

THE TWO WORLDS.

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SPIRITUALISM.

POPULAR MISCONCEPTIONS CRITICISED.

[A paper read at the Masonic Hall, Birmingham, by T. HANDS.]

Concluded from page 2.

BEFORE discussing this misconception, we wish to speak of another phase of your delusions in which you reach the climax of your opposition, where dislike and fear give place to hatred, and you supply, in the person of his Satanic majesty and his followers, the one thing lacking to give a completely realistic effect and *ensemble*. We have noticed that when you become obsessed by this idea, you are invariably attired in clerical habiliments; usually, but not always, the garb of the Established Church.

In this latter character you not only charge us with "calling up the dead," "dealing with familiar spirits," etc., supporting your charges with numerous references to the Bible *re* witchcraft (not forgetting the witch of Endor!), but—which appears to us rather inconsistent—you also make these slaves to our commands, appear to be our masters, possessing the power to delude us by simulating the characteristics of our deceased relatives or friends. To us this appears rather contradictory, perhaps you would tell us that they "stoop to conquer!"

When you appear in this guise there is simply no holding you. You pronounce an Anathema, Maranatha, and warn all whom it may concern not to meddle with the unholy thing Spiritualism, under pain of eternal damnation. Spiritualists, to you, are duly appointed emissaries of the devil, and Spiritualistic seances a series of overflow meetings from the "bottomless pit," organised in furtherance of hell's imperial policy.

That, in giving utterance to these amiable sentiments, you are inflicting unmerited odium upon large numbers of men and women at least as honourable and sincere as yourself, does not occur to you. Of the various misconceptions dealt with to-night, there is not one in which the aberration of mental vision is so intense and pronounced. We should be inclined to diagnose the case as "hopeless," were it not that Spiritualism has performed so many apparently impossible cures.

If we described you as you appear to us, we should possibly shock you. We should have to show you as narrow-minded and intolerant, deficient of the very qualities which, from your calling, you should possess in greater measure than ordinary men. We prefer to tone down the picture somewhat, and speak of you only as the subject of yet another misconception.

Could you gauge Spiritualists as accurately as they do you, you would learn how lightly they regard your anathemas. They will leave you to hug your bogey as fondly and closely as you desire; to discuss it is a waste of energy and valuable time. As John Morley once said of priests:—"They (Spiritualists) will not argue with you, they will not oppose you, they will *explain* you." We feel much more kindly towards those of you who are simply afraid of the subject of Spiritualism, for your dislike, while intense, is not deeply rooted. It only requires a little more courage and confidence in yourself to ensure an honest examination of our position, with results satisfactory to both, substituting the freedom and sweetness of a spiritual atmosphere for that of a charnel house of mediæval theology.

It may, perhaps, reassure you if we tell you that Spiritualism and Spiritualists are not the fearful things you imagine. That we are capable of getting as much good and enjoyment out of life as you are. That in the chamber of horrors with which you have surrounded yourself there is nothing that faintly resembles reality. Your grotesque caricature of a *spirit* deprives the dead (so-called) of their humanity, which Spiritualism restores.

Once begin to practically inquire, and you will become too interested in its problems and difficulties (admitted by

Spiritualists) to entertain fear in what is a matter of experiment and research, while you will undoubtedly find, amid much that is uncertain and inconclusive, the evidence and proof of the existence of discarnate human intelligence.

We trust by this time that you realise that the various ideas you hold concerning us, and those which we advocate, are perfectly familiar to us, and that if we are mistaken or err in our conclusions, it is not because we lack the knowledge of your suppositions, but rather that, knowing them, they offer no solution of what is to us an undoubted fact. You have also seen how the Spiritualists regard you, and we hope the description may render you more receptive to these new ideas. Possibly, it may also dawn upon you that their convictions have something solid and substantial to rest upon after all. No, my friends, Spiritualism is neither a mixture of fraud and folly, nor of black and awful magic, of charms and incantations, neither is it a product of diabolic machinations. Then, if it is not fraudulent nor fearful, nor Satanic, what is it? Why, simply a much misunderstood and misrepresented truth. In its narrowest sense, it is the demonstration of continued existence beyond the limits of this life and of the possibility of inter-communion between the two worlds. In its widest expression it expands into a philosophy of universal existence without limit, save our finite powers of comprehension.

While you are a Spiritualist, so soon as you are convinced of spirit-return, it is only when you grasp and comprehend its teachings; only when its majestic and sublime lessons take root in your mind, and manifest themselves in your life, that you realise what Spiritualism means in all its fullness. It is a thought-breeder which enforces, while it aids your mental growth and expansion. Commencing with the satisfying assurance that we do live again, it leads you gently through ever-broadening avenues of thought to the recognition of a spiritual universe. This is the ultimate conception, towards which all reflection, all meditation, must lead you, while at every step you are forced to review old ideas, to compare and contrast the old thought with the new, re-shaping your conceptions of life, of love, of God and immortality, in the light of your wider experience, for as Lizzie Doten, in one of her poems, says:—

The Soul in its unfolding,
Evermore its thought re-moulding,
Learns more truly in its progress
How to love and to adore.

As we progress in the knowledge of the Spiritual Philosophy we perceive relations existing between phenomena hitherto apparently quite dissociated from each other; and slowly, amid the chaos of human struggles and endeavour, of strife and inequalities, by which we appear to be surrounded, we begin to discern the existence of laws and principles, whose processes and effects extend into the Beyond. We learn to look upon this life as the sphere of the beginnings where we must expect to find the crudest and most imperfect expression of the human spirit, and although we advance in knowledge here with each succeeding generation, it is only when we enter the higher realm of existence that the sequential nature of life is clearly revealed to us, and where the ideas of perfect justice, of human brotherhood and love—which exist only as ideals on earth—find realisation and active expression.

The ability to view life as progressive, in which death is but an incident, and ultimate happiness a certainty for all, is one of the great advantages which we derive from our philosophy, and contrasts strongly with the pessimism that holds so many in thralldom and bondage.

It is a common metaphor of both poet and philosopher to speak of life as a vast, tractless ocean, upon which we embark, without chart or compass, whose depths we

cannot plumb, and whose horizon we scan in vain for any landmark to which we may safely steer, and escape the hidden rocks of which we are in constant peril.

Apart from Spiritualism, there are few thoughtful men and women who have not, at some period of their lives, felt that sense of helplessness which the metaphor is intended to convey. When we reach that stage where, as Longfellow beautifully expresses it,—

"The swift stream of life
Bounds o'er its rocky channels,
And surrenders the pond, with all its lilies,
For the leap into the unknown deep."

or to put it in common prose—when we have reached manhood or womanhood, with its wider sphere of action and its greater responsibilities—one cannot long escape realising the complex and intricate phenomena of human existence, and the vicissitudes which we encounter in our journey.

We seek anxiously for a clue to the unravelling of the tangled meshes of thought in which we become inextricably involved. Life seems a drama, lacking plot or sequence, in which all the characters meet a common fate. The denouement, while it impresses us strongly, leaves us hopelessly befogged as to its meaning or purpose, but we feel, only too acutely, the heart wrenches and sundering of close friendships caused by the implacable hand of death. The mystery that surrounds the going-out of life, and the apparent injustice involved in the meting out of the same inglorious end to all, luxury and want, rascality and honesty, genius and idiocy, oppresses us. To be cut off just when we are beginning to realise the mistakes we have made, and are desirous of something nobler and purer for ourselves, seems to make creation a mockery. Life becomes an enigma, the solution of which is beyond our ability to discover; yet we are constantly being urged by some mysterious quality of our nature to seek for it.

We have hitherto, perhaps, thought but little of what is termed "religion," but we turn to it for assistance in elucidating the mystery. What do we meet with in response? We are told to hope for another life, where a final adjustment that shall last for eternity will be made on some great day "to be hereafter decided upon," after which there will be no appeal, no hope of improvement for those who go there "with all their imperfections on their head."

We are asked to believe this on the strength and authority of a book which records events removed from us in time by a lapse of not less than two thousand years. This does not satisfy us, for, as the same book teaches, "If in this life we only have hope, then are we of all men most miserable!" This! the experience of thousands who are now Spiritualists, is probably identical with that of many of you who at present labour under one or other of the delusions which have been touched upon this evening, and their after experiences may be yours also, if you have honesty enough, earnestness enough to patiently sift and search into its alleged truths, and prove them for yourselves. Forming the spirit-circle in the quietude of your own home, in company with a few equally earnest friends, sitting with level heads, clean minds, and warm hearts, you will, indeed, be unfortunate if you do not succeed in solving the problem—do the departed still live?—in the affirmative. The proof may come after many failures, amid much that will perplex you. It may reach you through any one or more of the diverse channels of mediumship, but come *it will*, as the reward of patient endeavour.

When once conviction becomes lodged within your mind that you do continue to exist, how differently does life appear to you! Still surrounded by gigantic mysteries, the clear truth runs, like a silver thread, through the labyrinth of your thoughts; step by step you travel where it guides you; the existence of a spiritual world follows from the proof of the existence of spirits; their power to return to earth proves a relation between the two; you have had demonstrated their power over matter; the characteristics they manifest reveal their human personality; their messages teach you the sequential nature of life and furnish you with a standard of right living; that justice operates in the automatic effects of thought, action, and desire; that love is not a matter of physiology, but a divine principle, whose action is potent and far-reaching in its ennobling and purifying power upon human relations.

The literature of the Spiritualist movement discloses the universality of spirit manifestations in every part of the world. You find that millions are, like yourself, the recipients of them, while the idealty of the essential ethics

taught by our unseen friends affords overwhelming and indubitable evidence of their truth. When you have assimilated these, there still remains a wider sweep of principles to be grasped, which gradually unfold themselves as thought expands. Until you begin to comprehend that behind all the complex phenomena of the universe the apparently objectless struggle and stress of human life there is a Divine purpose outworking itself by modes and methods too mighty, too vast, for us to do more than faintly recognise, the ultimate of which we are profoundly ignorant. Of this much we are conscious, that its progress is ever towards perfection, and that we, as part of this divine drama, are slowly moving onward towards its consummation.

This necessarily imperfect exposition of what Spiritualism means to the Spiritualist will enable you to judge and contrast for yourselves the gulf which separates the misconceptions from the reality, and with what degree of accuracy the labels of "swindling," "sorcery," or "Satanism" represent what we hold to be a philosophy of existence, based upon demonstrable fact.

THE RED CROSS.

By WESLEY NOAKES.

CHAPTER II.—THE CLIFFORDS.

DANESFORD is a small town, scarcely more than a village, pleasantly situated a few miles out of London. A most convenient place for those who, not caring to reside in a metropolitan suburb, desired the advantage of pure country air, and at the same time easy access to the city. On the outskirts of the town, standing in its own grounds, was a fine old mansion belonging to Colonel Clifford, a retired army officer, who resided there with his son and daughter, and an unmarried sister, who kept house for him. The Colonel was a fine specimen of an English country gentleman. One glance at his frank open face sufficed to ensure trust and confidence. Yet it was a firm face; that of a man, who, once thoroughly assured of his line of duty, would, in spite of unpleasant obstacles, take the shortest route to obtain his object. He hated meanness and lying above all things. Woe to the unfortunate individual brought before him in his capacity of magistrate if the culprit resorted to a subterfuge, or tried to shuffle the consequences of his wrong-doing upon another person. Notwithstanding, the Colonel was noted for the fairness of his decisions, and usually erred on the side of mercy. His partiality for giving people the benefit of the doubt was a point with which he was frequently at variance with his fellow magistrates.

"Give the poor beggar another chance," he would say, "if we had been in his place we should in all likelihood have done the same thing."

It was the morning following the events related in the last chapter, a beautiful spring morning, the sun, as if to atone for the unpleasant weather of the previous night, streamed into the breakfast-room at the "Beeches," gilding everything in its course, and bringing a feeling of general warmth and comfort.

Miss Penelope Clifford, a lady with a remarkably sweet-tempered face, above which was a mass of white hair, surmounted by a small cap, sat reading, and was so absorbed in her book that her brother, who had just laid down his morning newspaper, had to speak twice to attract her attention. "I was saying," said the Colonel, "that your book must be exceedingly fascinating, since it has to all intents rendered you as deaf as the proverbial post."

"I beg your pardon, Richard; I was certainly deeply interested. I am reading the 'Nightside of Nature,' by Mrs. Crowe. Would you care to see it?"

"No, thank you," making a grimace, "I glanced into it yesterday. The title is misleading; it ought to be 'The Nightmare of Nature,' by Mrs. Croak, for really, Pen, I never came across such a farrago of old women's tales and unlikely occurrences. You don't mean to say that you can swallow all that, even taking into consideration all your Spiritualistic experiences?"

"I have seen and heard things equally as wonderful as any recorded here," answered Miss Clifford; "and if you would put aside your scepticism and prejudice, and take the trouble to investigate fairly and carefully, you would arrive at a like result."

"Have I not made one attempt?" retorted the Colonel. "Didn't you inveigle me into attending one of your weekly circles at the Hallidays'?"

"Don't remind me of it, Richard. I feel uncomfortable yet when I think about it. You behaved abominably."

"That is true," assented the Colonel remorsefully, but with a twinkle in his eye which belied the tones of his voice. "You see it was my first experience, and I went unprepared. I rather enjoyed sitting round the table in the dim light, and was much pleased with Miss Halliday's opening prayer, or invocation, as you call it; but when Halliday jumped up, letting off that awful yell, for all the world like an Indian war-whoop, I confess it was too much for my risible faculties, which, as you know, are never completely under control. At the same time I am sincerely sorry that it caused you all pain and annoyance."

"Well!" sighed his sister, "it has blown over now, but" (emphatically), "you don't go with me again; and touching your liking for fun, you really ought to set a better example to your children. It was only the other day that I heard you telling Mary—"

"Who is taking my name in vain"? said a fresh young voice from the doorway.

"Come in, my dear," said the Colonel, "I want a champion; your aunt is giving me an awful wiggling. Ah! is that you, Holston"? as a young man in the dress of a clergyman followed Mary Clifford into the room.

Mr. Holston, the curate of the Parish Church, was a frequent visitor at the "Beeches," where a strong magnet in the person of Mary Clifford attracted him whenever he could find a decent excuse to call. Everybody liked Merrick Holston. His manliness, kind heart, and sympathetic nature made him a universal favourite wherever he went. He was no disciple of a stern, ascetic Ecclesiasticism, nor half-hearted convert dangling between Roman Catholicism and the Ritualistic priesthood of the Established Church. He laboured sincerely and honestly in the cause of Humanity, apart from its connection with any creedal system; and this broadmindedness and great latitude often brought him into unpleasant contact with his Rector and other Church dignitaries, who looked upon him with growing disfavour, and gravely shook their heads over his spiritual backslidings.

The Rev. Mr. Snape, his Rector, would have liked a young man with less pronounced views, one of the milk-and-water school. To tell the truth, he was secretly afraid of Merrick, who read him like a book. However, the young man laboured hard in the parish, and took a lot of work off his senior's hands, and this in itself went a long way to redeem other shortcomings.

"Well, young man," said the colonel, "I hear you have been putting your foot in it again. What a fellow you are for getting into hot water. Let me see, the last occasion was that parish council affair. What is the trouble this time?"

"Socialism," replied the young man.

The colonel lifted his hands in mock horror. "Oh dear, dear, Holston; you are indeed on the downward grade. I hope you haven't any dynamite in your possession."

Merrick laughed. "The facts are these," he said. "I gave a lecture on Socialism: its aims and principal features, at the men's club, and invited a few Socialistic friends to join in discussion. That is all."

"All!" put in Mary. "Why, Mr. Holston, that was enough to make Mr. Snape's hair stand on end with fright and indignation. Is it true that he sent a man to cut off the gas just before the meeting commenced?"

"It is," replied Merrick, flushing. "We had to run round and procure candles at a few minutes' notice. However, we had a highly successful meeting. I mean to inaugurate a series of them before long."

"What a determined chap you are," said the Colonel, laughing, "but what will Snape say when he —"

"I know," interrupted Mary, "who was an excellent mimic, secretly to her father's delight, though he usually made a pretence of reproving her."

Leaning back in her chair, Mary put an elbow on each of the arms, and placing the tips of her fingers together, puffed out her cheeks, and in a pompous, stilted manner, addressed herself to Merrick:

"My dear young friend—er,— you were no doubt—er—actuated by the best of motives, yet in taking upon yourself the—er—re-spon-si-bility of—er—convening such an assembly, your conduct was—er—highly reprehensible, and though as a young man who has much to learn, and of a necessity thoroughly unacquainted with the—er—

—best methods of governing the—er—proletarian classes—er—"

The Colonel leaned back and roared with laughter, which proved so infectious that his sister and Merrick, after a futile attempt to look serious, joined in heartily. Mary had given them an exact imitation of the parson's pedantic and pompous style of bearing and speaking.

