

THE TWO WORLDS.

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

No. 427—VOL. IX.

REGISTERED AS A
NEWSPAPER.

FRIDAY, JANUARY 17, 1896.

PRICE ONE PENNY

JOHN TRAILL TAYLOR MEMORIAL.

IN ACCORDANCE with a generally expressed feeling among photographers, that means should be taken to perpetuate the memory of the late Mr. J. Traill Taylor, and to record the services which he rendered to photography and to photographers during a long and industrious career, a well attended meeting was held in London, on December 20th last, at which Sir Henry Trueman Wood, M.A., President of the Royal Photographic Society, took the chair. A special committee was appointed from amongst the general committee to consider and to report upon the most advantageous method of carrying the idea into effect. The Special Committee met for the first time on Wednesday, January 8, at the rooms of the Royal Photographic Society. After long and careful consideration of the various suggestions that have been made with regard to the form the memorial should take, it was decided unanimously that it should take the form of a lectureship in connection with photography, and that the lectures should be delivered in London, or in the provinces, according to circumstances, and as the controlling body for the time being might decide.

The General Committee, to the number of 63, consists of literary and scientific gentlemen, as well as professional and amateur photographers. The chairman is Sir Henry Trueman Wood, M.A. The honorary secretary and treasurer is Alexander Mackie, Esq., 3, Upper Baker-street, London.

We learn that about £100 is already subscribed, and that the committee expect the fund will amount to upwards of £500.

The honour so unanimously awarded by photographers to the memory of Mr. Taylor shows how fully Mr. Glendinning was justified in selecting him to investigate, under his own conditions, the reality of spirit photography.

A SPIRITUALIST'S COMMENTS ON CHRISTIAN TEXTS.

No. 1.

1 Cor. ix. 27:—"But I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway."—*Authorised Version.*

"But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected."—*Revised Version.*

THERE is no point on which the teaching of the so-called orthodox Christian Churches conflicts more with the teaching of Spiritualism than the question of what it is that procures for a person admission into a happy condition after death. Christian teaching says "Faith;" Spiritualism says "A Good Life." The Articles of the Church of England hold that man is justified by faith, and that faith brings forth good works, but nothing is said of justification by works without faith. The general idea of faith being the one thing necessary for happiness in a future life may be heard in chapels, and at almost every street corner on a Sunday evening. As to the Roman Catholic Church, it defines the faith which it holds to be essential, and enforces this where it has the power to do so. Now, the great authority relied upon for the paramount importance of faith is Paul, and the extravagant value attached to the doctrine is illustrated by the secessions which have taken place with regard to it—to which the Scottish disruption is, perhaps, the one exception. Such secessions are not illogical, for if faith is the one thing needful, it follows that the faith must be of the right kind. Hence, the making of faith to be the all-important matter in the Christian life has a tendency to encourage hair-splitting argumentation. But further, it leads of necessity to persecution, the limit of which is merely a church's power to persecute. For, if a wrong faith may cause the eternal misery of the misguided

believer, it is actual kindness to persecute him into a true and saving faith; and if he be obstinate enough to prefer burning to recantation, it is a kindness to others, who also have souls to be saved, to put him out of the way of leading them astray by his damnable heresy. I have heard this reasoning used by a Papist, and, granted the premises, it is difficult to dispute its logic. It may be thought to be an extreme case, but I would rather not trust myself to the tender mercies of any church that exalts faith to a saving grace, and I am always pleased whenever a fresh division takes place in the Christian ranks, and a fresh denunciation of doctrinal error breaks out. These Christians, who do not love one another, are the bail by whose action I and many another go free. Let them agree, and we shall be even as Stundists in Russia. May Christian division go on *ad infinitum!*

But here is an extraordinary thing. The very Apostle who is relied upon for the doctrine of the all-saving power of faith, expresses a fear, in the text quoted above, that he may, in a certain condition of things, himself be cast away or rejected. One would naturally suppose that the only circumstance which could entail such a calamity was the loss of his faith. For, if faith save, and a man is not saved, it must surely be on account of his want of faith. This is the reason why doleful Christians, when in doubt about their eternal salvation, are chiefly concerned lest, after all they should not have a saving faith. Herein is the cause of "those gloomy doubts that rise." Whereas, if they are only satisfied on the score of their faith, all their sins are counted light, whether really light or not, because these will be forgiven to one who has faith. It is in this spirit that a man who has committed the most horrible offences, of which murder may not be the greatest, will go to the scaffold, after a course of prison chaplain, convinced of his salvation through faith, and will even be gracious enough to express a hope that his victim or victims may meet with him in the heaven to which he is so sure of going. One would feel tempted, after listening to a Christian discourse, to wager a considerable amount that if Paul could ever have had the least doubt of attaining heavenly bliss, it must have been on the score of this one necessary condition of faith.

But it is evident from the texts that his solicitude was concerning another matter entirely. Try either version, and the conclusion is irresistible that there is some reason besides want of faith for which Paul conceived it to be possible that he might be a castaway. He was sure enough about his faith, but against temptations which had nothing to do with the question of faith he took precaution. A wise man in his intention, whatever may be thought of his methods, so far as they can be inferred. But then, if he might be rejected through personal sins, how could he be saved by faith alone? Here is an interesting point for the "faith alone" school of Christian divines. For if a man may have faith and yet be lost, faith cannot be the saving commodity which we are told it is in the Articles of Religion, in the current theologies, and at the street corners. Paul does not seem to have apprehended that he might commit murder, or do other outrageous wrong to his neighbours—and, indeed, the affair of Stephen might well be enough in that direction for a lifetime; but he seems to have feared that he might be guilty of some personal acts which would weaken his ministry and lose his soul. The very fact that he could have entertained such an apprehension shows that, apart from right living, he did not look to faith for his salvation. This is an important circumstance in connection with the pet Apostle of the school of faith.

Spiritualism teaches that faith, of whatever kind, has nothing to do, as such, with the happiness of the soul in the after-life, and this is in accordance with the inward feeling and with the reasoning of common-sense. From the "other side," spirits return to tell us that their dog-

matic belief was nothing, but that acts of kindness and equity were all. Could this teaching prevail, the face of society and of the world would be changed. To insist upon dogmatic niceties leads necessarily to spiritual pride, to hatred, to persecution, to the Inquisition, and to the *auto da fé*; but the doctrine of salvation by self-sacrifice, by kindness, by goodwill, by righteousness in conduct, is capable by itself of bringing about that state of society which Christians really mean (without knowing that they mean it) when they talk of the Millennium, and of ensuring happiness in the after-life as well. A. J.

DREAMING.

By W.

THOUGH the saying, "Idle as a dream," may be quite true with regard to some of the ideas which pass through the mind during the hours of sleep, yet the subject of dreams, dreaming, and dreamers, has a great interest for many people. To one class from the psychological point of view, to another the physiological; but rarely are the two united. Doctors can lecture in a very learned way on the cause of dreams, but few indeed are they who believe there is any spiritual signification in them. The world of orthodoxy, which gives credence to the dreams recorded in the Bible, yet denies any possibility of meaning to even the most wonderful dreams of modern times.

Dr. Abercrombie considered that insanity and dreaming were nearly allied as mental phenomena. Kant says, "The madman is a dreamer awake," so it is well to be cautious before acknowledging one's self to be a dreamer!

Yet if we wish to express the superlative nature of any pleasure, how often it is described as a "dream of delight."

The ancient Greeks and Romans believed in the divine origin of dreams, and it was a common custom to pass the night in one of their temples in order to propitiate the powers, when guidance was desired for a special purpose. It has been said, but whether true or not I will not venture to assert, that one of our modern novelists, when wishful to be specially sensational, is accustomed to eat raw beef steak for supper! In this instance evolution must surely be retrogressive. Some writers have acknowledged the help they received from dreams, but few have benefited in that way to such an extent as the late R. L. Stevenson.

Dr. Milligan says, in his "Curiosities of Medical Experience," "There is not the least doubt but that the mind is capable of receiving impressions of knowledge, but more particularly inspirations of genius, when the body is lulled in a state of repose." That alone is a sufficient reason for studying the subject, and many others could be given. How often dreams give warning of approaching illness, sometimes, indeed, being the first noticeable symptom, but, being only a dream, are thought of little account? Such was my own experience, the dream being—sometimes night after night—that I was buried alive. It was no use screaming, for I was six feet underground and no one could hear me. Sometimes this lasted till I seemed really to die, and then came the judgment day. My sentence was more awful even than being buried alive. It was that every feature of my face was to be altered—and, of course, not improved—so that even my dearest friend should not recognise me, and I should be for ever and ever like a stranger in a strange land, shunned by all, as though I had the brand of Cain upon me. The awful agony I endured in those dreams comes back to me in remembrance, and they have given me a fear of the possibility of such a thing as being buried alive, which I should not otherwise have had. But, though the dream was repeated so often, it has not yet come true!—at least not literally.

Abercrombie divides dreams into four classes, the fourth containing "those in which a strong propensity of character, or a strong mental emotion, is embodied in a dream, and by some natural coincidence is fulfilled." As an illustration, he tells of a clergyman who, when away from home, had such a vivid dream that his house was on fire, he got up at once and returned home, alas, to find that his dream was only too true. But for that dream one of his children would have been burnt to death, for in the confusion the poor little thing had been forgotten. He also tells a dream, which a lady had, that an aged female relative had been murdered. This decided her to take precautions to protect her relative, with the result that the footman was discovered, in the small hours of the

morning, carrying up coal, in which a knife was hidden, to his mistress's room. The clever people of those days said it was only a coincidence. Now the clever people have shifted the standpoint, and would probably say it was simply a case of thought transference, the action of thought-waves, and so on; anything, in fact, but the consoling thought that spirit friends are trying to help and protect.

One argument against their being any spiritual agency in dreams is, if one is of that nature all must be so, and if we agree that any are simply the result of natural causes which we understand, why should there be any exceptions? Like Miss X., they would ask, "Where are we to draw the line?" In the process of evolution we can't draw any line. The vast majority of dreams have a physical cause, which acts on the nerves or brain, rousing some of the intellectual faculties while leaving others dormant—judgment being one, which accounts for the absurdity in sequence of incident, so often characteristic of dreams.

"Wolfus is of opinion that every dream originates in some sensation." We may agree with that, and yet believe that sensations can be caused by spiritual agency.

"De Formey is of the same opinion as Wolfus, and conceives that dreams are supernatural when not produced by these sensations." A hot bottle touching his feet may have been the cause which made a man once dream he was walking up a volcanic mount when in an active state of eruption, the hot lava burning his feet; but does it not seem just as likely that spirits, if they can cause dreams, can also cause various sensations—heat for one, and without having a hot bottle, and so suggesting a fire when it was necessary to make another sleeper dream of fire, so that he might, as soon as he awoke, go to the assistance of those dear to him who were in danger?

It is curious how often a black dog figures in nightmare. Milligen remarks on this, and says, "It is rather odd that the animal that most persons pretend to have thus annoyed them is a long-haired black dog." Why he should use the word "pretend" it is difficult to see, for no one thinks it is a *real* black dog, but only that they dream of one, which is surely a reality, and no "pretence." Dr. Laurent, a French physician, tells a very curious story of a whole regiment having the same kind of nightmare. It was at Palmi in Calabria, in the month of June. The men were quartered in an old building which had once been a monastery. They were warned by the inhabitants that the place was haunted and that it was impossible to sleep there in peace, but they only laughed at the superstition—as they called it. They were much over-crowded, 800 men being put into accommodation only fit for half that number. About midnight the officers were amazed to hear the soldiers, with loud cries, rush from their rooms evidently in great terror. On being questioned, they said the devil had got into the room in the shape of a large black dog, which jumped upon their breasts and then disappeared. They were not to be convinced that such a thing was impossible and an absurdity; all alike refused to return to the building. The following night they would only consent to occupy the same quarters on condition that the officers kept guard, which they promised to do. About one o'clock in the morning the men again awoke with the same terror, and rushed from the building. The officers, however, saw nothing to account for this strange phenomenon. Dr. Laurent attributed it to some deleterious gas affecting the men, also the overcrowding. That, no doubt, would give the conditions for nightmare but would certainly not account for all the men having exactly the same dream at the same moment. Had one of the officers been clairvoyant a little more light might have been thrown on the subject.

The theory that the longest of dreams only occupy a moment of time may be true, yet, I think we have no proof that they cannot last longer. Dogs when asleep may often be seen to move their feet, wag their tails, bark or whine for a considerable time, evidently in a dream state. If, therefore, dreams last longer than a moment with dogs, why may they not do so with human beings? Babies give similar evidence of dreaming, though one would think they can't have any very definite ideas; but the point is, that their varying expressions at times when asleep, suggest the dream state, and will often last for a length of time.

Hudson Tuttle relates a curious dream which a young lady had of seeing an accident on the ice. The incident

had really occurred, but at the time the lady had the dream there had not been any chance of her hearing of it. It seems that the doctor, while making up some pills for her to take, related the affair to another gentleman who was in the surgery at the time. This looks like a case of unconscious hypnotism or of thought-transference in dream-life. It also shows what an extraordinary influence we may all have on those with whom we associate, and that it really is important that cooks and all our personal attendants, as well as our associates should be morally, as well as physically, healthy and good tempered.

Thought-transference may account for some of the remarkable dreams which probably all have had some experience of, but would not account for those of a prophetic nature. Instances of both kinds have come within my own experience, but remembering Dr. Abercrombie's opinion of dreaming, I will refrain from giving them—and may we all keep our dreams for the hours of slumber, and not become "dreamers awake."

In the October number of *Borderland* is a chapter on "Dreams and Dreaming," the latter half of which is devoted to the subject of sensations under anaesthetics. An instance is given of a patient behaving and talking, while going through an operation when under the influence of chloroform, just as if he were conscious and could feel the pain, yet when all was over he said he knew nothing of what had passed. It is suggested that anaesthetics do not really kill pain, but only destroy the memory of it. It would certainly be well if we could get more information on this subject. My own experience of the effect of nitrous oxide gas, administered at the dentist's was that, though crying violently when I returned to consciousness, I said, and believed, that I had not felt the pain at all. The next day it gradually dawned upon me that I had felt it all the time, like a horrible nightmare. The first sensation when receiving the gas is not by any means agreeable, for it makes the head feel as if it were a balloon on the point of bursting. Then my experience was a passing into a happy dream state, which was suddenly broken in upon by a most terrible attack of neuralgia, the worst I had ever had. I longed for death, and wondered why I could not die, and so be free from this torture. But what was it that was holding me down in bed! I tried to open my eyes, but they would not move. Neither had I the power to call out. How I longed for death to come and release me! Then I made a tremendous effort, and used all my will-power to awake, which seemed to result in unconsciousness, when, I suppose, memory was obliterated.

Mine is not the only instance of the kind. A lady-friend told me she had a similar experience, but when she told the other members of her family about this returning of the memory, they said it could not be possible and must be all her imagination, so she was naturally much interested to hear that my experience tallied with her own.

THE RED CROSS.

BY WESLEY NOAKES.

CHAPTER III.—VERA RAVENSKI.

"Mary!"

"Vera!"

The two clung to each other in an affectionate embrace, as befitting true and faithful friends who had not met for years.

"I hardly recognised you; you are taller, more dignified, and how beautiful you have grown," exclaimed outspoken Mary Clifford, as she gazed admiringly at her companion—"and yet"—

"Go on," said the other, "You were going to say how much older I look."

"You have not lost the knack of reading one's thoughts, I see; but come along, I have the pony carriage here. Never mind your boxes. They will send them on."

As they passed out of the station, more than one person turned to take a second look at Mary's friend, and with good reason. Tall, considerably above the medium height, yet splendidly proportioned, she would have made a magnificent model for a sculptor. Her face was almost a perfect oval, with well-cut regular features. The hair was black, thick, and glossy. Eyebrows to match, from under which gleamed a pair of the largest and darkest eyes Mary had ever seen. These alone would have made a plain face handsome. To add to these attractions, she

walked quite erect with an easy graceful swing, which suggested a close acquaintance with constant physical exercise.

"And how are they all at home, Mary?" she asked, when they were comfortably seated, and the little black ponies were trotting briskly along.

