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HIGHER CONCEPTS OF LIFE THROUGH SPIRITUAL PHENOMENA.

BY J. H. LASBROOKE. *Concluded from page 38.*

IN introducing Spiritualism to you, permit me to state that it recognises the belief in a Supreme Power men call God. It accepts the belief in the Great Omnipresence, by which only mortals can commune with spirits and angels. It accepts no boundary within Space or Time, but overpassing all limits strides onward to the fathomless and everlasting. It recognises the fact that we are spirits here and now, and as through the senses we commune with the outer world and nature, so too by the spirit's loftier cognitions and clearer vision it establishes a natural communion with the inner or spiritual world.

As someone has already said, "Spiritualism is not alone to convince us of the presence of departed spirits, but to advise us concerning the true nature of Life. Spiritualism is the philosophy of life, and that covers the entire field of thought and action. Life in its attributes, evolution, relations, possibilities, and destiny, is to us the all-in-all—it is an all inclusive philosophy."

Phenomena proceeding from the realm of the visible in nature, or manifested through man from the realm of the invisible, are regarded by the reverent Spiritualist as sacred and worthy of equal attention. He regards each fact in Nature as a fact from God, and as such, embodies some revelation of His Divine Mind. All things made manifest are as the thoughts of the Deity, taking a form which appeals to the senses.

"His temple is all space, his shrine the good heart, his creed all truth."

He knows that above and beyond those things about which men struggle unceasingly, one thing remains, and that one thing is the whole universe. He knows also, as Dr. Franz Hartman says, that "if this germ of divinity in the centre awakens, it emits a spiritual light which reaches from man to the stars, and to the utmost limits of space, and, by the help of that Divine light, the mind may penetrate into and perceive the deeper mysteries of the Universe." "Man we believe to be immortal not because his mind is separable from animal organisation, but because his intellectual and moral constitution is such as to demand a future development of his nature."

As numbers (which are but the magic measures of the soul) may increase themselves indefinitely, so in like manner the human spirit may increase its knowledge and wisdom, and thus widen out in the great ocean of Deific life. To the Spiritualist "it appears only natural that there should exist a permanent link between the spheres, the bodies, and the souls of the universe." We see the world piece by piece, as the sun, the moon, the stars, the animal, the tree; but the whole, of which these are the shining parts, is the soul.

The whole universe of Form seems to be a glorious scheme of becoming, and man is no exception. His own aspirations bring him the secret of many mysteries, and he learns that continuous revelation develops the soul. As the sculptor brings from out the shapeless mass the wonderful statue, marvellous and beautiful in its symmetry, so the highest aim of spiritual culture is to reveal the life and form of that individual perfection which Divine wisdom has implanted in the human spirit, for enfolded within us each is the beautiful image of an imperishable and perfect being. Let us then regard the manifestations of life as the work of the Divine artist, and whether it be the mysteries of the seance-room or the marvels of the laboratory, learn to appreciate the same as gleams from the Eternal Truth, that Truth, which, as the basis of the Divine perfection, is above and beyond us for ever.

True science and art are the wisdom and love that abide. The forms of Angelo, Phidias, Rubens, and all

the "masters," pass away, but the spirit that inspired their genius lives for ever.

True genius as it relates to the beautiful is the spirit of eternal art, and the truer measurements of life are grounded in the eternal science. Emerson perceived the truth of this when he wrote "Away with your nonsense of oil and easels, of marble and chisels: except to open your eyes to the witchcraft of eternal art, they are hypocritical rubbish."

The panorama of the starry worlds, and all the marvels of nature which come within the domain of our consciousness, together with the beautiful inspirations of the musician, the poet, and the painter, are all the glorious manifestations of that invisible art, the source of which is the divine mind. All things, in a word, are the effects of inspired motion.

As acoustics reveal to us something of the nature of light and heat, as the spectroscope beautifully reveals the nature and composition of the stars, so too the harmonograph will picture forth to the wondering beholder the beautiful forms produced by musical chords, and the more perfect arrangements of spectrum analysis transforms colour into sound.

As a great scientific man demonstrated some time ago, each note of music creates a special flower pattern of its own, and referring to his own experiments he said, "It was a marvellous sight to see, in such a manner, music made visible in the loveliest shapes; and to realise the close relation between song and flowers." And so it may not be so childish after all to declare that the "lovely flowers are angels' thoughts."

How wonderful too the work of the great artist in the operations of the telephone and the phonograph! Indefinitely the form of speech may be treasured and given forth at will, though the voice that gave it form no longer articulates through human lips. Or as the heliograph flashes the light from peak to distant plain, so may our words be sent across "the silent void" in the twinkling of an eye, and thus with bodies far apart soul with soul may meet.