When the mirth was at its height the door opened, and a servant announced:

"Mr. Snape."

The effect upon the company was as though a bomb had suddenly exploded in their midst.

"Oh, Jupiter," gasped the Colonel, "Talk of the—ahem—I don't quite mean *that*, Penelope," seeing his sister's shocked look.

The Rector came forward, and after apologising for intruding so early, said:

"I called at your place, Holston, and as Mrs. Jones said she thought you intended calling here, I came on, as I wish to talk over a few matters with you. By the way," he continued, "you all seemed very merry when I came in. May one participate in the joke?"

A mischievous look spread itself over the Colonel's face. "It was only Mary giving us one of her representations of a public character. Go on my dear," turning to his daughter, "You had not finished."

Mary coloured to the roots of her hair. "Papa!" she said, beseechingly, "how can you? I am sure Mr. Snape thinks that I am frivolous enough, without wishing to see an exhibition of my foolishness."

"Well, well, Miss Mary," said the Rector, "I know you possess histrionic talent of a high order, and I feel assured that you were giving a life-like imitation of the foibles of the poor creature you had chosen for the exercise of your skill. No doubt he richly deserves it."

The Colonel grew black in the face with his efforts to restrain his laughter at this unconscious self-condemnation. Seeing this, Merrick came to the rescue by observing to his senior that the time was getting on, and he had promised to take a scripture class at the school.

"Ah! very good," responded the Rector, "then I will come with you as far. We can have our talk on the way."

After the two had taken their departure, Mary jumped up, and running across the room, pulled her father's hair until he shrieked for mercy. "I don't know what you deserve," she ejaculated. "You are a bad, wicked old man!"

He relapsed into another uncontrollable fit of laughter. "I wouldn't have missed it for five pounds," he gasped.

"What do you say, Pen.?"

"I wash my hands of both of you," declared that lady.

"You are a pair of madcaps."

"Mr. De Benham is here, sir," said a servant, appearing at the door. "He won't come in as his horse is restive."

"By Jove! I had forgotten that De Benham had promised to drive me into town. We have a few cases to try this morning. Where are my gloves, Mary? By the way, what time do you expect your friend?"

"The 1-30. I shall drive down and meet her. Now, dad," standing on tiptoe to kiss him, "don't be too severe on those poor creatures at the court."

"No, my dear. I'll give 'em all a pound out of the poor box, and bring them back to dinner," he replied, laughing, as he took his departure.

To be continued.

A MEDIUM's appreciative testimony. Our old friend and co-worker, David Anderson, from whom we are always pleased to hear, writes from 20, Ward-street, Townhead, Glasgow:—"I have read with pleasure the article in last week's TWO WORLDS, from the pen of my good and well-tried friend, Mr. J. Robertson, and would like to add my testimony to your own as to the good and generous nature he possesses. I have always felt benefited in his company, and I am proud to think that I am on close and intimate terms of friendship with him. In the early stages of my development as a medium, now about seventeen years ago, I sat in his home, and, although the manifestations were very erratic and unsatisfactory, and the communications far from convincing, he always extended to me kindly sympathy and encouragement. I should long since have given up, and whatever little work I have done in the movement, which I am happy to think has brought conviction to many earnest men and women, would never have been heard of but for his sustaining and reassuring appreciation and cheery helpfulness. I wish every developing medium had just such a warm-hearted and kindly friend to sit with, whose advice and influence would be invaluable."

SEEKING THE LIGHT.

BY DOUBTING THOMAS.

WILL a good man, who does not believe that Jesus Christ is his Lord and Saviour, go to heaven? That is the question which, it appears to me, the new theologians have to face. Spiritualism, as I have learnt to understand its facts and teachings, demonstrates that there is no magical salvation, no mystical change effected in the mental, moral, or spiritual status of the believer or the unbeliever. That an honest, conscientious truthseeker, like Charles Bradlaugh, for instance, stands as good a chance of being happy according to his conceptions of happiness, and of making advances to freer and more spiritual conditions, as the Pope of Rome, the Archbishop of Canterbury, or W. E. Gladstone, who, as all the world knows, is an ardent "believer," and doubtless thoroughly sincere.

If, as the spirits assure us, goodness and purity (*i.e.*, sincere motives, loving actions, sweet sympathy and fidelity to truth and ones highest conceptions of right and duty) constitute the secret of the formation of good character (and character weighs more than creed as the passport into freer and brighter spiritual states hereafter), then I want to know why I need to "look to Jesus" as my Saviour? If affirmations of belief or disbelief are of little account; if what a man does and is is all-important, then it is matterless if I believe in a trinity or a unity, a saviour or a devil. "He can't be wrong, whose heart is in the right"!

As I read history, however, I find that the beliefs of men have most materially affected their conduct and character. I find that men who "believed" they were right were often grossly inhuman—thinking they did God service, they tortured and slaughtered human beings—many of them for no other crime than disbelief in their Christian creeds. Hence, it seems to me absolutely necessary that belief should be corrected by rational standards. We should endeavour to wed faith to reason; to let Conscience admonish us to do right (believing it is our duty to conform to the moral law), and let Reason decide what is right and then set Will to execute what both conscience and reason approve. I find that intellectual training, if followed merely for self and for material ends, frequently results in hardness of heart, pride and vain glory; in materialistic conceit, spiritual weakness and ignorance. Such intellectualists have been aptly described as "intellectual icebergs"; "thinking machines" lacking sympathy, warmth, and love. The true value of knowledge consists in its use and application. But on the other hand, I have met many religious zealots, who throw intellect to the winds, discredit reason, believe with the utmost readiness and credulity the most irrational assertions, accept the vagaries of their unrestrained imaginations, and casting all their "sins on Jesus," become bores, fanatics, and nuisances to level-headed sensible people.

From infancy upwards, we are taught to "believe." "Gentle Jesus, meek and mild," is held before us as our Saviour. We are trained to sympathise with his sufferings on the cross and to execrate his murderers. We are gravely informed that "God so loved the world that he gave his only begotten son that whosoever believeth in him might not perish, but have everlasting life" (thus making our immortal life dependent on Jesus, instead of a fact in the nature of things). A host of other texts are quoted supporting the same view, and clinched with "whosoever believeth not shall be damned." "No man cometh unto the father but by me." "I am the way, the truth, and the life"—"whatsoever you ask of the Father in my name" shall be given,—and in sending out his disciples Jesus is represented as giving them power and authority to remit sin, and he recommended them to shake off the dust from their feet as a testimony against those who rejected them (for in rejecting the disciples they rejected him who sent them) and it should be "more tolerable for Sodom and Gomorrah on the day of judgment" than for those who failed (or refused) to receive the disciples. Now it strikes me that there is nothing very meek and mild about all this! On the contrary, it appears to me to be very egotistical, presumptuous, self-assertive, intolerant and cruel. If any man talked thus and recommended such actions now we should regard him as lacking in sanity, and why should we alter our standard of judgment when dealing with this man? If God sent Jesus to die on the cross, he sanctioned, nay, necessitated murder, and there would have been no salvation if the Jews had failed to kill him; yet they were

disobeying the law of Moses (and the law of humanity) "thou shalt do no murder"!

To threaten an unbeliever with damnation, and to lay up curses against those who reject your messengers, is to assume an infallible position and autocratic power which does not savour of love or pleading. The *real* question is, however, is it true? or, is the claim a false one? Are we prepared to admit "No man cometh unto the Father but by me"; "There is no other name given under heaven whereby a man can be saved but the name of the Lord and Saviour Jesus Christ." This, it seems to me, is the key of the whole position. The Bible has been compiled, edited, and produced with the end in view of enforcing that claim. The churches from Rome to the Salvation Army are unanimous (however they may differ on details) on this one point, *i.e.*, the necessity of looking to Christ, of accepting him, as (in some sense) the Saviour of the world, the incarnated representative of God, charged with a special mission, viz., the redemption of mankind. Since, however, the race experienced no sudden alteration, no supernatural spiritualisation when Jesus was "lifted up," and his prophecy that he would draw "all men unto him" failed, the act and fact of redemption has been postponed till the future life (the day of judgment) when it was (and still is) expected that the "believers" would range under their leader on the one side and the unbelievers be cast out into darkness, or the lake, or the pit, Hades, Sheol, or somewhere, one hardly knows where now-a-days, but, to put it mildly, sentence of eternal banishment from the presence of God, and the fellowship of his angels, would be pronounced upon them. Now, is this true? Is it confirmed by later and reliable evidences received from "the other side"? So far as I have been able to ascertain, it is not only *not true*, but many who in this life taught reliance upon the merits of the atoning sacrifice, and that forgiveness (pardon) could be secured by accepting the proffered blood-bought salvation, have "manifested" and deplored their folly, their misleading teachings. Spirit-people almost invariably and unanimously affirm, it is the life lived—the motives and the actions that affect ones status, that each one goes to his own place, is possessed of just so much power, knowledge, wisdom, and goodness as he has acquired during earth life—stripped bare of all pretences and professions in the balances of the inexorably just moral laws of the universe each spirit is what it is and where it is—fettered or free as the inevitable consequence of the desires and efforts, the abuse or use of the powers of mind and spirit, expressed during earth's struggles and experiences.

Now, if this be true (and Spiritualism is a huge imposition if it is not), it seems to me it gives the lie direct to the claims of Christianity. Modern revelations of post-mortem existence not only discredit, but absolutely *disprove* the contention that heaven is the reward of the "faithful believer in Christ," that pardon and bliss await the repentant sinner who throws himself on the mercy of God *through the merits of Jesus Christ*, and demonstrates that a man can no more get away from his past than from his own shadow when standing in the sunlight. Spiritualism clearly proves the operation of the law of growth, continuity, consequences, progression here and hereafter, and makes manifest that earthlife is an educational episode in the eternal career of a spirit which is innately Deific and must win its own liberty by self-expression in accord with the universal principles of the All-Good.

THE SENTIMENT of justice is growing because people are awakening to the vital truths of the brotherhood of man and the fatherhood of God; and the most important herald of the new day is the Spiritual Philosophy. By it men are beginning to understand that under many forms there is one spirit, within many churches one religion. They learn that science cannot war with religion, for science is true, and all truth is one. When that lesson is fully comprehended it will follow that each shall feel that his neighbour's interest is coincident with his own, and that when he overreaches he cheats himself. It will be known that life eternal is this life, here and now; that in the seedtime of to day is the promise of to-morrow, that we are "our brother's keeper," that we should "judge civilisation not by the six million cathedral on Murray Hill, but by the children in the back alleys," that mutual respect should be based on self-respect; and that morality enters into commerce, the arts, trade—in fact, into every form of human dealing and relationship. It is not creed but life which is of import, and the life on earth fixes the status of the life in the spirit-world, not a form of theological belief. The era of iconoclasm is passing; that of construction is at the threshold. Friends who believe in the newer and better order when spirit shall dominate matter, real religion enter into all the activities of life, and the higher principles of Spiritualism permeate all ranks of men, show faith by works and support your cause as you should.

SPIRITUALISTS' NATIONAL FEDERATION. ORGANISER'S QUARTERLY REPORT.

DURING the past quarter an active propaganda was carried on by the Federation, through Mr. J. Swindlehurst, the organising agent. So successful has been the work done that Mr. Swindlehurst has been requested to continue the work through the winter months. During the quarter just ended no less than 45 public meetings on the week nights were organised and conducted by Mr. Swindlehurst, the ground covered being very extensive, ranging from the Birmingham and Leicester districts in the Midlands, to Barrow, Millom, and Carlisle in the North.

Several local mediums in the districts visited have ably and loyally rendered good service to the Federation by assisting at the meetings. Thirty-four new associates have been admitted to association during the quarter's propaganda, whilst several societies have joined the National Federation as an outcome of the special missionary work. Several new districts have been visited and opened up for public work in the near future.

The financial aspect of the organisers work has been very fairly sustained by the new associates, and the amounts collected at the meetings have done much to sustain the work. Still there is room for a considerable improvement in this direction, as new districts can only be visited and missioned at a considerable loss to the funds of the Federation. *Who will help?*

There is indeed a deep, earnest spirit of enquiry into Spiritualism manifested on every hand. The questions submitted at the meetings, and the high moral tone of the discussions which invariably follow, all reveal the absolute necessity for the educational and the truly spiritual side of Spiritualism to be placed before the public in the most religious, moral, and intellectual garb the movement can command.

Arrangements have been made to work in conjunction with the "Yorkshire Union" in active mission work in the Yorkshire district during the last week in January. Thus striving in unity of spirit to establish that brotherhood of societies and associations which is so much needed—that Spiritualism may in the near future assume its rightful position in the hearts and councils of men as a united progressive religious movement should ever be and do.

TWELVE LECTURES ON MENTAL SCIENCE.

BY W. J. COLVILLE.

LESSON VIII.—CONTINUED.

Shall we dare to use and gratefully employ our outer faculties and then refuse to recognise or enjoy deeper and diviner means of perception pertaining to the soul, with which we are as unmistakably, yea, far more certainly endowed? What is vaguely called imagination is a portion of our spiritual dower, only the idealist can be true inventor, or discoverer, a poet, an artist, or a musical composer in the last creative or original. Mozart, Haydn, Beethoven, Handel and a score of other well-known names are reminiscent of *intuitive genius*, while De Koven and other modern composers of light opera airs are the interpreters of the imitative school unfortunately so popular in this ridiculous age, which has for its most popular fad servile copying of the past in spite of the tremendous effort which a few brave adventurous souls are resolutely making to stem the degenerating current and manfully embody the ideal. Weak eyes, weak lungs, weak back, weak everything is imitative cynicism and pessimism incarnated; strong mind, strong body, pure morals, robust health all spring from launching out boldly into the deep, strong, wide current of fearless originality. The gospel must be preached in its original simplicity; fidelity to the inner light and our backs turned on tradition can alone save us from the ever-enlarging consequences of the prevailing false methods of tuition which hurry many a promising student to the insane asylum, if not to the grave. Memory is eulogised as though it were the all-in-all, when it is the veriest bondservant of the senses, a servant made to obey that imperial master *will*, which should never for an instant allow this subordinate to assume control of a single department in the temple of human enterprise. Govern your memory, compel it to serve you, use it as you would a memorandum book in which you record exactly what you please for future reference, and then when it has served you, and you no longer need its aid, retire it, only to bring it forth again if fresh contingencies arise

where its services can be of decided value. Many a young married couple make shipwreck of their happiness as their vessels strike on the pointed, jagged rocks of memory. New situations involve new responsibilities necessitating new illumination. Memory tabulates the records of the past, but it gives us no advice how to proceed in a fresh contingency. Intuition is a lamp to our feet, a light on our path at all times, and its divine guidance can be successfully invoked whenever and wherever we choose to call upon it, provided we are prepared to relinquish all prejudice and allow immediate perception of truth to be our honoured guide. Whenever you are in any doubt as to the course you should pursue, after you have turned to every outward means of guidance, *let the inward eye see, let the inward ear hear*, and allow this simple, natural, beautiful process to go on unimpeded by questionings or doubts.

Exactly as you permit the outer senses to testify to what they come in contact with, and you welcome the reports they bring to the citadel of your consciousness; so let the soul-sense, interior perception, not looking at, but looking *through* as well as *into*, guide you in all those otherwise grievously perplexing situations where you feel perfectly stranded unless you betake yourselves to this only reliable guide. We could recommend the following simple rules which many earnest truth-seekers have found extremely helpful and productive of the most desirable and practically beneficial results. When you wish to let something into your mental treasure house, read it or listen to it once only, and then give it your supremely undivided attention. Affirm at the outset, "I will become acquainted with these facts, and I will be able to recall this information whenever I require it." Having thus directed not only your *intention* but your *confident expectation*, take the easiest, most comfortable position you can possibly assume. Wear no tight garments and permit no mental strain; think of yourself as *approaching* what you desire to learn; let information flow into you as rain soaks into the earth when it offers no resistance to the shower. If you give *absolutely undivided attention* to the work in hand, you will be able to review a book thoroughly after once reading it, and be in a position to successfully pass a cross-examination upon its contents, for when in the presence of the examiner you will feel as though the book were within you, and though you may use your own language you will faithfully give forth the author's views in every particular, and also graphically relate any important incident in the tale. This is not verbal memory and it is in no sense a mechanical process. Recitations are entirely overdone, and if we carry these mere memory-acts much further we shall have succeeded in stamping out what little originality is yet remaining in our literature. Why should anyone copy anyone? Are all flowers alike because all are beautiful? Have all song-birds the self-same note because all can warble sweetly? Let us at any cost become original, but what is the price we need to pay for this unspeakable deliverance from blind servitude to fallacious custom? Go where you will, complaints of sickness rend the air; untold miseries multiply on every hand; pessimism gains ground among the wealthy and the cultured fully as much as among the poverty-stricken and illiterate. Why? Surely because the fountain of inspiration is sealed. If Tennyson's "*Higher Pantheism*" gives anything like a true statement of our relation to Deity; if the Supreme Power is nearer to us than our own hands and feet; if it be true that God is the infinite Energy which Herbert Spencer so freely acknowledges as omnipresent, then we need but one sentence by way of affirmation to carry with us into the silence that is, "GOD IS NOW HERE." Through whatever channel the Divine Life reaches us it is nevertheless the breath of the Almighty which we inhale, for there is but one Life, the All-in-All of Being. Existences are but expressions of this sole Being which is eternal. I need not breathe the air at second-hand; I can let my own nostrils dilate and drink in the vital breath as though no other creature breathed in all the universe, and I can have just so much but no more of this universal air than my present lung capacity permits. By constant and judicious exercise I can do exactly this as concerns my spiritual relations.