"Oh, pretty well, thank you, Vera. We do not trouble the doctor much. Papa and Aunt Pen. are dying to see you."

"And your brother, who used to write such delightfully boyish epistles when we were at school?"

"Harry? he's all right. I wanted him to come with me this morning, but he said that he had promised to call at the Brookes', ostensibly to take a pup for Percy, but in reality to have a chat with Dulcie. You will see them this evening, as they are coming to dinner."

The remainder of the drive was taken up with reminiscences of the period when they were together at school. As they were nearing the house, a man, with an unmistakable foreign appearance, passed them, and touched his hat to Mary.

"That is Mr. De Benham's Italian valet," she said. "He is an old friend of papa's; not the valet, Mr. De Benham, I mean."

Had Mary been looking at her companion, she might have seen a curious expression flit across her face, which, however, vanished as quickly as it had made its appearance. A keen student of human nature, and thoroughly conversant with all the different shades and variations of that tell-tell organ the voice, Vera Ravenski, recognising a nameless something in Mary's tones, turned slightly in her seat to scrutinise that young lady's face. Mary coloured under this examination, but, attempting a careless demeanour, exclaimed: "What is the matter now?"

"It won't do, Mary," said her friend, smiling. "You may as well confess. This Mr. De Benham is more to you than a friend. Your voice and face both declare it."

"Vera!" stammered Mary, "you are a dreadful person. I have a good mind to be offended."

"Go on, dear; pitch into me," enjoined her friend, at the same time leaning forward to kiss her affectionately. Under her breath, Vera Ravenski murmured: "Poor child! If she only knew. Oh, strange irony of fate, that the pure affection of an unsullied nature like this should be centred on a scoundrel." Then, aloud: "Don't gratify my impertinent query, dear; you know that nothing punishes a woman more than unappeased curiosity."

"I have nothing to confess, Vera. He has never spoken to me of love; it is more a tacit agreement than anything else."

"I understand. Eyes can speak, and very eloquently at times." As the carriage turned into the drive she exclaimed, "What a beautiful old house? Is that your aunt at the window? She has a sweet face. I am sure we shall get along capitally."

The afternoon slipped quickly away, and Vera had gone to her room to dress for dinner. This was soon accomplished, and she spent the remaining time before the bell rang, in a deep reverie. As she sat alone, her face in rest, it was easy to see that her past life had not been void of trouble. Lines began to form about the beautiful mouth; the brows contracted, and a weary look crept over her face until she looked almost ten years older.

"It is true," she mused, "that we to a great extent mould our own destinies, yet in many cases how different are the lots of many from what they would have chosen had they not been ruled by circumstances. What a blessing it must be to belong to a peaceful household such as this; to wake in the morning with one's duty mapped out for the day; to know no special care, and to feel assured against poverty and want."

"What would they say if they knew who was under their roof; knew the mission which had brought me to England; that my visit here is only a cloak for another object? And Mary, poor child! Am I to be the indirect means of grieving that faithful heart, that sweet, trusting nature? Yet, better that, than a union with such a man. If fate had been kinder, and my lines had fallen in pleasant places, I wonder if my nature would have undergone a corresponding change? Should I have been more gentle, more womanly; perhaps a loved wife and mother?"

She was beginning to pace the room with agitated steps, when a tap came to the door, and Mary's voice said, "Are you ready, Vera?"

"In one moment, dear," she replied. Then going to one of her boxes she took out a small morocco case, saying, "It will strengthen me." The lid flew open and disclosed, resting on a lining of black velvet—a red cross, formed of large rubies. She gave one earnest look, and then, hastily replacing it, locked the box and rejoined Mary on the way down.

During dinner she found herself almost opposite to Mr. De Benham, who was seated between Mary and Miss Clifford. He seemed preoccupied, and Vera saw that he sustained his share of the conversation only by a strong effort of will.

She had now an excellent opportunity of studying him—as she thought—unobserved.

"What a handsome face," was her first reflection. "A clever, intellectual face, too. No wonder Mary admires him so much. What a power a man of that stamp can exert, either for good or evil."

"A penny for your thoughts, Miss Ravenski," said her right-hand neighbour, breaking in upon her musing.

Looking round, Vera met a pair of honest brown eyes, gazing at her with an amused expression, as their owner continued:

"Do you know that you are quite neglecting your dinner?"

"Thank you for reminding me, Dr. Campbell, before Miss Clifford observed it. She would think it was a poor compliment to her capabilities as hostess."

Kenneth Campbell was an old friend of the Cliffords'. Mary had introduced him to Vera with the remark that she was sure they would become fast friends, as they possessed the common fault of taking life too seriously.

"Do you know, Miss Ravenski, that I am almost afraid of you. Mary says you are such a quick judge of character, and possess a remarkable faculty for reading faces, and even thoughts."

"Mary is a rogue," replied Vera. "She volunteered the same information with regard to yourself."

"She is her father's daughter," continued the doctor. "Are you a strictly conventional person, Miss Ravenski? If not I should like to test your abilities as a reader of character."

"Well, Dr. Campbell, apart from conventionality, it is hardly polite to criticise the friends of one's host."

"We won't go so far. You may confine yourself to general statements. I must plead my fondness for experiments in palliation of my breach of good manners. Of course, I will respect your confidence. Now, begin with Miss Dulcie Brooke, who is exchanging confidences with our friend Harry."

"You have set me an easy task, Doctor. Miss Brooke possesses a sweet temper; a confiding, leaning nature; she does not like to judge for herself. She would not bear trouble well. It would thoroughly unnerve her, and perhaps have fatal results."

"You are perfectly correct, Miss Ravenski. Now take Mr. Percy, her brother."

"Another easy subject," said Vera. "He has also a sweet temper, like his sister; an engaging disposition, is easily influenced by minds stronger than his own. His chief feature is, I should say, his love for home and family, and should temptation come in his way, the thought of dear ones to whom he might bring pain would prove a strong deterrent."

"Right again!" assented the Doctor. "Suppose you take my friend Holston next."

"If I were a man," resumed Vera, "Mr. Holston is the person I should like for a friend. His principal trait is his strong sympathetic nature, his power to enter thoroughly and closely into the feelings and troubles of others. It is always a pleasure to know that one is understood, and therefore I should say that he is the recipient of many sorrows and trials. I could say much more, but that would take me over the line of general statements to which I am confined."

"I am exceedingly obliged to you, Miss Ravenski, for gratifying my curiosity. You have been correct in every particular. There is another reading I should like, but perhaps I had better not ask for —"

"I should not give it, Dr. Campbell," interrupted Vera, who had seen that gentleman's eye take the direction of De Benham; "but I will tell you this: you neither like nor trust him."

"Any more than you do yourself," affirmed Kenneth

Campbell, seriously. "It is my turn now. When I offered to purchase your thoughts at the commencement of our conversation, I was already conversant with a portion of them. They ran something in this fashion: "I see a handsome exterior; what a pity the character does not coincide with it." Then you looked at Mary, and as you realised the capabilities of a true woman's nature, regretted that such a love was not bestowed upon a more worthy object. Holston then fell under your notice, and you thought: "What can Mary be doing to lose the love of a man like that, who evidently worships the ground on which she walks."

Vera's face looked exceedingly troubled, as she remarked: "Dr. Campbell, we have either said too much or too little." Then, looking him full in the face, "Which is it?"

"Before I answer your question, let me explain myself. My acquaintance with the Cliffords dates from boyhood. The Colonel has been almost a father to me since I lost my own dear parent, therefore, you can easily understand that anything affecting the happiness of this household is of great interest to me. The matter we have just touched upon has been a great trouble since I first discovered its existence, involving as it does the welfare of two dear and valued friends."

"I have been perfectly open with you. Never in my life have I reposed such trust in a stranger; but I felt your sympathy, and realised instinctively that you would prove a valuable ally. Am I right, or wrong?"

"You are quite right, Dr. Campbell," returned Vera, looking intensely relieved. "Your trust is not misplaced. Thank you very much for your confidence."

Under cover of the cloth two hands met in a firm clasp, and sealed the bond which had just sprung into existence.

To be continued.

MARYLEBONE SPIRITUALISTS' SOCIETY.

THIS society undoubtedly supplies one of the best platforms of which the London Spiritualists can boast. Since becoming established in its new premises it has moved by leaps and bounds, and the several series of lectures by Mr. J. J. Morse within the last few months have done much toward putting Spiritualism in London upon a practical and philosophic basis. In his absence, this society which has benefitted most by his addresses, will now most probably appreciate the necessity for making more strenuous efforts towards the formation of classes for the training of public exponents. At the present time, with the exception of an occasional visitor from the north, the whole of the platform advocacy of Spiritualism in London is represented by about a dozen workers, the majority of whom confess their unfitness for the work they are forced to undertake; but they are nevertheless eagerly sought after because they are the best exponents who are available. Now is Marylebone's opportunity. They have in their ranks several mediums and normal speakers who could develop into capable platform advocates. Up to the present the society appears to have done but little towards establishing the School of the Prophets. It has not even a debating class, nor systematic circle work of any kind where aspiring talent might be cultivated, but this is doubtless more from lack of a meeting place than from want of will. The society usually presents as critical an audience as any speaker would care to face, and good critics *ought* to make good exponents. I have, however, looked almost in vain in the "Platform Records" of the TWO WORLDS to find the names of any of its members working at other halls, and, in spite of the occasional work of Messrs. Everitt and Cooper, and Miss Rowan Vincent, the Society must feel most keenly the need of the present time. If Marylebone is to be the society of the future it must have greater internal strength than is at present apparent, and extend its sphere of labour and influence. Week-night meetings and seances are a necessity. Where the officers of a society rarely extend an open invitation to its members to take active part in its work, the tendency is always to centre all the work in the hands of a few to the detriment of those who in time would undoubtedly grow into valuable workers. Jealousy is easiest killed by directing the mind into healthier channels, and if harmony is to prevail, an outlet must be found for aspiring talent, or it will eventually find methods of work for itself, and antagonism

very often, though not necessarily, results. "Novelties," or good imported speakers, are sure to attract attention and create a mushroom growth while the attraction lasts, but whether internal harmony will continue and present sufficient attraction to retain the hold over the members and the public which the Society has gained, must now be a matter of serious consideration by Marylebone's committee. Possessing one of the best halls, devoted regularly on Sunday evening to the propagation of Spiritualism in London, and patronised by the wealthier class of London Spiritualists, Marylebone has all the essential elements necessary to a healthy, active society of propagandists, and ought to be able to spread its influence and workers over every other society in London.

Attendances at the Sunday meetings average 140. Members are about 180 strong. Marylebone Spiritualists have therefore the largest society in London, with regular platform service. They are already finding the accommodation at the Cavendish Rooms insufficient, and need a larger hall, with rooms for developing and general seance work. Many of the members are also members of the Alliance, and two or more of its officers are on the Council of the latter body. They are therefore in cordial sympathy, and are thus able to render mutual assistance. Literature is on sale in the hall, and the free pamphlet distributor is occasionally on view. I trust that in the near future this department will receive greater consideration and be taken charge of by more than one well-known and energetic member of the society. A pamphlet or word in season, so often possible when distributors are posted near the exit, will often do as much good as a whole night's lecture. With the Society's address and rules printed thereon, pamphlets also form useful recruiting agents for new members.

NOTETAKER.

[Next week Notetaker will pay his respects to our Stratford friends. We know the Marylebone Society is handicapped because of the heavy expense for rent of their present room, and what they need is an institute for seances, debates, soirees, healing room, reading room, elocution and singing classes, inquirers' meetings, and students lectures, but all these require money. If wealthy Spiritualists would establish and endow such a central place in London they would do a lasting benefit for the Cause. The question of recruits for the ranks of public teachers of the philosophy and religion of Spiritualism, as also of well-developed public phenomenal mediums, is becoming one of paramount importance. We congratulate the Marylebone friends on their growth, and trust they will go on from better to best.—ED. T.W.]

HIGHER CONCEPTS OF LIFE THROUGH SPIRITUAL PHENOMENA.

BY J. H. SASHBROOKE.

IT is a beautiful thought that "the Universe is an illimitable avenue that leads up to God."

Life made manifest in myriad forms is the power which lights up the eternal spaces, and mirrors forth the ever-abiding and all-perfect thought of the eternal Spirit. "All things have a language, and form a volume whose contents are celestial and whose philosophy is the Divine Creator's."

Marvellously great and awe-inspiring are the glories of the visible universe, wonderful and sublime are the star-like thoughts and rhythmic measures which flow as a perennial stream from the inner abodes of spirit. But we know that "all that the eye of sense, in its widest scope of vision, takes in, is but the form of being. Being itself—the inner power by which things consist—is invisible. Under every form of outward existence there lurks a viewless soul of vitality, which is the essence—the true being—of what we see. All power, force, strength, virtue, is invisible. We see the plant, but we see not the inner force by which it takes root and grows, puts forth buds and blossoms, lives and transmits life. We see the animal, but we see not the secret springs of its life and motion. We see man, but we see not man's soul. We see the worlds of space, but we see not the power which directs their courses—the mysterious sympathies by which their movements are harmoniously combined. In all these things, and in all things, the visible rests on the invisible. What we see is not what is, but the show, the garb, of that which is. The forms of Being change, but Being remains. That which is, is for ever—eternal in virtue of its source; for all things are of God, the great *I Am* the

I Am, whom no man hath seen, nor can see, they and change belong not to powers and principles. The things that are seen are temporal, but the things that are not seen are eternal."

In this connection will be remembered the words ascribed to Plato: "The things of this world which our senses perceive have no true being, they always become, they never are; they have only a relative being. The real archetypes on the other hand, to which these shadows correspond, the eternal ideas, the original forms of all things can alone be said to have true being, because they always are, but never become nor pass away." Life then in all states is known only by its manifestations, and every manifestation of Life depend upon a higher still, and to the Eternal Truth we stand related only in degree.

"We are dwellers in a material world, and it is necessary that the spirit should be connected with it by an organised body, without which it could neither feel, nor react, nor manifest itself in any way." It is easy to endorse these words of Sir Charles Bell, for we readily perceive that it is only by the manifestations or phenomena of life that the intelligence and power of the human spirit can be evolved.

And herein is revealed to the reverent soul the close relationship which exists between the Universe without and the Universe within. Though it is difficult to understand Him "Who sitteth on the circle of the earth," and by Whom the foundations thereof were laid, yet we know he speaks from every star, looks out in every flower, and breathes in every soul. And wonderful as are the workings of His Will, we can understand too with good Robert Browning, "All's Love, yet All's Law." By this Law based in Love, life is everywhere made manifest in form, till with Herbert Spencer, "We are obliged to regard every phenomenon as a manifestation of some Power by which we are acted upon; though Omnipresence is unthinkable, yet, as experience discloses no bounds to the diffusion of phenomena, we are unable to think of limits to the presence of this Power." 'Tis not, therefore, poetry only to feel with the poet:—

A sense sublime,
Of something far more deeply interfused
Whose dwelling is the Light of setting suns.

The soul attuned to life's harmonies, whose desire and aim it is to become more consciously at one with the Universal Order realises the sacredness of the Everlasting Presence. And the idea of religion is not excluded in these considerations, for is it not the work of religion to render the Divine more visible by and through the rising perfection of knowledge and spiritual growth?

This spirit within us strives for the realisation of its ideal being, and every stage in the evolutionary process is the evident completion of an inherent idea. As Bunsen once wrote, "the spiritual moves on according to Eternal Laws, as a progressive unfolding of the Divine Idea."

There is not a single representative of God's fair handmaid—Science—who is not a true servant of the Supreme; the result of whose work is the revelation of the Mysterious Will. The marvels of Chemistry, the magnificence of Astronomy, the all-absorbing studies involved in Biology, are but the revelations of the unwritten word.

It is because "the soul is that side of our nature which links us to the infinite" that man is goaded on toward the greater discoveries of Life's mysteries. The power that "moves the Sun in Heaven and all the Stars," vibrates in every heart and moulds the genius of every brain. The modes of universal operation we regard as Law are but the functioning of the Eternal Being, the pulsations of an all-pervasive Deity.

