descriptions. Mr. Corstorphine gave us some readings in a grand style.

PENDLETON. Hall of Progress, Cobden Street.—A grand concert on Saturday, Dec. 1. Admission by programme, 3d.

SALFORD.—14: Miss Foster, of Eccles, very successful clairvoyance. 18: Service of song, "The Roll Call," by the choir; conductor, Mr. A. Bracegirdle; reader, Mr. Jos. Moorey. The music and singing exceedingly well rendered. Large and appreciative audience. Mr. J. Hayes presided. Public circle, at 8 p.m., conducted by Mr. J. Moorey. Successful clairvoyance and inspirations by own members. A cordial invitation to members of other societies to the opening. Friday evening, debating society, Nov. 30, at 7-45 p.m. Mr. Jas. B. Tetlow will read a paper on "Books I have read." Music and solos by the choir.

WEST GORTON. Clowes Street, Peter Street.—12: Private circle, invocation by Mr. Horsley; short address by Mr. Todkill; Miss Knight's psychometry recognised. 14: Mr. Barrand gave

psychometry and clairvoyance. Address by Mrs. Pearson, psychometry and clairvoyance by Mr. Pearson and Miss Knight. A pleasant and successful meeting. 18: Invocation by Mr. Horsley. Mr. Pearson and Miss Todd gave psychometry and clairvoyance; Mr. Todd magnetised. Lyceum: Recitations by E. Wood and L. Wood, readings by G. Britland, F. Atkinson, Mr. Pearson. Good attendance.—S. J. Jones.

PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Mrs. Hyde's guides spoke well on "Charity" and "Have faith and you shall find light," clairvoyance excellent.

ACCRINGTON. St. James' Street.—Tuesday: Pleased to hear Mrs. Johnston, of Todmorden, her inspirers gave every satisfaction. On Saturday over 100 friends partook of potato pie supper. Sunday: Mrs. Hulme, of Manchester, gave good addresses on "Mediums, and why are they called mediums?" and "Conditions before death and after"; excellent psychometry and clairvoyance.

ACCRINGTON. Whalley Road.—14: Mrs. Marshall gave interesting addresses and good clairvoyance. 18: Mrs. Hunt's guides gave addresses on "Let not your hearts be troubled" and "Sowing seeds of kindness." Clairvoyance, nearly all recognised. Social on Saturday a success. Many thanks to Burnley and Blackburn friends.

ARMLEY. Theaker Lane.—12: Mrs. Greenwood gave satisfactory psychometry. Good audience. Pleased to hear her again. 18: Mrs. France's guides gave a nice address in the afternoon. A grand treat at night, the guides dwelling on "Spiritual gifts." Our church was packed, over 400 persons were exceedingly pleased; strangers highly satisfied.—H. B.

ASHTON.—Mr. W. Rooke discoursed on "Exposers exposed" and "Hope's Rainbow," followed by clairvoyance. This week we are to be stirred up by the "Steens."

ATTERCLIFFE. Vestry Hall.—Second anniversary. Our esteemed friend Mr. J. Armitage, of Dewsbury, answered 13 questions in a masterly style. Very large audiences, great success.

BATLEY CARR.—Lyceum had two very good sessions. The recitations and responses were thoughtful and earnest, the singing sweet and harmonious, and group lessons appropriate. Afternoon, members were requested to give opinions on "What is Charity?" The answers were varied but thoughtful, showing that during the week they had studied the subject in its various aspects. Next Sunday, "What is Truth?" Pleased to see parents with their children. Evening, Mrs. Stansfield's guides gave a very thoughtful discourse. Various laws and their forces on life were reviewed, and the auditors were admonished to think and act for themselves.

BIRMINGHAM. Masonic Hall.—Mr. J. C. Macdonald gave every satisfaction. At 11 a.m. answers to questions, and at 6-30 an address on "Spiritualism the world's reformer" gave every satisfaction to a crowded audience. Mr. E. W. Wallis next week.

BIRMINGHAM. Psychical Debating Section.—13: Mr. C. Burton, M.B.P.A., delivered an interesting lecture on "Laws of mind in relation to money," which he illustrated by diagram, and supplemented by a brief phrenological delineations of the members of his audience. 27: Lieut.-Genl. Phelps on "Reincarnation."

BLACKPOOL. Liberal Club, Church Street.—Mr. W. J. Mayoh gave excellent and stirring discourses to respectable audiences. Lyceum: Sunday morning 36 present, 9 additional names being added to our register.

BLACKBURN. Northgate.—Mr. Kenyon's guides, of 41, Elmwood-street, Burnley, gave a very interesting lecture to a good audience, his psychometry and clairvoyance were very good.

BLACKPOOL. Alpine Hall.—Mr. Pilkington, of Bolton, discoursed eloquently on "The aural and the ethereal of things" and "The soul: its origin, operation, energy, and destiny," listened to with rapt attention. Mrs. Butterfield gave poems as lesson. Mr. Galby distinguished himself with clairvoyance and psychometry.

BOLTON. Bradford Street.—Mr. Willis of Daubhill, discoursed very eloquently and philosophically on "The passing scenes" and "Happiness, and what constitutes it?" Psychometrical delineations were most excellent.

BRADFORD. St. James's.—Mr. J. B. Todd gave good discourses on "Hunger and thirst" and "Immortality, as demonstrated by Spiritualism." Successful clairvoyance.—E. H., sec.

BRADFORD. 421, Manchester Road.—Miss Harrison in the afternoon named a child and spoke ably at night on "The laws of God," clairvoyance very good; crowded audiences.

BRIERLEY HILL. High Street, Quarry Bank.—A good time, attendance good, reading from *Two Worlds* by Mr. Sedgley; pleased to have Mr. S. Pearson, of Lye, who gave good advice on "circle holding"; clairvoyant descriptions by Mrs. Forrester, and questions answered in usual eloquent manner. There are Spiritualists in this district who don't attend our meetings, and hope to see them on Sunday at 6-30. Literature for distribution will be thankfully received by A. L. Gasper, Stour Hill, Quarry Bank, near Brierley Hill.

BRIGHOUSE.—Mr. Galley disappointed us, and Mrs. Midgley's guides ably discoursed on "They brought unto him young children that he might bless them," and named a baby "Frank Stott," spiritual name "Victor," very impressively. Evening, "If a man die shall he live again?" Both lectures listened to with rapt attention. Clairvoyance good.—C. S. B.

BRISTOL. Borderland Circle.—No report last week, as the sudden passing on of a dear friend prevented me sending in time. Sunday last, at King-street Chapel, a rev. gentleman gave a learned address to some 400 persons, entitled "A Lecture against Spiritualism." He showed cleverly the failing of it, and we hope in future to hear more of its value from the same gentleman.—A. L.

BURY.—Good day. Mrs. Best gave most excellent clairvoyance. Crowded audience: over 100 turned away. Mrs. Best being late, Mrs. Brooks, of Oldham, kindly offered prayer: the committee sincerely thank her.—B. Standing.