To be continued.

WE ARE NOW prepared to undertake binding of last year's volume. Send in your papers at once, friends. Price 2s., return carriage extra.

PAINTING THROUGH MR. DUGUID.

SINCE, as Mr. Herbert Spencer well says, "It is only by repeated reiteration that unwelcome conclusions can be forced upon unwilling minds," I have pleasure in forwarding a brief account of a seance held by the Birmingham Spiritualist Union for the manifestation of Mr. David Duguid's painting phenomena, at the Society's room, No. 7, Broad-street, under test conditions. There were 34 friends present, consisting of old members and a fair sprinkling of sceptics. They sat in a double ring, horse-shoe fashion, with the medium at a table across its ends. I was privileged to act as detective, holding the keys of the door, and attesting the genuineness of the various ostensible accompaniments. I made a searching examination of Mr. Duguid's physiognomy and phrenology without detecting anything suspicious. I may say that at the last physical seance at which I was present I discovered in the adjoining room two cats, and, moreover, they were both black—a suspicious incident that caused me even to examine whether Mr. Duguid's instruments were "smeared with the fat of a black tom cat," after the manner of the utensils in Ingoldsby's famous "Hand of Glory." I was unable to trace this adjunct, however, and watched with interest the preparation of the paints, which proceeded in a business-like fashion, Mr. Duguid having passed into trance, his eyes tight closed and the full light of a good gas burner rendering the whole process fully visible to all present. After cleaning the card with a duster, the drawing was sketched; a sky was applied with a spatula and finished with the requisite brushes; a distant mountain then appeared; next a nearer one; next a tree with foliage, in the right foreground; and finally several rugged rocks, giving a very good effect at a fair distance, and certainly a planned design of no small merit. Fifteen minutes were occupied in its production, during which time the medium's eyes were quite closed, though he looked up once or twice, opening them to the audience just sufficiently to display the whites. He appeared intent upon the work, and behaved in the circumspect and determined manner of an artist, giving me a canny look every now and then, as much as to say, "How's that, my friend"?

This could all, of course, be accounted for by sepiological gymnastics of the highest order; but the next phenomenon proved a harder nut to crack. The medium having produced a blank carte de visite, he tore off a corner, which was handed to me, and his hands were tied with my handkerchief. And here "a strange thing happened," to use Mr. Rider Haggard's phrase. It was claimed that the torn corner should be held by a sceptic in the audience, to which I assented, and to give the gentleman further assurance I unconsciously picked up the card that lay before the medium to show him whence the corner was torn, being unaware that the phenomenon was in preparation. The medium gave a most violent start the moment my unlucky hand touched the card, and stating that he feared I had upset the conditions, he endeavoured to remove my influence by blowing upon the contaminated corner I had touched. After this instructive accident the lights were turned out, and in exactly three minutes the table was violently jumped as a signal for re-lighting. A beautiful little landscape painting, about two inches square, was now found on the card, the paint being wet and fresh. The perfection of detail was greater than in the mediumistic painting, and on the whole the phenomena defied the most ingenious suggestions of those present. The sceptic who held the corner scratched a piece of the sky out, in order to satisfy himself of the wetness of the paint, and pronounced it undoubtedly fresh. After a few of the usual type of questions had been dealt with, a vote of thanks was proposed to Mr. Duguid for his kindness in affording the members an opportunity of witnessing this phase of mediumship, and to Mr. P. Galloway for his services in the matter. It was also decided that the two pictures should be framed and hung in the society's room, with an attestation signed by all present.

I believe Mr. Galloway has witnessed the production of more varied phenomena during Mr. Duguid's visit to Birmingham. I only speak of what I have myself seen, and must record my indebtedness to all concerned for the pleasure of witnessing another phase of this marvellous subject. Yours obediently—BRIAN HODGSON.

CORRESPONDENCE.

FORSAKING THE SHIP

Sir,—In last Saturday's *City News* appeared the following paragraph, which is interesting as showing that even clergymen are sometimes able to perceive, and (though unhappily less rarely) have the courage to admit that the doctrines in which they have been schooled, and in which they have in turn schooled others, will not stand the test of critical examination.

"The Rev. W. Hall, of the Old Parish Church, Arbroath, deserves credit for his honesty. He preached a farewell sermon last Sunday week, in which he told his congregation that his life since coming to Arbroath had been a busy one intellectually, that he had travelled over a vast field, and the result was that the faith he had so fondly cherished for years was completely destroyed. He resigned, he said, because he did not wish either by word or act to destroy one element of the creed of those among whom he had laboured."

How the rev. gentleman can prevent the very fact of his resignation, apart from the sermon itself, from giving something of a shock to the faith of the members of his flock does not appear; but the question occurs whether a man is justified in leaving those who are less well qualified than himself to form an opinion to remain, implicitly relying upon that faith which he has felt himself obliged to give up? Is not Truth greater than the doctrines of men? There is an air of moral cowardice which strikes one painfully in the expression of his desire not to destroy one element of the creed of those among whom he had laboured, but which may probably be ascribed to the evil influence upon the moral character in regard to makers of faith of the religion from which he has just freed himself. "Thou shalt believe and not question" is the commandment which keeps men in mental slavery, and hinders incalculably the progress

of the world; and from this bondage of Egyptian darkness we call upon all who can to aid in liberating their unhappy fellows.—Yours truly,

Didsbury, January 2, 1896.

A. W. ORR.

A SUGGESTION.

Sir,—It seems to be fully recognised that more educated and capable workers are required for platform and other work in connection with the Spiritualistic movement, but, after all, there seems a likelihood of the whole matter ending in "talk." Why cannot the chief centres of Spiritualistic activity in each city and town take this matter up in real earnest, and commence at once to train speakers? For instance, why cannot the London Spiritualist Alliance promote classes for the systematic study of Spiritualism, under the guidance of capable teachers, on the understanding that each student is to use the knowledge obtained for public work? I feel sure such a method would meet with success; it might at any rate have the effect of giving us workers who would be able to present an intelligent view of Spiritualistic teachings and facts to critics. Of course, if the National Federation had District Councils in working order, the work I have indicated might be taken in hand by such Councils, but it seems to me of the utmost importance that it be done by someone.—

London, 4th January, 1896.

JOHN KINSMAN.

O. P. S. PENSION FUND.

Sir.—Received for Mr. Wallace from Bevan Harris 10s.; Mr. Stubbs 2s.; Mr. F. Trueman 5s. For Mrs. Cogman, from London Cor., 2s. 6d., Mrs. Porter 4s.; Mr. F. Trueman 5s. For Mrs. Barnes 10s.

I desire to make an urgent appeal on behalf of both Mrs. Cogman and Mr. Wallace. The fund for Mrs. Cogman is specially low, and it is to be hoped the allowances that have been made these last few months, of 20s. per month to Mrs. Cogman, and 30s. to Mr. Wm. Wallace, will not have to be stopped through lack of generous response. I would earnestly ask all who are able to send a donation, even if small; it will prove helpful. Do not think about it, good friends, but send at once to (Mrs.) M. H. Wallis, hon. sec., 164, Broughton-road, Pendleton, Manchester.

P. S.—As stated by Mr. Howes, last week, Mrs. Barnes deserves well of the cause, and ought also to be put upon the pension list. Who will help? Mr. F. Trueman, who sends a sovereign (as acknowledged above), at the same time writes: "I am sorry your O. P. S. Pension Funds are not better supported, surely Spiritualists are not all poor; there must be some well-to-do people amongst them, so that I cannot understand why funds do not come in more freely for the above object."

IN MEMORIAM.

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

PASSED to the higher life, on the 3rd inst., Ethel Mary, aged 22, eldest daughter of Mr. R. R. Rastron, of 25, First Avenue, Heaton, Newcastle-on-Tyne, late of Manchester. Interred at Heaton Cemetery, on the 5th, when the service was conducted by Mr. J. H. Lashbrooke, of Newcastle, in the presence of about 200 Spiritualistic friends.—Wm. Moore.

It is our duty to record the passing on to the summerland of life, the spirit of a dear sister, and a beloved wife, in the person of Jane, wife of Isaac Thompson (Owd Jonathan), of 83, Chapel-street, Salford. It is bordering on twenty years since the power and principles of Spiritualism were brought under her observation. Her nature was one of buoyancy and broad loving sympathy; her urbanity and whole souled charity was a paramount principle, and many of our older mediums and speakers in England, and who have gone to America, will doubtless remember many happy times spent under her hospitable roof. During the past 18 months a cancerous growth developed, which, after much suffering, left her spirit at liberty on Thursday, Jan. 2, 1896, to take a more active sphere of existence beyond our present confines of time. Her empty casket was transferred to Mother Earth on Monday, Jan. 6, in Disley Churchyard. Will American journals please copy.

We deeply regret the passing on of Brother Joseph W. Sims on Saturday, Dec. 28, 1895, aged 21 years. The Manchester Lyceum has lost an able worker, whose example, during the last eight years, exercised a salutary influence among the young. Having been an officer for six years and a guardian till the last, shows that his services were highly valued. He gained seven certificates and prizes at different examinations by his diligence and probity. The casket was carried to its last resting place in Ardwick Cemetery, on Dec. 31, by six Lyceumists. Mrs. Hyde offered a beautiful invocation at the grave side. The Lyceum sang, "Shall we meet beyond the river," and Mrs. Hyde made an appropriate and touching address. He had power given him to control and speak cheering words to all. Wreaths were sent by the Lyceum, Mr. W. H. Warwick, Mrs. Appleton, Mr. W. Turner, Mr. H. Hill, and an unknown friend; artificial wreath, also holly wreath, Mr. and Mrs. Lowe; a splendid porcelain wreath on a large white marble stand, by his fellow-workmen; harps from his fellow-workmen, Mr. Hill, president of our society, Miss Fitton, Ashton, and Mrs. Styles; crosses by Miss Hill, Mr. and Mrs. Simkin, and a bunch of flowers by Miss Fornley. About 200 friends attended, with all the principal officers of the Lyceum. Nothing remains, in concluding this tribute from an old friend, but to tender my heartfelt sympathy to the bereaved family, and pray that they may be comforted by that divine succour which can alone mitigate their sorrow. Memorial services at the Temperance Hall, Tipping-street, on Jan. 5, when Mr. Mayoh, of Bolton, spoke on "Immortality in the Light of Modern Spiritualism." The hall was decorated over the rostrum with large white letters on a dark green ground, "In memory of J. W. Sims," with three stars: red (1 ve), white (wisdom), blue (truth), being the Lyceum colours. The choir sang, "Lead, spirits bright," "Thou art gone before us, brother." After the benediction, "Merry bells," a glee which was his favourite.

The room was crowded, many having to stand.—J. B. L. Mr. Sims writes:—"Myself, wife, and family desire to express our best thanks to all friends who by letter or otherwise tendered their kind sympathy to us in our bereavement, and also for their tributes of respect to our son Joseph William (Joe). We also thank all officers and members of the Manchester Lyceum and all friends who took part in the arrangement of the funeral service, and Mrs. Hyde, who officiated at the grave side, for her words of comfort and consolation. We are deeply grateful for the sympathy and respect shown."

ITEMS OF INTEREST.

HEARTY THANKS, friends all, for kind greetings and good wishes' THE NEW HYMN BOOK will be ready for delivery in about a fortnights time.

PLEASED to say we are still progressing in Carlisle. Increasing membership and two more regular readers of the TWO WORLDS.

TWO REPORTS have come to hand, one with reference to Mr. Hesketh's and the other to Mr. Gray's discourses, but as no name of town or address of hall is given they cannot be published.

A YOUNG lady who is mediumistic would like to know some Spiritualists in Guildford, Surrey, to be able to sit with them in private circle.—Kindly reply to Miss E. A. Jacob, 113, High-street, Guildford, Surrey.

"THE COMING DAY," always suggestive, helpful, and hopeful, comes out in an improved form for January, and contains admirable discourses by Mr. Hopps. Price 3d., post free, from Mr. Hopps, Oak Tree House, South Norwood Hill, London, S.E.

THE "Phrenological Magazine" comes out with a number of improvements for January, and is now a thoroughly good up-to-date journal. No one interested in phrenology should be without it. Price 6d., of L. N. Fowler & Co., Ludgate Circus, London.

HULL.—We are unable to account for non-arrival of Xmas Nos. of T. W. in Hull, save by the fact that the Railway Co. has lost, mislaid, or done something with a parcel which should have been delivered to Messrs Horace Marshall and Son, London, wholesale newsagents.

CAVENDISH Rooms, 51, Mortimer-street, Regent Circus, London, W.—12: Miss McCreadie, clairvoyance; short address by Mr. J. Edwards. 19: Mrs. Emma Hardinge Britten, answers to written questions from the audience. 26 and Feb. 2: Mrs. Green, address and clairvoyance.

THE Australian papers, *Harbinger of Light and This World and the Next*, are always full of interesting information, and we judge from copies just to hand that our cause is rapidly growing over there, as here, in numbers and in influence. We wish success to our able co-temporaries.

THE "Scottish Nights" Christmas double number in its "poet's club," reveals some facts regarding our esteemed correspondent, Mr. David Gow, who has so often favoured us with reports, etc., which that gentleman, with his native modesty never disclosed to us, namely that he is a poet and an author.

THE LITERARY WORLD, January 3, gave an appreciative review of a new work by Prof. V. C. Desertis, on "Psychic Philosophy as the foundation of a religion of natural law," and says "the whole work breathes an atmosphere of breadth and toleration, of high aspiration, and deep, earnest thought."

A WARNING. Beware of tramps.—A Gateshead correspondent, having been duped, desires to warn Spiritualists against a man who is travelling the country professing to be a Spiritualist, and after getting into debt levanting without paying up. He is about 40 years of age, 5ft. Sin. in height, rather thin, has dark curly hair, and professes to hail from Hanley.

OUR friend, Alfred Kitson, writes: "I must add a word of praise of the TWO WORLDS. I am always pleased with its contents, and the excellent portraits that grace its front cover. I nearly always select my lessons from it, to read at our services. The article on Xmas was very good. I hope 1896 may see its sales increase, and thus make it more effective for the good it is capable of doing."

OUR London Correspondent sent us some predictions given through a medium of a sensational character. We have filed his communication, and shall be curious to see if the prophecies are fulfilled. Change is in the air, and an uneasy feeling prevails as of coming events casting their shadows before, but it is as well to keep cool; no good can come of hot angry words or gloomy forebodings.

DUNDEE is being stirred up a bit re Spiritualism. Rev. Forson has taken it into his head to oppose and denounce it—good. Mr. J. Scott and "Sanitas" take the opportunity to follow the subject up in the *Courier*—Mr. Scott with a challenge to debate, and "Sanitas" with some vigorous criticism. Keep it up, friends, and if possible explain what Spiritualism is, and tell people how to investigate for themselves—send them to the tables.

"WHITE WREATH" and other poems, by Alice H. Petschler (Jas. Burns, 56, Great Queen-street, London, W.O.), cloth, price 2s. Miss Petschler's poetic contributions to the spiritual press have been frequent and much appreciated; this volume contains some of the best, together with other original compositions, which present high spiritual conceptions and aspirations in pleasant and acceptable form. The book is well printed and neatly bound.

MR. D. DUGUID at NORTHEAMPTON.—Having heard and read a great deal about Mr. Duguid's mediumship, and seeing one of his paintings 16 or 17 years ago, when Mr. Wallis exhibited one at Mr. J. Ward's house, it was a pleasure to be favoured with a visit from the Glasgow painting medium, who was induced by Mr. L. Clayton, of this town, who has been staying at Glasgow about nine months, to meet here on Christmas Eve, Mr. Duguid and his wife coming from London. Having the privilege of entertaining our friends from over the Border, we had the pleasure of attending the four sances, held at different places, all being successful. At one meeting we had the direct voice and direct writing, as well as the paintings. Mr. Duguid's visit lasting a week, it gave some of the old Spiritualists an opportunity of being present with one of the most remarkable mediums in the ranks of Spiritualism.