"Apart from considerations of Space and Time, we know this fact, that we are in the midst of Being (whose amount perhaps we cannot estimate, but which yet is all so exquisitely related, that the perfection of its parts has no dependence on their magnitude); of Being, within whose august bosom the little ant has its home, secure as the path of the most splendid star, and whose mightiest intervals, if infinite power has built up the framework, infinite mercy and infinite love glowingly fill, and give all things warmth, and lustre, and life—the sense of the presence of God."

"What then is this attribute of Power with which I endow material laws? 'Law is not the Almighty's minister; the order of the material world, however close and firm, is not merely the Almighty's ordinance. The forces, if so we name them, which express that order, are

not powers which He has evolved from the silences, and to whose guardianship he has entrusted all things that so He Himself might repose. No! Above, below, around, there is God; there His universal presence, speaking to finite creature, in finite forms, a language which only the living heart can understand. In the rain and the sunshine, in the soft zephyr in the cloud, the torrent and the thunder, in the bursting blossom and the fading branch, in the revolving season and the rolling star, there is the Infinite Essence, and the mystic development of His will."

Progress bears us on in spite of ourselves, and humanity obeys the Spirit.

That impels all thinking things,
All objects of all thought,
And rolls through all things.

To be concluded.

CORRESPONDENCE.

MRS. BARNES.

SIR,—I have pleasure in acknowledging 10s. from Mr. J. Lamont, 3s. 6d. Mr. and Mrs. Beresford, 2s. 6d. Mr. W. H. Robinson, 1s. Mr. J. T. Pinkstone, and 6s. 4d. collected at Masonic Hall. Total up to date, £4 11s. 4d. Mrs. Barnes wishes me to thank friends heartily for their kindly assistance. She is not much better; but she says she has good reason to know she would not be here now if her spirit friends had not helped her.

Nottingham.

J. FRASER HEWES.

MAKING THE ENEMY TO PRAISE GOD.

SIR,—In your last week's issue I notice with pleasure among your "Items of Interest" your "Important word of advice to Spiritualists," and ask permission to offer a few words of comment upon the same subject. These showmen have recently visited our town, and have done us a considerable amount of good, and the following is the way we have treated them in return. So far as their challenge and meetings were concerned, we ignored them altogether, and although they were sufficiently ungentlemanly to obtrude their challenge in our place of worship (doubtless with the idea of advertisement) we quietly allowed them to advertise us and not we them. On the following Sunday, Mrs. Wallis lectured in our hall, and it was remarked by many strangers present the difference between the graceful, thoughtful, unassuming, and soul-uplifting manner of our lecturer, and the bombastic "Showmen." Thus we consider we scored a point, especially as our hall was full to overflowing. On the following Sunday Mr. Wild, of Rochdale, visited us, and inasmuch as our friend, Prof. T. Moors, who has a knowledge of their methods, volunteered his services, the two very effectually showed the difference between the code adopted by various showmen and the genuine descriptions given by our clairvoyants. On Sunday, Jan. 12, Mr. Victor Wyldes visited us, and again we had to turn people away. We can testify to the fact that the best way to deal with these showmen is to leave them alone, and obtain the best possible talent to lecture, and demonstrate the spiritual gifts in our own places of worship. We further testify to the fact that we have benefited in many ways, in fact we are winning all along the line.—I remain, yours respectfully,

THOMAS STUBBS.

Nottingham, Jan. 13, 1896.

MR. D. DUGUID'S VISIT TO WALSALL.

It is close upon twenty years since I first read of the very wonderful manifestations of spirit power, as a spirit painter, through our friend Mr. Duguid, and I always looked forward to the time when I should have the privilege of some sittings. At the end of 1894 my anticipations were realised at 8, Devon-street, Glasgow, where I first saw this remarkable medium paint pictures while in the trance condition. Along with Mrs. Venables I paid a second visit in September last, and so delighted were we with what we saw that we felt our friends in Walsall would also be pleased to witness such remarkable manifestations from the unseen, and after a great deal of pressure we prevailed upon our friends Mr. and Mrs. Duguid to spend a week in Walsall. This they have done, and have held several seances, to the great delight of almost everyone. Three seances were held at my home, and the usual spirit paintings of different scenes were most beautifully produced, the large pictures taking from 16 to 20 minutes, while the medium was entranced, were painted in full light, and the small ones under test conditions were painted in from 2 to 3½ minutes, while the small musical box, which is the property of the medium, was playing some sweet tunes. Some sceptic will probably remark, "Of course the musical box was prepared by the medium." But stay, I have not done. I have a heavy musical box out of repair, which I took into the seance-room (never seen by the medium), and this was heard to be wound up and play several tunes, and further, it was placed some two yards from the medium, closed up, and a bell placed on the top of it, and the whole was placed upon the table and the bell rung and thrown on the floor. At three of the seances I sat on the left of the medium, and held him by his coat, and another friend held him on the other side with his hand, and the usual manifestations took place as described. Of course, we know it is impossible to give satisfaction to everyone, even though Jesus Christ himself were to come and hold a seance we should still have plenty of Thomas's. The question has been often asked "Why does the medium tear off the corner of the small card that is supposed to be painted upon directly by the unseen?" The answer is that the card may be afterward identified, and the medium tears the piece off himself that there may be no cross magnetism, as the cards are impregnated with his psychic force. The paintings are not so successful if the cards are touched by other people; as a

proof of this at our third seance I put my initials on the back of a card and tore off the corner, the other small card having been torn by the medium. The control said he would do his best, so the lights were put out, and when re-lit, in less than three minutes the two small cards were found painted upon, one a perfect little picture, the other one not so perfect, but a proof to me that with constant sittings, the same as the one I here described, the paintings can be done without the medium even touching them. If this were done it would be the means of removing every loophole whereby the sceptic could say "it is all trickery," etc. Of course, we have always self-conceited persons in our midst, who can do even more wonderful things without the aid of spirits, so they say.

I desire to heartily thank our friends from over the border for their kindness in paying us this visit, and hope it will not be the last. Our members are fully satisfied of the remarkable powers possessed by our friend and co-worker in this our glorious cause of bringing the proofs of immortality. I think through friend Duguid hundreds of sceptics have been brought out of darkness and superstition into the light of spiritual truth. God grant that his life may be long spared to go on in the good work he has so long been engaged in is the prayer of your sincere friend,

JOHN VENABLES, President Walsall Spiritual Society.

LIVERPOOL: EATON HALL.

THE celebration on New Year's Eve was a great success. The hall was tastefully decorated with mottoes, lanterns, flags, and other figures, and the provisions were of the richest quality. Professor Muran, who kindly volunteered, presided at the piano, and opened with a splendid overture. Recitations by George and Isaac Gibson; songs, Isabella Blyth, Miss Dodds, and Miss Swift, all excellently given; Daisy Bell and Minnie Ford gave "The Quaker's Courtship" and the Fairy Dance, in character, in fine style. All won much applause. Professor Swift kindly gave good ventriloquism, and appeared as "Dundreary," each effort creating great amusement. After some dancing, Miss Middleton won loud applause with a recitation.

Mr. Chapman, presided, and called upon Lizzie Jameson, to sing, through her instrument (Mrs. Butler), while she controlled the medium. He said God had implanted in everyone sensations of a joyous character. Man had about forty or more organs or mental attributes which, when properly influenced, yielded gratification and enjoyment to the soul. These belonged to his spiritual nature as well as his physical, and he will carry them into the spiritual world where they will be quickened and intensified to a higher degree. We ought to feel grateful to our Creator for life and all its blessings here and hereafter.

The Control then sang "I will steer my bark," the audience joining in the chorus, and afterwards Miss Jameson advised all to investigate Spiritualism, which would take away the fear of death, and prove immortality a fact.

Mrs. Butler gave clairvoyant tests till Father Time ushered in the happy New Year of 1896.

SPIRITUALIST UNION CONVERSAZIONE AT BIRMINGHAM.

THIRD ANNUAL conversazione and dance of the Birmingham Spiritualist Union on Monday evening, Jan. 6. At each of the two previous annual gatherings we had to shake hands with ourselves upon the success of the evening, but this year both previous meetings were far eclipsed. As one of our young men said, it was "a huge success," and I heard one of our committeemen almost lamenting "no one had a complaint about anything, not even a grumble about the weather.

For last year's function we had the beautiful hall in Barwick-street, and because of the success of that meeting we there and then decided to "go one better" for the next. This we have done by coming into the principal street in Birmingham, and having our annual dance and friendly pow-wow for 1896 in the Assembly Rooms of the Masonic Hall in New-street.

For next year—where? It was suggested seriously that we should have the City Hall. The City Hall! The famous "Town Hall" of the "best governed city in the world" let for a "dance of witches"! Well, one never knows, and many things happen in a twelvemonth. But the Town Hall!—ah. The witches may be charming; nay, I know they are—a fact which "daurna be disputed"—and the Town Hall may be honoured by their dancing in it. But still—ah.

But to return to the gathering of the clans on Monday night last. The company numbered within a very few of two hundred, and it was as pleasant a sight as one could wish for to see so many happy people gathered together—each one happy—determined to be happy themselves, and to make others so. From Mr. Williams, our own M.C., who smiled broadly all the evening; Miss Bradley, who sang divinely to the reciter of "Buzfuz," and our genial president, who was as happy distributing programmes to the dancers and chatting with everybody, as was the treasurer in sampling the tea, a duty which he delighted in fulfilling many times, and much to his own satisfaction. I doubt much—nay, I am certain—at no gathering in Birmingham, or anywhere else, could so many pretty girls be seen in one room at one time, and their unconventional good humour made the committee feel that to cater for their enjoyment could never be anything but a pleasure.

To say anything about the dresses is beyond me. As I like to see a pretty face, so I like to see it accompanied by a pretty dress, but to describe the dress is another thing; and when all were so nicely dressed it becomes more difficult (and might I say in your ear, Mr. Editor, more dangerous), and impossible to say which, if any, was more becoming to the wearer than another.

We were honoured by the presence of Mr. David Duguid and his good lady from Glasgow, Mr. Venables, president of the Walsall Society, and his wife and party; Mr. Fraser Hewes, president of the Nottingham Society; and also, in his working clothes ("tell it not in the high places"), a real live Archdeacon of the Church of England, and his son. And yet we are told Spiritualism is not respectable.

We tried to get Mr. Duguid "to take the floor"—"to dance but on measure"—but he was so charmed with the company, and his artistic soul was so delighted with the moving picture of the dancers, that he preferred rather to look on and gossip, and ye "Glasgow bodies" he did gossip with all and sundry, from the Archdeacon downwards (or upwards?) to some of the prettiest girls in the room. He told me (and this is a secret which must never be whispered in the hearing of any member of the Glasgow Society or else—) "that he never saw so many pretty women so prettily dressed at one time in his life." And I, being a male body myself, said "hear, hear," and to ease our overcharged feelings we, that is, he and I, went to the smoke room and "lit up." (I know that such a proceeding may be objected to by many better Spiritualists than Davis and I; it may even savor of that smoky den we had for so long, in the days of darkness, looked forward to with fear and trembling; but what else could we do? We had to honour the "call" in the best way we could, and we were happy, and it may be careless, so enjoyed the whiff, and risked the consequence, and would do more than that any time for "the lassies O.")

The dancing continued until 2 a.m.; then it ceased only because the time for crying "who goes home?" had arrived, and the cabbies might be grumbling. But I believe if all the truth was known, most if not all, were tired, and almost glad it was ended. One of the bright-eyed dancers did really admit to me, in a qualified way, of course, to being tired. "There have been 22 dances," she said, "and I have danced everyone of them, and I am tired," but she hurriedly added, as if she had admitted too much—"a little"—then, as if to emphasize the "a little" she musically hummed a waltz tune as lively as if it were the first dance. There had not been a single jarring note in the music of the evening—although there may have been a few false steps in the dancing (I was there)—not one inharmonious sound to upset the "good conditions" so necessary for happiness. And it was this which, undoubtedly, caused the humming of the waltz tune so early in the morning. It was a kind of a pleasant echo to a pleasant evening.

It had struck 2 o'clock (seven hours since the opening) when we had finished our congratulations on the grand time we had been having and the good morning to our departing friends, when we commenced our return journey homewards. The last good morning was said to the wife of our secretary, whom we left sitting in the entrance hall, on a camp stool, wrapped up and smiling, ready to go, waiting for her escort, who, like the good secretary he is, was, with his ever-willing assistant, seeing to all being right upstairs before going home.

May the annual merry-makings of all Spiritualist societies be as successful and enjoyable as that of the Birmingham Spiritualist Union for 1896. P. GALLOWAY.

ITEMS OF INTEREST.

A CORRESPONDENT writes:—"Oh if Spiritualists would only read and think instead of quarrelling."

Do you look through our advertisements? If you can, give our advertisers a trial; they help us, and we should help them.

THE WHITE WREATH POEMS were last week wrongly credited to Miss Petschler, instead of Mrs. Petschler, 43, Egerton-road, Fallowfield, Manchester.

NEXT WEEKS portrait and sketch, Mr. J. Blackburn, New readers can have "our paper" posted to them for 24 weeks for 2s.6d. Send your subscription and give it a trial.

INGLETON.—Mr. L. Thompson, who is residing in Ingleton, wishes to correspond with, or meet, resident Spiritualists or visitors, with a view to public propaganda.—Address, c/o Mr. M. Saul, Main-street, Ingleton.

LATE REPORTS.—Received Wednesday morning:—*Rochdale*, Milnrow-road. Crowded meetings with Miss Southwell.—*Huddersfield*, Brook-street. Annual meeting; splendid balance sheet. A happy and hopeful spirit prevailed. Details next week.

THE ORDER OF PROGRESSIVE SPIRITUALISTS' SICK AND PENSION FUNDS.—I have much pleasure in acknowledging from Mr. Glendinning, subscription for Mr. Wallace, 10s.; for Mrs. Cogman, 10s. Also for Mrs. Barnes, 5s., from A. M. R.—Mrs M. H. Wallis, hon. sec.

A LONDON friend writes:—"I never held in my hands a more valuable and truly Spiritualistic paper than the New Year's Number of the Two WORLDS, and you have justly earned the earnest thanks of all true Spiritualists (I'm proud of that word), amongst whom the writes wish to be numbered."

At the Middlesbrough meeting on Sunday afternoon last, Mr. Inman, of Sheffield, described two spirit-forms to Mr. Birrell, proprietor of the well-known Diorama of Scotland, which he recognised. He also described to Mrs. Birrell the spirit-form of a gentleman waving a conductor's baton over her head, which both Mr. and Mrs. Birrell recognised as a late Glasgow City organist. Mr. Inman at the time was quite in ignorance who the parties were to whom he was describing.

NATIONAL FEDERATION PROPAGANDA. Meetings have been arranged as follows:—Monday, Jan. 20, in the Frockleton-street rooms, Blackburn, Mr. Jas. Swindlehurst; Clairvoyant, Mrs. Porter of Preston. Tuesday, Jan. 21, at the Tabernacle, Whalley-road, Accrington, Mr. Swindlehurst and Mrs. Griffin, of Burnley, clairvoyant will attend. Thursday, Jan. 23, Preston Weavers Hall, Walker-street; speakers, Mr. J. Swindlehurst and Mrs. J. A. Stansfield, of Blackpool. Meetings to commence at 7-45 prompt. Collection at the close. Discussion invited.

TO CORRESPONDENTS.—J. D. Smith, West Vale: Want of space in the first place, and the holiday numbers in the second, prevented publication.—Prof. J. Horner: We know that Mr. Culpian's interest in Spiritualism did not cease with his departure, but it is difficult to get testimony to instances of his return, in Halifax, and has controlled seen by clairvoyants at the meetings in Halifax, and has controlled mediums there to address the audiences. Many thanks for good wishes, which are cordially reciprocated.—J. R., Liverpool: Yes, we have seen it; the condemnations of such people are compliments—see?

Kind feelings are never amiss.

The lack of love constitutes spiritual poverty.

MR. A. GLENDINNING has had a large portrait of Mr. Traill Taylor—a superb portrait—presented to him by Mr. John Hay Taylor (Traill Taylor's son). Mr. Glendinning also has a handsome "drawing-room album," on stand, containing another portrait of Mr. J. T. Taylor. This was a present from the family, and both form valuable mementoes of our departed friend.