BURNLEY. Elm Street.—Saturday last we opened our new "hall." About 140 persons sat down to tea; afterwards duets, songs, recitations, and short addresses and clairvoyance were given by local friends. A very pleasant evening closed with "Tableaux" by a few Lyceum children under the able management of Miss M. Bracewell. We also thank Mr. and Mrs. Ashworth, of Todmorden, for their assistance. Sunday, "Dedicatorial services" were conducted by our old and tried friend Mr. Swindlehurst, of Preston. The afternoon subject, "Notice to Quit," raised many a smile, which changed to serious thought as he showed how the acceptance of the spiritual philosophy was in all cases a "notice to quit" the old creeds and dogmas and materialistic tendencies. Evening, on "Wanted, a new Heaven and a new Earth," a masterly exposition of spiritual teachings was given, showing how the reformatory movement must first deal with the individual, and through the individual the nation. I feel unfitted for doing justice to the grand address, which was highly appreciated by an over-crowded audience, judging from the frequent responses.—W. H.

BURNLEY. Hammerton Street.—Speaker, Mr. W. H. Wheeler, of Oldham; subjects, morning, at the Lyceum, "Thought influence"; afternoon, "Spiritualism the Redeemer"; evening, "The dawn of a new light," all given in a very earnest style.

BURNLEY. Hull Street.—A good day with Mrs. Marshall, of Burnley, address on "Gentle Words." Clairvoyance successful.

BIRMINGHAM. Smethwick.—Fifth annual tea and entertainment at Central Hall, Cape Hill, on Wednesday, Nov. 14; about 80 persons sat down to an excellent tea, and many friends came afterwards. Mr. Findlay was elected to preside. Annual business was deferred, and music and theatricals were heartily enjoyed. He heartily welcomed Miss Barnett and Mr. Brown and lady friend from Walsall; Miss Carpenter, from Coventry; and Mr. and Mrs. Knibb and family, from Birmingham. A dramatic sketch was excellently mounted and performed, characters sustained by Messdames Dowler and Skelding, Messrs. Dowler, Smith, Parish and Skelding. Vocal and instrumental music was rendered by Miss Morrall, Misses Smith, Miss Moody, Messrs. Morrall, Skelding, Pinden, Parish, Turner and Hinchley. Recitations by Florence George and Eva Moody. We thank very sincerely all the good friends who gave so much pleasure, including the tea committee—Mrs. Dowler, Mrs. Skelding and Mrs. Findlay. The chairman expressed the regret of all at the enforced absence of the president and the secretary. The treasurer, Mr. Truran, read a short financial statement.—[Contrary to rule, a long report is written on the other side of the paper, of the Lyceum session, and Mr. J. C. Macdonald's kindly visit, and the Sunday eve meeting, when Mr. A. J. Smith spoke eloquently to a large audience on "The Triumph of Spirit" and quite eclipsed all former efforts, and is heartily thanked for kindly contributing to the furnishing fund.—Ed. T. W.]

CARDIFF.—18: Meetings were resumed at the Public Hall, Queen-street Arcade. We were again privileged with the presence of Mrs. Green, of Heywood, whose guides gave an address upon "Spirit power," showing that the divinity in humanity had asserted itself in all ages, and abundantly demonstrated man's intimate relationship with things "unseen and eternal"; that inspiration has never ceased, it is as much a fact in Nature as any other phenomenon of being; that this and other spiritual gifts are demonstrated by the facts of Modern Spiritualism; that these facts are not the exclusive property of any race or class but are common to all humanity, and that keen as the contest between rationalistic thought and theologians may become, the bondage of the creeds must give place to freedom and spiritual enlightenment. Mrs. Green, as usual, gave most successful clairvoyant descriptions.

COLNE. Cloth Hall.—Mrs. Stair gave splendid addresses on "Thou canst not toil in vain" and "What does Spiritualism teach?" She also gave poems from seven subjects. Good audiences. Strangers are coming amongst us.—J. A. B.

DEWSBURY.—Mrs. Crossley's guides gave grand addresses, followed by good clairvoyance. A good day.—John Smithson.

ELLAND. Central Hall.—A grand day with Mr. Collins, who dealt pleasingly with "For all thy gifts we praise thee Lord" and "The barque of Life." Much appreciated by fairly good audiences. Clairvoyance exceptionally good. We opened a Lyceum last Sunday: 43 had their names put on the register. Marching and exercises were engaged in, thanks to our friend from Halifax, who came to put us in the right way.—Fred Smith, 28, Catherine-street, Elland, Yorkshire.

GREENGATES LIBERAL CLUB.—Mr. Joseph Armitage, of Dewsbury, lectured on Saturday, on "Spiritualism and its Philosophy," before a crowded audience. The unanimity of the proceedings was somewhat marred by interruptions from a section of the audience, but in response to numerous cries of "Turn 'em out" the speaker very magnanimously appealed that they be allowed to remain, and challenged those who disagreed with him to a public debate in any room they might choose, the proceeds to be devoted to any charitable object. The challenge was not accepted. Mr. Hodgson's guides lectured on "Man's inhumanity to man" on Sunday, Nov. 18, at John Coultas, No. 13, Carbottom Road, Greengates, Afferly Bridge.

GLASGOW.—11-30: In Mr. Bowie's absence Mr. Finlay read extracts from *Light* re Mr. J. J. Morse's lecture on "Spirit phenomena," adding his own ideas; a lively discussion. 6-30: Mr. Russell gave an excellent address on "Occultism," touching upon many points calculated to stagger strangers, but to those familiar with the cult it was a grand setting forth of facts and very much enjoyed.—T. W.

HEATON AND BYKER.—Mr. T. O. Todd's address on the "Message of the spirit" was highly appreciated by a good audience. 25: Mr. J. Stephenson. 26, at 8 p.m., mutual improvement class, all invited. 27, at 8 p.m. Mr. Rostron's circle for development of clairvoyance, psychometry, etc. 29, at 8 p.m., Mrs. Lamb's circle for physical manifestations. Names of regular sitters will be gladly received by Mr. Rostron or Mrs. Lamb at the society's room.

HEYWOOD. Spiritual Temple.—Mr. Sutcliffe delivered two nice addresses, followed by remarkable psychometry to large

audiences. We think Mr. Sutcliffe has made a wonderful improvement. Mediums please note that J. Frost, cor. sec., has resigned.

HIGH SHIELDS. 1, South Eldon Street.—Mr. R. L. Grice chairman. Mr. Walker offered an earnest invocation after a reading on "Future life," and lectured on "The infinite in man" in an eloquent and educational style, much appreciated by a good audience.

HOLLINWOOD.—Tuesday's circle ably conducted by Mrs. Rennie. Sunday, Mr. Lomax, of Darwen, discoursed to good audiences. Clairvoyance remarkably good. The closing invocations were given in the Chinese language by the foreign guide of Mr. Lomax.—F. N. L.