And the more elaborate and persevering studies of our modern savants go to show that mental forces—so-called—are as persistent as other forms of energy. And there is reason to suppose that in the region of mental dynamics the greatest discoveries of the future will be made.

In a paper read by Mrs. Hester Boole at the Chicago Congress, she asked the following question, in view of the possibilities of science in the direction indicated: "Who will invent that almost infinitely delicate machine that shall register the throbbings of the brain caused by waves of thought, and so record the message that mind sends, even across vast spaces to sympathetic mind?" "What is speech?" she asks, "but the outer symbolic form of that vibration by means of which, in a higher mode of existence, soul communicates with soul?"

And does not this appear as a natural mode of reasoning, for what is thought, and its corresponding symbolism, but the motion of the Eternal and Infinite One, the deep breathing of indwelling Deity.

By some subtle law, yet unknown to us—save through analogy—mind is influenced by mind just as two instruments, tuned to the same pitch, vibrate in unison when the strings of one are struck.

Even the worlds join in the unending harmony, for

"Each star is drawn and draweth
Mid the orbit of its peers,
And the blending, thus unending,
Makes the music of the Spheres."

So highly strung, so sensitive is life's instrument, that scientist assures us "that any displacement felt in the centre of our earth will be felt throughout the universe." And with them also we not only imagine, but we think we have reason to believe "that the same thing will hold

true of those molecular motions which accompany thought."

The hypnotist directs his subject and he goes, he commands and he comes, though long distance intervene. As the will of the operator is centred in the mind of his subject, so man himself is the focal expression of all that the universe wills, for "there are cosmic thoughts, radiations from the source of all mind, which are continually flowing in melodious rhythm." And "just as soul responds to soul" on that dim spot men call earth, "so each receives separately, and with more or less ease waftures from the original centre of motion."

Psychometry, too—or soul-sensing—brings us *en rapport* with minds that may be far distant, and enables the present-day seer to read from life's inner scroll lessons from the past.

It was William Denton, I think, in that interesting book, "The Soul of Things," who wrote:—

"A piece of lava from Pompeii will give to the psychometer a true description of the volcanic eruption that devastated that town and buried it under its ashes, where it remained hidden for nearly two thousand years.

"A floating timber, carried by the gulf stream to the far north, can give to the far north a true picture of tropical life, and a piece of bone of a Mastodon teach the vegetable and animal life of antediluvian periods.

"A lock of hair, a piece of clothing, the handwriting of a person, or any article he may have touched, handled, or worn, can indicate to an intuitive mind that person's state of health, his physical, emotional, intellectual, and moral attributes and qualifications."

Photography also now reveals how nearly we are related to the unseen, for the imagery of both the mental and spiritual worlds are mirrored forth on the sensitised plate. As the phonograph treasures up the sounds of speech, and as the memory records life's actions, so too in the inner chambers of life our very thoughts are recorded, and the concentrated energies of the spirit revealed in form. "Verily there is nothing hid that shall not be revealed."

Everywhere then—in the inner world, as in the outer—the evidence of a living and ever-growing art manifests itself. From the pure white marble of life it strikes its living statuary, and on the canvas of the soul paints the rising hopes and future glories of life. And this is the all-powerful art that breathes into man the breath of life till he becomes a *living* soul, and lives the conscious life in God:

A part supreme of the All-Supreme,
Perfection in perfection, perfected;
Abstracted from the world and gained to God.

Religion therefore is the reverent recognition of the soul's divine becoming, the sweet blending of the Divine and the human. To him who seeks oneness with life eternal the forms of religion are of less account than religion itself. And so the author of "Natural Law in the Spiritual World" very naturally concludes that "life eternal is to know God. To know God is to correspond with God. To correspond with God is to correspond with a perfect environment. And the organism which attains to this, in the nature of things must live forever. Here is eternal existence and "eternal knowledge." Every manifestation of life or state of being is but a means unto an end.

The numberless worlds which roll in the immensities of space—Universe *within* universe, and systems on systems piled, can sing of no sublimer theme than the conception and the eternal uprising or becoming of the human soul—the wondrous manifestation of "God in the flesh."

Like worlds rushing towards mysterious goals, so souls toil upward for ever to God and Light, for:—

Life is but means unto an end,
That end, beginning, mean and end of all things—God.

Not that the human spirit—or rather its conscious being—shall be dissolved in God, and its identity lost, but that its identity, preserved for ever, shall bring to it an ever-increasing consciousness from the depths of eternity.

All the gifts of the Spirit known to modern Spiritualism are held in reverence, for it is regarded as the means in the outer state whereby God reveals himself to man.