YORKSHIRE LYCEUM FIELD-DAY, 1896.—A delegate meeting will be held, Saturday, Jan. 18, at Dewsbury 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*.

THE SPIRITUAL REVIEW for January contains "A very Strange Story," from the pen of Mrs. E. H. Britten; an able article by Hudson Tuttle, showing that "Inspiration is influenced by the channel through which it flows;" a report of a speech by Garibaldi as a control through Mr. Hunt; a paper by Mr. A. F. Tindall dealing with the question "Do high Spirits communicate?" and interesting experiences by Rev. C. Ware, besides other matters.

The "Lyceum Banner" for January, 1896 is a double number and fairly beats the record. It contains nearly two dozen illustrations, including the portraits of Mrs. E. H. Britten, Mr. S. S. Chiswell, Mr. A. Kitson, Prof. Timeon, Mr. T. O. Todd, Luther Colby, Isaac B. Rich, J. W. Day, and Hudson Tuttle. We congratulate Mr. Todd on his success and the Lyceum movement on having such a splendid start for 1896. The reading matter is excellent and we have no doubt the "Banner will be at a premium very soon.

A CASE OF NEED.—Manchester friends, especially at Collyhurst Society, will regret to know that owing to continued illness of Mrs. Rostron and family, the doctor has never been out of the house—so to speak—for over twelve months. Recently seven of the family have been stricken down with fever, and work itself only "slack." The death of the eldest daughter, reported last week, is a terrible blow, and it is rendered much worse from the fact that there is not a farthing wherewith to meet the necessary expenses. Contributions can be sent to Mr. W. H. Lashbrooke, 101, Torset-street, Newcastle-on-Tyne, or to Mrs. Wallis, hon. sec., O.P.S. Sick and Benefit Fund, 164, Broughton-road, Pendleton, Manchester.

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, Jan. 1st, 1896, Matthew Benjamin Hoyle, aged 72 years, whose casket was interred Jan. 4th, at Brighouse Cemetery, by Mr. J. Armitage, of Dewsbury.

PASSED to the Higher Life, Jan. 3rd, 1896, William Oad-, of Lillands-lane, Rastrick, aged 65 years, whose mortal form was interred at Brighouse Cemetery, Jan 6th. Mr. Foulds, of Bradford, officiated in a very impressive manner, speaking words of comfort to the bereaved widow and children.

NELSON.—On Sunday, Jan. 5th, Mrs. Holgate passed peacefully to the Higher Life, after a short illness. She was a hard and industrious worker for our noble cause, and was one of the oldest members in our Society. Her loss will be keenly felt by all members and friends. Her remains were interred at St. John's Churchyard, on Thursday. Our old and esteemed friend, Mr. Swindlehurst, gave a beautiful address at the house and graveside. Over forty members and friends headed the funeral cortege to the church.

We interred on Saturday, Jan. 11th, at Bradford Cemetery, the mortal remains of our beloved brother and worker, Mr. Thos. Jones, aged 28, corresponding secretary of the Manchester Society of Spiritualists, Tipping-street, Ardwick. A large concourse of sympathetic friends met at the graveside in token of the respect and high esteem in which he was held. Mr. R. A. Brown and Mr. J. B. Tetlow conducted the service. Mr. T. Jones having been an ardent worker, the Society and Lyceum have lost a "hero," whose services were highly valued and appreciated. As a member of the choir he was ever willing to render assistance. The casket was carried to its last resting place by four members of the society and two servants of the L.N.W.R. Company. After singing, "There's a land that is fairer than day," Mr. R. A. Brown spoke kindly on "Oh, Grave, where is thy victory; oh, Death, where is thy sting?" which he could say with a degree of solemnity, not because our brother is lost, but because he will never more shake hands in the mortal with the friends whom he loved. But we know he still lives, and will work for us in a nobler degree. So dry your tears, he is another gem in the spiritual crown. His sudden death was his sudden glory. After singing "Nearer my God to thee," Mr. J. B. Tetlow made encouraging remarks: "Disasters come and go; earth has lost one more citizen, and heaven gained one more angel. We would dedicate this hour to virtue, resolution and victory over death." He hoped we would rise phoenix-like, and quicken the fires of unquenchable love. Amongst the mourners were: the president, Mr. and Mrs. George Hill; vice-president, Mr. and Mrs. T. Simkins; treasurer, Mr. and Mrs. Whelan. The coffin was covered with a profusion of beautiful wreaths and crosses. Wreath by the Manchester Society of Spiritualists, "He is still with us"; anchor, made of Siberian moss tulips and narcissi, by Mr. and Mrs. Geo. Hill, "We welcome your return"; wreath, by Mrs. Thos. Jones, "To my dearly beloved husband (Tom)"; cross, by Mrs. and Mrs. T. Simkins and family; cross, by Mrs. Hyde and family; harp, from his fellow workmen at steamshed of L. & N.W. Railway, Longsight; wreath, by Mrs. Kate T. Robinson, everlasting flowers; wreath, by Mrs. J. Brown and Mrs. Noel; wreath, from his sister Rose; wreath, by Mr. and Mrs. D. Sims; wreath, by Mr. T. W. Warwick; and cross from Mrs. Fernley. There were also many other tokens of respect. Mrs. Jones (mother of departed) on behalf of herself and family, tender to the Manchester Society of Spiritualists, and all friends from other societies, her best thanks for their sympathy and the respect shown to her arisen son, and for the splendid arrangement of the funeral, which was carried out to the satisfaction of all.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, JANUARY 17, 1896

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

MR. T. POSTLETHWAITE.

MR. T. POSTLETHWAITE is the youngest son of the late John Postlethwaite, brush manufacturer, of Rochdale. He was born at Heybrook, in that town, on April 13th, 1862, and is, therefore, in his 34th year. His mother was a Wesleyan in belief, but his father made no profession of theological views. When a boy he attended Union-street Chapel, and continued up to his 21st year; he thus imbibed the tenets of that sect of religionists. About this period the subject of this sketch casually paid a visit to a meeting of the Old Society of Spiritualists, held at the Marble Works. Mrs. Yarwood happened to be officiating, and she singled him out as being a medium, and at once prophesied his subsequent appearance as a speaker. This led him to further investigate the subject of Spiritualism, and ultimately it was decided to hold a circle, at which no Spiritualists should be present. Fourteen persons met, including the father and mother of Mr. Postlethwaite, with several members of the family and one or two friends. Although this was but the first circle at which the medium had ever sat, to the surprise of those present he was controlled by a spirit who gave proof of his identity. At this stage the assistance of Peter Lee was enlisted, who, along with Mr. and Mrs. Richards, Mr. Moors, Mr. Nuttall, and others formed a special circle, at which, week by week, the medium rapidly developed, the earlier phases of his mediumship assuming a phenomenal character. Many strange incidents occurred from time to time, and eventually his speaking powers were brought into prominence, and lectures began to outweigh the phenomenal element. The sittings, finally, were productive of abnormal powers of a striking nature. A peculiar but interesting feature presented itself on one of these occasions, when the leading control announced fifty-two subjects with which the guides proposed in due course to deal, and the whole range, including all manner of scientific and philosophical topics, were eventually gone through. These brought to a culmination the sittings which had been so long held for developmental purposes, and from this point it is safe to say the more important public advocacy commenced, and the medium soon found himself launched on "shoreless seas."

We may here state much of the success attained by the medium he attributes to the untiring efforts of Mr. Lee and others, made on his behalf when "the mind was as wax to receive and as marble to retain." Mr. Postlethwaite, sen., from the very commencement of his son's development, manifested the keenest interest in spite of the scorn and ridicule heaped upon both himself and other members of the family. It was the means of him becoming prominently identified with the movement, and a Director of the TWO WORLDS Company, devoting both time and money for the furtherance of Spiritualism and its grand teachings. As for the medium, Spiritualism has been to him like an oasis in the desert, imparting that health and strength so necessary to enable him to pursue his public duties, and thereby proving that mediumship—at least in his case—has not been detrimental. Nevertheless, the path has not been altogether a rosy one, opposition having at times been frequently encountered from those from whom it was least expected. Come what may, Mr. Postlethwaite is still determined to consecrate all his life and efforts on the altar of mediumship, and thus continue to serve the cause of humanity.—COR.

Mr. W. Nuttall (Rochdale) writes:—I have been a Spiritualist myself for some fifteen years. I well remember Mr. Postlethwaite in the earlier stages of his medial development, and during the first two or three

years I was present at numerous sittings, and from his first appearance in the movement I have taken a deep interest in his efforts, chiefly as a platform speaker. At the time I first met him I was soon driven to the conclusion that from the standpoint of education the medium did not possess above the average. Having many opportunities of conversing with him, normally, on numerous topics, it was quite patent to my mind that he was not a walking encyclopaedia. "Joey Grimaldi," as the spirit of the famous pantomimic clown, who, for over forty years delighted the multitudes attending Drury Lane and other theatres in the Metropolis, amused us considerably at the numerous private seances myself and other friends had the pleasure of attending. Even to-day, in some of the medium's best efforts on the platform, it is my opinion that he is indebted to the close proximity of this intelligence for some of the witty sallies expressed at times by way of illustration. Amongst the many incidents of a peculiarly unique character in connection with his mediumship, may be cited one which occurred at the Rochdale Marble works about eight years ago, and of which Mr. Peter Lee was a witness. Before a large audience, Mr. Postlethwaite, under control, blindfolded, and in the presence of a well-known sceptic, held a conversation with a deaf mute present, for nearly twenty minutes. At the time, the incident came before the London Psychical Research Society, and was made a record of, and it likewise went the round of the Spiritualistic journals.

About eight years ago one or two tests, considered somewhat remarkable, also occurred. A gentleman, then resident in Melbourne, Australia, "passed away." The event was entirely unknown to friends in England, the first announcement coming through Mr. Postlethwaite whilst under control at a private sitting—a letter arriving a little while after bearing out the testimony of the spirit—who told those present that the letter referred to was then on its way. I have occasionally accompanied the medium to the homes of families where his services had been sought, and can bear witness to the many remarkable tests given, which were satisfactory in every way to the parties concerned. Several years ago I was present at a sitting when Mr. Postlethwaite, under control, announced that the spirit of "Bolingbroke" would publicly control the medium, and give the world some of his experiences. This came on myself and others present as a surprise. But if ever a spirit fulfilled a promise I am convinced it was so in this case. I was in the habit of reporting much that was said by spirits at Mr. Postlethwaite's sittings, and it was decided that I should accompany him to Bacup a short time afterwards, on a Sunday. It was there that the address entitled "A Control by Bolingbroke" was delivered, which I specially reported for Mr. Burns' paper, *The Medium and Daybreak*. On appearing in print, encomiums were pronounced upon it, a clergyman going so far as to write Mr. Burns at that time, testifying to the remarkable features instanced in the address, which so faithfully portrayed much of a style and peculiarity to be met with in the writings of this renowned politician and statesman. A well-known minister in Rochdale also bore testimony to much in the address in keeping with Bolingbroke's style, &c., and expressed much surprise that such a discourse had come from the lips of such a *petite* personage as Mr. Postlethwaite. I may here state, on the medium's own authority, that up to this time his mind had been quite a blank in regard to the career and writings of such an essayist.

For several months, at the request of spirit-friends, a special sitting was arranged, with a view to the better development of the medium as a platform speaker, at which myself, Mr. P. Lee, Mr. Richards, and one or two others were mostly present. I am sure these meetings did much in the direction sought, and it was during this period that the intelligences present requested us to be allowed to make an attempt to give a story through their medium. We were only too glad to promise them our support and sympathy, and week by week, for several months we got our quota. I recorded the utterances, and at the conclusion the spirits named their production, "Roxana; or, The Dawn of Day." The MS. would make a book of some 300 pages, and I am informed that it is at present in the hands of the editor of a well-known Lancashire weekly, and with

some probability of appearing in print as a serial. I only trust this may be so, seeing that the story is an interesting one, and calculated to do much in the direction of adding charm to the literature of the spiritual movement.

SEEKING THE LIGHT.

BY DOUBTING THOMAS.

Put the whole world together, all the personal experiences of mankind, and their *ideas* will always transcend their actual performance. Does the artist succeed in completely transferring to the canvas the idea that informs his soul? His idea exists in the realm of pure truth, and cannot be perfectly transferred to the canvas. Paintings and musical compositions are only "efforts to reduce the intuitions of perfect beauty and perfect harmony to expression: to subject to the conditions of time and space those divine laws of the infinite Excellence which live properly only in the bosom of Supreme Love. Hence the sublime principles of the reason Justice, Love, Law, Light, Harmony, Liberty, Beauty, Perfection, are not inductions out of the facts, out of the objects of the experience; they are the spontaneous revelations of the Divine Perfection that exist in the substance of which we are composed. Hence the only substance in us is that Intelligence, which, operating from within through the senses, fills the body with light, compared to which the light of suns and stars is dim indeed. It is the light of that Wisdom which illumines the pathway of planets, and holds worlds in order and orbit.

IF THE arguments in the above quotations are true, then man, the essential man, is a portion of that divine light that lighteth the world, and the supreme intelligence is immanent and ever operative, and the religious nature and consciousness of man, and his efforts to symbolise his intuitions and sentiments, have all along been the out-breathing of the in-dwelling divine Spirit. Man is the author of all idols, as also of ideals—but principles are immutable; they are the unchanging reason, love, and wisdom which are supreme and eternal. Systems of thought and personal expressions of principle are not thought *per se*, nor Principle, which is impersonal. In the same way it seems to me that all attempts to identify Religion with any particular personage, to label it with his name, or to limit it to his life and conduct, are misleading and mischievous.

Speaking of "the new orthodoxy," Rev. R. Armstrong, B.A., makes this, it seems to me, glaring error of identifying the universal with the particular, as though the person were the principle, as though the banks were the river! Thus he says: "It (the new theology) recognises that religion, *Christianity*, is not a creed." Here he confounds the two, *religion* is not a creed, but *Christianity* is, at least so it appears to me. Like Mr. Armstrong, I have to offer certain adverse but respectful and most earnest criticisms; but mine are upon his own position, because it aptly illustrates what constitutes my difficulty. He contends that the weakness and mischief of the new theology springs from the fact that it "appeals to some other authority besides a man's own reason and conscience" . . . "though it has crossed a wide sea to reach new territories, it has never burnt its ships . . . though it ventures far in the ocean of truth, it is a swimmer with a rope tied round its body, by which, if the current prove too strong he can haul himself back to land." . . . "There is an admixture of deference to past authority other than pure reason justifies. The new Theologians do not with a whole heart trust themselves to the word of God *now*. They do not always test the word of God *then* by the word of God *now*. They sometimes test the word of God *now* by the word of God *then*. They do not always measure the revelation of yesterday by the revelation of to-day. They sometimes measure the revelation of to-day by the revelation of yesterday."

"They give us no confidence that they will accept the revelation of to-morrow." With this we entirely agree; but why then does Mr. Armstrong limit the revelation of to-day by identifying Religion, which is universal, with Christianity which is local? He strives to identify Love with Jesus Christ, whereas Love is the Divine impersonal Principle which finds expression in, and adorns, the lives of men and women who are not Christians, as well as those who are. Why does he swim in the ocean of universal Truth and Love with a rope round his body to draw himself up upon the shore called *Christian*? He says the method of the New Theology is "essentially a method of compromise, and the method of compromise is never the method of truth," and I cordially agree with him, but my difficulty becomes greater when I find him calmly using the words "religion" and

"Christianity" as if they were synonymous, and thus effecting a compromise himself.