MR. C. A. FISHER, of West Bank, Hoylake, would be very pleased to hear from any friends in neighbourhood willing to assist at starting a circle or a developing class.

YORKSHIRE UNION CONFERENCE at Morley, Cross Church-street rooms. Refreshments provided for delegates and visitors at 6d. per head. [No date is given, Ed. T. W.]

I SHALL be happy to send a printed copy of "Suggestions for the Prevention of the Burial of Persons Alive," by an eminent Surgeon, on receipt of an addressed stamped envelope.—JAS. R. WILLIAMSON, 14, Clarendon-street, London, N. W.

YORKSHIRE LYCEUM FIELD-DAY, 1896.—A delegate meeting will be held, Saturday, Jan. 13, at Dawsbury Spiritualist Meeting Rooms, Bond-street. It is hoped all Lyceums in Yorkshire will be represented, that the Fifth Annual Lyceum Field Day will be even more successful than the previous ones. All Yorkshire Lyceums are cordially invited.—J. Colbeck, Wood-street, Batley, sec. pro tem.

SINCE a Spiritualistic branch was instituted in Clitheroe its success has been most rapid, and at the present time they have a good number of members. This induced them to hold a tea-party and entertainment, and from the way in which it was attended we should at once put it down as a grand and encouraging success. A most sumptuous tea was provided, and a varied programme constituted a capital entertainment.—*Clitheroe Times*.

WOE be to him who lets slip the dogs of war. Spiritualists are peace lovers and believe in arbitration, in reason and brotherhood, not in brute force, nor a policy of aggrandisement and bluster. Blessed are the peacemakers. We are not in favour of peace at any price, but all the same we see no occasion why the people of this island should be involved in misery to suit the interests of a class. If only those who want war fought the battles, it might be different. But now—heaven forbid.

THE LAST TWO ISSUES of the TWO WORLDS pretty fairly indicate what we could do to interest our readers if we had more space for general matters. As it is, the reports, etc., take up so much room that we are often unable to notice important events. We are often asked if less space could not be devoted to the reports, but we are in the hands of the movement. If secretaries would content themselves with reporting special items of general interest, and let the ordinary meetings pass with occasional and brief mention, the report pages would be much more interesting than they usually are, and less crowded.

BISHOP R. GOODWIN is reported to have written that he believed Satan to be a person, but averred "the whole subject is a mystery like the existence of evil. The more you think about and follow it, the greater seems to be the darkness." "He was content to accept such hits as he found in the Scriptures." "Beyond this world we know nothing for certain. I do not believe that it is possible to devise any complete scheme of the relation of the seen world to the unseen, which will not present insuperable difficulties when you come to discuss it." This from a bishop! Without Spiritualism what blind leaders of the blind!

ONE of the wealthiest American Spiritualists, Mr. Henry J. Newton, of New York, 72 years of age, was knocked down by a cable car on Dec. 23, and almost instantly killed. The *Boston Globe* says:—"Mr. Newton was president of a bronze powder manufacturing company, with offices in this city and at Nyack, N.Y. He was one of the best known Spiritualists in the United States, and was the inventor of the Spiritualists' cage and other devices used by Spiritualistic mediums." Mr. Newton and his good wife have been staunch Spiritualists for many years, and did a very great deal in their way to help the movement with time, money, voice, pen, and influence. Brother Newton will be much missed. He has been spoken of as the millionaire Spiritualist. One wonders, if by will, he has done anything for the financial aid of the work or the workers. We trust so.

TO CORRESPONDENTS.—J. Dudhill: We cannot print your letter, but have sent it to the party complained of. We cannot control advertisers, but will not knowingly accept advertisements from dishonest persons, and shall be glad to hear from you again. Hope you will receive full satisfaction in a few days.—A. J. P.: No, not injurious unless you practise too much. Perhaps the strange feelings are promontory symptoms of development. Twice a week is often enough. Patience and aspiration are needed.—J. Parr: We do not charge for such announcements. A suggestion was made some time since by a correspondent that societies should pay at least 6d. for such insertions, but it is optional.—E. A. D. Miller: Mediums often develop powers in directions phrenologists say they are not naturally gifted.—Ada Stead and L. A. Griffin: Thank you, very interesting. Will use shortly.—John Rea and W. Wallace.—Regret delay, have been overlooked. Will use as early as possible.

TO SPIRITUALISTS.—An important word of advice. There are certain professional conjurers traversing the country and eking out their performance with so-called exposures of mediums and Spiritualism generally. We name no names, but our readers will know them; their flaring advertising bills are generally conspicuous. No medium can possibly get justice before an excited crowd of anti-Spiritualists, whose antagonism has been inflamed and prejudices played upon by denunciations, bombastic pretensions, and boastful challenges. We thought that the game of duping the credulous public with flaunting £100 or £1000 cheques in challenge to Spiritualists and mediums had been played out, and that Spiritualists had learnt the folly of advertising such performances by opposing them, and, from experience, had discovered that the right, sensible, wise and spiritual method of dealing with such pretenders is to LEAVE THEM SEVERELY ALONE, and not go near their show, but it seems necessary to give a word of advice and warning to some Spiritualists. Stand on your dignity and decline to be a party to any proceedings which will drag Spiritualism into the gutter. Why should you pay to hear a pack of false charges and misrepresentations? If people wish to hear or know what Spiritualism is, let them attend our meetings, or read our literature. If you let these mountbank performers alone, they will simply set people enquiring, fill our halls, and do us no harm—they cannot harm the truth. They are "professional tricksters," and Spiritualists have no use for such people, either as professed mediums or professed exposers. Frauds, either in or outside our ranks, should be given a wide berth. A word to the wise.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, JANUARY 10, 1896.

EDITOR AND GENERAL MANAGER,
H. W. WALLIS.

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

BREAKING UP.

Professor F. W. H. Myers says that within the past few years discoveries have been made "which must gradually revolutionise our whole attitude toward the question of an unseen world, and our past, present, and future existence therein," clairvoyance is being better known as a fine and far-seeing inner sight. When clothed in celestial forms, with the finer senses opened, we may all be clairvoyant.

IT is curious to note the changes which are in progress in the thought of the times, and nothing is more certain than the approaching breaking up of the great theological incubus, denominated Christian, which has for so many years dominated the race and retarded all developments, hurling anathemas at every adventurous soul who has dared to search for truth in the outlying fields of science, physical or psychical.

One by one its outworks have been forced and captured, until the very citadel itself is now being sapped and mined.

"A house divided against itself cannot stand," and we see the house of Christianity is so thoroughly divided, torn by heresy and schisms, that its fate is not far to seek.

The claim for the inerrancy of the Scriptures is abandoned by all honest, well-informed and intelligent men and women. The asserted infallibility of inspiration is fast going, for men now recognise that the capacity to receive ideas limits inspiration. "Inspiration in spots," "the teachings are inspired," are some of the latest concessions. "The Bible was never intended to teach science, its language is the language of appearances," and is therefore as misleading as are the appearances, might well be added. Students of myths, legends, and folk-lore, are exposing the falsity of the claim that Christianity introduced entirely new ideas into the world, and we now know that the Jews not only spoiled the Egyptians of their gold and silver, but stole from them their religious symbolism, as they did also the ideas of other peoples around them. Their story of creation is now admittedly an allegory; their fall of man a misinterpreted myth; their Garden of Eden temptation and disobedience, the serpent and God's supposed wrath, repentance, curse, and the consequent innate depravity of the race are literalised poetry—never historical but always figurative, and this is now being asserted by the successors of those who doomed our fathers and mothers to misery in this world and perdition in the next. Had the theologians discovered and admitted their mistakes spontaneously there would have been some credit due to them, but they fought every new truth, opposed every discoverer, denounced as devil's work and satanic agents all revelations of nature's truths, and all explorers in the fields of science, and not until absolutely forced did they admit that geology is God's word in Nature contradicting man's word in Genesis.

Then the Flood story became unbelievable, and the final fire and fury, eternal torments, had to be abandoned as the result of increased knowledge and the introduction and application of rational methods in religious matters. Reason was derided, scoffed at, and refused as long as possible. The supremacy of Revelation, as above reason and conscience, was affirmed and enforced with faggot and flame, excommunication and damnation, as long as possible.

As humanity became more intelligent, more independent, more humane, and refused to credit the biblical fables of a brimstone lake and bottomless pit (as the *pews* ridiculed the idea of a God of Love keeping hell alight, a devil alive, and preserving souls in conscious existence, solely for the purpose of torturing them to gratify his vengeance) the preachers began to see the light, and discovered that they had all along been misreading their Bibles, that the

scriptures never taught any such doctrines, that metaphors had been literalised, figures of speech had been crudely accepted as descriptive of realities; that, in point of fact, the Bible has always been right, is still perfect (only it doesn't mean what it says), it only needs interpreting aright, but, unfortunately, the interpreters for generations were blind leaders of the blind, and present day expounders, instead of leading the van bring up the rear!

The "fall" has gone, the "flood" has gone, "infallible inspiration" has gone, "hell" is disestablished, and the "personal devil" dethroned, man's "innate depravity" has gone, and his innate divinity is being recognised, his progressive nature admitted, and a few church people are actually awaking to the benefit of prayers for the dead, and the possibility of progress after death is being mooted with bated breath!

The Assize Court idea of a universal "judgment day" is contemptuously discarded by preachers, who seem to forget that Jesus is responsible therefor, and the "resurrection of the body" (equally believed and affirmed by Jesus, unless "it can't be taken as it says") is being repudiated as too materialistic. The warfare of the texts goes on. The Bible is "a nose of wax," said some shrewd old man, and it is true: you can find texts to support any and every theory. But nowadays the Bible settles nothing, it never did, although men thought it did: it aggravated their disputes instead of ending them.

Let us not imagine, however, that the victory is won, the triumph universal. Nothing of the kind. The *advance guard* are feeling their way towards a "re-statement of Christian doctrines that shall relieve them of their intellectual burdens." Here and there, as in the instance referred to by Mr. Orr in our correspondence columns, a few men are bold and honest enough to come out and confess that they have ceased to "believe," but there is any amount of weak temporising, of shuffling, of double-dealing, of reading in of "esoteric meanings," but clinging to the old phrases—a lamentable lack of grit and virility that is truly pitiable among a class of men who are supposed to be trained, intelligent, and above all truth-lovers and truth-seekers. Policy and expediency sway far too many. Not only so, but the old affirmations still stand in the creeds, in the hymns and prayers, and so long as they are there they must be fought. The less enlightened people, who form the bulk of the Christian community, still in the main "believe" the old blasphemies about being "miserable sinners," the "blood of Jesus," "eternal hell torments," and the "personal devil."

Some people, who are always in the more advanced atmosphere, think and say that those who point out the absurdities, immoralities, and falsities of orthodox Christianity are "flogging a dead horse"—we would that it were dead! If they would only take a course of theological medicine by going the rounds of the chapels and churches, and listen critically to the songs, the prayers, and the preaching, they would begin to wonder that so many antediluvians still exist; they would readily admit the need for further fighting. Not until the back is broken of the autocratic Romish power, not until NATURAL SPIRITUAL RELIGION takes the place of the old tyrannical Christianity, will it be safe to desist from attack.

True, the preachers are divided and contradict each other—in that there is an element of hope, but not so much encouragement after all, because they all honestly or dishonestly wear the badge of "Christian" and cling to the emoluments of office.

True, new truths are being discovered and freer speech is now possible. Yes, but what is the use of truth if it be not promulgated and applied, or of free speech unless we dare to speak freely and openly, and *make* a way for the entrance of the new truth?

We hail with glad acclaim all the signs of the breaking up of the ring of monopolists who have dared to stand between man and the natural expression of his religious sentiments, and dictate that they must only run in a certain channel and find expression in prescribed grooves. We rejoice because the house of cant and creed and caste is divided against itself and is breaking up, but we wish to *help* in the process, to *thrust* some bricks out of the walls, to *widen* some of the breaches, to *set some of the captives free*, that they may breathe the pure airs of spiritual truth and liberty, and receive baptismal inspirations in response to their soul's cry to the unseen. We wish to hasten the

time when all men shall recognise the Divine possibilities inherent in every soul, and know that principles are universal—neither Christian, Buddhist, or Mohammedan, but human. That man has built all temples and written all bibles in the endeavour to express his soul's powers and his love of the ideal good, and therefore has the right, and is at liberty to improve upon the past and build anew, and write fresh scriptures, which shall enshrine a fuller knowledge, his larger hopes, his broader sympathies, and his diviner love. Inspiration and revelation are as much facts to-day as ever they were, angels minister to us and wipe away our tears; and, as Mr. Hopps says, "religion is that which grows out of the spirit towards the Spirit-God, just as the flower grows out towards the sun. Yes! and it is the flowering or fruiting of the spirit." May that flowering and fruiting bring a harvest of good, and lead to the liberty of the spirit, the brotherhood of man, and the deeds of love, joy, and peace.

MR. JOHN CULPAN.

IT IS many years since we first visited Halifax, meetings were then held in a small upper room, reached by a narrow outside wooden stairway, in which the faithful few held the services, which were to them sacred—an hour's communion with the dead. At that time Mr. John Culpan, the subject of this sketch, was well and strong, and an earnest Spiritualist. Nearly eight years ago he passed into the summer-land which he loved to hear about from the spirit visitants, whose presence gave him much pleasure. Spiritualists in Halifax to-day may be numbered by the thousand; the local society have a plot of land, and intend building a hall of their own as their present meeting room is invariably crowded out, and a branch society has been opened in connection with the parent body, to meet the needs of the growing movement. Much of this prosperity is undoubtedly due to the sterling merits and devotion of John Culpan, his brother James, and their devoted sisters.

During his long and active life, although crippled when he was but two years of age, John Culpan found time to take an active part in all the progressive movements of the period, especially in the Temperance Reform and the Chartist Agitation, along with Ernest Jones and Fergus O'Connor. He was deeply interested in the Reform movement of 1852, and the Free Trade Agitation. He was towards the close of his earthly career an active bi-metallist. Regarding gold as the God of the Nations, he attributed the sufferings and poverty of humanity to selfishness and the idolatrous worship of money power. "To save ourselves from National prostration," said he, "we must insist upon having a national currency, and emancipate ourselves from the cruel and heartless influence of this golden idol." It is questionable if a mere currency reform will effect the desired emancipation, but sufficient has been said to show that our friend was an earnest reformer and an all round worker for what he believed would benefit the race. In religious matters he was for a long time unsettled until upwards of forty years ago, when he made a stand on the firm foundation of Spiritualism, from which he never swerved, but passed away full of years and honour, and confident as regarded his future.

Miss Culpan says: "We had read of table movements, and commenced by experimenting with a table. We happened to have a physical medium in the house, at least, we found subsequently that she possessed those powers, for by simply placing one finger on a small three-legged table it actually walked up stairs. Then we tried the piano, and the table danced to the music, and we had many other wonderful tests through the much-despised table. He then began to look seriously into the matter, and attended meetings at Keighley and then at Sidal, near Halifax, (John Blackburn being the principal medium) which place he attended for many years. The meetings were held in a wash kitchen, so the beginnings were very humble indeed. They had a great battle to fight on account of the unpopularity of the subject. I think it can be safely said that he was the first Spiritualist in Halifax. He also attended meetings at Bowling, near Bradford, for a number of years, and afterwards, when the society was formed in Halifax, he was one of its presidents. We have held scores of private meetings in our house, and many have been convinced of the truth of Spiritualism."

We have happy recollections of pleasant hours spent with the Culpans, and of delightful seances there, especially one Sunday morning when Miss Keeves, now Mrs. Record,

was present, and our mind is carried back to the public services, when Mr. Jagger was the earnest president, and the Culpans were staunch supporters of the work. Every cause with which friend Culpan allied himself was for the good of the people, he was always fighting for unpopular truths, and the fact that he remained for upwards of 44 years in the service of one firm is sufficient indication of the fidelity and steadfastness of this true man and earnest Spiritualist. We count it an honour to have known him, to have been associated with one so brave and good, and any Cause that can win the devotion of such men must certainly be a noble one. None but the pioneers of Spiritualism can estimate the difficulties, dangers and heroism, of those who fought its battles forty years ago, and with indomitable pluck and perseverance stuck to their post as apostles of the new dispensation, and proclaimed its glad tidings. All honour to these, "the old guard," let us hold those who remain with us in dear esteem, and reverence those who have gone to their reward for the good they have done and the example they showed to all the world of self-sacrifice and loving service for humanity and the Truth.