HUNSLLET. Disappointed by Mrs. Beanland. Mr. Barraclough's inspirers gave great satisfaction to good audiences; we hope to have him again soon.—J. C.

HURSTED GREEN (near Rochdale).—A room was opened for the cause. Mrs. Tillison presided. Mr. L. Thompson's control discoursed sweetly on "Shall we meet beyond the river?" and gave clairvoyance, instantly recognised. Miss Scott and Mr. Atherley gave impersonations. Miss Bonser made a few remarks. Evening, a large attendance. Mr. Barlow opened. Mr. L. Thompson's control related exceptional experiences. Good psychometry. Mr. Barlow's control spoke earnestly on "Salvation." Mrs. Horridge and Mrs. Leach gave good tests, Miss Bonser magnetising. We thank friends from Rochdale Temple for their help. Next Sunday, Miss Foster, of Eccles. Will mediums with open dates for 1894-5 send at once, with terms, for Hursted Green Society to Mr. L. Thompson, 264, Entwistle-road, Rochdale. Hursted Green is about two miles from Rochdale, and centrally situated between Littleborough, Dearnley, Smithy Bridge, Small Bridge and Wardle, and ought to bring people from these villages for enquiry. Meetings have been held on Thursdays by Mr. Manning, Mr. Thompson, Miss Whiteley, Miss Barlow, of Rochdale, and Mr. W. H. Taylor, of Royton, which have been very well attended. Our society is not an offshoot through disagreeableness with anyone, but a compliance with numerous requests from friends here.

HULL.—Visit of Mrs. Menmuir, Leeds. Afternoon, personal experiences, followed by psychometry and clairvoyance. Evening, Mr. Collins, chairman, Mrs. Menmuir spoke on "The book of life," and gave successful psychometry and clairvoyance; well received at both meetings. We tender our sincere thanks to the Hull branch of the National Secular Society for the use of their meeting room, the Cobden Hall. Many unable to gain admittance at night.

LANCASTER meetings a great success, Mrs. Groom enhanced the reputation she had gained with Lancaster people, and was rapturously listened to in her powerful address and clairvoyance, and naming the daughter of Mr. and Mrs. Horn. The crowded audience ably responded with a bumping collection towards our new organ.

LEIGH. Newton Street.—A good day. Mrs. and Miss Barlow gave very good clairvoyance, many recognised. Evening, we were crowded out. Mrs. and Miss Barlow sang duets and solos, and gave exceedingly good clairvoyance, all but one recognised. Hope to hear her again soon.—S. D.

LEEDS. Progressive Hall.—A good day. Miss Walton's guides spoke well on "The Atonement"; a good audience. Monday, Mrs. Webster gave satisfactory clairvoyance and psychometry to a good audience.

LEICESTER. Millstone Lane.—Evening, Mr. O. Tilley addressed a large and attentive audience. A very enthusiastic prayer meeting followed. Master Harry Slade, a boy of eight years, gave a few successful clairvoyant descriptions.—E. S.

LEICESTER. Crafston Street.—Our friend, Mr. Clark's excellent discourse on "Blind servants of God" was much appreciated by an attentive audience. Good after-circle.—N. C.

LIVERPOOL. Daulby Hall.—Addresses by Mr. E. W. Wallis on "The means, methods and meaning of spirit communion" and "Post-mortem progress," to a crowded attendance. Mr. Wallis delivered one of the best lectures ever heard in the hall. The public after-seance was very successful, and the society is much indebted to Mr. and Mrs. Butler for their valuable services, Mrs. Butler's control (Bluebell) being in every way acceptable, and the descriptions given by her generally recognised. The society was never so healthy and prosperous as at present. This is entirely owing to the activity and earnestness of the members.

LIVERSEDGE. Little Town.—Oct. 28: Mrs. Smith's guides gave good discourses and clairvoyance. Nov. 4: Our old friend J. Wilson's guides spoke to a good audience; clairvoyance, all recognised. 11: A good worker, Mrs. Robert's guides, spoke very expressively to a full house; clairvoyance, all recognised. 18: Mrs. Levitt's guides spoke well. Her words were very good for non-Spiritualists to think over. Her clairvoyance was all recognised.

LEICESTER. Liberal Club, Town Hall Square.—Evening, Mr. J. Chaplin addressed a large congregation from the lesson "And Jesus, answering, said were there not ten cleansed, but where are the nine?" much appreciated. Mr. J. Ashby was very successful at the after meeting with clairvoyant descriptions. Miss Marryat's lecture was well attended, and financially successful.

LONGTON.—2-30, Mr. A. Wilkinson, of Accrington, gave an entertaining account of his conversion to Spiritualism. Mrs. Bradley, of Longton, gave good psychometry. 6-30: Mr. Wilkinson was again in evidence with his beautiful lantern service, "Her Benny," and the touching connective readings attentively listened to by the delighted company. Some fine slides followed on Spirit-photography, among others Rev. Stainton Moses and his double, Mrs. Abraham Lincoln, with the President behind her, and others. Monday night another good exhibition. We hope it will not be Mr. Wilkinson's last visit. Dec. 2, Mr. Edwards.

MONKWEARMOUTH. Miner's Hall.—Mr. J. Wilkinson of Tyne Dock, gave an able discourse on "God, Prayer and Providence in regard to Spiritualism." Mrs. Davison's Guides gave good clairvoyance.

NELSON. Ann Street.—Mrs. Townson's guides, of Colne, gave us very good discourses on "Love thy neighbour as thyself," also "True Spiritualism." Psychometry very good.

NEWCASTLE-ON-TYNE.—6-30 p.m., a seance. Mrs. Moore, of Gateshead, gave a number of remarkably successful clairvoyant delineations, some bearing most marked evidence of spirit identity. Mrs. Davison, of Gateshead, also gave several very successful delineations. Our grateful thanks are due to both for their earnest efforts.—R. E.

NORMANTON.—Mrs. Mercer's guides gave most eloquent addresses on "Jesus, who was He and what was His mission?" and "Spiritualism and its mission." Clairvoyance excellent. Monday, clairvoyance all recognised. We thank Mrs. Mercer for her services towards our new room.—E. Backhouse.

NELSON. Bradley Fold.—Mr. Walsh's control gave excellent discourses on "Devotional Spiritualism" and "Miracles and Modern Spiritualism"; psychometry to good audiences.

NORTHAMPTON.—Local mediums, afternoon Mrs. Brown; night Mrs. Walker's controls gave two very good addresses, giving satisfaction to fair audiences.

NOTTINGHAM. Masonic Hall.—Mr. J. J. Morse. Subject: Morning, "Spiritualism a bridge of fact across the gulf of doubt." Treated in his usual brilliant style. Evening: Large congregations listened to answers to twelve sensible questions, which gave a good opportunity for showing the beauty and value of the spiritual philosophy. Expressions of high appreciation were numerous.