While I heartily endorse Mr. Armstrong's criticism of the new theology, why does he say, "It recognises that religion, Christianity, is not a creed, but a life; not a sacrament but a spirit; . . . it finds the true Christ-life in love, in the loving service of all whom we can help or lift up." If man's own reason and conscience are the only true court of appeal; if man is a spirit, son of God, partaker of the Divine nature, intuitively conscious of his dependence upon the Supreme, and if religion is the spirit of Love within, finding expression in worship and service, why call it the *Christ-life*, and limit it, when it is *human*, natural to all men, and manifested with varying degrees of success by all, whether they be Jew or Gentile? My difficulty is my inability to concede that a loving helpful life is *therefore* a Christ-life, or that Christianity is *religion*. It seems to me that Religion is natural to Humanity, because man is a spirit. Therefore it is natural and right for man to be good and do good, to be loving and helpful, and if a man is good, helpful, and loving, is true to himself, he is expressing the God-element of his nature which is *shared* by all men, but *expressed* more or less perfectly by individuals.

Again, in the *Christian Commonwealth*, September 12, 1895, Rev. W. H. Milburn, defuses his religious position, and among other things, he says:—

I am in hearty sympathy with all who love our Lord Jesus Christ and are trying to do good in a simple, practical, kindly, human way. My religion is not one of dogma, or creed, or ecclesiastical belonging, but is based on the words of St. John: "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" I am satisfied that every man who is earnestly engaged in the pursuit of truth will, under the blessing of our Heavenly Father, reach it in the end, and that every man who is desirous to do the thing that is right, 'if he do the will he shall know of the doctrine.' The solution of all the vexed questions of this and of all time is to be found in loving God with all the heart, and the neighbour as oneself.

Note the limitation of sympathy in the above—"with all who love our Lord Jesus Christ"—why not with *all* who are trying to do good whether they love Jesus or not? He says he is "thoroughly orthodox" in the essentials of Christianity, *i.e.*, to love the Lord Jesus Christ is evidently essential. Here the assumption of the Divine superiority of Christianity is clearly manifest. This man's large heart has taught him to be tolerant and loving, but he clearly anticipates that all who seek for truth will find it in the end in loving "our Lord Jesus Christ." Now, I have tried "to do the will," I have earnestly engaged "in the pursuit of truth," but I am far off from "the doctrine" of accepting Jesus as "my Lord," because (I say it with humility) I feel that I can acknowledge no Lord but one—the Supreme Intelligence; because I feel that God is manifest in *all* flesh, Incarnate in *all* men, as *much*, possibly more fully immanent and operative to-day, more broadly and consciously inspiring and impelling mankind now than in past times. Commenting upon a book on "Immortality in Christ only," in which the author argues that "natural immortality is a delusion, and that only the right kind of Christian has a chance or certainty of life beyond the grave," a writer in *Light* said he would only test the matter "by reason, the moral sense, natural law, and experience," a court of appeal to which I also will go—indeed, what other court of appeal can we go to?

I agree with a writer who said that "religion is that which grows out of the spirit towards the Spirit-God, just as the flower grows out towards the sun. . . Hence religion is universal, not sectarian, . . . it belongs to the race which always lies open to inspirations from the unseen—some wise, some foolish: some elevating and some depressing. This is the key to all the religions of the world." This seems to me to be the *truth*. It is another way of saying that all religious systems, foolish or wise, or partly both, have resulted from the activity of the spirit of man himself. They have reflected his ignorance, his superstition, his desires, his ideals, and, the inspirations he has received from the unseen *could not* go beyond his powers of comprehension. He could only receive and retain what appealed to his imperfectly developed moral sense and spiritual perceptions, consequently man has practically and actually formed all the conceptions of God, of duty, of truth and of destiny, which have obtained currency as divine revelations; and as an evolutionist I look forward, not backward, for the ideal man. The present is the richest revelation I know

anything of. The *all-round* cultured men and women of to-day are fuller, freer, more spiritual and naturally beautiful and wise than any one man of past times, and the years to come will witness still more divine manifestations of the God-in-man.

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—12: Half-yearly general meeting. The officers' reports indicated continued spiritual and material success. The Sunday services of the mission are well attended and self-supporting, the membership has increased to 130, and the financial record stands as follows:—Receipts during half-year, £90 15s., and expenditure, £44 10s., leaving a balance in hand of £46 5s. Mr. W. E. Long was appointed leader; Mr. R. Boddington, members' secretary; Mr. R. Beel, recording secretary; Mr. F. Partner, financial secretary; Mrs. Boddington, press secretary; Miss Sherwood, sec. for Benevolent Fund; and Mr. G. Ainger as treasurer. The duties of pianist will be filled by Miss J. Trunks and Miss Mann. The anniversary services to celebrate the year's work will be held on Sunday, 26 Jan., at 11 a.m., 3, and 6-30 p.m. Mrs. Weidemeyer, Mrs. Bliss, Mr. and Mrs. Brenchley, Mr. Veitch and other mediums and speakers have promised to attend. Solos and musical selections will be given. All Spiritualists are heartily invited, and will be made welcome on our day of rejoicing.

102, CAMBERWELL ROAD (Mrs. Clark's).—Jan. 8: Mr. Peters was controlled by Madame Blavatsky, who gave an address exhorting to love and truthfulness. Jan. 12: Mr. Orr was controlled twice, once by a member of his family, not known, except by these communications, to be in spirit life; the other time by an Australian native spirit who attends him. Mrs. Barrel, controlled by "Sunbeam," gave descriptions and other information to several of the sitters, and was also controlled by a spirit who delivered a devotional address, and by the breezy but devout Irish spirit, "Mike."

CANNING TOWN. 47, Hermit Road.—Sunday evening, Mr. Moody gave a splendid lecture on "Phrenology," with delineations, for which he charged each person 6d. The proceeds he gave for the benefit of the society. We thank Mr. Moody very much, and hope he will always meet with success. Our society is making rapid headway, and we would be pleased if any friends can come and help.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Mr. J. Edward's narration of some of his experiences in Spiritualism was in the highest degree interesting, and most useful and encouraging to inquirers. To have to record the conspicuous success of this earnest worker is a great pleasure. We trust that after being so well received Mr. Edwards will be encouraged to become one of our regular platform workers, a position which we feel sure he will be able to occupy with great advantage to the Cause. Miss McCreadie's guide "Sunshine," gave thirteen clairvoyant descriptions, five of which were immediately recognised, and three more were pronounced correct at the close of the meeting. Many of these descriptions were spoken of as being remarkably accurate. We note with particular interest that "Sunshine" is quickly gaining a more thorough knowledge of the English language, though it has often been remarked that the very quaintness of her remarks adds a piquancy and freshness to her speech, which is by no means the least interesting fact in connection with these clairvoyant readings. We are very glad to hear that Miss McCreadie, having secured suitable rooms, is likely to remain in London. The best feelings and thoughts go out to this gallant worker from her many friends in London. Mr. Sherman sang "The Lily" (de Képel) with all that accustomed musical ability and finish which has charmed the audiences at these rooms of late; again our heartiest thanks.—L. H. 19: Miss McCreadie, short address and clairvoyance; 26 and Feb. 2, Mrs. Green, address and clairvoyance.

FOREST HILL. 23, Devonshire Road.—Mr. Robson lectured on "The teachings of Christ," showing how he sacrificed himself for us.

MILE END. 218, Jubilee street.—Mr. Dalley's very interesting address under influence was highly appreciated by a large audience.

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.

MRS. M. H. WALLIS AT ST. JAMES'S HALL.—On Thursday evening last, 9th inst., Mrs. M. H. Wallis delivered an address on "Spiritual gifts" to the members and friends of the London Spiritualist Alliance, at the French Drawing-room, St. James's Hall, London. The chair was occupied by Mr. Dawson Rogers (the President of the Alliance), who, in the course of some preliminary remarks, stated that this was the first occasion upon which Mrs. Wallis had delivered an address before the members of the L.S.A., but, judging from the accounts he had received of her qualities as an inspirational speaker, he had no doubt they would receive both pleasure and profit from the discourse they were about to listen to.—Mrs. Wallis then addressed the audience, dealing exhaustively with the problems of mediumship and the nature and utility of spiritual gifts, many of her remarks being received with applause, and the lecture closed with an earnest appeal for the devotion of the spiritual faculties to the highest and worthiest ends. Mrs. Wallis afterwards gave a number of clairvoyant delineations. Miss Withall rendered two charming solos on the pianoforte (Mendelssohn and Chopin), during the evening, and the proceedings closed with a vote of thanks to Mrs. Wallis.

NORTH LONDON. Islington, Wellington Hall.—Mr. A. W. Jones in the chair. Mr. Everitt, president of the Marylebone Society, favoured us with his presence and gave one of his interesting recitals of wondrous experiences in phenomena, proving the continuity of life. Mr. Adams then spoke on the signs of the times as evidenced by the decaying powers of theological dogma. Mr. Rodgers also spoke. Friends are informed that the *TWO WORLDS* and other literature may be had at all our meetings.

STRATFORD.—Mr. W. Ronald Brailley gave a very interesting trance address on "What is religion?" to a large audience. Mrs. Brailley rendered a solo, which was highly appreciated.

MANCHESTER AND SALFORD.

ARDWICK. Tipping-street.—Mrs. Dixon's control gave interesting addresses on "The beautiful land on high," "Let us look together a brief moment at death." She made due reference to our esteemed co-worker, Mr. T. Jones (see "In Memoriam"), who had done a grand and noble work. The choir sang "The Angel home in glory" well together. Mrs. Dixon gave remarkable psychometry. Lyceum, conducted by Mr. Longstaff. Invocation by Mr. Warwick. Recitations by E. Dempster. A new march was taught by Mr. Ellison. Enrolling new members every week. Our room is too small. Closed by Mrs. Young. The committee thank all members and friends for sympathy to bereaved family. G. L., *pro tem.*—Dear Friends,—The old year has passed away and the new year is ushered in, and we are enshrouded in sadness and gloom. In the short space of time (less than three weeks) two of our friends have passed to the higher life who were prominent workers of the Society and Lyceum, and held in the highest respect by a large circle of Spiritualists. Let our earnest prayers be that as the days lengthen, and the sun shines forth in all its glory, shedding down upon us the radiance of its life-giving rays, that this dark cloud may be dispelled. And to the sorrowing father and mother, and the broken-hearted widow and the fatherless children, may our Father God and the ministering angel band send comfort and consolation, and clear their paths to brighter and happier days. W. Peters, vice-president.—To all Societies in Manchester and District: Please send a deputation of not less than two of your committee to Tipping-street Room, Saturday, January 25, at 7 p.m., to make special arrangements for the celebration of the 48th anniversary of modern Spiritualism on Good Friday next. Geo. Hill.

BRADFORD. Church Street.—Mr. Kay, of Salford, gave us a good time. The questions from the audience were ably met and satisfactory given.

COLLYHURST STREET.—9, Miss Knight was very successful, 90 sitters. 12, Miss Cotterill dwelt on "Hand in hand with angels," and also two psychometric tests. Evening: about 400 people listened attentively to the discourse on "There is no Death." A grand day. Selection by the choir, "Soft floating on the evening air," well rendered. Lyceum: Grand session, 89 present; recitations by Kate Fox, Bertha Turner, Florrie Stoddard, Albert Barrans, Joshua Owl, Randolph Stoddard, and Mr. Barnett.

HULME. Junction Street.—Thursday, public circle. Psychometry by Messrs. Blumenthal and Lamb. Sunday, 3-30, conducted by Mr. Lamb; 6-30, an address by Mr. Lamb, clairvoyance by Mrs. Mytton, psychometry by Mr. Lamb and Mr. Connoley. Monday, our esteemed friend Mrs. Hyde gave a very pleasing address and clairvoyance, and medical psychometry.

OPENSHAW. Granville Hall, George street.—Mrs. Calverley being unwell, our sister Mrs. Howard, who is always ready at the call of duty, took the morning service, which was enjoyed. Evening, Mrs. Howard, Mr. Hall, Mr. Murphy, Miss Baugh. Altogether we spent a very happy day.

PATRICROFT.—8: Miss Foster gave a short address and good clairvoyance, nearly all recognised. 12: A good time with Mr. Adams, of Leigh. Short address on "They are not dead but gone before," and "What was Christ more than man?" followed by psychometry.—T. L., sec.

PENDELTON.—Our public circle was reopened by Mr. J. B. Tetlow, who has promised us six nights during the quarter, the fee of such services to go to the building fund. A marked change in the conduct of the circle was noticed. Mr. Gibson, junr., gave clairvoyant delineations, and Mr. J. B. Tetlow gave two remarkable dying tests. One was the passing on of my mother, who, after giving all the symptoms of her last moments, then fulfilled her dying promise to me, which proved beyond all doubt her return, this particular test promise being only known to myself. 12: Miss Smith's guides spoke nicely at each service. Her homely words reached the hearts of many, afterwards giving 28 clairvoyant delineations, nearly all were recognised. 13: Miss Smith again conducted our service, and was very successful with her clairvoyance and psychometry. All well pleased. This has been a "record" week. 19: Mr. J. B. Tetlow. 20: Mr. W. Johnson. 23: Mr. J. B. Tetlow. Grand Social, Feb. 5.

SALFORD. 4, West Craven Street, Regent Road.—8: Circle. Mr. Kay gave an excellent address and very successful psychometry. 12: Mr. Willis spoke well upon "The aims and purposes of life" in his usual intellectual manner. After-circle conducted by Mr. Rimmer, invocation by Mrs. Rimmer, clairvoyance by Mrs. Rimmer, Mrs. Rothwell, Mr. Ceasor, Mr. Adams very satisfactory; good audience.

SALFORD.—8: Miss Knight gave 16 clairvoyant descriptions, nearly all recognised. Large attendance. 12: Mr. William Davies delivered his inaugural address as chairman of our Sunday evening services to a large and appreciative audience. In an exhaustive but deeply interesting speech he enlarged upon "Our duty as members of a church, with a special religion, whose numbers are small, but whose duties are, as a consequence, inversely proportional in their individual responsibility." Miss Knight afterwards gave 23 clairvoyant descriptions, 19 fully recognised. Friends are urged to apply at once for tickets for our next tea and fancy dress social, Saturday, Feb. 8. Living waxworks, songs, glee, games, and dancing. Tea at 4-30 p.m., tickets 1s., number strictly limited. Please note that no money will be taken at the doors. The committee hope friends will notice this, as at the last tea and social quite a number had to be turned away.

DR. A. W. FISHER (F.S. Soc., London and Paris), 22, Newlands Street, Liverpool, will lecture to societies in Manchester and District on Animal Magnetism: its use in the cure of disease. Expenses only.

PLATFORM RECORD.

ACCRINGTON. St. James' Temple.—Monday: Mrs. Rennie gave excellent clairvoyance and psychometry. Sunday: Pleased to hear Mrs. Hulme, whose control gave good addresses, followed by clairvoyance and psychometry in a clear manner. After-circle conducted by Miss S. Butterworth, who gave excellent clairvoyance and psychometry.—A. S. B.

ACCRINGTON. Whalley Road Tabernacle.—Mr. B. Plant's guides gave grand addresses on "Man as a spirit" and "Spiritualism through storm to peace," giving praise to those who had worked so nobly for the cause. Clairvoyance good. After-circle conducted by Mr. Clark and Mrs. Allerton. Monday: Short address by Mrs. Whitaker on "The good of spirit return." Clairvoyance very clear. Tuesday, Jan. 21: Mr. Swindlehurst speaker; Mrs. Griffin, clairvoyant.

ARMLEY. Theaker Lane.—Miss Walton's control spoke on "Spiritual gifts, and how to cultivate them," and "Spiritualism and Women." Good audiences.—T. K.

BARNOLDSWICK.—Good addresses from Mrs. Russell on "Life is onward, use it," and "God is love." Good clairvoyance.

BARROW. Philharmonic Hall, Werwick-street.—At 6.30. P. H. Fisher chairman. The subject of "Spiritualism v. Christianity" expounded by Mr. J. Dobson's guides. Brother Morris doing yeoman service by sale of Two Worlds.—Philip H. Fisher.

BIRMINGHAM. Duddeston.—The first meeting of a newly-formed society of Spiritualists was opened by Mrs. Groom. The address, "Modern Spiritualism—its message," was a very eloquent, thoughtful, and earnest discourse. The clairvoyance was most successful, and the attendance was most gratifying. These meetings will be continued every Sunday evening.—Wm. Morrall, 5, Upper Grove-street, Smethwick.