LONDON SPIRITUALISM.

A LONDON SPIRITUALIST'S IMPRESSIONS.

THE first organisation in order of precedence is the London Spiritualist Alliance. Anyone who claims any real knowledge of London Spiritualism must be acquainted with this body. Autocratic and exclusive though it appears to those who have not entered the select circle, an application to Mr. B. D. Godfrey, at 2, Duke-street, Adelphi, W.C., and the payment of a guinea per annum subscription, will break down all barriers, and possibly convince the investigator that the exclusiveness is more apparent than real. His guinea makes him a member of the organisation, acts as a passport to an occasional lecture or conversazione, and a well-stocked library. The society's public presentation of Spiritualism is practically limited to two lectures per month in the winter, and an occasional meeting in the summer. Experimental investigators are referred to the professional medium or other advertised places.

The Alliance was founded by Mr. Stainton Moses, the late Editor of *Light*. Tir'd of the quibbling of self-elected authorities on matters spiritual, he convened a meeting of a few chosen spirits, placed in office those whom he deemed best fitted, and, with himself as president, sent the society on its way. To this day no written constitution governs the society, the reigning president being sole arbiter in all cases of difficulty. The selection of new officers, hereinafter called the Council, rests entirely in the hands of those who are already in office, who naturally take care that vacancies as they arise shall be filled by those who are as cautious as their predecessors. Impulsiveness is unknown on the Council of the Alliance. The frank manner with which the present president, Mr. Dawson Rogers, will invite the budding enthusiast to unlock the doors of his soul, kindles anew the feeling that "here is a man who understands me, has the power, and will act." Rash hopes! The matter will be placed under consideration, and, if it involves action, or money drawn from the funds, then faddists, enthusiasts and others, will almost certainly find their schemes, impractical or otherwise, still under consideration when patience and hope have died.

Very mixed ideas prevail with regard to the work of the Alliance. Many Spiritualists seem to regard it as a sort of miniature National Federation. My remark as to its constitution (or lack thereof) will serve to show that it is not in any way bound to act on the request of democratically elected representatives of other societies. True, the Alliance has invited the representatives of other societies to discuss matters relating to National and International Conferences, but, where the members of a society have a voting power more than sufficient to outnumber the delegates, the chance of a successful resolution being passed by the latter is extremely doubtful. Opinions are very divided as to the right of any individual society to convene an International Conference without consultation with, and authority delegated by, the recognised house of Representatives in *English Spiritualism*, the National Federation, to wit.

Great things have always been expected from the Alliance owing to the possibilities apparent to the most ordinary observer; but affluence and position are not easily influenced into taking conspicuous part under the

banner which bears the name of *Spiritualism*.* Possibly when another name is coined for the despised Spiritualist, and the psychic student, like the hypnotist, takes the bulk of the phenomena and re-labels them as a new scientific discovery, the educated and cultured in this society will become powerful exponents and propagandists, or London Spiritualism may obtain the services of a few more lecturers of the J. J. Morse calibre. In this event Spiritualism will of necessity become respectable enough to be more fully recognised. The London Alliance will then have to be reckoned with as no insignificant body. At present it is a society among others.

The forte of the Council lies rather in the direction of Conversaciones, where the reigning star, with a new spiritual hypothesis, the latest marvel, or failing these, the best available Spiritualist talent, is called upon to address the cultured *élite*. Admission is usually by ticket, or members' introduction, which naturally keeps these gatherings "select." Everything at the Conversaciones is on a grand scale, and this, allied to the fact that its president is also editor of "Light," and its librarian (secretary?) the business director of the same journal, draws an ever-increasing crowd to the common centre. Perhaps the greatest good accomplished by the Alliance, consists in its work in binding together the large body of *pseudo*-scientists, who always appear to follow in the wake of every new movement, with Christian Spiritualists, Psychical Researchers, and occultists of all shades of opinion. Many well-known Spiritualists from other societies are also members of this, so that new entrants into London Spiritualism will always find for themselves congenial companions when visiting the Alliance Conversazione.

Many valuable suggestions, some with offers of monetary assistance behind them, are from time to time put forward in *Light*, which is generally regarded as the organ of the Alliance. But, without practical assistance, Editors, who are not platform propagandists, can do little besides publishing the suggestion; and friends both within and without the society are beginning to realise that for the practical commencement of new lines of work they must rely on their own efforts, and, as in the case of Mr. F. W. Thurston, who has now commenced his scheme for the development of mediums (of which more anon), the success of the initial effort must depend almost entirely on individual exertion.

For the rest—the Alliance does its own work, and in its sphere of action does it well. Federationists will of necessity regard its operations with a somewhat observant and critical eye, lest autocracy, as embodied in its government, be applied to societies in general, and, as in the case of the coming International Congress, the name of the London Alliance appears (as conveners) where that of the Spiritualists' National Federation should be. At least such is the opinion of

A LONDON NOTE-TAKER.

[The above is the first of a series of notices of the work now being carried on in London by Spiritualist societies. There has been a "chiel among ye takin' notes," and we are asked to print them. Although somewhat critical, our correspondent endeavours to be just and impartial, appreciative and suggestive. These articles are written and published in good faith, and will, we trust, be read in the spirit of the writer, who wishes well to the cause, and desires to see greater progress, organisation, and closer unity.—ED. T. W.]

* At a meeting called to discuss matters relating to the coming conference, the voting actually went against retention of the name upon the circulars.

LONDON NEWS AND NOTES.

102, CAMBERWELL ROAD (Mrs. Clark's).—Dec 28: Mr. Peters and Miss L. Gambill were controlled. Jan. 1: Mr. Peters was again controlled by spirit Madame Blavatsky, who, throwing the medium on his knees before Mr. Herbert Burrows, begged for his forgiveness. Jan. 5: Miss [E.] Gambill and Mr. Peters were spoken through by their respective controls. There was a painful scene with a young man, a stranger, who was controlled by an unprogressed spirit, who, according to the statement of the subject, had obsessed him for some months. The spirit was, though with difficulty, compelled to leave his victim, who received advice as to the strengthening of his will-power, the weakness of which appeared to be the cause of his trouble. After this, Mr. Peters was controlled by, it was presumed, Madame Blavatsky, and an impressive address was delivered, not without emotion and expressions of regret, exhorting to right and honest living, and setting forth the value of prayer for the upliftment of "spirits in prison."

CAVENDISH ROOMS, 51, Mortimer Street, W.—Miss Rowan Vincent delivered what will ever be considered a memorable address upon "The New Year." A pithy yet comprehensive view of the past year served as the basis upon which was built eloquent exhortations and earnest counsellings for the year that is. An eminently characteristic address from one who has done and is doing a truly great and grand work for the cause of which she is so true and so able a representative. Miss Vincent gave thirteen clairvoyant descriptions, eleven of which were acknowledged quite correct. A splendid proof of our friend's well-developed powers in this direction.—L. H.

FOREST HILL, 23, Devonshire-road.—Mr. J. Dale related experiences, a Spiritualist showing that man must thoroughly understand himself before he can realise the Fatherhood of God. Clairvoyant descriptions. Many strangers present.—J. B.

ISLINGTON, Wellington Hall.—Mr. Rodgers' earnest address, giving in detail his unfoldment from early days, and cheery words for the future, much enjoyed. Mr. Dalley, under influence, spoke on "God and immortality." Other friends addressed us. Mr. Jones, president, showed how, though apparently at variance, their views harmonised. New Year social a success, and a most enjoyable evening. Mr. Adams presided. Short addresses of welcome and cheer from Messrs. W. Wallace, Rodger, Emms, and A. W. Jones. Songs and recitations met with much applause, by Miss Horton (2), Mr. Sidney Vaughan, and Miss Kirk (2), Miss Lawrance, Miss Francis Rodger, Gerlie and Harry Brooks; comic songs by Mr. Gilbert Skinner, and song by Miss Brooks. The chairman was pleased to see so many young people. In an interesting recital of recent experiences he earnestly invited all to make Spiritualism a matter of personal investigation. Dancing was kept up with great spirit to the strains of a fine Steinway grand piano and violin. Mr. Smith was the indefatigable and courteous M.C. Thanks are given to all friends who kindly assisted. We propose holding a similar entertainment, preceded by a lantern lecture on "Psychic photography," on Good Friday, April 6.—T. Brooks.

MORSE'S LIBRARY, 26, Osnaburgh Street, Regent's Park, N.W.—A series of meetings will commence at the above Library on Friday, January 17th, at which the well-known medium, Mr. J. J. Vango, will devote the evening to clairvoyant descriptions. Meeting to commence at 8 o'clock, admission free. Further dates will be announced in due course.

STRATFORD, E.—Mrs. Wallis next Friday, at 8 prompt, on "The Spirit World—a Shadow or a Reality?" Friends, welcome her in real earnest. 5th, Mr. Whyte's grand address was highly appreciated by a large audience. Mrs. Basam rendered a solo. Very pleasant evening. We bez respectfully to thankfully acknowledge a book for our library from Mr. Andstein, also a large number of books from our sincere friend, Mr. R. Wortley, for our library.—THOMAS McCallum, Hon. Sec.

MANCHESTER AND SALFORD.

ARDWICK, Tipping Street.—Mr. W. J. Mayoh's controls gave an interesting afternoon address. At night "Immortality in the light of Spiritualism," formed an appropriate memorial discourse for our esteemed Lyceum co-worker, Mr. J. W. Sims (see "In Memoriam.") The lecturer made due reference to him, and tried to induce others to follow in his footsteps. He had done good, and having put on the immortal could return to be their guardian angel. Special hymns by the choir and Lyceum, ably conducted by Mr. J. Sanson, assisted by Messrs. Braham and Leigh. Hall packed to excess. The committee thank all members and friends for sympathy to bereaved family.—Lyceum conducted by Mr. Longstaffe. Invocation by Mr. T. Simkin; recitations by E. Dempster, Iva Warwick, and A. Chestwood. Benediction by Mrs. Young. Sixty present. On behalf of the Manchester Society of Spiritualists, the committee tender to the friends of Manchester and district their best thanks for their attendance and assistance at our New Year's tea party, entertainment, and ball, which proved so successful and beneficial to our society.—G. H.

BRADFORD, Church Street.—Mr. Crompton's controls gave good addresses. A Lyceum was opened at 2 o'clock. Mr. Ellison has kindly taken the conductorship, assisted by Miss Barrow. Hope it will be successful. Monday, 13th: A Social Gathering; a good programme of music, singing, etc., at 7 o'clock. Potatoe Pie at 8-30. Friends, rally round.

CHEETHAM, Ash Lodge, Halliwell-lane.—We felt much discouraged, and almost ready to give up, but Mr. Lamb came at short notice, and his practical sympathy and kind encouraging advice have built us up again. It is not pleasant to have a room well filled with intelligent people and no speakers. Several mediums have disappeared; trust we shall be more fortunate, and that all mediums will fill their appointments. We find it all up hill work, and shall be grateful to local mediums who can give us a date. Plenty from a distance will come, but why not help each other at home? There are mediums in Manchester who only need a little sympathy and help to bring them out. Mr. Lamb also gave his services free on Monday. "Psychometry only." Silver collection. Who will do likewise? Thursday, Mrs. Newton.—E. Browne.

COLLYHURST STREET.—Dedication services of our new hall by our esteemed and talented speaker, Mrs. E. Hardinge Britten; Subjects, "Spiritualism of the ages: past, present, and future," and "Spiritualism, the science and reform of the 19th century." Packed audiences attentively followed the lucid and logical discourses with much applause. The choir rendered anthems and duets with telling harmonious effect, conducted by Mr. Smith, to whom we give our heartiest thanks. Jan. 5: Mrs. Peters spoke poetically on "Plain thoughts to plain minds in a plain age." Admired by a full congregation. Children's free tea party, New Year's Day, quite a festival, hearty, cheerful, and bounteous. Lyceum: Over 90 present. Reciters, Cissie Smith, Florrie Stoddard, Minnie Tompkins, Bertha Turner, Randolph Stoddard, Mr. Cowie, and Miss Bibby. Our first afternoon session at 2-30 was quite a treat. Officers elected: Mr. Whiteman, conductor; Mr. P. Smith, secretary; Mr. T. Taylor, treasurer; Miss Edith Kay, sub-conductor; Mr. Taylor, guardian; Mr. A. Whitehead, librarian; Mr. Barnett, captain of guard; Misses E. Kay, B. Lawrence,

E. Pollard, Messrs. Cowle, J. Emmot, and Whiteman, group leaders. Best thanks to retiring officers.

LONGSIGHT. Grey Street Labour Hall.—31: Miss Smith gave a short address and 16 clairvoyant descriptions, all recognised. Sunday: Mr. J. C. Macdonald answered questions from the audience in usual lucid manner, and gave good clairvoyance.—*Lyceum* conducted by Mr. Pearson; recitations by Miss B. Shawcross, F. Morris, L. Wright, marching and exercises good; over 30 present. Would be glad to see more grown-up young people attend.

OPENSHAW. Granville Hall, George Street.—Dec. 22: Good time with Mr. Duffoy's guides. 29: Mrs. Brook's guides spoke well and gave psychometry and clairvoyance. Jan. 5: A treat. Two of our members, Mrs. Howard's guides on "What will Spiritualism do for humanity?" Clairvoyance. Mrs. Brown, "Man a responsible being." Clairvoyance. New Year's party and the *Lyceum* were successes.

PATRICROFT.—Dec. 17: Sorry to report the passing on to the higher life of William Victor Rowling, aged 4, the youngest member of the *Lyceum*. Jan. 4: Social evening, every success, many thanks to all for kind help and support. 5: *Lyceum* at ten, conductor Mr. Clegg. Readings by Emily Clegg, James Farrar, Matthew Edwards, and John Heath.

PENDLETON.—December 22: A splendid day with the guides of Mr. G. Featherstone. 29th: Mr. Kay spoke well upon "Nature," everyone pleased. The bazaar and Christmas tree, kindly and ably opened by Mrs. E. H. Britten, realised close upon £25. January 5th: We passed a most pleasant day with Mr. R. A. Brown, both lectures being interesting and instructive.

SALFORD. 4, West Craven-street.—New Year's Day: Tea party and social gathering. 5th: Mr. Kay spoke well upon "Nature," urging the people to understand themselves, that they might enjoy the ideal of life. After-circle: Mr. Rimmer conducted. Mr. Rothwell in trance answered verbal questions in a masterly manner. Mr. Kay gave good psychometry.

SALFORD.—Dec. 26: Annual tea party, full attendance. Great praise is due to our Management Committee and friends who assisted in the artistic decoration with flags, evergreens, lanterns, and drapery. A varied programme, including a number of dances, interspersed with songs by Mr. Harry Booth and Miss Barrow; glees by the choir. An exhibition of living waxwork created much amusement, the showman (Signor Balloccio) producing wonderful effects by his ventriloquial powers. Mr. Wm. Davies acted as M.C. 29: Mr. Mayoh's guides discoursed eloquently upon "Human frailty," urged all workers to be untiring in their zeal to push forward the grandest work the world has ever seen. Jan. 4: Many friends were unable to obtain tickets for the annual dinner, so another was held, and a similar programme gone through, except the waxworks. 5: Our esteemed friend Mrs. Hulme, although very ill, came and did her best. Our committee deeply appreciate Mrs. Hulme's self-sacrifice. We never remember Mrs. Hulme's clairvoyance to have been so good before. In each case both names were given, and all recognised, preceded by a short discourse upon "Spiritualism, what benefit to humanity?" Mr. Davies, who presided, gave a very encouraging address to the workers in our church for the New Year.

PLATFORM RECORD.

ACCRINGTON. St. James.—Mrs. Rennie's controls gave good addresses on "Ring out the old, ring in the new," and "Homes here, and homes hereafter"; clairvoyance. After-circle, Miss Butterworth's control gave a nice address. Clairvoyance and psychometry.

ACCRINGTON. Whalley Road.—Presentation of prizes by Miss Cotterill to *Lyceum* scholars kindly given by Mrs. Hyde, Miss Skipper, and Miss Cotterill. Miss Cotterill's guides gave able and instructive addresses on "What must I do to be saved?" and "Universal mistakes." Monday, Miss Cotterill, address and psychometry; a good time. After-circle: Mrs. Whittaker conducted.

ASHTON.—Addresses and questions answered through W. H. Taylor. Psychometry and clairvoyance.

BARNOLDSDWICK.—Good addresses by Mrs. Britten, of Nelson, on "The old year and the new," and "Go work in my vineyard." Psychometry afterwards.

BARROW. Philharmonic Hall, Warwick Street.—6-30, Mr. P. Fisher, chair. Mr. Dobson's guides spoke on "Did Christ ever live; if so what was his purpose?" Numerous questions answered satisfactorily. After-circle, Philip H. Fisher.