NOTTINGHAM. Morley Hall.—Mrs. Barnes' control delivered a very earnest and impressive discourse to a good audience on "Over there." Next Sunday, Nov. 25, Mrs. Knight, clairvoyance. Thursday, Nov. 29, an entertainment will be given in aid of the society's funds, in the above hall, admission 3d., a few reserved seats 6d.—T. Jackson.

OLDHAM. Bartlam Place.—Lyceum: Good attendance, invocations Miss Halkyard. Chain recitations moderate. Marching and calisthenics well gone through.

OSSETT.—A very pleasant day with our own members on Sunday last.

PARKGATE. Rotherham.—Mr. Featherstone's control dealt with subjects from the audience. We never heard him speak better.

PRESTON. Lawson Street Hall.—Mr. Taylor's controls discoursed on "The land that is fairer than day" and "Love one another." Questions were asked and ably answered. Very successful and remarkable clairvoyance and psychometry, all recognised.

RAWTENSTALL.—Mr. Geo. Smith gave good addresses, followed by good psychometry. Audiences moderate.—J. Scholes.

ROCHDALE. Baillie Street.—14: A large audience and excellent circle. 18: Mr. Crossley, of Halifax, gave addresses on "Man's bible versus God's bible," and "Man's church and God's church," listened to attentively.

ROCHDALE. Penn Street.—Wednesday, Mr. Young was very satisfactory. 18: Lyceum sessions well attended; Miss Cotterill gave addresses from "Love one another" and "God is everywhere." Although Miss Cotterill was unwell she did remarkably well. Mr. Britland's band next Sunday.

ROCHDALE. Regent Hall.—13th, at 7-45: Public circle, Mr. Manning, crowded audience. Collection at the door. Sunday; Mr. Peter Lee gave good addresses on "The reason for the faith that is in us," and "Live it down." We are pleased to inform you that Mr. Peter Lee was successful at the School Board Election having secured fifth place out of eleven, and polled 9,346 votes.

ROCHDALE. Water Street.—14: Nice meeting. Miss Halkyard's clairvoyant descriptions all recognised. 18: Through disappointment by Mrs. Stansfield we had a good day with our esteemed friend Mr. Taft. Good audiences.

ROYTON.—Madam Henry discoursed to very good audiences very satisfactorily on "Good news" and "Is Spiritualism a fraud?" We think we never heard her better, excellent clairvoyance, we wish her every success. Saturday next, Nov. 24, a grand social, singing, recitations, and a little dancing, admission 6d; a cordial welcome to all friends; proceeds towards furnishing fund.

STOCKPORT.—Mrs. Rennie addressed good meetings, the attendance at night exceeding 600. A number of clairvoyant descriptions were clearly given and mostly recognised. The Lyceum choir sang with effect "Never give up the right way." Mr. Ford, chairman, defined the views we hold in common as Spiritualists. The subject is much talked about just now in Stockport.

SOWERBY BRIDGE.—Mr. Manning spoke eloquently on "The Work of the Spirit." He showed the necessity of living according to their teachings to ensure true happiness here and hereafter. Some striking clairvoyant tests were given. Mr. Manning's first visit, but we hope not the last one.—G. H.

STALYBRIDGE.—13: Circle. Mr. Adams, of Leigh, prescribed psychometrically for several severe cases of illness. Sunday, in the theatre, Mrs. Robinson's controls spoke on "True Salvation" and "Inspiration and Obsession." Mr. and Mrs. King conducted the circle, which was again crowded.

TODMORDEN. Sobriety Hall.—Mr. Leaver spoke ably on "We are all Sons and Daughters of God" and "There are Angels hovering round."—T. R. Johnson.

WAKEFIELD. No. 1, Baker's Yard.—Second anniversary services. Afternoon, Mr. Hargreaves speaker, Mr. Foot chairman. Night, Mr. Foot, in a grand address, showed how other nations celebrate their anniversary. Mr. Hargreaves spoke on "What ye sow ye shall reap." Mrs. Hargreaves gave excellent clairvoyance. A number of people turned away. Shall soon open a new room to seat 500 people. Saturday, a most successful tea and meeting. Mr. Dawson presided ably. Songs and recitations, a dialogue by seven friends, and a cornet solo by Mrs. Woodhouse were much appreciated. Short addresses by Mesdames Hargreaves, France and Roberts much enjoyed. Friends from Bradford, Huddersfield, Batley and Osset took part.—T. M.

WALSALL. Central Hall.—Mr. G. Featherstone's first visit to Walsall, "Spiritualism, its religious and social worth" and "Not dead but gone before," were treated very earnestly. Friends here are very pleased with his visit. Those who have not yet had a visit from Mr. Featherstone would do well to engage him. Such good

teachings fall from this medium should be carried into every home. Go on brother in your noble work.

WISBECH.—Tuesday, 13th, Messrs. Youngman and Blundell held a coffee supper at the latter's house, 22 persons present. The proceeds were handed to the building fund. Sunday evening, Public Hall, Mr. Ward gave a very able address upon a subject sent up, "Jesus Christ the only Son of God," to a full audience.

RECEIVED LATE.—Foleshill. Mr. W. H. Grant claims that science now ruled theology, and Spiritualism helped people to see the truth regarding the Bible and God.

LIST OF SPEAKERS FOR DECEMBER, 1894.

YORKSHIRE UNION OF SPIRITUALISTS.