BIRMINGHAM. Masonic Hall, New-street.—Sunday, 29th, Mr. Tylar delivered a well reasoned and clever address on "Nature's impressions a basis for Spiritualism." Jan. 5: Mrs. Groom spoke to a very full room; 12th, Mr. Joseph Hands kindly gave selections of readings from Mr. Page Hopps, which were rendered in an elocutionary and effective manner, coupled with appropriate comments. A most interesting and instructive evening.

BLACKBURN. Northgate.—7: Public circle. Mrs. Johnston, splendid psychometry. 12: Mrs. Best gave some striking clairvoyance. Mrs. Jennings rendered two solos in splendid style.

BLACKPOOL.—The anniversary was celebrated at the usual services, Jan. 5, when there was a capital attendance both in the afternoon and evening. Mr. Manning, trance medium and clairvoyant, of Rochdale, gave an admirable address at both services, while Mr. Howes and Mr. Coupe also took part in the ceremonies. The collections realised about £2. On the following day the annual tea was held in the Station Coffee Palace, when there was again a large attendance, and the following ladies presided at the tables:—Mrs. Coupe and Mrs. Brown, and the Misses Williams, Turner, and Liversidge, and Edith Snowball. Mr. Howes presided over the subsequent proceedings, and at the outset he wished all the members a Happy New Year, and said that he hoped it would be prosperous, not only to themselves, but to their cause and society. (Hear, hear.) Spiritualism, he said, was now permeating all classes and making its influence felt everywhere, and when ladies and lords had the courage to stand out publicly and to declare what they believed, then they would make even more rapid progress. In time to come he expected they would be able to hold spiritual circle communion in churches and chapels, a thing that some members were at present doing privately. As regarded their financial position, Mr. Howes stated that they were in a better position than last year by £35—(applause)—while the membership had also increased considerably. After announcing that the whole of the tea had been given, Mr. Howes remarked that they would still be pleased to receive donations towards the building fund for the erection of a new hall, as the present one was far too small—a hall in which they could hold not only Sunday but also week-day services. They had a substantial sum in hand towards that object, and he hoped that they would be able to hold their next annual tea in their own building. (Hear, hear, and applause.) During the evening a capital programme was contributed by the following:—Mrs. Lankaster, Misses Howarth, Rigby, Stott, Heywood, McCann, and Bagshaw, and Messrs. Howarth, Coupe, Bagshaw, Stott, Jessop, and W. Dagger.—Blackpool Herald.—12th: Mr. J. Walsh gave good addresses and clairvoyance. Officers for 1896:—President, Mr. Howes; vice-presidents, Messrs. Coupe and Jessop; secretary, C. Birch; financial secretary, Mr. Spruce; treasurer, Mr. Rigby; trustees, Messrs. Coupe and Rigby; committee, Messrs. Butterworth, Howarth, Tinker, and Mrs. Butterworth and Mrs. Williams. Our president, Mr. Howes, will be glad to give a few dates for expenses only during the winter months; societies would do well to engage him. Note change of address of secretary, C. Birch, 30, Butler-street, Blackpool.

BOLTON.—Miss Halkyard spoke on "The consolation of Spiritualism" very effectively, also on "Is the world in need of a saviour?" It needs more than one; everybody should become saviours. Clairvoyance most excellent, nearly all recognised. Dec. 29: Mr. Davis, of Burnley, gave a grand oration on "Spiritualism and its benefits." Jan. 5: Professor C. Willis spoke exceedingly well, and gave masterly thought reading.—J. T. T.

BOOTLE (Liverpool)—Our veteran friend Mr. John Lamont lectured very ably to a crowded audience on "The seen and the unseen." We have not sufficient room for expansion, and are therefore moving into larger premises in the same building (south entrance) About 80 friends stayed for the seance, which was very successful.

BRADFORD. Boynton Street.—12: Mr. J. E. Spencer gave good addresses on "The teachings of the different Bibles" and "The poor have the gospel preached to them," which was very interesting.

BRADFORD. 421, Manchester Road.—Mrs. Stair preached the memorial sermon of our dear departed brother, Mr. Walter Hardy, "Death: what is it?" and "The hypocrisy of religion," both delivered in an excellent manner to over-crowded audiences. Poems excellent.

BRADFORD Walton Street.—12: Mr. Rowling's guides spoke on "Spiritual duty in times of trouble" and "Midges, gnats, flies, and wasps: their purposes in the evolution of life." Small audiences.

BRIGHOUSE.—Mr. Shillitoe spoke nicely to the children in the afternoon. Evening, Mr. Foulds spoke from "What has Spiritualism done for humanity"?

BURNLEY. Guy Street.—Mrs. Marshall's guides gave sincere and eloquent lectures on "They will be done" and "Light, more light." She is also a very successful clairvoyant and psychometrist.

BURNLEY. Hamerton Street.—Mr. J. B. Tetlow's afternoon subject, "Thomas Carlyle." I believe the Chelsea sage was put in his true position. Night subject, "Earth a schoolhouse," was a splendid and forcible pourtrayal of human life, showing the utility of pain, and the wisdom there is manifest in the ramifications and gradations the human soul has to pass through, and its glorious possibilities and destiny. Psychometry exceptionally good. A prominent townsman received a most convincing test of his father.

BURNLEY LANE. North Street.—On Saturday we celebrate the opening of our new church with a tea party, followed by a really excellent entertainment, consisting of tableaux, nursery rhymes, etc., by a few of our Lyceum scholars. On Sunday Mrs. Green gave the opening addresses to large and appreciative audiences. Note change of secretary's address: James Hy. Tatham, 5, Stanworth-st., Burnley.

BURY.—Wednesday: Miss Cotterill gave nice discourse and good psychometry. Sunday: Mrs. Robinson gave good addresses on "The harvest is great, the workers are few," and "Is Spiritualism a religion?" listened to with rapt attention. Clairvoyance good.

CAMBOIS.—Mrs. Yeoles, in the Mechanics' Hall, on Jan. 12, gave clairvoyance successfully. In the evening she lectured on "Who are the ministering spirits" and gave clairvoyance. Large audience.

CARDIFF. St. John's Hall.—12: Service conducted by Mr. E. Adams, who gave an address upon "Death, an incident of life," in which appropriate reference was made to the passing on of Mr. Harry Silby, a young member much esteemed by all who knew him, and whose funeral obsequies were conducted in harmony with our philosophy by Messrs. E. Adams and G. H. Allen at the New Cemetery on Friday last, 10th inst., a large number being present at the ceremony.

CARLISLE.—Usual open circle. Interesting address by the control of Mr. J. Cartner on "Where shall we meet"? Good attendance of members and friends. We are looking forward with much pleasure to the return visit of Mr. Griffia Hodson in February, when we are going to have a tea and entertainment. The committee and members are going to work hard to make this a success.

CLITHEROE.—Mr. E. J. Whitaker gave able and very interesting addresses on "Spiritual phenomena" and "Redemption." Jan. 6: Mr. Rooke gave his popular lecture on "Magic, mesmerism, and mediumship." All were highly pleased, and thoroughly enjoyed it.

DARWEN.—Miss Lily King, of Darwen, opened the meeting, and gave clairvoyant descriptions to a large audience, which were well recognised and appreciated. Mr. Duffy, of Manchester, then gave psychometry, which was much appreciated. Evening, Miss Lily King gave clairvoyance to an appreciative audience. Mr. Duffy again gave psychometry, which was eagerly sought after, as it is not often that we have a psychometrist. We hope to hear that he has been as successful elsewhere as he has been here.—R. Clark, sec.

DERBY.—Mr. Bowmer's guides gave interesting discourses upon "Spiritualism and its power over people" and "Matter, mind, and spirit," followed by very good psychometry.—J. R.

EDINBURGH.—Mr. A. Duguid's eloquent and instructive trance addresses delivered each Sunday evening continue to attract large and sympathetic audiences, with ever-increasing interest. We hope to be able to report the formation of a vigorous society in the course of a few weeks.—J. M.

ELLAND.—Mrs. Berry's guides spoke well on "What the spirit saith concerning the churches," and in the evening dealt in a masterly manner with ten questions from the audience. Clairvoyance excellent. Fair audiences.—W. H. Berry.

GATESHEAD. Team Valley Terrace.—8th: Usual Circle; well attended. 12th: Mr. Davidson, of Gateshead, gave a good address on Spiritualism. Also gave good clairvoyance to a large company. Mr. J. J. Dixon presided.

GATESHEAD. 81, High West-street.—Mr. Wainwright spoke well on clairvoyance, and described pains to one of the audience. Also gave several good clairvoyant tests.

HALIFAX.—Half-yearly meeting of members on Sunday; a large attendance. After approving the minutes of the previous meeting, the Financial Secretary gave his report and balance sheet, which showed the society to be in a most sound and flourishing condition. The report from the Queen's Road Branch was also read, and this society, after furnishing its splendid rooms and meeting other expenses incidental to the opening of a new room, had also a balance in hand. Mr. B. Downborough, who had previously given notice, then moved that we at once affiliate with the National Federation, but the opponents had a powerful defence, alleging that it was a federation of mediums and associates, and until societies had more power in it they would oppose our joining. The motion was lost by a tremendous majority. The election of officers and committees had again been by ballot, and Mr. Baums, the returning officer, gave the results of poll as follows:—Winding Road: J. Neil, 41 votes; A. Bailey, 40; J. Woodhams, 40; Mrs. Fawley, 37; W. Cordingley, 37; M. Greenwood, 34; J. Holroyd, 26; G. F. Harding, 20; Mrs. Longbottom, 23; Mrs. Kitchen, 23; Mrs. Rowley, 20; Mrs. Newton, 20; Mrs. Grundy, 17; Mrs. Greenwood, 17; Mrs. Halliday, 17. Queen's Road: J. H. Baldwin, 47; Mr. Shepherd, 43; Mrs. Cox, 32; Mrs. Crabtree, 29; W. Thornton, 28; J. Olegg, 27; J. J. Dunn, 24; Mrs. Dunn, 19; Mrs. Thornton, 18. The officers were afterwards elected as follows:—Winding Road: President, Mr. J. Neil; vice-presidents Mr. Woodhams and Mr. G. F. Harding; treasurer, Mr. A. Bailey financial secretary, Mr. J. Holroyd; corresponding secretary, Mr. A. Bailey, Beacon House, Brearley Hill, Halifax. Queen's Road: President, Mr. J. Neil; vice-presidents, Mr. J. H. Baldwin and Mr. Shepherd; treasurer and financial secretary, Mr. Shepherd; corresponding secretary, Mr. J. J. Dunn. I trust all will work with unity

and harmony, so that at the expiration of their term of office some good will have resulted from their exertions. I wish to take this opportunity of thanking those members who kindly recorded their votes in my favour, and all who have had correspondence with me, for the assistance they have rendered. I trust they will assist my successor (Mr. A. Bailey) in like manner.—F. A. Moore.

HALIFAX. Raven Street.—Sunday, Jan. 12, first anniversary services. Mr. J. A. Stansfield spoke to crowded audiences on "Seek and ye shall find" and "Behemoth's feast."—Morning *Lycæum* Session: The children went through marching and callisthenics, and short addresses were made by Mr. Wilby and Mrs. Hitchen. We shall be pleased to have Mrs. Stansfield here again. Collections, £4 0s. 3d.—J. J. Dunn, cor. sec.

HOLLINWOOD.—Our esteemed friend, Miss Cotterill, last Tuesday conducted the circle with her usual ability. Clairvoyance and psychometry good. On Sunday Mr. Leaver spoke to good audiences. He gave a lady some time since a good test, and she was in the room on Sunday to bear testimony. A lot of strangers seemed amazed.

HUNSLT. Albert Street.—7: Mr. F. Wood gave a night for our benefit, very good psychometry, and Miss Clough gave some very good clairvoyance. 12: Mrs. Robinson gave good addresses on "Nearer my God to Thee" and "There is no death in God's wide world," and some very good tests in clairvoyance. Good after-circle. Good clairvoyance was given by Mrs. Robinson and other friends. Good audiences.

HUNSLT. Goodman Street.—Mr. J. Wilson spoke on "Modern Spiritualism, is it a religion?" and "Man is known by the fruit he bears," two very good lectures, well handled; very good clairvoyance. Good after meeting.

LEICESTER. Crafton Street.—Mr. Sainsbury's control spoke earnestly on "For he said unto him, come out of the man, thou unclean spirit," taken from lesson read, Mark v. Well applauded by a fair audience.

LEICESTER. People's Hall, Millstone Lane.—Favoured by Mr. J. Swindlehurst, who gave eloquent and instructive addresses on "Man's hope of immortality" and "The world's desire." Crowded audience at night, much enthusiasm. Spiritualism should make rapid strides with such mediums as Mr. Swindlehurst at work. Successful clairvoyance by our ready worker Mrs. M. Place, all recognised. Solos by Mrs. Kendrick much appreciated.—G. T., sec.

LEICESTER. Liberal Club, Town Hall Square.—The control of our blind medium, Mr. T. Muggleton, gave a very interesting address on "Prove all things; hold fast that which is good." Much appreciated by fair audience.

MIDDLESBORO.—12th: Visit of Mr. W. E. Inman, of Sheffield, Naming of two little boys. Clairvoyance good. Great success.

NEWCASTLE-ON-TYNE.—12th: Mr. Wm. Walker, of North Shields, gave a very eloquent and interesting address on "Materialization, fact or fraud," which was heartily appreciated by a good audience.

NOTTINGHAM. Morley Hall.—Mrs. Barnes still absent. Mr. Clark, of Derby, kindly gave a very interesting address on "The world's redeemer" to a large and appreciative audience. After-circle largely attended.

NOTTINGHAM. Masonic Hall.—12: Mr. Victor Wyldes lectured in the morning to a large congregation upon "What is a Spiritualist?" It was generally admitted to be a very fine oration, and certainly full of pith. His psychometrical demonstrations in the evening and on Monday afternoon were very good, and highly appreciated by large numbers of people.

NELSON. Ann-street Temple.—Mr. Hartley's guides gave very interesting addresses on "My experience in Spirit life" and "The true Church." Psychometry very good. He also conducted a very good after Circle. 18th: Phrenological entertainment, with lime-light views. Admission 2d.

NELSON. Bradley Fold.—Mr. Rooke's guides gave grand discourses on "Gloria, an angel born," very appropriate to the passing on of one of our members, and "Which is the best way to arrive at true happiness." Both subjects very ably dealt with. Afterwards three poems, on Sympathy, Discourage, and Light.—H. H. B.

NEWPORT (MON.)—6-30: An inspirational address by Mr. Wayland on the "Echoes of the Past." Clairvoyance by Miss Alice Wayland. All friends welcome. Magnetic hand healing. Free.

NORMANTON.—Jan. 5: Mrs. Berry gave instructive addresses, clairvoyance excellent. 12: Mrs. Mercer was well received by good audiences. Clairvoyance recognised.

NORTHAMPTON.—Mr. D. Ward, of Wisbech, gave addresses to very good audiences, who were well satisfied with the able manner he treated the subject handed up. Mr. Ward kindly handed 10s. 6d. (his railway fare) to the committee towards the New Hall, congratulating them on their efforts, and wishing them every success in their undertaking.

OLDHAM. Bartlam Place.—Mrs. Smith, of Burnley, spoke on "Spiritualism: or man is always in search of knowledge." Clairvoyance all recognised. Her Irish guide gave some pleasing tests. Thursday's circle, Mr. Ben Plant. Clairvoyance and psychometry all good. Full hall.

OLDHAM. Coronation Street, Mumps.—Mr. T. Postlethwaite gave excellent addresses, afternoon, subject from the audience, "Religion, what is it?" and "After death, what?" also psychometry. A good time.

OSSETT.—A very good day with Mrs. Greenwood, who gave addresses to very fair audiences. Our annual ham tea on Saturday next, 18th, at 4-30, tickets 9d; entertainment at 7. All welcome.

PRESTON. Central Society.—Mr. J. B. Tetlow answered questions from the audience in a lucid and intelligent manner. Evening, good address, giving much room for thought as to what Spiritualism is.