BLACKBURN. Northgate.—Grand day, Mrs. Dixon's guides gave splendid addresses. Crowded audiences. Subjects: "The progress of Spiritualism," and "Is Spiritualism opposed to the teachings of the Church?" Psychometry very good.

BOOTLE (LIVERPOOL).—The controls of Miss Jones gave a very interesting address, "The dawn of day," treated in the speaker's best manner. Six clairvoyant and psychometric delineations were recognised. Crowded audience, which speaks well for our first advertised meeting.—Will speakers having vacant dates for 1896 kindly communicate with Mr. J. J. Parr, 165, Great Mersey-street, Liverpool, stating qualifications and lowest terms.

BRADFORD. 421, Manchester Road.—Miss Hunter's guides gave good inspiring addresses, "New Year, its work before us" and "The world has felt a quicker breath." Excellent clairvoyance.

BRIGHOUSE.—Dec. 22: Mr. G. Newton took questions from the audience, and they were answered to the satisfaction of all. 29: Mrs. Midgley gave beautiful discourses. Jan. 5: Mr. Hey gave excellent discourses. Evening: Subject, "Faith, Hope, and Charity."

BRISTOL. 134, Grosvenor Road.—Pleasant scenes during the holidays. Pleased to receive visits from strangers from distant towns. All cordially invited Thursdays and Sundays.

BURNLEY. Hammerton Street. Mrs. Str. iv gave stirring spiritual addresses, which doubtless made a good impression, with poetical effusions after each.

BURNLEY. Gay Street.—Mr. Sanders' guides spoke ably on

"Our spiritual homes" and "Heaven and hell, where are they?" A Successful clairvoyance and psychometry.—F. C.

BURY. Georgiana Street.—Christmas party, 200 sat down to tea. Sunday, Mr. Tetlow spoke in a masterly manner on "Earth? schoolhouse," and "Man's heritage." Psychometry excellent.

CAMBOIS.—Mr. W. H. Robinson spoke in the Mechanics Hall on "Mediumship, its facts, laws, and utility," small audience, and "Do the dead really return? startling incidents in a twenty years inquiry" much appreciated. Good audiences.—W. K.

CARDIFF. St. John's Hall.—Dec. 29: Mr. R. D. Phillips, of Bristol, kindly gave an excellent address upon "The fear of the departed." He analysed, in a very interesting and lucid manner, the superstitious fear and sense of gruesomeness with which the topic is so commonly invested, showing that they are the results of ignorance and will disappear before fuller knowledge of the spiritual verities by which we are encompassed. Jan. 5: Mr. Robt. Mark gave a very interesting address upon the Biblical narrative relating to Cain and Abel, which he entitled, "The farmer, the shepherd, and the lord of the manor," showing how inconsistent it is if taken literally with the attributes ascribed to God. If God be omniscient He must have known beforehand that Cain would slay Abel, when the deed was done He must have known all about it, and still He asked Cain, "Where is thy brother Abel?" If He be omnipotent He could have prevented the murder. The speaker drew some pregnant lessons from the reply of Cain, "Am I my brother's keeper?" but as to this and other Old Testament narratives, he took the view of the late Dean Stanley: that they are not records of actual facts, but are more allegories, conveying various lessons to humanity.

CARLISLE.—Mrs. Gregg's special visit. Excellent clairvoyance and psychometry. Gave undeniable proof of the presence of spirit friends, many of those who received delineations being visibly affected. Good audience. Jan. 2: First half-yearly meeting. Financial position shows a favourable balance. Officers elected: President, Mr. Vandeleur; vice-president, Mr. Webb; secretary, Mr. C. Cartner; treasurer, Mr. J. Cartner; committee, Mrs. Bell, Mrs. Bickell, Mrs. Winder, Miss Laing, and Miss Nixon, with power to add to their number.

CLITHEROE.—Christmas Day, first annual tea party and entertainment. A fairly good number sat down and thoroughly enjoyed themselves. A miscellaneous entertainment followed. Dec. 29: Mr. A. Wilkinson and Mrs. Alberton, Accrington, again gave every satisfaction. Jan. 5: Mr. Rooke's first visit. He had a very agreeable reception. Subjects, "The bridge across the gulf of death," and "The evolution of Spiritualism and Religion," ably treated. Very good impromptu poems. We anticipate his next visit with much pleasure.

DERBY. 1A, Normanton Road.—5: F. T. Hodson spoke on "Heaven revealed, in the light of spiritual truth," and four subjects taken from the audience, in a most masterly manner. Successful clairvoyance and psychometry.—J. R.

DEWSBURY.—Disappointed by Mrs. Bealand. Our member, Mr. Wimpenny, and at night, a volunteer from Huddersfield (Mr. Taylor) gave most excellent psychometry. Church full to overflowing.

ELLAND.—The inspirers of Mr. Shaw, of Sheffield, dealt with subjects from the audience with great ability. Mr. Shaw's first appearance here inspires the hope that it will not be the last. Psychometry and clairvoyance strikingly correct. Good attendance. Friends attend better in the afternoon.—W. H. Berry.

FELLING.—Dec. 15: Mrs. Yaeles gave short address, and was very successful with clairvoyance. 21: Annual tea and social, a great success. Mrs. Peters catered, with best results. She received hearty thanks. 22: Mrs. Robson's address was much liked. Mrs. Hedley gave excellent clairvoyance. Good audience. 29: Mr. J. Clare gave a stirring address on the "Red Cross."—J. Dobson, 10, Elsworth-street, Gateshead.

FOLESHILL.—We desire to thank the following mediums for their kindness in speaking for us:—December 15, Mr. F. S. Sainsbury; 22, Mrs. Barr; 29, Mr. W. H. Grant; January 5, Mrs. Barr. All to good audiences. January 4: A social tea party. Very successful.

GATESHEAD. 97, Coatsworth-road.—December 30: Memorial anniversary reception, to commemorate the passing on of James Burns, late editor of the late *Medium*. Remarks on his life and work, and sympathy for his wife and family in their great difficulties were sympathetically expressed. Several friends took part.

GATESHEAD Spiritual Society.—New Year's Eve: Coffee supper and social a great success; a goodly number present. Singing, speaking, &c., and a midnight seance, and best wishes for a happy year. Thanks to all kind friends for generosity and presence. 5th: Mr. Brown's guides, a local medium, kindly gave very reasonable advice to Spiritualists. A pleasant meeting and a full house. After-meeting largely attended.

GATESHEAD. 60, Herbert Street.—We continue to hold good meetings under the mediumship of Bro. T. R. Penman. New Year's Day: Social gathering, tea and supper, and entertainment enjoyed by all. We hope the same good feeling may exist throughout the year.

GLASGOW.—Services were conducted by Mrs. H. M. Cady, M.D., a lady doctor from United States, who is spending the winter in Glasgow, and who kindly undertook to tell something about Spiritualism in America. Her addresses were much appreciated, and the psychometry which she gave at the close was very good.

HEYWOOD.—Mrs. Russels guides delivered good addresses to crowded audiences. Clairvoyance exceedingly good.

HOLLINWOOD.—Tuesday last Mr. Collins' clairvoyance was very good. Sunday, Miss Foster's first visit, but we hope it will not be long before she is with us again, for she did remarkably well to overflowing audiences. Some very good tests in clairvoyance given. *Lyceum* and physiology class conducted by Mr. Law. Well done.

HULL. No. 4 Room, St. George's Hall.—Sunday, 6-30 p.m., Mr. J. O. Thompson's lesson from TWO WORLDS, "Whence came sin if God made Man?" Monsieur Moilach gave an exceedingly intelligent and interesting address entitled "A study on God, the existence of God, and His divine nature." Good attendance.—A. W.

HUNSLLET. Albert Street.—Mr. Wilson gave good addresses on "Is modern Spiritualism a religion?" and "Modern Spiritualism put in a balance and found just?" Good psychometry. The profit on

our first tea was £1 17s. 9d. Best thanks to all. Jan. 5, Miss Prince gave good addresses on "Glad tidings of great joy" and "Concerning spiritual gifts." Good psychometry.—W. H. Robertson.

HUNSLER. Goodman Terrace.—Miss M. Towers spoke well on "Peace on earth, good will to all men" and "Charity never faileth." Good clairvoyance. Very pleasant day. Monday night, good meeting.

HUNSLER. Top of Joseph Street.—Dec. 26: Thirty-four persons enjoyed a grand coffee supper and social, games and dancing. Hearty thanks to all. 29: Mr. T. Hodgson delivered brilliant and powerful lectures. Jan. 5: Mr. G. Newton gave grand addresses on "Is life worth living?" and subjects from the large audience. He delighted everybody.—B. W., sec.

HYDE.—Dec. 31: Annual meeting of members. The total income for the year was £80 10s., and the expenditure £77 9s. 9d. The society was shown to be in a very prosperous condition. Number of members 60. Officers elected: President and corresponding sec., Mr. Wm. France; vice-president, Mr. E. Hudson; financial sec., Mr. Ernest Gartside; treasurer, Mr. Edwin Gartside; book steward, Mr. Edmund Whitehead; money stewards, Mr. Edward Ingham and Mr. John Harrop; committee, Mr. Jos. Warburton, Mr. Samuel Bateman, Mr. William Andrew, Mr. Fred Swindells, Mrs. Meakin, Mrs. Knott, Mrs. Hudson, Mrs. Robinson, and Miss Annie Meakin.

LEICESTER. Crafton Street.—Mrs. Bass's controls spoke to a fair audience in a touching manner on "Spiritualism and its worth." Health delineations and clairvoyance very successful. Much appreciated.

LEICESTER. Liberal Club, Town Hall Square.—Jan. 2: Annual balance sheet showed a balance in hand, reflecting great credit upon the officers and committee. Officers elected: J. Chaplin, president; H. Drakley, vice-president; H. W. Clark, secretary; R. Wightman, treasurer. 5: Mr. W. J. Leader, of Nottingham, gave trance addresses and clairvoyance. Much appreciated.

LIVERPOOL.—Last Sunday night a large and enthusiastic audience greeted Mrs. E. H. Britton in Daulby Hall. Let it be distinctly known that they were decidedly averse to her leaving for America, seeing that we are so much in need of competent speakers at home. The demonstration at the close of the service was very emphatic, and the hope is strong that Mrs. Britton will remain, notwithstanding the pressure put upon her to go. A new aspirant for consideration (the infant daughter of our friends, Mr. and Mrs. George Cupid) was presented at the afternoon meeting, and named Florence Rose Cupid, receiving as her spirit name, "Angela."

LIVERPOOL. 103, Queen's Road, Everton.—Dec. 22: Mr. A. W. Clavis on "Is the spiritual body a real body?" was highly appreciated. 29: Mr. W. Rae's stirring address on the "Science of Life" was grand. Jan. 1: Our first tea party was a grand success. Everyone seemed pleased, and spent a happy and joyous New Year. 5: Mr. Clavis repeated his lecture, as above, by special request. Our services and seances are getting most interesting. Local mediums are doing a good work. At two Sunday services Miss Rae was much appreciated.

LIVERSIDGE. Carr Street, Little Town.—22: Mrs. Greenwood's guides gave good addresses, clairvoyance, and psychometry. 29: Mrs. France substituted for Mrs. Armitage, who is ill, and did well in discourses and clairvoyance. Jan. 5: Mrs. Smith's guides gave good discourses and excellent clairvoyance and psychometry.

LONGTON.—Mr. W. C. Mason, of Sheffield, spoke on "Mediumship and Spiritualism the true consolers of man. Very good discourses; clairvoyance fair.

MAGGLESFIELD.—Mrs. J. A. Stansfield delivered eloquent addresses on "Thoughts on the new year" and "Life is onward." Good clairvoyance. Crowded Hall.

MEXBRO'. Market Hall.—The guides of Mr. A. Tyss, of Parkgate, gave very interesting addresses on "Life and Death" and "Is Spiritualism the religion of the future?"

MONKWEARMOUTH. Miners' Hall.—Mrs. Young, of S. Shields, gave an earnest address, and 13 spirit friends were described and recognised. Large audience thoroughly enjoyed it. Mr. Shepherd announced a good surplus from tea held on Xmas eve.

NELSON.—Mrs. Marshall spoke well on "Bringing in the Sheaves" and "What shall the future bring?" Clairvoyance and psychometry very good.

NELSON. Bradley Fold.—Mrs. Hyde's guides spoke nicely on "What is coming, who can tell?" and "There is a work for all." Clairvoyance and psychometry to good audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—Dec. 29, Mrs. J. A. Stansfield, of Blackpool, delivered short addresses, followed by experiments in clairvoyance, in which she was remarkably successful, and gave every satisfaction. 30th, at 7-30 p.m., a psychometric seance, in which her success was absolutely phenomenal, and created a feeling of enthusiasm.

NORTHAMPTON.—We opened our new hall on Boxing Day with a public tea, about 100 sitting down. After tea Mr. H. Clark, who with other Leicester friends, came to help us, declared the hall open for Spiritualist meetings, in a suitable speech. He called on Mrs. Brown, as one of the old workers; Mrs. Sirett, who first started the Building Fund; Mr. J. Ward, as one of the old pioneers; Mr. Marlington as one of the earnest workers. Mr. D. Duguid as a visitor also congratulated us on having a hall to ourselves, which they had not got at Glasgow. Mr. Claysen, who also takes a great interest in our society, coming from Glasgow to be present, said a few words. Mr. Clark then invited friends, but no one responded, being good workers, but too shy to face the public. The chairman called on one of the visitors to speak on behalf of the Leicester Society, who wished us every success. Mr. A. Ward replied by thanking them for coming, and promising on behalf of the society that when they got a hall we would return the compliment. Some friends were absent whom we should have liked to have seen. We hope they will attend. Mr. Clark proposed a vote of thanks, which was carried. 29: Mr. David Duguid, of Glasgow, gave us some of his experiences in the investigation of Spiritualism. Jan. 5: Mr. Claysen related experiences during his 17 years study of it. Very interesting, fair audience.

NOTTINGHAM. Morley Hall.—Jan. 5: Mrs. Barnes still unable to take her place, as she is very little better. Mr. Bevan Harris

kindly related some of his interesting experiences of Spiritualism. Our society is doing its best for Mrs. Barnes, and we are pleased to see others helping her in the time of need.

OLDHAM. Temple Society.—Jan. 5: Mrs. Brooks gave beautiful addresses on "Light and Love" and "Aims and Objects of Spiritualism."—C. P.

OLDHAM. Bartlam-place.—Dec. 25: Annual Christmas party. About 150 partook of an excellent tea. A grand entertainment followed. Thursday's Circle: Miss Smith gave good clairvoyance. Jan. 2: Mr. J. Young, crowded hall. Dec. 29: Mrs. Crossley. Good speaking, and all clairvoyance recognised. Crowded hall. 5th: Mr. B. Plent spoke well.

OSSETT.—Mrs. Shulver gave addresses, followed by clairvoyance, to very fair audiences. Annual tea party at 4-30 on Saturday, Jan. 18; entertainment at 7. All are welcome.—J. W.

PRESTON. Weavers' Hall, Walker Street.—Mrs. Griffin spoke very clearly and pointedly to a good audience on "The laws governing spirit return" and "Obsession," showing clearly the necessity of studying ourselves before investigating Spiritualism, so as to get the best results. Over 200 present; clairvoyance very good. Mediums please note new secretary's name and address.—James Park, 204, Ribblesdale-lane.

PRESTON. Central Society.—Dec. 22: Mrs. Berry's control gave good addresses and clairvoyance. 29rd: Tea party and entertainment and sale of work, an all round success. Our committee tender their very best thanks to the following ladies and gentlemen: Mrs. Bensey, of Hants, Mrs. Hammond, Openshaw, Miss Kirby, Ashton-on-Ribble, Miss Campbell, Mr. and Mrs. Coward, Mrs. Blackhurst, Mrs. Lambert, Miss Lambert, Mr. William Seed, Mr. Swarbrick, Miss French, Mr. Stott, Blackburn, Miss Bullock, Mrs. Wignall, Mr. and Mrs. Cooke, Mr. and Mrs. Whitaker, and Mr. and Mrs. Wilcock. Would like to say more if space permitted. 29: Address by Mr. J. H. Hunter; solos beautifully rendered by Miss Bootle: recitation by Mr. Wm. Seed, the well-known elocutionist, in masterly dramatic style. Jan. 5: A grand day with Mrs. Johnstone. Subject from audience, "Christianity," ably dealt with. Good clairvoyance. We hope soon to hear Mrs. Johnstone again.