ARMLEY.—2, J. Pawson; 9, J. D. Hardisty and Campion; 16 and 17, Mrs W. Stansfield; 23, Miss Patefield; 30, J. Smithson.
BATLEY CARR.—2, Mr J. Smithson; 9, Mr W. Johnson; 16, open; 23, Mr and Mrs Marshall; 30, Mr J. Armitage.
BATLEY.—2, Mrs Campion; 9, Mr J. Foulds; 16, Mr G. Newton; 23, open; 30, Mr Frank Colbeck.
BRADFORD, Milton.—2, Mr J. Hodson; 9, Mrs Berry; 16, Mrs Midgley; 23, Mr W. Rowling; 30, Lyceum day.
BRADFORD, Little Horton.—2, Mr J. Armitage; 9, Mrs Whittingham; 16, Mrs. Bentley; 23, Mrs Stretton; 30, open.
BRADFORD, Otley Road.—2, Miss Hunter; 9, Mr Frank Colbeck; 16, Mrs Wooley and Mrs Ormerod; 23, Mrs Craven; 30, Mr W. Rowling.
BRADFORD, Temperance Hall.—no information.
BRADFORD. Boynton Street—2, Mrs Clough; 9, Mrs Wooley; 16, Mr A. Walker; 23, Foulds and Williamson; 30, Mrs Hunt.
BRIGHOUSE.—2, Miss Gartside; 9, Mr Pawson; 16, Mrs Crossley; 23, Mr J. Sidebottom; 30, Open.
CLECKHEATON.—2, Mrs Whittingham; 9, Mrs Campion; 16, Mr J. T. Todd; 23, Mrs Lake; 30, Mr Williamson.
DEWSBURY.—2, W. Hopwood; 9, Mr and Mrs G. Galley; 16, Mrs Menmuir; 23 and 30, Open.
ELLAND.—2, Mr Beeley; 9, Mr L. Thompson; 16, Mrs Waterhouse; 23, Mr J. Armitage; 30, Mr Campion.
HALIFAX.—2, Mr Hepworth; 9, Mr J. W. Sutcliffe; 16 and 17, Mr G. Featherstone; 23, Miss Hunter; 30, Mrs Stair.
HUDDERSFIELD.—2, Mr Rowling; 9, Mr W. Ripley; 16, Mrs Jarvis; 23, Mr Pawson; 30, Mrs Summersgill.
KEIGHLEY LYCEUM.—2, Mr F. Colbeck; 9, Miss Hunter; 16, Mr Armitage; 23, Mrs Campion; 30, Mr B. Gledstone.
KEIGHLEY TEMPLE.—1 and 2, A. annual tea and entertainment, Mrs Ingham and Mrs Sunderland; 9, Mr. Boocock; 16, Mr Pawson; 23, Mr G. Featherstone; 30, Mrs Gregg.
MORLEY.—2, Mrs Stretton; 9, Mr H. Crossley; 16, Mr C. L. Hilton; 23, Mr W. Ripley; 30, Open.
NORMANTON.—2, Mrs W. Stansfield; 9, Mrs Beanland; 16, Mr J. Foulds; 23, Mrs Berry; 30, Madam Henry.
SHIPLEY.—2, Mrs Bentley; 9, Mr Brook; 16, Miss Walton; 23, Open; 30, Mr Grattan.
WEST VALE.—2, Mr Postlethwaite; 9, Mr R. A. Brown; 16, Mr B. Gledstone; 23, Mr J. Smithson; 30, Local supply.
WINDHILL.—2, Mrs Fleming; 9, Mr and Mrs Hargreaves; 16, Mrs. Mercer; 23, Mrs. Connell; 30, Mrs Stretton.
YEADON.—Mr B. Gledstone; 9, Mrs Wade; 16, Mr J. Smithson; 23, Mrs Schulver; 30, Foulds and Williamson.
 Meeting at Temperance Hall, Bradford, Sunday, Dec. 9th. Particulars next week.—Wm. Stansfield, hon. secretary, Bromley-street, Hanging Heaton, Dewsbury.

PROSPECTIVE ARRANGEMENTS.

BRADFORD.—Saturday, December 1: a Grand Drawing Room entertainment at 7-30 in Milton Hall, Rebecca Street. Mr. Allen Moulson and Mr. Longfield have promised to take part, and a good selection of vocal and instrumental music will be rendered. Tickets 3d.
GLASGOW.—Musical Evening postponed to Sunday, Dec. 2. Mrs. Stevens will kindly give recitations.

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

MRS. ROBINSON'S address is now 244, Drake-street, Rochdale.
ROYTON AND SHAW.—A few friends are going to hold public meetings, in the Co-operative Hall, Beal-lane, Shaw, on Sunday, Nov. 25, and Dec 2, 1894; speaker on the 25, Mr. G. E. Birch; Dec. 2, Mrs Stansfield. Friends help us to gain a foothold in Shaw. Collection on entrance to meet expenses and help form a society.—David H. Greaves, 204, Middleton-road, Royton. Tea provided, moderate price, at Messrs. Holt and Rothwell's Restaurant, 7, Milnrow-road, Shaw.

YORKSHIRE UNION.—Initiatory meetings at Oddfellows' Hall, New Scarbro', Mirfield, on Sunday and Monday, Dec. 2 and 3. Speakers: Messrs. Foulds and Parker, of Bradford; Mr. J. Pawson, of Batley; and Mr. and Mrs. W. Stansfield, of Dewsbury. Neighbouring societies kindly lend all assistance possible.—Write secretary, W. Stansfield, Bromley-street, Hanging Heaton, Dewsbury.

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MR. J. WILLIAMSON, of 7, Oswald-street, Brown Royd, Bradford, Yorkshire, is booking dates for 1895. Trance speaker, clairvoyant and psychometrist. This does not include Mr. Foulds. Secretaries please note

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T. M. Holehouse, Speaker, Psychometrist, Hand-healer.—Bridge-st., Belper.
Mrs. Hulme, Clairvoyant and Psychometrist, 371, Collyhurst-road, Manchester.
F. T. Hodson, Trance Speaker, Clairvoyant & Psychometrist, 25, Muriel-rd. Leicester.
Prof. Willis, Croston-street, Daubhill, Bolton. Send photo, and 1s.
Mrs. Grey, Clairvoyant, 27, St. John's Road, Moseley Road, Birmingham.
Madam George, 81, Trafford St., Rochdale. Psychometrist and Test Medium.
R. Foster, Herbalist, Magnetic Healer, 166, Eastwood-view, Doncaster-rd. Roth'am.
Mrs. Bradley, Clairvoyant, Psychometrist and Healer, 174, Uttometer-rd., Longton.
Miss Sarah Hannah Whiteley (aged 12), 62, Whitworth-road, Rochdale.
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Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.
Mrs. Cookson, Herbalist, 108, Whetley-hill, Manningham, Bradford.
Spirit Surroundings by letter, 2s. Miss Blake, 3, Herbert-st, Pendleton.
Mrs. Rennie, Psychometrist, Clairvoyant, 19, St. Thomas-st. S. Oldh'm.
Miss E. Barlow Clairvoyant (age 13), 22, Kenion-street, Rochdale.
Mr. Holmes, Medical and Magnetic Healer, 6, Peace-st, Burnley.
Miss Pickles, Platform Medium, 30, Marlborough Street, Keighley.
Mr. J. Young, Clairvoyant and Psychometrist, 13, North-st., Royton.
J. B. Tetlow, Psychometrist and Clairvoyant. Sittings by appointment. 142, Fitzwarren Street, Pendleton, Manchester.
Mr. H. Towns, Clairvoyant and Test Medium. At home daily; letter first.—113, Lissos Grove, Marylebone, London, N.W.
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Mrs. F. Watson, Medical and Business Clairvoyant, Psychometrist. Hours, 10 a.m. to 9 p.m. 42, Tennant-st., Bowling Old-lane, Bradford.
Mr. Charles Eyre, No. 5, Roland Street, Heaton Norris, Stockport Clairvoyant, Psychometrist, and Hand Healer.
Mrs. Jerrey, Medical and Magnetic Healer, by appointment, or 44, Portland Place, North Clapham Road, London, S.W.
Mr. J. J. Vango, Clairvoyant and Healing Medium. Sittings daily by appointment. 216, Southwark Park Road, S.E.
Prof. Wilfred Rooke, 165, Stockport Rd., Levenshulme, Herbalist, Healer, Medical Psychometrist and Clairvoyant, treats all diseases daily by Magnetism and Pure Herbal Remedies. N.B.—My practice is sustained by the CURES performed.
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NEXT SUNDAY'S PLATFORM

Societies marked thus * are affiliated with the National Federation.