The mysterious rap, the writings, the voice, trance, ecstasy, seership, clairaudience, materialisation, etc., etc., are all regarded as modes whereby the Deity makes known to mortals the revelations of a living universe.

And as a writer stated recently in one of our own

Spiritualistic journals, *The New Age*,—"Sanctity of thought, sanctity of life, sanctity of soul and body, are the first conditions of the process, for the work is one of reconstruction, which is the significance of the word religion, the system of spiritual communication which is proposed by Spiritualism being the way of the soul's return into a conscious life in God."

Though there are many gifts, yet it is recognised that "all gifts are by one and the self-same spirit," and that all are arranged in order. Each contributes to the opening of some seal, and the inward voice says "Come and see."

As various minds receive and interpret differently the thoughts of others, so too do the various spiritual states, according to their respective qualities, mould the thought conveyed in the influx from the spiritual world.

If there are Jeremiahs with burdens from the Lord, there are Isaiahs who breathe the message of the Spirit in strains of lofty poesy. There is not only the mystic symbolism of Hosea, but the sheep and oxen visions of Amos. To one it is as if a *spirit* passed before his face; to another it is the *voice* that calls three times.

Through Urim and Thummim, and even Gideon's fleece, the message may take shape; also in "cloven tongues of fire" and in "the mighty rushing wind."

'Tis because The Spirit dwelleth in all things that His presence is thus revealed, and because in Him we live and move and have our being.

The spirits and angels who do the will of the Supreme, and who interpret the "word of God" to man—since man can know nothing of that "word" save through intermediary states—range everywhere throughout the great Oumprecence.

'Tis sweet to feel we are encircled here
By breath of angels as the stars of heaven.

And to realise that—

We are not lone in life, but that earth's
Part of heaven and all things.

As man gradually assimilates the knowledge revealed through the many channels of spirit the greater the consciousness which links him to his God, till at last space and the infinite, time and eternity, centre in Him whose name is hid in Light—the Alpha and Omega of all things. And "the attainment of this divine knowledge and growth is that perfect peace which the world does not understand, which constitutes an existence of power over things in a harmonious loving paradise; this is that ever-living fountain, he that drinketh of which shall never thirst—this is the conquest of life, it is that grand exchange of ignorance for knowledge, the victory of understanding over all doubts and fears."

Though faint at first may be the realisation of the spirit by and through the phenomena of the Spiritual movement, bewildering the mazes through which the aspirant may be called to pass, yet the devout mind and reverent soul who, unfaltering pursue, shall behold the Shekinah light of the inner tabernacle and become an initiate of the light.

True are the words of the old records, "The things of God no man knoweth, save the Spirit of God within the man, but the Spirit knoweth all things and revealeth them unto the man."

And to this end are employed the many ministers of light who do His will, who, by the principles of eternal love, are linked together "one electric love-chord, thrilling all with fire."

In the light of this latter-day dispensation many have found the path to higher destinies, who, though sect and party they scarcely knew, have beheld the shining form of truth, and listened to voices and melodies from "beyond the gates."

Brethren, I greet you in the name of the Spirit, and in the name of the myriad shining ones who do His will.

Time will bring us many changes, and the many phases of life pass before our vision, but "as for truth, it endureth and is always strong, it liveth and conquereth for evermore."

I AM convinced that those students who embrace the science of telepathy must include the communion with the departed, as it is actually in the region of mentality, thought, or soul we are pursuing investigation, and death does not sever the communicating link, but renders a condition of increased sensitiveness, and a more intelligent form of communion. The power to commune is in the region of the soul, and the non-diaphanous condition of the body blocks the way towards the more perfect solution of the mystical union of soul-life.—*The New Age.*

THE RED CROSS.

BY WESLEY NOAKES.

CHAPTER III.—Continued.

"VERA," said Mary, when dinner was over, and they had returned to the drawing-room, "I want to ask a great favour; will you kindly sing for us? Papa, and Pen., and indeed all of us are passionately fond of music, and you know the extent of my powers in that direction."

"Willingly, dear. What shall I sing?"

"The Lost Chord" is a great favourite with papa; but please yourself."

Vera crossed the room and sat down to the piano. As the first bars of the symphony echoed through the room, the conversation immediately ceased. Then a beautiful contralto voice commenced Sullivan's well-known song, and sang as only an artist can sing; and only a woman who had known pain and trouble could have infused the almost painful depth of expression into the words which fell from her lips. At the conclusion of the song the company begged unanimously for another, and yet another.

"Do you know any Scotch songs, Miss Ravenski?" asked Dr. Campbell. "I am ashamed to impose upon your good nature, but I should like just one."