RAWTENSTALL.—Dec. 22, Mrs. Best gave good clairvoyance. 29, Mr. J. B. Tetlow dealt with questions from the audience in a masterly manner. Jan. 5, Mr. J. T. Standish gave capital addresses and psychometry. Fair audiences.—E. J. Burnes.

ROCHDALE. Baillie Street.—New Year's Eve social gathering very enjoyable, including dancing and games and midnight circle. Mr. Manning's control was very satisfactory. 2nd, developing class, Miss Ethel Barlow and Mr. Wood gave good clairvoyance. 5, Lyceum at 10 a.m. well attended. At 2-30 and 6, Mrs. Kay and Mrs. Hoyle, speaker and clairvoyant. Very good day.—R. L.

ROCHDALE. Milnrow Road.—Mr. Young gave good addresses, psychometry astonishing, room crowded out. If the number of people attending the meetings for spirit instruction is a sign of progress, Spiritualism is progressing fast in Rochdale. One and all, I think, were very well satisfied on Sunday. We hope it will not be Mr. Young's last visit.

ROCHDALE. Penn Street.—1st: Circle. Mr. Wood gave a very interesting address and successful clairvoyance. 5th: Anniversary. Mrs. Smith's guides gave a good pointed address, and dealt ably with questions from the audience. Psychometry very good. 2nd: Quarterly meeting. Glad to say we have a good balance on the right side. Cor. sec., S. Hardman, 229, Entwistle-road, Rochdale.

SHAW.—Wednesday, circle. Mrs. Johnston gave a splendid address and good psychometry and clairvoyance. Sunday, Mr. Charles Eyres lectured on "We do not die, we cannot die," and "Why don't we love one another?" Good audience and psychometry. May he keep on the good way. The audience was delighted.

SOUTH SHIELDS. 10, Cambridge Street.—Mr. Henderson, from Newcastle, gave a powerful address on spirit return, demonstrating the fit by clairvoyance and psychometry with marked ability.

SMETHWICK. Central Hall.—Griffin Hodson, Esq., delivered a deeply thoughtful address on "The many mansions in our Father's house." We thank our kind friend most heartily for the interest he takes in our society, and in the movement generally.

STALYBRIDGE. Trinity Street.—Jan. 1, Miss Walker conducted the circle very successfully. Good tests both in clairvoyance and psychometry. 4th, tea party and soiree, the first of the season, upwards of one hundred sat down to a splendid tea given by Mrs. Roberts, the proceeds to be devoted to the cost of the heating apparatus. Mr. T. Postlethwaite conducted the services, and gave two splendid addresses, etc.

STALYBRIDGE.—December 29: Good day with Mr. B. Plant. Social on New Year's Eve well attended and appreciated. Jan. 1: Good address and clairvoyance by Miss Smith. 4: Good addresses and clairvoyance by Mr. G. Adams. Room packed with eager audiences.

STOCKPORT.—Christmas and Lyceum's New Year parties enjoyable affairs. Dec. 28: Miss Cotterill's addresses were vigorous and seasonable. Jan. 5: Our Mrs. Newton's lectures to large meetings were plain and useful. Her clairvoyance striking. Society and Lyceum elections and balance-sheets satisfactory. Encouraging Lyceum progress.—Cor. Sec., Thomas Edwards, 39, York-street, Edgeley.

WAKEFIELD. Baker's Yard.—A grand day. Mr. T. Wood's guides spoke on "Is Spiritualism a doctrine?" and "How?" Very attentive audiences. Clairvoyance excellent.

WAKEFIELD. Barstow Square.—Dec. 29: Mrs. Griffin gave a highly interesting and intellectual treat, thoroughly appreciated, particularly the evening address, "Spiritualism reviewed." Clairvoyance well recognised. Jan. 5: Mrs. Lake's address in the evening well received. Clairvoyance remarkable. Good audience.

WAKEFIELD. Queen Street.—Dec. 22, Mr. Olliffe spoke well upon, "If a man die shall he live again?" Dec. 29, Mrs. Levitt gave experiences, and spoke on "Hark, I hear the angels calling." Psychometry good. Jan. 5, Mr. Toolil spoke eloquently on "The words and the deeds." Successful clairvoyance. Crowded audiences.

WISBECH. Public Hall.—Mr. D. Ward gave an eloquent discourse from subject sent up, "Behold the Sun of Righteousness

appears with healing in its wings, to a fair audience. Clairvoyance very good.—A. H. B., cor. sec

REPORTS RECEIVED LAST WEEK.

LONDON.—*Canning Town*, Mrs. Weedomeyer gave remarkable tests. Will speakers help us? *Forest Hill*, Mrs. Bliss gave a fine address and good clairvoyance. *Mile End* (Welcome Hall, 218, Jubilee Street), Mr. Walker's guide spoke on "Man's responsibility" and "What is Spiritualism?" One or two good tests given clairvoyantly. Sunday, Jan. 12, Mr. Dalley will give trance addresses, to be followed by clairvoyance. *Stratford*, Mr. Veitch gave a stirring address and answered questions. He will give a welcome series during the year.

MANCHESTER.—*Tippling Street*, Mesdames Peters and Jones gave good addresses and clairvoyance. *Longsight*, Mr. Geo. Jones and Mr. R. A. Brown gave good addresses, and Mr. Pearson successful psychometry. Tea party a success, committee thank all helpers. *Oldham Road*, Tea party and social very successful. Good Lyceum. Addresses by Messrs. Crutchley, Longstaffe, and Bauman.

GENERAL REPORTS.—*Attercliffe*, Mr. Inman, Mr. J. Gibson, Mr. Mason, and Mrs. Hulme have given successful services. Mrs. Hulme is thanked for free service on Monday. *Bradford* (Boynton Street), Mrs. E. Wood and Mrs. Russell in speech, psychometry, and clairvoyance were successful. *Burnley* (Gay street), Mr. Golding spoke well. *Hollinwood*, Mr. Smith's services were very acceptable. Lyceum good. Officers: Miss G. Mayall, conductor; Miss E. Richards, assistant; Mr. A. Porteous, sec.; Miss E. Ditchfield, treas.; Miss A. Butterworth, guardian; Mr. J. E. Yates, musician. *Hull*, a service of song well rendered, Mr. Hodder director, and Mr. J. C. Thompson reader. *Hunslet* (Goodman Terrace), the chairman and Miss Towors did well with speeches and clairvoyance. *Leicester* (Oranfton Street), Mr. Sainsbury spoke very acceptably. *Macclesfield*, splendid audience to a fine lantern service. *Monkwearmouth*, speaker absent; Mr. Thompson, president, did well. *Nelson* (Ann street), Mr. L. Thompson and Mr. Strutt were successful in speech and psychometry. *Bradley Fold*: Mr. J. O. Macdonald gave good discourses. Christmas Eve supper and social, harmonious and enjoyable, 150 to tea on 25th, fine entertainment. Mr. Hoskin's class did well. *Newport*, Mr. and Miss Wayland, in speech and clairvoyance, provided food for thought. *Oldham*, Miss Foster spoke nicely. Tea party given to clear the debt, all friends thanked. Miss Taylor, clairvoyant, deserves encouragement. *Parkgate*, Mrs. Hunt and Mr. Fielding did well with address and clairvoyance. *Rochdale* (Baillie Street), Dec. 24 and 25, social gatherings very successful. Miss Barlow gave good clairvoyance. *Shaw*, Mrs. Johnstone and Mrs. Robinson successful with addresses, psychometry, and clairvoyance. [The above are all much condensed for want of space.—Ed. T.W.]

PROSPECTIVE ARRANGEMENTS.

ARMLEY.—Monday, Jan. 13, a Grand Concert. Several first class singers who took part in the last Leeds Musical Festival will sing. An excellent banjo band and mandolinists. This concert is to be of a high order, and is the gift of a gentleman who wishes to help our society. Commence, 7-30. Tickets, front seats, 1s., back seats, 6d. Friends, make this the success it deserves to be.

BURNLEY LANE. North Street.—Opening meetings, Saturday next, Jan. 11, tea party at 4-30, and entertainment. Tableaux, nursery rhymes, etc., by Lyceum children. Adults 1s., children 9d. Sunday, 12th: Dedicatory services, conducted by Mrs. J. A. Green, at 2-30 and at 6. Collections. Hymn books provided for all. Monday, Mrs. Green will lecture on "Hand psychometry," a few experiments, at 7-45; proceeds to building fund. The ladies intend holding a Christmas Tree and Sale of Work on Jan. 18. Friends wishing to help are requested to forward their gifts to Miss Aldersly, 8, North-street, Burnley, on the 15th or 16th. Proceeds to building fund.

DERBY.—Mr. James Swindlehurst will lecture at 1A, Normanton-road on Wednesday and Thursday, Jan. 15 and 16, collection at each meeting. All are cordially invited.—J. R.

GATESHEAD.—Sunday, 12th, at 6-30, at W. Browns, 81, High West Street. Mr. Wainwright will give delineations. Sundays at 6-30, Tuesdays at 8.

HYDE.—Mr. Thos. Wild, the celebrated clairvoyant, of Rochdale, is now open to take Sunda's engagements during 1896. For particulars as to terms, etc., write Mr. Wm. France, 83, George-street, Hyde, or Mr. Wm. Johnson, 148, Mottram Road, Hyde.

HYDE. Mount Street, Travis Street.—Jan. 12: Mrs. Emma Hardinge Britten. 2-30, subject, "Spiritualism, the great religious and scientific reform of the nineteenth century." At 6-30, six written questions from the audience on Spiritualism—religion and reform.

LIVERPOOL. Dauby Hall, Dauby Street. Jan. 12: Mr. E. W. Wallis. 19th: Lyceum Anniversary. 26th: Mrs. Green. Annual Tea, Social, and Dance, on Monday, Jan. 20, at 7 p.m. Tickets, one shilling.

LIVERPOOL. 103, Queen's-road, Everton.—We are about to start a Library Fund, and hope soon to be able to purchase a few books, to make a start in forming a library. 12, Mr. W. Rae; 19, Miss Jones; 26, Mr. Jones, lecture. Thursdays, at 8 p.m., short service and seance.

LONDON SPIRITUALIST ALLIANCE.—Mrs. Wallis, of Manchester, will give an address in the French Drawing Room, St. James's Hall, on Thursday evening, January 9th, on "Spiritual gifts: what they are and how they should be exercised," followed by experiments in clairvoyance.

NEWCASTLE-ON-TYNE.—12th, Mr. W. Walker, of North Shields, at 6-30 p.m.; 19, Mrs. J. A. Green, at 10-45 and 6-30, short address and clairvoyance; 20, 7-30 p.m., clairvoyant seance; 26, at 6-30 p.m., Mr. Jos Stevenson.

NATIONAL FEDERATION.—Meetings have been arranged by the organiser, to be held in Leicester at the "Millstone Hall Lane" Rooms, on Sunday, January 12; likewise on Monday and Tuesday evenings, Jan. 13th and 14th. Mr. Swindlehurst also expects to be in Derby on Wednesday and Thursday evenings, January 15th and

16th. Week-night meetings to commence at 7-45, prompt. Sundays as usual.

NORTH SHIELDS. 6, Camden Street.—Sunday, Jan. 19: Mr. E. W. Wallis at 11, Written Questions; at 6-30, "The origin, nature, and destiny of man." Monday, 26th, at 8, "Bread, Brawn and Brain v. Bible, Beser, Bullion, and Bullets." Silver collection on entering at each service.

NOTTINGHAM. Morley Hall.—Sunday, 19th: Mrs. Knight. Address and clairvoyance at 6-30.

WANTED, FOR SALE, SITUATIONS, ETC.

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MEDIUMS with open date for January 12th, 1896, please correspond with R. Clark, 13, Tower-street, Darwen, stating fees and gifts.

To be given away, New Typewriter (capitals and small letters). Unprecedented offer for two guineas. Invaluable to Spiritualists. —Address "Westbank," Hoyle.

WANTED Address of good Clairvoyant, who can advise for future movements, with terms Correspondence weekly.—"Clairvoyant," Two Worlds Office, Manchester.

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

MR. AND MRS. L. A. HOCKING, the great English Mystifiers, are now booking dates for 1896. "Conjuring and Second-sight Sorcery." Special terms to Societies, Socials, Bazaars, Parties, etc., attended. For terms, 52, Balford Street, Burnley. (The "Hockings" have challenged all comers.)

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To meet the wishes of friends, a still better binding in morocco, with gilt edges, will be done for Three Shillings each.

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Orders should be sent to Mr. E. W. Wallis, 18, Corporation Street, Manchester.

[Will those societies who have notified their intention to subscribe, when sending their payments, please enclose careful directions for the forwarding of the parcels, giving the name and address of persons to whom the books are to be sent?—Ed. T.W.]

NEXT SUNDAY'S PLATFORM

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington—Temple, St. James-street, Lyceum 10-30; 2-30 and 6. Mrs. Hulme. Monday, Wed., 7-30, Members' Circle.
26, China-street, Lyceum, 10-30, 2-30.
Armley (near Leeds)—Theaker-lane, Lyceum, 10, 2-30, 6-30, Miss Walton. Monday, 7-30.
Ashley—Church-st., off Warrington, Lyceum, 6-30, Mr. G. Smith. Public Circle, Tues., 7-30.
Ashington—Spiritual Temple, 5.
Attercliffe—Vestry Hall, Board Room, at 3 and 6-30, Mrs. Hunt. Wednesday.
Bacup—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30.
Barrow-in-Furness—Psychological Hall, Dalketh-st. 11 and 6-30. Secretary, Wm. Hewetson, 1, Collins-street.
Baileys Carr—Town-st., Lyceum, at 10; 2-30; 6. Mrs. Waterhouse. Monday, Mothers' Meeting 3 p.m., and Choir Practice 7.45. Thurs. a evening, a Members' Developing Circle, 7.45 prompt.
Belcher—Jubilee Hall, Lyceum, 10; 2; 10-30, 6-30, Mr. W. J. Leeder. Wednesday, 7-30.
Birmingham—Masonic Hall, Union, 11, 6-30.
Smethwick—Central Hall, Cape Hill, opp. Windmill Lane. Lyceum at 11; 6-30, Mr. F. Hepworth. Monday, 7-30, Seance.
Blackburn—Old Grammar school/Freckleton-st. 9-15, Lyceum, 11, Circle; 2-30; 6-30.
Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30.
Bradford—Milton Hall, 42, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mr. Hopwood.
Brighouse—Martin-st. Lyceum, at 10; 2-30, 6.
Bunley—Elm-st., 9-30, 2-30 and 6, Tuesday, 7-45, Public Circle.
Hamerton-street, Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. J. B. Tetlow.
Bury—Spiritual Hall, Georgiana-street, Lyceum at 10-30, 6, Mrs. Robinson. Wednesday, 7-30, Mr. B. Plant.
Cardiff—St. John's Hall, St. John's Square, Lyceum at 2-45; 11 and 6-30.
Chilthorpe—Liberal Club, Wellgate, Members' Circle, 10-45, Lyceum at 2-30, 6, Mr. E. J. Whitaker.
Coine—Cloth Hall, Lyceum, 10; 2-30, and 6-30, Locals.
Cowms—Lepton, near Huddersfield, at 2-30 and 6.
Darwen—Church Bank-st., Lyceum 9-30 and 1-45, Circle, 11, 2-30, 6-30, Mon., 7-30, Wed., at 8.
Glasgow—4, Carlton-place, 11-30, Annual Business Meeting; 6-30, Mr. John Sharpe.
Heywood—Temple, William-st., Lyceum, 10; 2-30 and 6, Mrs. Knight. Tuesday, 7-30.
Huddersfield—Iron-street, Lyceum, 10, 2-30 and 6-30, Mr. G. W. Newton.
Hyde—Mount-street, Travis-street, Lyceum at 10; 2-30, 6-30, Mrs. E. H. Britten. Tues., 7-30, Circle.
Lancaster—Athenum, St. Leonard's Gates, 2-30, 6-30.
Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Monday 7-30.
Liverpool—Davy Hall, Dauby-st., 11 a.m., Children's Lyceum, 2-30 and 6-30, Mr. E. W. Wallis, 8 p.m., Choir Practice.
London—Camberwell New Road—Surrey Masonic Hall, 6-30.
Stratford—Workman's Hall, West Ham Lane, E., 7, Mr. Ronald Brayley. Friday, 8.
Manchester—Ardwick: Temperance Hall, Tipping-street, Lyceum, 10-30; 2-45, 6-30, Mrs. Dixon. Tuesday at 8, Choir practice, Wednesday, at 8, Mr. Henkelt. Friday at 8, Members' developing circle. Sunday, 8-30, circle for members.
Harpurhey: Collyhurst-road, Lyceum, 10-15, 2-45; 6-30, Miss Cotterill. Thurs., 8, Public Circle.
Peterborough: New Lane Winton, Lyceum at 10, 11; 6-30, Tues., 8, Wed., at 8, Sat., 5.
Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Miss Smith. Monday 8, Public Service Thurs., 8, Public Circle.
Salford: Co-op. Stores, Chapel-st., 6-30, Mr. Davies; chairs of ease, 8, Mrs. Knight, 8-15, Mr. A. Bracegirdle's Public Circle. Monday at 8, Social Evening, tickets 3d. Tues. at 8, Members' Developing Circle, Wednesday at 8, Mrs. Foster.
Manor Park, Essex—115, White Post Lane. Sunday, at 11. Advice to inquirers and Members' Developing Class, also the last Sunday in each month at 7 p.m. Monday, Reading Room open at 7 p.m. for the study of Spiritual literature, 7-8.15 p.m., Mrs. E. Allen, experimental Hall for inquirers and members. Thursday, at 8 p.m., Mrs. E. Allen, for members only, development. All meetings free.
Millom—Lyceum 10 and 2; Platform 6; Public Circle 7-30, Wednesday, 7.
Nelson—Bradley Fold, 2-30, 6, Mrs. Rooke.
Newcastle-on-Tyne—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 10-45 a.m., 6-30 p.m., Mr. W. Walker.
Newport (Mon.)—Psychological Society, Skinner-st. Chambers, 6-30, Thursday, 7-30.
Nottingham—Masonic Lecture Hall, 10-45, 6-30.
Oldham—Temple Society, corner of Coronation-st., Mumps, at 3 and 6-30, Mr. Postlethwaite. Tuesday 7.45, Saturday, Public Circle.
Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mr. Johnson. Monday, 7-30, Thursday 8, Members only.
Rawtenstall—Lyceum, 10-30; at 2-30, 6.
Royton—Lyceum, at 10; 2-45 and 6. Mon., 7-30, Wed., 7-30.
Sheffield—Hollis Hall, Bridge-st., 3 and 7, Thursday, at 8, Circle.
Slaitwaite—Laitn Lane 2-30, 6.
Sowerby Bridge—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mr. T. O. Todd.
Stalybridge—Grant Buildings, Lyceum, 10 and 2-30; at 3 and 6-30, Mrs. Rennie. Wed., at 7-30 p.m., Mr. B. Plant. Thursday, Choir practice at 7, Members' Developing Circle at 8. Trinity Street: 3 and 6-30, Mrs. Summersill. Wednesday, 7-30, Miss Cotterill.
Stockport—Hall, Wellington-road, nr. Heaton-lane, Lyceum, at 10-30; at 2-30, 6-30, Miss Schofield. Thurs., at 8, Private Circle.