PRESTON. Weavers' Hall, Walker Street.—Afternoon, Mr. W. Johnson gave a stirring address on "The facts and philosophy of Spiritualism." Evening, Mr. Johnson took seven questions from the audience, and dealt with them in a manner which carried conviction, judging by the rounds of applause which followed each answer. Clairvoyance by Mrs. Porter was first class.

RAWENSTALL.—Mr. J. T. Collins gave good addresses on "How I became a Spiritualist," and "Orthodox and spiritual

teachings." His clairvoyance and psychometry for sickness were also good. Fair audiences.

ROCHDALE. Billio Street.—8: Mr. G. F. Manning gave an interesting address on "One hour in wonderland," followed by clairvoyance. 9: Developing class well attended. Mr. Taylor gave a few clairvoyant descriptions. 12: *Lycæum* sessions at 10 a.m. Our district visitor and his daughter were very well pleased with our marching. At 2-30 and 6, Mr. Manning, speaker and clairvoyant. A very good day. Encouraging words for the *Lycæum* Workers urged to come to the front. Miss Ridehalgh kindly sang two solos, much enjoyed. Many stayed to after-circle.

ROCHDALE. Penn Street.—Mrs. Hyde gave very good address to large and sympathetic audiences on "Spiritualism teaches the pathway to a new life" and "Watching and waiting." The infant son of Mr. and Mrs. Wright was named Ernest, spirit name "Stephanotis." Clairvoyance at each service very good.

ROYTON.—Election of officers for 1896: President, Mr. W. Chisnall; vice-presidents, Mrs. Hanson and Mr. J. Ogden; corresponding sec., Mr. J. W. Armistage; financial sec., Mr. J. Ogden; treasurer, Mr. J. Eller; book steward, Mr. G. Band. Committee all male members over 18 years of age. Miss Foster spoke well on "Signal lights in the line of life," and also related her experience in Spiritualism, bringing tears to many eyes.

SEGHILL. School Room.—Mr. J. J. Corry spoke in grand form on "Do Spiritualism and Christianity agree?" listened to attentively by a fair audience. Sunday next, a noted worker, Mr. John Wilson. Neighbouring friends, rally round the banner of truth.

SHAW.—Wednesday Circle conducted by Mrs. Robinson, of Rochdale, who gave a splendid address, also good clairvoyance. Sunday, Mrs. Johnston, of Rochdale, gave an address on "Spiritualism, the truth, the light, and the way" to a fair audience. Also good psychometry and clairvoyance.—J. T. Dawkes.

SMETHWICK. Central Hall.—12th: At this hall general expressions of pleasure at the splendid addresses delivered through the mediumship of Mr. F. Hepworth, of Leeds, who favoured us with a visit which will be long remembered. Subjects: "Ministering spirits" and "The triple basis of Spiritualism." Afternoon, he attended our *Lycæum* session, and in a kindly genial manner gave us the benefit of his experience in the conducting of the same, also leading the children in a (to them) new exercise. Our hearty thanks to our dear friend for all his kindness. Successful clairvoyance at each service. Crowded audience in the evening.—D. F.

SOWERBY BRIDGE.—11th: A reception was held to meet Mr. Todd and the members of the Executive Committee of the B.S.L.U. At the conclusion of their meeting speeches were given by Mr. Todd and Mr. Kitson. 12th: At 10 a.m. the usual *Lycæum* session was conducted by Mrs. Greenwood, marching and callisthenics by Mr. G. Howarth, recitations and a duet were given by Lyceumists. Then the singing of a hymn was interspersed by the relating of anecdotes and pleasant, helpful talks from Mr. Todd. Afternoon: Part of *Lycæum* Session gone through, followed by an address from Mr. Todd, in which he showed, by means of the allegory of an artist's life, the importance of having true purposes in life. Evening: Mr. Todd read "A dream in the desert," interpreting it lucidly. Subject of his discourse, "The highway of truth." Each meeting was well attended, and Mr. Todd's visit will be long remembered as an encouraging and elevating one.—E. J. Sutcliffe.

STALYBRIDGE. Trinity Street.—Wednesday, 8: Mr. Collins conducted the circle very successfully, after the address giving remarkable tests in clairvoyance, in several instances giving the name, address, and occupation, most of which were recognised. 12: Mrs. Summersgill spoke in her usual satisfactory style, her addresses being full of interest from first to last, supplemented by poems upon subjects from the audience; also questions very satisfactorily answered.—T. D.

STALYBRIDGE.—Wednesday, Mr. J. H. Hunter discoursed on "The duties of returning spirits." Good clairvoyance and psychometry to large audience. Sunday: A most successful day with Mrs. Rennie on her first Sunday visit. Most eloquent discourses and good clairvoyance. Subjects, "Dare to be a Daniel" and "Spiritualism, ancient and modern." In the evening hall packed. After-circle conducted by Miss C. Olegg and Miss Bessie Hunter; very pleasing and successful. Look out for Mrs. Gregg's first visit to Stalybridge, at the Grand Theatre Buildings, on Sunday, Jan. 26; also in February the celebration of the silver wedding of the pioneer and founder of Spiritualism in Stalybridge. All friends will be welcome.

STOCKPORT.—After five months' illness Miss Schofield spoke with simple eloquence and logic to large meetings of the benefits and comfort of spirit communion, which are denied to those who are reluctant to admit this great fact. The claims of Spiritualism to be the pioneer of love, light, and liberty were satisfactorily established. We hope Miss Schofield's health will enable her to advocate the philosophy.

WAKEFIELD. Baker's Yard.—A grand day with Miss E. Batye, of Huddersfield, whose guides spoke in an easy and concise way on "You are your own painters." Good attentive audience. She also named a little one, and concluded with impromptu poems on "Faithful" and "Paradise." Clairvoyance very good.—W. Seyton.

WAKEFIELD. Queen Street.—Mr. F. Wood's guides spoke well on "Where are the so-called dead?" and "The aim and objects of Spiritualism." Large audiences. Miss Clough gave successful clairvoyance.

WALSALL. Central Hall.—12: A very good day with Mrs. Wallis, who gave stirring addresses in her usual intelligent and pleasing manner. Clairvoyance all recognised before the friends left the hall.

WHITWORTH. We had the pleasure of opening our new room on Sunday. Mrs. Worswick gave great satisfaction to a large and attentive audience. We have been subjected to many changes since we first formed a society in this locality, but I hope the members will not rest satisfied until they obtain a room of their own, which I think can be accomplished in a year or two with hard working. The new room is situated up Thorny-Lee. Any strangers wishing to visit us must enquire for Thorny-Lee. Sunday next, Mr. W. Johnson.

WISBECH. Public Hall.—We have had the pleasure of having

Mrs Walker, from Northampton, who gave a very able and interesting discourse from "Spiritualism, the need of the age," to a large audience. We hope to hear her again in the future.—A.H.B., cor. sec.

RECEIVED LATE.—*Accington.* China Street.—Mrs. Crossley gave addresses to good gatherings of people.—J. Marsden, sec., 11, Wesley Street. *Birstall:* A new centre of spiritual activity was commenced with a public tea, when about 150 friends sat down. The room will seat 220 persons, and we were literally crowded out with old friends and new. Our home is known as the Birstall Spiritual Church, which was opened by Mrs. Roberts, of Birstall, supported upon the platform by Messrs. Marshall, and Collings, members of the Executive Council of the Yorkshire Union; also Mrs. Smith, Mrs. Taylor, Mrs. Bealey, Mrs. Pawson, Mr. Widdup and others, who delivered brief, bright, and brotherly addresses, interspersed with songs and recitations by Miss Wilkinson, Miss Armitage, Mrs. Smith, Ossett. Recitations, "The ograms," by Maud and Beaty Pawson, was much appreciated; "Mr. Sadow's German Band rendered good service. The father of the movement in this district, Bro. Joseph Armitage, of Batley Carr, presided. Sunday, 5th, crowded audiences again. J. Foulds, Esq., Bradford, and Mrs. Bealey, Huddersfield, spoke with telling effect, Mr. Foulds on "Angel visitants," and Mrs. Bealey on "Spiritualism." Mr. Whitehead chairman (vice-president of the Yorkshire Union). Monday, 6, Mr. Webster chairman; another glorious meeting. Tuesday, 7, Mr. Pawson chairman, another good time. Success has followed our efforts, so much so that the place is practically free from encumbrance. Sunday, 12, Mrs. Smith speaker, a real Spiritual feast. We thank all friends who came for their loyal support, and would remind them we are having our large-hearted brother, James Swindlehurst, of Preston, on Jan. 29 (organiser to the National Federation). Come in crowds, and let us give him a royal reception. Mediums having open dates please write to John Pawson, Birstall.—*Leeds Psychological Hall.* Officers elected for half year ending June 30: President, Mr. I. L. Eastwood, 70, Oastler Terrace, off North-street; vice-presidents, Miss Clare and M. Flowett; secretary, Mr. J. Leaverland, Oddy-street, Beckett-street; assistant secretary, Mr. C. Benn; treasurer, Mr. Richardson; organist, Miss Willans; hall-keeper, Mr. Mountain.—*Nelson.* Pendle-street: Grand opening services, our room filled at night. Mr. Sander's guides spoke on "God moves in a mysterious way" and "Is Spiritualism a religion?" Good clairvoyance and psychometry, all being recognised. Next Sunday Mrs. Foran, clairvoyant. James Murray, Secretary.

PROSPECTIVE ARRANGEMENTS.

BLACKBURN. Freckleton Street.—Jan. 19: Mr. J. Swindlehurst, speaker, and Mrs. Porter, clairvoyant. Subjects: afternoon, Biblical and modern mediums; evening, written questions from the audience. Monday, at 7-45, Mr. Swindlehurst on "Spiritualism, its aims and objects." Mrs. P. rter, clairvoyant. Hope to have good times. R. Cranshaw, 124, Giffen-street, Witton.

BRADFORD. Boynton Street.—Will have Dramatic Entertainment, "The mislatoe bough," by the Lyceum officers and scholars, on Saturday, Monday, and Tuesday, Jan. 18, 20, and 21, at 7-30. Admission, 3d.

BURNLEY LANE.—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 Aldersey, 8, North-street, Burnley, on the 15th or 16th. Proceeds to building fund.

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

LIVERPOOL. Dauby Hall, Dauby Street. 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. 19, Miss Jones; 26, Mr. Jones, lecture. Thursdays, at 8 p.m., short service and seance.

NATIONAL FEDERATION.—A meeting is arranged to take place on Thursday evening, Jan. 23, in the Weavers' Hall, Walker-street, Preston; speakers, Mr. J. Swindlehurst and Mrs. Stansfield, of Blackpool.

NEWCASTLE-ON-TYNE.—Mrs. J. A. Green, Sunday, 19th, 10-45 a.m. and 6-30 p.m., short addresses, followed by experiments in clairvoyance; 26th, at 6-30 p.m., Mr. Jos. Stevenson, of Gateshead. Mr. Stevenson will also give an address on "Cranial Psychology," on Wednesday, 22nd, at 7-30 p.m., with experiments. Feb. 2, at 6-30 p.m., Mr. W. H. Robinson, of Newcastle

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, Beer, Bullion, and Bullets." Silver collection on entering at each service

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

STOCKPORT.—Mrs. E. H. Britten. 2-30, "Spiritualism: The great religious and scientific reformer of the age." 6-30, Six questions on "Religion," "Reform," and "Spiritualism."

WAKEFIELD. Queen-street.—Feb. 1, a public meat tea at 5, and entertainment at 7. Tickets, adults 9d., children 6d. Friends rally round.—W., Cor. Sec.

WEST VALE.—Annual Tea, at 4-30, next Saturday. An entertainment will follow, tickets 6d. A hearty invitation to friends from neighbouring societies.—J. J. Smith, sec.

WANTED, FOR SALE, SITUATIONS, ETC.

Mrs. RUSSELL, 212, Shaw-road, Oldham, is open to take week night circles in Oldham and district.

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

GASALIER, with reflector, suitable for shop, for sale, at Two Worlds Office, 18, Corporation-street.

EXPERIENCED CLERK, with excellent testimonials, requires situation; well recommended, is also an inspirational (Handelian) organist. S.P.H. Ferneliffe, Cricklewood, N.W.

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

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 humbug.—Apply J. Pomberton, 35, Winwick-street, Warrington.

MR. AND MRS. L. A. HOOKING, 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, Belford Street, Burnley. The Hockings have many imitators, equals none.

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NEXT SUNDAY'S PLATFORM

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington—Temple, St. James-street, Lyceum 10, 2-30 and 6, Mrs. Johnstone. Mon., Wed., 7-30, Members' Circle.
26, China-street, Lyceum, 10-30, 2-30, Madame Henry.
Armsley (near Leeds)—Theaker-Lane, Lyceum, 10, 2-30, 6-30, Mr. Hartley. Monday, 2-30, 7-30, developing circle.
Ashton—Church-st. (off Warrington-st.), 2-30, 6-30, Mr. T. H. Collins. Public Circle, Tues., 7-30.
Ashington—Spurway, 5.
Atherfield—Vestry Hall, Boardway, at 3 and 6-30, Mr. Manning. 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, Crellin-street.
Batley Carr—Town-st., Lyceum, at 10 & 2-30; 6, Mr. J. Armitage. Monday, Mothers' Meeting 3 p.m., and Choir Practice at 4.5, Thursday evening, a Members' Developing Circle, 7-45 prompt.
Belper—Jubilee Hall, Lyceum, 10, at 10-30, 6-30, Mr. E. Inman. Wednesday, 7-30.
Birmingham—Masonic Hall, Union, 11, 6-30, Mrs. M. H. Wainman.
Smethwick: Central Hall, Cape Hill, opp. Windmill Lane. Lyceum at 11; 6-30, Mr. Knibb. Monday, 7-30, Seance.
Blackburn—Old Grammar School, Flockton-st., 9, Lyceum, 11, Circa, 2-30, 6-30, Mr. J. Swindell-hurst and Mrs. Porter, on Monday, 7-45.
Bolton—Bradford-street, Lyceum, 9-30, 2-30, 6-30. Bradford—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10, 2-30, 6, Miss G. Hunter.
Brighouse—Marine Lyceum, at 10-30, 2-30, 6, Mr. Featherstone and Mrs. Crosby.
Bunley.—North-st., 9-30, 2-30 and 6, Mr. Rooke. Tuesdays 7-45, Public Circle.
Hammerton-street, Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. S. Featherstone.
Bury—Spiritual Hall, Georgian-street, Lyceum, at 10, 2-30, 6, Miss Barlow. Wednesday, 7-30, Mrs. Rennie.
Cardiff—St. John's Hall, St. John's Square, Lyceum at 2-45; 11 and 6-30, Mr. P. Longville.
Chesham—Liberal Club, Wellesley's Circle, 10-45, Lyceum; at 2-30 & 6, Mr. G. Smith.
Colne—Cloth Hall, Lyceum, 10; 2-30, and 6-30, 1. r. Pilkington.
Cowms—Lepton, near Huddersfield, at 2-30 and 6.
Darwen—Chamber, Baiton, Lyceum, 9-30 and 1-45. Circle, 11, 2-30, 6-30, Mr. John Mayoh and Mrs. Lambert, clairvoyant. Mon., 7-30. Wed., at 8. Glasgow—4, Carlton-place, 11-30, 6-30, Mrs. Smith. Huddersfield—Temple, William-st., Lyceum, 10; 2-30 and 6, Tuesday, 7-30.
Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30. Mr. J. A. Stansfield.
Hyde—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mr. Thos. Wild. Tues., 7-30.
Lancaster—Alhenuum, St. Leonard's Gates, 2-30, 6-30.
Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Monday, 7-30. Mr. J. T. Todd.
Liverpool—Daulby Hall, Daulby-st., 11 a.m., Children's Lyceum. 2-30 and 6-30, 8 p.m., Choir Practice.
London—Camberwell New Road—Surrey Masonic Hall, 6-30, Mr. Whyte, 26, Anniversary Circles and celebrations, 11, 3, and 6-30, Mrs. Bliss, Mrs. Weidemeyer, Mr. and Mrs. Brenchley, and others.
Stratford—Workman's Hall, West Ham Lane, E., 7, Mr. Veitch. Friday, 8, Mr. Savage.
Manchester—Ardwick: Temperance Hall, Tippling-st., Lyceum, 10-30; 2-45, 6-30, Mr. J. N. Pomeroy Tuesday at 8, Choir practice. Wednesday at 8, at 8, and Friday at 8, Members' developing circle. Sun., 8-30, circle for members.
Harpurhey: Collyhurst-road, Lyceum, 10-15, 2-45; 6-30, Mr. Pilkington. Thurs. 8, Public Circle.
Patriotic: New Lane Winton, Lyceum at 10, at 3 & 6-30, Mrs. Hulme. Tues., 8, Members' Circle. Wed. at 8, Public Circle.
Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. J. B. Tetlow. Monday 8, Public Service. Thurs. 8, Public Circle.
Salford: Co-op. Stores, Chapel-st., 6-30, Mrs. Newton. 8-15, Mr. A. Braegrids, 8, Public Circle. Tues. at 8, Members' Developing Circle. Wednesday at 8 Madame Henry.
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; 8-15 p.m., Mrs. E. Allen, experimental circle for inquirers and members. Thursday, at 8 p.m., Mrs. E. Allen, for members only, development. All meetings free.
Millon—Lyceum 10 and 7; Platform 6; Public Circle 7-30. Wednesday, 7.
Nelson—Bradley Fold, 2-30, 6, Miss Walton.
Newcastle-on-Tyne—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum 2-30; 10-45 a.m., 6-30 p.m., Mrs. H. A. Green, clairvoyant.
Newport (Mon.)—Psychological Society, Skinner-st. Chambers, 6-30, Thursday, 7-30.
Nothingham—Masonic Lecture Hall, 10-45, 6-30, Mrs. Gregg.
Oldham—Temple Society, corner of Coronation-st., Mumps, Lyceum, 10-30, 2-30, 6-30, Monday, Tuesday 7-45, Mrs. Brooks. Saturday, Public Circle.
Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mr. Tearle, afternoon; Miss Ribchester, evening, Monday, 7-30, Thurs., 7-30, Mr. Swindell-hurst and Mrs. Mansfield.
Raeatall—Lyceum, 10-30; at 2-30, 6-30, Miss Whiteley.
Royston—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.
Slough—Lalith, 2-30, 6.
Someby Bridge—Hollins Lane, Lyceum, 10 and 2-30, 6, Mr. Marshall.
Slatbybridge—Grand Theatre Buildings, Lyceum, 10, and 1-30; at 3 & 6-30, Mrs. Bury. Wed., at 7-30 p.m., Open. Thursday, Choir practice at 7, Members' Developing Circle at 8.