Accrington—26, China-street Lyceum, 10.30; 2.30, 6 Mrs. Crossley.
Tabernacle, Whalley-road, at 2.30 and 6.15, Mr. Hilton. Monday 7.30, Wednesday at 7.30, Mrs. Harwood. Thursday 7.30, members.
Temple, St. James-street, 2.30 and 6, Mrs. Rennie, and on Monday. Tuesday, at 7.30. Wednesday, 7.30, Members' Circle.
Armley (near Leeds)—Theaker-lane, Lyceum, 10; 2.30, 6.30, Mr. and Mrs. Marshall. Monday, at 8, Public Circle. All welcome.
Ashington—Memorial Hall, 5.
Ashton—Church-st. (off Warrington-st.), 2.30, 6.30, Madam Henry. Public Circle, Tuesday, 7.30.
Attercliffe—Vestry Hall, Board Room, at 3 and 6.30, Mrs. A. Craven. Anniversary. Wednesday.
Bacup—Princess-st., off Bannister-lane, Lyceum, at 10; 2.30, 6.30, Miss Cotterill.
Barnoldswick—Spiritual Hall, Lyceum, 10; 2.30, 6.
Barrow-in-Furness—82, Dalkeith-st., 11, 6.30.
Batley Carr—Town-st., Lyceum, at 10 and 2.30; 6, Mrs. Hoyle.
Batley—Wellington-street, Lyceum, at 10 and 1.45, 2.30, 6, Mrs. Russell.
Belper—Jubilee Hall, Lyceum, 10, 2; 10.30 and 6.30, Mrs. Barnes, of Nottingham. Wednesday, 7.30.
Birmingham—Smethwick: 107 and 108, Cape Hill, opposite Windmill Lane. Lyceum at 3, 11, and 6.30.
 * **Masonic Hall**, Union, 11 and 6.30, Mr. Wallis.
Bishop Auckland—Temperance Hall, Gurney Villa, at 2 and 6.
Blackburn—Old Grammar School, Freckleton-st. 9.15 Lyceum; 11, Circle; 2.30, 6.30, Mr. F. Hepworth.
 15, New Market-st., W., Northgate, Lyceum, 9.30; Circle 11; 2.30, 6.30. Monday, Members only. Wednesday, 7.45, Circle.
Blackpool—Liberal Club, Church-st., 9.30 Lyceum; 10.30, Public Circle, 2.30, 6.30, Mr. W. Rowling.
Alpine Hall, Victoria-street, 10.30, Public Circle; at 2.30 and 6.30. Monday, 7.30.
Bolton—Bradford-street, Lyceum, 9.30; 2.30, 6.30, Mr. Gibson.
Bradford—Bowling: Harker-street, 11, 2.30, and 6, Mr. and Mrs. Ormerod. Mon., 2.30, Wed., 8.
Horton: 15, Quaker-lane, 2.30 6.30. Monday, 8, Circle.
Jessie-street Mission (off Manchester-road), Circle at 11, 2.30 and 6.30 Services. Tues., 7.45, Circle.
Little Horton-lane, 1, Spicer-street, 2.30, 6, Mr. W. Ripley. Monday, 7.45.
Lower Temperance Hall, Leeds-rd., 11, Developing Circle; 2.30 and 6.30. Monday, Wed., 7.45.
Milton Hall, 32, Rebecca-st., City-rd., Lyceum, 10; 2.30, 6, Mr. Hopwood.
 421, Manchester-road Mission Room, 11, Circle; 2.30, 6, Mrs. Gill and Mrs. Webster. Tues. 8.
Oldley-road, Lyceum, at 10.30; at 2.30 and 6, Mrs. Beardshall. Tuesday, 7.45.
St. James' Church, Lower Ernest-st., 2.30, 6.30, Mrs. Whiteoak. Wednesdays at 7.45.
Walton-street, Hall-lane, 2.30, 6, Mrs. Mercer. Monday, 7.30.
West Bowling—Boyn-ton-st., at 10, Lyceum, 2.30, 6, Mrs. W. Stansfield. Mon. 8, Thurs. 8, Circle.
Brighouse—Martin-st., Lyceum, at 10; 2.30, 6, Mr. G. Newton.
Bristol—Phoenix Coffee Palace, Lower Ashley-road, at 8 p.m. on Wednesdays. Developing Circle.
Burnley—Hammerton-street, Lyceum at 9.30; 2.30, 6, Mrs. Dixon.
 145, Oxford-road. Wednesday's at 8, Prompt Reception Seances.
Elm-st., Lyceum, 9.30; 2.30, 6, Mr. G. H. Beeley. Tuesday, 7.45, Public Circle.
 102, Padham-rd., at 2.30 and 6. Open every evening, 7.30. Wednesday, Members only.
Guy-street, Gannow Top, Lyceum, 10; 2.30, 6, Monday, 7.30. Wednesday, 7.30, Public Circle.
Hull-street, Lyceum, 10, 2.30 and 6, Miss Whiteley. Wed., 7.30.
Bury—Spiritual Hall, Georgiana-street, Lyceum at 10; 2.30, 6, Mrs. Horrocks. Wednesday, Mrs. Robinson.
Cardiff—Public Hall, Queen-st. Arcade, Lyceum, at 2.45; 6.30.
Cleckheaton—Walker-street, Northgate, Lyceum, 10; at 2.30 and 6, Mrs. Bentley. Monday, 7.45, Public Circle.
Colne—Cloth Hall, Lyceum, 10; 2.30 and 6.30, Miss Jones.
Darwen—Church Bank-st., Lyceum, 9.30 and 1.45, Circle, 11, 3, 6.30. Monday, 4, Sewing Class. Wednesday, at 8, Circle.
Dewsbury—Bond-street, Lyceum, 10.45; 3 and 6, Mr. Brook. Thursday, 7.30.
Elland—Lyceum at 10.30; at 2.30 and 6, Mr. J. Parker.
Farley—Beckbottom, 2.30, and 6.
Felling—Hall of Progress, Charlton Row, 2.30 and 6, Mr. J. E. Wright.
Foleshill—Edgwick, 10.45 and 6.30, Mrs. Barr. Monday, 8, Circle.
Gateshead—1, Team Valley Terrace, 11 and 6.30, Mr. J. Rutherford.
 79, Taylor-terrace, 6.30. Wednesdays, 8.
 47, Kingsboro-terrace, at 6.30. Thursday, 7.30.
Glasgow—4, Carlton-place, 11.30, 6.30.
Halifax—Winding-road, at 2.30 and 6, Mr. P. Lee.
Hanley—Grove House, Birches Head, at 3 and 6.30, Mr. G. Featherstone.
Heckmondwike—Thomas-street, at 10, Lyceum; 2.30, 6, Mrs. Berry. Thursday, 7.30.
Heywood—Temple, William-st., Lyceum, 10; 2.30, 6, Tuesday, 7.30, Mr. G. Smith.
High Shields—1, South Eldon-street, Lyceum, 2.30; 11 and 6, Mr. W. Murray.
Hollinwood—Factory Fold, 2.30; 6.30, Mr. B. Plant.
Huddersfield—Brook-street, Lyceum; 2.30 and 6.30, Mrs. Wallis.
 Institute, 3A, Station-street, at 2.30 and 6.30, Messrs. Foulds and Williamson.
Hull—St. George's Hall, Story-st., No. 4 Room, 2.30 and 6.30, Mr. Cass. Wednesday, 8, Public Circle, Thursday, 8, Members' Developing Circle, both at No. 8 Room, Friendly Societies' Hall.
Hunslet (Leeds)—Institute, 2.30 and 6, Mrs. Hunt. Monday and Tuesday, 7.30, Circle. Saturday, Public Circle, at 8.