Todmorden—Sobriety Hall, 2-30 and 6-30. Wed. 7-30, Public Circle.
Walsley—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mrs. M. H. Wallis.
West Vale—Green Lane, 2-30, 6.
Wisbech—Lecture Room, Public Hall, 6-45, Mr. Ward

NON-AFFILIATED SOCIETIES.

Accrington—Tabernacle, Whalley-rd., Lyceum 10-30 at 2-30 and 6-15, Mr. B. Plant. Also Monday 7-30, Public Circle, Mr. Whitaker. Wednesday at 7-30.
Barnoldswick—Spiritual Hall, Lyceum, 10 2-30, 6, Batley—Wellington-street, Lyceum, at 10 and 1-45, 6-30, 6.
Bishop Auckland—Temperance Hall, Gurney Villa, at 2 and 6.
Blackburn—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30, Lyceum, 7-30, Members. Wednesday, 7-45, Public Circle.
Blackpool—Liberal Club, Church-st., Lyceum 9-30; 11, Public Circle, 2-30 6-30, Mondays, 7-30, Public Circle.
Booth—Leigh-on-Sea County Hall, Pembroke Road, 6-30, Mr. John Lamont, 8, Public Seance.
Bradford—Bowling: Barker-street, 10-30, Public Circle; 2-30, 6, Mr. Firth. Mon. 2-30, Wed. 7-30, Sat., 7-30.
Little Horton-lane, Spicer-street, 2-30, 6, Mrs. France.
Lower Temperance Hall, Leeds—rd, 11, Developing Circle; 2-30 & 6-30, Miss G. Hunter. Mon. Wed., 7-45.
Oldley—Lyceum, at 10-30; at 2-30 and 6, Mrs. Shulver. Tuesday.
St. James' Church, Lower Ernest-st., 10-30, Developing Circle; 2-30, 6-30, Mr. Hoyle. Wednesday, 7-45.
Walton-street, Half Lane, 2-30, 6, Mr. Rowland, Monday, 7-30.
West Bowling—Boynston-st., at 10, Lyceum, 2-30, 6, Mr. J. C. Spencer. Thursday, 7-45.
Burnley—Fry-up-st., Garswood Top, Lyceum, 10; 2-30, 6-30, Mrs. Marshall. Mon., 8, Wed., Members' Circle 7-45.
Hull-street, Lyceum, 10, 2-30 and 6, Wed., 7-30.
Burton-on-Trent—Cafe near the Station, at 6.
Carlisle—Crown-st., 2-30 and 6, Open Circle Wednesday, 7-30, Tuesday, 7-45.
Cambos—Spiritual Evidence Society, 2 and 5-30, Mrs. M. Yeates.
Cleckheaton—Walker Street, Lyceum, 10; at 2-45 and 6, Mr. Hodgson, Monday, in old room, 7-30, Developing Circle, Thurs., 7-30, Public Meeting.
Derby—1A, Normanton-road, 2-30 and 6-30, Wednesday, 7-30.
Devsbur—Bond-street, Lyceum, 10 and 1-45, 3 and 6, Mr. Brooke. Thursday, 7-30.
Elland—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mrs. Heston. Thurs., 8; Public Circle.
Exeter—11, Holloway Street, 6-45.
Felling—Hall of Progress, Charlton Row, 2-30 and 6, Foleshill—Edgwick, 10-45 and 6-30, Monday, 8, Developing Circle.
Garsheath—15, Welfield Terrace, Sunday, 6-30, Thursday, 7-30.
Gildersome—Morley Cross, Church-street, 2-30, 6, Halifax—Winding-road, at 2-30 and 6, Mr. Harrison. Monday, Mr. Hey.
Raven—Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Anniversary, Mr. J. H. Stansfield.
Heddon-withke—Thomas-street, at 10, Lyceum; 2-30 and 6, Thursday, 7-30.
Hollinsworth—Facts Field, 2-30, 6-30.
Huddersfield—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; services at 2-30 and 6-30, Mr. Marshall.
Hull—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30, P. H. Circle, Wed., 8, Members Developing Circle, Thursday, 8, both at No. 8 Room, Friendly Societies' Hall.
St. George's Hall, Psychical Research, Room No. 1, at 2-30 and 6.
Hunslet (Leeds)—Institute, Joseph-street, 2-30 & 6, Private Circle. Monday, 7-30, Tuesday, 7-30, Private Circle. Sat., Public Circle at 8.
Albert Street: Tuesday at 7, Public Circle at 8. Thursday and Saturday at 7-30 p.m.
Keighley—Flether Street Spiritual Temple, 2-30, 6, Mrs. Britten. Monday, at 7-30.
Leicester—Millstone Hall Lane, Lyceum, 2-30; 10-30 6-30.
Craiton—street at 7-30, Wed., at 8, Circle.
Liberal Club, Town Hall Square, 11 and 6-30, Mr. Mueglen. Thursdays at 8, Public Circle.
Leigh—Newton-street, 2-30, 6-15.
Liversedge—Carr-street, Little Town Lyceum, at 10; 2-30 and 6, Mrs. Mason.
London—Warbon—Cavendish Rooms, 51, Mortimer-st., W., at 7, Miss McCreadie, clairvoyance; Mr. J. Edwards, "Some personal experiences." Musical selection, Mr. Sherman. 11, Clarendon-rd., W., at 7, Tues., 8, Sat., 7-30.
Pechin—Chapel-st. Hall, 1, High-street, at 6-45, Tuesday, Open Circle, 7-30.
Longton—Post Office Buildings, King-st., 2-30, Mr. Hobbs, 6, Mrs. Evans. Monday, 7-45.
Maclisfield—Cumberland-st., Lyceum, 10-30; 3, 6-30 Miss Barlow.
Manchester—Penshaw Granville Hall (Liberal Club) George street, at 10-30 and 6-30, Mrs. Calverley. Thursday, at 8, Members' Circle, Mr. Murphy.
Cheetham, Ash Lodge, Halliwell Lane, Sunday, 2-30 and 6-30, open (see Manchester Evening News) Saturday, Thurs.
West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mr. Geo Jones Tues., 8, Thursday 8, Public Circle.
South Salford, 4, West Craven-street, Regent-rd., 6, Mrs. Porter. After-circle at 8, Wed. circle at 8, Thursday, 8, Choir Practice.
Mexborough—Market Hall, 2-30 & 6.
Middlesborough—Hall, Newport-rd., 2-30, 6-30, Monday—2-30 and 6-30, Y.U. Conference.
Nelson—Ann-street, 2-30 and 6, Mr. Hartley.
Newcastle-on-Tyne—Heaton and Byker, Spiritual Institute, at 6-30.
Normanton—Queen-st., 2-30 & 6, Mrs. Mercer

North Shields—6, Camden-st., 10-45 and 6-30. Jan. 10, Mr. E. V. Wallis.
Northampton—Spiritualists' Hall, St. Michael-rd., 2-30, 6-30, Mr. Ward.
Nottingham—Morley Hall, 2-30, Lyceum; 10-45, 6-30, Wednesday, 2-30, Mothers'; 7-30, Improvement Class. Thursday, 7-30, Experimental Class.
Oldham—Hall, Bartlam Place, Lyceum, 10 3 and 6-30, Thurs., 7-45, Circle.
Osselt—Queen's-st., Lyceum at 10, 2-30, 6, Mrs. Greenwood.
Parlato—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. Campton.
Plymouth—8, The Octagon, 10, 6-30, Wednesdays 8
Preston—Central Buildings, 2-30 and 6-30.
Rochdale—Regent Hall, Lyceum, 9-45; 2-30 and 6, Wednesday, 7-45, Circle.
Water Street, 3-6-30, Tuesday, 8, Public Circles. Penn-street, Lyceum, 10; 2-30, 6, Mrs. Hyde. Wed., 7-30, Circle, Mrs. Johnstone.
Shaw—Broadbent's Assembly Rooms, 2-30, 6, Mrs. Sande-lane at 3 and 6-30, Mrs. Johnstone. Wed. at Shipley—Westgate, 6-30, 6, Mrs. Stretton.
South Shields—16, Cambridge-st., 6 o'clock, Mr. J. Wilkinson. Tues 7-30.
Spennithorne—Central Hall, 2-30, 6, Thursday, 7-30.
Sunderland—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30, Mrs. Battye. Every evening, 8.
Monkwearmouth, Miners' Hall, Roker Avenue, 6-30, Mr. Robson.
Thornton, 2-30 and 6.
Wakefield—1, Barstow-square, Westgate, at 2-30 and 6, Wednesday, 7-30.
Queen-st., Westgate—2-30 and 6, Mr. T. Wood. Wednesday, 7-30.
West Pelton—Cot age Meetings at 5-30.
Whitworth—Market-st., 2-30, 6.
Yeadox—Town Side, Lyceum, at 10; 2-30 and 6, Mr. Geo. Lewis. Mon., 8, Members' Circle.

OTHER MEETINGS.

Bradford—421, Manchester-road Mission Room, 10-30, Circle, 2-30, 6, Mrs. Stair.
South Field—St. Mission, Monday and Wednesday, circle at 7-30.
Spiritual Room, Park Lane, off Manchester-rd., 2-30 and 6-30, Tues., 8, Public Circle, 8.
Burnley—102, Petham-rd., at 2-30 and 6, Every evening, 7-30, Wednesday, Members only.
Clitheroe—5, Church Brow, Tuesday, 7-30, Miss F. Barlow.
Dearnley (near Littleboro')—2-30 and 6, Tuesday, Norman-ton-road, Wednesday, Developing Circle.
Gateshead—97, Coatsworth Road, Receptions Mondays, 7-30.
Gateshead—1, Team Valley Terrace, 11 and 6-30, Herbert-street, 6-30, Wednesday, 7-30.
47, Kingsboro'-terrace, at 6-30, Thursday at 7-30.
Heddon-withke—Bethel Lodge, start meetings at 2-30, High Shields—11, South Eldon-street, Lyceum, 2-30, 4, 11 and 6.
Hunthorpe—Goodman Terrace, 2-30 and 6, Mr. Joe Wilson. Monday, 7-30, Circles, Tues., Thurs., Sat., and Sunday, 7-30.
Albert-street, 2-30 and 6, Mrs. Robinson. Tuesday, 7-30, Mr. Linscott. Thursday and Saturday, public circles at 7-30.
Leeds—28, Bk. Adelphi-street, 2-30 & 6-30, Circles, Mondays and Thursdays, 7-30.
Liverpool—103, Queen's Id., Everton, 3 and 7, Mrs. W. K. Thurs., at 8.
Eaton Hall: Breck-road, 6-30, Tues., 8.
Liversedge—Bethel Lodge, Tues. and Sat., at 7-30.
London—102, Camberwell Road (Mrs. Clark's)—Sunday, at 7, Wednesdays at 7, Free Healing 8, Developing Circle.
Clapham—35, St. Luke's-road, Friday, 8.
116, Harpur-street, Theobald Road, W.C.—Open for Healing every Sunday morning at 11 o'clock Monday and Thursday evening seances at 8 p.m. 116, Edgware-road, Mr. H. Hunt's, every evening, except Tuesdays, at 7-30.
Canning Town, 47, Hermit Road, Sunday, at 7, Doors closed at 7-15. Experience Meeting. Circle every Thurs., 7-30 prompt. Spiritualists 2-30 and inquirers.
Forest Hill—Devonshire Road, Sunday, at 7, Open Circle. Tuesday, at 8, social evening Wed., 8, Members' developing circle.
Islington—Wellington Hall, 6-45, Wednesday, 8, Members' circle.
22, Kentish Town Road, N.W.—Mrs. Warren's, Sunday at 7, various meetings, and at 8 Thurs 7, Lyndhurst Grove, Vestry Road, Camberwell, S.E., Wednesday at 8-30.
Midle End—Welcome Hall, 218, Jubilee-st., at 7, Mr. Dabery. Thursdays, 8, public meeting.
Notting Hill—251, Ladbrooke-grove, Sunday, 7, Tuesday, 8, Seance at Mr. Pursey's, Mondays and Thursdays, at 8.
Paddington—227, Shirland-road, at 7, Wednesday, 8, Circle.
Stepney—Mrs. Yeates, 45, Jubilee-st., Tues., at 8.
Stocwell—4, Sidney-rd., Tues, 6-30, Free Healing. Walthamstow—Developing circle at 107, Chewton Road, Pretoria Avenue, Monday at 8 p.m.
Manchester—Bradford: Church Street, corner of Shakespeare Street, Lyceum, 3 and 6-30, Mr. Kay. Tuesday, 8, Members' Circle. Thurs., 8, Public Circle.
Hulme: Corner of Junction-st., 6-30, Public Circle. Monday, 8, Thurs., 8, Mr. Lamb's Public Circle.
398, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11, Lyceum at 2-30, 6-30.
Mirfield—Oddfellows Hall, at 7-15.
Nelson—Pinder Street, 2, 30, 6, Mr. Sanders.
Nottingham (Mon.)—Spiritual Institute, Arundel Villa Barrack Hill, 6-30, Healing free.
Nottingham—2, Porter-street, 8, Monday-street, Meetings Wednesday and Thursday at 8 p.m.
Rochdale—Baillie St.: 2-30, 6, Mr. G. F. Manning. Millon Road—2-30 & 6, Miss Southwell. Tues., 7-45, Public Circle.
Rothwell—2-30 and 6.
Sheffield—Mildred, Cate, 175, Pond-street, 7-30, Tuesday and Thursday at 8.
Tunstall—13, Rathbone-street, 6-30.
Woodhouse—Talbot Building, Station-road, 6-30
Whitworth—2-30 and 6-30, Mrs. Warwick.
Widley—Local Board Office, Cragg-road, Lyceum, 10-15; 2-30 and 6.

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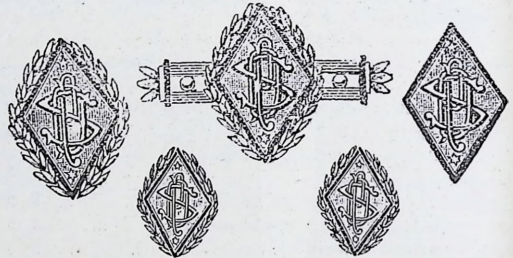
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