Trinity Street; 3 and 6-30, Mr. L. Thompson. Wednesday, 7-30, Mrs. Lamb.
Stockport—Hal W. Wingham-road, nr. Heaton-lane, Lyceum, at 10-30; at 2-30, 6-30, Mrs. E. H. Britten. Thurs., at 8, Private Circle.
Tadcaster—Sobriety Hall, 2-30 and 6-30. Wed. 7-30, Public Circle.
Wadsworth—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mr. Leader.
West Vale—Green Lane, 2-30, 6, Mr. Geo. Lewis.
Wisbech—Lecture Room, Public Hall, 6-45, Mr. Ward.

NON-AFFILIATED SOCIETIES.

Accrington—Tabernacle, Whalley-rd., Lyceum 10-30 at 2-30 and 6-15, Mrs. Best. Also Monday, Wednesday, Church, Lower, Ernest-st., 10-30, and Mrs. Griffin, Clairvoyant. Wednesday, at 7-30.
Barnoldswick—Spiritual Hall, Lyceum, 10-30, 6, 2-30, 6.
Batley—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6, Mrs. Rowley.
Bishop Auckland—Temperance Hall, Gurney Villa, at 2 and 6.
Blackburn.—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30. Monday, 7-30.
St. James' Church, Lower, 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, Litherool—County Hall, Pembroke Road, 6-30, Mr. W. Stansfield, 8, Public Seance.
Bradford—Bowling, Barker-street, 10-30, Public Circle; 2-30, 6, Mrs. Crowther. Mon. 2-30, Wed. 7-30. Sat., 7-30.
Little Horton-lane, Spicer-street, 2-30, 6, Mr. A. Ward.
Lower Temperance Hall, Leeds-rd., 11, Developing Circle; 2-30 & 6-30, Mr. Balmforth. Mon. Wed., 7-45.
Olley-road, Lyceum, at 10-30; at 2-30 and 6, Y.U. Executive visit (mission work). Tuesday, 5, Mrs. Taylor. Wednesday, 7-30.
Developing Circle; 2-30, 6-30, Mrs. Bentley. Wednesdays at 7-45.
Walton-street, Hall-lane, 2-30, 6, Mrs. Hunt. Monday, 7-30.
West Bowling—Boynston-st., at 10, Lyceum, 2-30, 6, Mrs. Taylor. Thursday, 7-45.
Burnley—Guy-st., Gannow Top, Lyceum, 10; 2-30, 6-30, Mrs. Johnstone. Mon., 8, Wed., Members' Circle 7-45.
Hall-lane, Lyceum, 10, 2-30 and 6, Wed., 7-30.
Burton-on-Trent—Cafe near the Station, at 7.
Carlisle.—1, Crown Street. 6-30 Open Circle. Wednesday, 7-30. Thursday, 7-45.
Cambos—Spiritual Evidence Society, 2 and 5-30, Mr. J. G. Gray.
Cleckheaton—Church Street, Lyceum, 10; at 2-45 and 6, Mr. Barraclough. Monday, in old room, 7-30. Developing Circle. Thurs., 7-30, Public Meeting.
Derby.—14, Normanton-road, 2-30 and 6-30, Mr. J. Berry. Wednesday, 7-30.
Dewsbury—Bond-street, Lyceum, 10 and 1-45, 3 and 6 Thursday, 7-30.
Eiland—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. Williams. Thursday, 8, Public Circle.
Exeter.—11, Holloway Street, 6-45.
Felling—Hall of Progress, Charlton R., 2-30 and 6, Foleshill—Edgwick, 10-45 and 6-30. Monday, 8, Developing Circle.
Gateshead.—15, Wakefield Terrace. Sunday, 6-30, Thursday, 7-30.
Gildersome—Morley Cross, Church-street, 2-30, 6, Halifax—Winding-road, at 2-30 and 6, Mr. Fawson. Monday, Mrs. Crosby.
Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Anniversary, Mrs. Stair.
Heckmondwike—Thomas-street, at 10, Lyceum; 2-30 and 6, Thursday, 7-30.
Hollinwood—Factory Fold, 2-30, 6-30.
Huddersfield—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; services at 2-30 and 6-30, Mr. Todd.
Hull—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30. P. O. 11, Circle, Wed. 8, members' Developing Circle. Thursdays, both at No. 8 Room, Friendly Societies' Hall.
St. George's Hall, Psychical Research, Room No. 1, at 2-30 p.m.
Hunslet (Leeds)—Institute, Joseph-street, 2-30 & 6, Mr. R. T. Smith. Monday, 7-30, Tuesday, 7-30 Private Circle. Sat., Public Circle at 8.
Albert Street: Tuesday at 7 Public Circle; Thursday and Saturday at 7-30 p.m.
Keighley—Heber Street Spiritual Temple, 2-30, 6, Mr. Hopwood. Monday, at 7-30.
Leicester—People's Hall, Millstone Hall Lane, 6-30. Tuesday and Thursday at 8.
Crafoon-street at 6-30, Mr. Muggleton. Wed., 8, Liberal Club, Town Hall Square, 11 and 6-30 Mrs. Colledge. Thursday at 8, Public Circle.
Leigh—Newton-street, 2-30, 6-15.
Lidwidge—Carr-street, Little Town Lyceum, at 10; 2-30 and 6, Mrs. Waterhouse.
London—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, short address. Miss McCreadie, clairvoyance.
111, Clarendon-rd., W., at 7. Tues., 8, Sat., 7-30.
Peckham—Chapel-st., High-street, at 6-45. Tuesday, Open Circle, 7-30.
Longton—Post Office Buildings, King-st., 2-30, 6, Monday, 7-45.
Macclesfield—Cumberland-st., Lyceum, 10-30; 3, 6-30 Manchester—Openhall Granville Hall (Liberal Club) George-street, at 10-30 and 6-30, Mr. Kay. Thursday, at 8, Members' Circle, Mrs. Howard.
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. Manning. Tues. 8, Thursday 8, Public Circle.
South Salford, 4, West Craven-street, Regent-rd., 6, Mr. Duffy. After-circle at 8, Wed. circle at 8, Thursday, 8, Choir Practice.
Mebrough—Market Hall, 2-30 & 6.
Middlesbrough—Hall, Newport-rd., 2-30, 6-30, Mr. F. Hepworth.
Morley.—2-30 and 6-30, Mr. Neal.
Nelson—Ann-street, 2-30 and 6, Mr. Davis.
Newcastle-on-Tyne.—Heaton and Byker, Spiritual Institute, at 6-30.

Northampton—Queen-st., 2-30 & 6, Mr. C. Shaw.
North Shields.—6, Cadden-st., 10-45 and 6-30, Jan. Mr. W. V. Wallis.
Northampton—Spiritualists' Hall, St. Michael-rd., 2-30, 6-30, Mrs. Walker.
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, Mr. Ollife and others, Anniversary.
Parkgate—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Miss Wheelodon.
Plymouth.—8, The Octagon, 10, 6-30, Wednesdays 8.
Preston—Central Buildings, 2-30 & 6-30, Mrs. Smith.
Rochdale—Regent Hall, Lyceum, 9-45; 2-30 and 6, Wednesday, 7-45.
Tuesday, 8, Public Circles.
Penn-street, 2-40. 6, Mr. W. H. Taylor. Wed., 7-30, Circle, Mr. W. H. Taylor.
Shaugh—Broadbent's Assembly Rooms, off Sandy-lane, at 3 and 6-30, Mr. W. E. Leaver. Wed. at 8.
Shipley—Westgate, 2-30, 6, Mr. J. T. Todd.
South Shields.—16, Cambridge-st., 6, Tues. 7-30.
Spennywood—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 Wakefield.—1, Barstow-square, Westgate, at 2-30 and 6, Mr. W. Ripley. Wednesday, 7-30.
Queen St., Westgate—2-30 and 6, Mrs. Wilkinson. Wednesday, 7-45, Circle.
West Felton—Co-ge Meetings at 5-30.
Whitworth—Market-st., 2-30, 6, Mr. W. Johnson.
Whitworth—Town Side, Lyceum, at 10; 2-30 and 6, Mr. Smithson. Mon., 8, Members' Circle.

OTHER MEETINGS.

Bradford—421, Manchester-road Mission Room, 10-30, Circle, 6-30, Mrs. Pateyfield.
South Field Lane Mission, Monday and Wednesday, circle at 7-30.
Spiritual Room, Park Lane, off Manchester-rd., 10-30 and 6-30. Tues., 8, Public Circle. Wed. 8, Burnley.—20, Padham-rd., at 2-30 and 6, Every evening, 7-30, Wednesday, Members only.
Cleitheroe.—5, Church Row, Tuesday, 7-30.
Darnley (near Littleborough)—2-30 and 6.
Derby—Normanton-road, Wednesday, Developing Circle.
Gateshead—97, Coatsworth Road, Receptions, Mondays, 7-30.
81, High West st., 6-30, Open. Tuesday, 8.
1, Team Valley Terrace, 11 and 6-30, Mr. James.
Herbert-street, 6-30. Wednesday, 7-30.
49, Kingsbury, Gomersal, 7-30, Thursday at 7-30.
Heckmondwike—Bethel Lodge, meetings at 7-30.
High Shields.—1, South Eldon-street, Lyceum, 2-30, 11 and 6.
Hunslet—Goodman Terrace, 2-30 and 6, Mr. J. Bolland. Monday, 7-30, Circles, Tues., Thurs., Sat., and Sunday, 7-30.
Albert-street, 2-30 and 6, Mrs. Crossley. Tuesday, 7-30, Mrs. Robinson. Thursday and Saturday, public circles at 7-30.
Leeds.—28, Elk Adelphi-street, 2-30 & 6-30, Circles, Thursdays and Saturdays, 7-30.
Liverpool—103, Queen's Rd., Everton, 3 and 7, Thurs., at 8.
Eaton Hall: Breck-road, 6-30, Tues., 8.
Liversidge—Bethel Lodge. Tues. and Sat., at 7-30.
London.—30, Gower-st., Bethel Lodge (Mrs. Clark's)—Sunday, at 7. Wednesdays at 7, Free Healing 8, Developing Circle.
Clapham—32, St. Luke's-road, Friday 8, Mrs. Wynpoe, address and discussion.
16, Harwood-street, Theobald Road, W.C.—Open 11, Sunday, 7-30, Sunday morning at 11 o'clock Monday and Thursday evening seances at 7-30.
113, Edgeware-road (Mr. H. Hunt's), every evening, except Tuesdays, at 7-30; 11.
Canning Town, 47, Hermit Road, Sunday, at 7, Thurs closed, 7-15. Experience Meeting.
Circle every Thurs, 7-30 prompt. Spiritualists and Inquirers.
Forest Hill—23, Devonshire Road, Sunday, at 7, Mr. W. E. Long. Wed. 8, Members' developing circle.
Islington—Wellington Hall, 6-45. Wednesday, 8, Discussions and questions; conductor, Mr. A. M. Kogder.
245, Kentish Town Road, N.W.—Mrs. Warren's, Sunday at 7, various mediums, and at 8 Thurs 7, Lyndhurst Grove, Ventry Road, Camberwell, Wednesday, 7-30.
2, Millen-street W.C., Mrs. Ashton Bingham, medium, will hold meetings, Thursdays, 7 to 8, for investigators; 8, seance.
Mile End—Welcome Hall, 218, Jubilee-st., at 7, Mr. Bradley, Thursdays, 8, public meeting.
Notling Hill—251, Ladbrooke-grove. Sunday, 7 Tuesday, 8. Seance at Mr. Pursey's, Mondays and Thursdays, at 7.
Paddington—227, Shirland-road, at 7, Wednesday, 8, Circle.
Stepney—Mrs. Ayers, 45, Jubilee-st., Tues., at 8.
3, Whitehall—4, Sheppey-rd., 6-30, Free Healing.
Walhamston—Developing circle at 107, Chewton Road, Pretoria Avenue, Monday at 8 p.m.
Manchester—Bradford: Church Street, corner of Shakespeare Street, Lyceum, 2; 3 & 6-30, Miss Barrow. Tuesday, 8, Members' Circle. Thurs., 8, Public Circle.
Hulme: Corner of Junction-st., 6-30, Public Circle, Monday, 8, Miss Smith. Thurs., 8, Mr. Lamb's Public Circle.
395, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11, Lyceum at 2-30, 6-30.
Mile End—Odfellows' Hall, at 7-15.
Nelson—Pinder-street, 2-30, 6.
Newport (Mon.)—Spiritual Institute, Arundel Villa Barrack Hill, 6-30. Healing free.
Nottingham.—2, Porter's-yard, Holden-street. Public Meetings Wednesday and Thursday at 8 p.m.
Rochdale.—Baillie St.: 2-30, 6, Public Circle. R. Holwood.
Milnrow Rd.—2-30 & 6, Tues., 7-45, Public Circle.
Rothwell—2-30 and 6.
Sheffield—Midland Cafe, 175, Pond-street, 7-30, Tuesday and Thursday at 8-30.
Tunstall.—13, Rathbone-street,
Waltonholme—Talbott-st., Station-road, 6-30
Whitworth—2-30 and 6-30, Mr. Johnson.
Windhill—Local Board Office, Cragg-road Lyceum, 10-15; 2-30 and 6.

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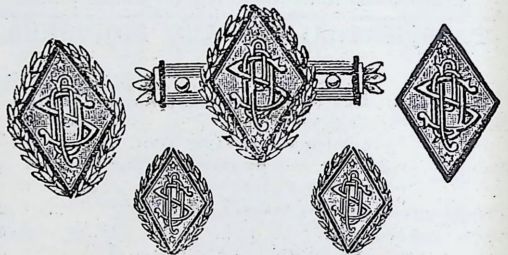
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