* **Hyde**—Mount-street, Travis-street, at 2.30 and 6.30, Mrs. Stair. Tuesday, Mr. J. W. Sutcliffe.
Idle—2, Back Lane, Lyceum, 2, 6.
Jagger Green—2.30 and 6.
Keighley—Lyceum, East Parade, at 2.30 and 6, Miss Barlow.
Eastwood—Temple, 2.30, 6, Mrs. Ingham. Monday, at 7.30.
Lancaster—Athenaeum, St. Leonard's Gates, Lyceum, 10.30; 2.30, 6.30, Mr. Manning.
Leeds—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Lyceum, at 10.30; at 2.30 and 6, Mrs. Taylor. Monday, 7.30.
Psychological Hall, 2.30 and 6.30, Mr. Swindlehurst. Monday, 7.30, Mr. F. Hepworth.
Leicester—Liberal Club, Town Hall Sq. 10.45, 6.30. Thursday, at 8, Public Circle.
 Millstone Hall Lane, Lyceum, 2.30; 10.30, 6.30.
Crafton-street, at 6.30, Mr. T. Muggleton. Thursday, at 8, Circle. All welcome.
Leigh—Newton-street, Lyceum, 10.30; 2.30, 6.15.
Liverpool—Daulby Hall, Lyceum, 11; 3 and 6.30, Mrs. E. H. Britten. Public Seance at 8. Monday, at 8, Inquirers' Meeting. Tuesday, at 8, Public Circle. December 2, Mrs. M. H. Wallis.
Liversidge—Bethel Lodge. Tuesday and Saturday, at 7.30.
Carr-street, Little Town Lyceum, at 2.30 and 6, Mr. O. Sugden.
London—Camberwell Road, 102, 7.30. Wednesdays, 7, Free Healing; 8, Developing.
Camberwell Gate—53, Grosvenor Terrace, at 7, Clairvoyant Seance. Tuesday, 8, Public Seance. Monday and Thursday, Developing Circles, 8.
Camberwell New Road—Surrey Masonic Hall, at 6.30, Mr. Long, "The Drunkard in the Life to Come."
Clapham—32, St. Luke's-road, Friday evenings, at 8, Trance Address and Clairvoyance.
Clapham Junction—132, St. John's Hall, Mrs. Ashton Bingham welcomes inquirers on Thurs. at 7.115, Edgeware-road (Mr. H. Hunt's), every evening, except Tuesdays, at 7.30; Saturdays, 6d.
Forest Hill—23, Devonshire-road, at 7, Mr. Humphreys. Thursday, at 8, Musical Evening, Mr. and Mrs. Day.
Kentish Town—8, Wilkin-street, Grafton-road, Monday, 6, Reception, Mrs. Spring; 8, Dawn of Day Open Meeting.
 245, Kentish Town Road.—Mr. Warren's, at 7, Mr. W. Wallace. Thursdays, 8, Mrs. Mason.
Leytonstone—17, Beulah-road, Developing Circle, Monday and Friday at 8.
Manor Park, Essex—13, Berkley Terrace, White Post Lane, Sunday, at 11, Students and Inquirers Meeting; also the last Sunday in each month, at 7 p.m. Monday, Reading Room open at 7 p.m. for the study of Spiritual literature; 8.30 p.m. Experimental Circle for Inquirers. Thursday, at 8 p.m., for Spiritualists only, the Study of Mediumship. All meetings free.
Marylebone—Cavendish Rooms, 51, Mortimer-st., W., at 7, Mr. J. T. Audy, "Religion Old and New."
Marylebone—113, Lisson Grove.
Mill End—218, Jubilee-street, fifteen doors from Mile End-road, at 7, Dr. Reynolds.
Notting Hill—128, Lancaster-road. Seance at Mr. Pursey's, Mondays and Thursdays, at 8.
Paddington—227, Shirland-road, at 7, Spiritual Service. Wednesday, at 8, Mr. Goddard. Sat., 7. Provident Society; 8, Social Gathering.
Peckham—Chepstow Hall, at 6.30, Mr. Robson on subject from audience; Solo, Mr. Butcher. Tuesday, at 8.30, Mr. Robson. Magnetic Healing, Mr. Edwards.
Peckham Road—1, Grumant-road, at 11, healing; 7.30, seance. Tuesdays and Thursdays, at 8, Developing Circle.
Shepherd's Bush—14, Orchard-road, Lyceum, at 3, 7, Mrs. Whitaker. Tuesday, 8, Mrs. Mason. Seance. Investigators welcome. Sat., Circle.
Stepney—Mrs. Ayers', 45, Jubilee-st., 7, Tues., 8.
Stockwell—4, Sidney-rd., Tues. 6.30, Free Healing.
Stratford—Workman's Hall, West Ham Lane, E., at 7, Mr. Veitch. Friday, 7.30, Mr. Savage, for inquirers.
Longton—Post Office Buildings, King-st., 2.30, 6.30. Monday, 7.45.
 174, Uttoxeter-road. Monday, 8, Seance.
Macclesfield—Cumberland-st., Lyceum, 10.30; 3 and 6.30.
 361, Park Lane, at 2.30 and 6.30.
Manchester—Ardwick: Temperance Hall, Tipping-street, Lyceum, 10; 2.45, P.S.A.; 6.30, Song Service; 8.30, Members' Circle. Wednesday, 8, Public Circle. Mrs. Hulme, November 28.
Harpurhey: Collyhurst-road, Lyceum, 10; 2.45, 6.30, Miss Gartside. Thursday, Public Circle. Nov. 29, Mrs. Rennie.
Openshaw: Granville Hall (Liberal Club) George street, at 10.30 and 6.30, Mr. G. Adams.
Openshaw: Late Salvation Hall, Grey Mare Lane, 2.30, 6.30, Mr. G. Adams. Friends invited. Thurs., at 8, Public Circle.
West Gorton: 2, Peter-st., Clowes-st., Lyceum, 2.30; 6.30, Public Circle. Monday, 8, Private Circle. Wednesday 8, Public Circle.
Hulme: Corner of Junction-st., Lyceum, 10.30; 6.30, Public Circle. Monday, 8, Mr. J. B. Tetlow. Thursday, 8, Mr. Lamb's Public Circle.
Pendleton: Cobden-st., Lyceum, 10.30, 1.30; 2.45, 6.30, Mrs. Stansfield.
Patricroft: New Lane, Winton, at 2.30 and 6.30, Mrs. Hulme. Monday, Wednesday, at 8, Public Circle.
Salford: Co-op. Stores, Chapel-st., Lyceum, 10, 2; 6.30. Wednesday, at 8. Doors closed at 8.15 sharp.
Middlesbrough—Hall, Newport-rd., 2.30, 6.30. Granville Rooms, 10.30, 6.30.
Millom—Lyceum 10 and 2; Platform 6; Public Circle 7.30. Wednesday, 7.
Morley—Church-st., Lyceum, at 10, 2; 2.30 and 6, Mr. Firth.
Nelson—Bradley Fold, 2.30, 6, Mr. Tetlow.
 Ann-street, 2.30 and 6, Miss Walton.
Newcastle-on-Tyne—20, Nelson-street, Lyceum, 2.30; Mr. J. J. Morse, 11 a.m., "Mediumship: Its Revelations." 6.30, "Social Life in the Spirit World."
 Heaton and Byker, at 6, Mr. Stephenson.
Newport (Mon.)—Institute, 85, William-st., 11, 6.30.
Normanton—Queen-st., 2.30 and 6, Mr. Olliffe.
North Shields—6, Camden-st., 6.15, Mr. R. Grice.
Northampton—Oddfellows' Hall, Newland, 2.30, 6.30, Local friends.

* **Nottingham**—Morley Hall, 2.30, Lyceum; 10.45, 6.30.
 * **Masonic Lecture Hall**, 10.45 and 6.30, Mr. T. Timson.
Oldham—Temple, Bridge-street, Union-st., 3, 6.30. Tuesday, 7.30, Public Circle.
Hall, Barlham Place, Lyceum, 10, 2; 2.30, 6.30. Thursday, 7.15, Public Circle.
Osselt—Queen's-st., 2.30, 6. Mrs. Roberts.
Parkgate—Band Room, Albert-road, at 6, Messrs. Tyas and J. Turner.
Plymouth—8, The Octagon, or, 6.30, Wednesdays 8.
Preston—Lawson-street, Walker-street, 2.30, 6.30, Mrs. Butterfield. Thursday, 7.30, Circle.
Rawtenstall—Lyceum, at 10.30 at 2.30 and 6, Mr Postlethwaite.
Rochdale—Regent Hall, Lyceum, 9.45; 2.30 and 6, Tuesday, 7.45, Circle.
Water Street, 3, 6.30. Tuesday, 8, Penn-street, Lyceum, 10; at 2.30, 6. Wed., 7.30, Circle.
Temple, 13A, Bailie-street, at 2.30, Mr. W. Lever, 6. Wednesday, 7.30, Circles.
Hursted Green, 2.30 and 6, Miss A. Foster.
Royton—Lyceum, at 10; 2.45 and 6, Miss Thwaite. Wednesday, 7.30, Public Circle, Mr. Birch. Door Closed 8.
Shaw—Co-operative Hall, Beal Lane, at 2.30 and 6, Mr. Birch.
Sheffield—Hollis Hall, Bridge-st., 5 and 7. Thursday, at 8, Circle.
Cocoa House, 175, Pond-street, 7.
Shipley—Westgate, 2.30, 6, Mrs. Whittingham.
Slithwaite—Laith Lane, 2.30, 6, Mrs. France.
South Shields—16, Cambridge-street, at 6, Mr. Jos. Hall. Tuesday, 7.30.
Sowerby Bridge—Hollins Lane, Lyceum, 10.30, 2.15; 2.30, 6, Mr. W. Galley.
Spennymoor—Central Hall, 2.30, 6. Thursday, 7.30.
Stalybridge—Grand Theatre, at 2.30 and 6.30. Tuesday.
Stockport—Hall, Wellington-road, nr. Heaton-lane, Lyceum, at 10; at 2.30 and 6.30, Mrs. E. Robinson. Thursday, at 7.30, Private Circle.
Sunderland—Centre House, High-street, W., 2.30, Lyceum; 6.30.
Monkwearmouth—Miners' Hall, Roker Avenue, 6.30, Mr. J. Clare.
Todmorden—Sobriety Hall, 2.30 and 6.30, Miss Skipper. Monday, 7.30. Wednesday, 7.30, Public Circle.
Tunstall—13, Rathbone-st., 6.30.
Wakefield—Baker's Yard, Kirkgate, at 2.30 and 6, Mr. Pawson. Wednesday, 7.30, Public Circle.
 1, Barstow-square, Westgate, at 2.30 and 6, Miss Patefield. Wednesday, 7.30.
Walsall—Central Hall, Lyceum, at 10, and 2.30; 11, 6.30, Mr. W. J. Leeder.
West Pelton—Co-operative Hall, Lyceum, at 10.30; 2 and 5.30.
West Vale—Green Lane, 2.30, 6. Local.
Whiteorth—Market-st., 2.30, 6, Mrs. Brooks.
Wisbech—Lecture Room, Public Hall, 6.45, Mr. Ward.
Woodhouse—Talbot Building, Station-road, 6.30.
Windhill—Local Board Office, Cragg-road, Lyceum, 10.15; 2.30 and 6, Mr. F. Colbeck.
Yeadon—Town Side, Lyceum, at 9.30. Thursday, 7.30, Public Circle.

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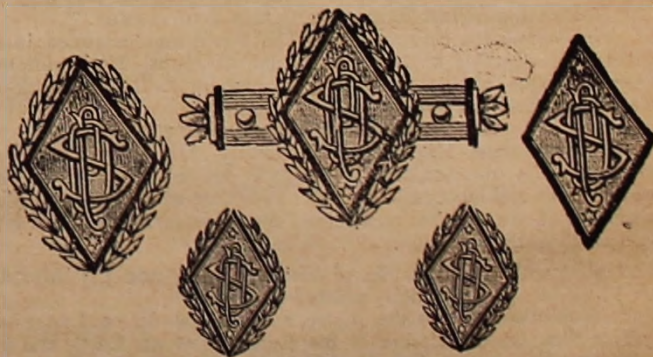
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