"Will you have 'Auld Robin Gray' or the 'Land of the Leal'?"

"The Land of the Leal," please. My mother used to sing it."

Vera turned again to the piano, and rendered the old ballad with a fervour and pathos that set every heart-string in the room vibrating in response. When she had finished the Colonel crossed over, and taking both her hands in his, said, with a suspicious quiver in his voice, "My dear, I have not had such a treat for years. I cannot sufficiently express my thanks."

"I am delighted to think that I can in some measure repay your kindness to me," responded Vera. My voice is entirely at your service, whilst I am with you. Please don't be afraid to take advantage of it."

Kenneth Campbell did not venture out of his corner to thank her for acceding to his request. He sat with his hand shading his eyes, feeling deeply and strangely moved, and this quite apart from old associations stirred up by the familiar air.

When the conversation had again become general, the Colonel related an exciting adventure he once had with a burglar. This led on to the topic of crime and criminals, and he remarked, "By the way, apropos of crime, a man was found murdered on the Thames embankment early this morning. The police seem to think that it is the work of some secret society, as a cross was cut on the palm of the dead man's hand. What do you think of that theory, De Benham?"

"Cock and bull story," replied the other, emphatically, "I should say that it was an ordinary crime with robbery for its motive. The cross is merely a shallow trick to remove suspicion from the real source."

Had he turned his head at that moment he would have seen a pair of large dark eyes with a strange glitter in their depths, watching him with an earnest intentness that told of something more than polite interest in the conversation.

As the hour was growing late the visitors began to take their departure, Dr. Campbell, Merrick Holston, and De Benham leaving together, as they lived in one direction. To-night they were unusually silent, each seemingly absorbed in his own reflections.

De Benham broke the silence by wishing them good-night as they reached the point where his route diverged from that of his companions. As he turned away, he remarked casually, "I don't know how you fellows feel, but that woman has given me the creeps."

When the sound of his footsteps had died away, Merrick turned to Campbell, and said in a hopeless voice: "Kenneth, I don't wish to be uncharitable, but he is not worthy of her. If he were a better man, and such a union would be for her happiness, it would be easier to bear."

"Don't get so despondent, old man, matters may look brighter before long. Will you come in and have a pipe?" he added, as they stopped at the gate leading to his house.

"Not to-night, Ken, thank you."

"Peculiar thing," muttered the Doctor, as he fumbled

for his latch-key. "Here's a fellow who is no end of a comfort to other people, requiring it badly himself."

CHAPTER IV.—A VILLAINOUS PLOT.

Paul De Benham was just about to commence breakfast. By the side of his tray was a pile of unopened letters which had come by that morning's post. He was fond of the good things of this life, and usually did full justice to his meals, but on this particular morning something occurred which entirely spoiled his appetite. Just as he was helping himself to an appetising looking cutlet his eye fell upon a letter bearing the stamp of the Sydney postmark. Putting down his knife and fork he seized the envelope, and with fingers which trembled with eagerness, tore it open. As he read, his face blanched until it assumed almost the hue of death. Large drops of sweat gathered on his brow, and his breath came in laboured gasps. Pushing away his breakfast tray, he laid his arms upon the table, and resting his head upon them groaned aloud. The letter which had caused this sudden distress ran as follows:—

Wallaby Gulch, near Sydney.

My Dear Paul,—You will doubtless be surprised but glad to hear that I have had another stroke of luck in the shape of an excellent offer for my place and stock, which I have decided to accept. I shall thus be enabled to return home in a few months at the most, instead of next year, as I had anticipated. You may depend upon it that I shall not forget your kindness, nor allow it to go unrewarded (don't be offended, please). Well, good-by, old man, or rather, *au revoir*. I shall get everything arranged as speedily as possible, and then hey for old England, friends, and my darling children.—Yours, as ever,
FRED D. SCOTT.

P.S.—Sorry to trouble, Paul, but will you kindly have a statement ready for me re investments, that I may be able to relieve you of further anxiety on that score.

This letter will require some explanation. Ten years back De Benham and the writer had been neighbours and friends. Chiefly owing to a bank failure this gentleman lost the greater part of his fortune, to redeem which, he purchased a large sheep-farm in Australia, where he had prospered exceedingly. Not caring to keep his money there he transferred it to England, asking De Benham to invest it for him, saying that he did not mind paying a fair premium for shares in any sound concern.

With this money De Benham had speculated on his own account, expecting to realise a considerable sum without risk to his friend's capital. The first transaction turning out badly, more money was used in a vain attempt to recover the first loss. Getting desperate and anxious he lost his head, and invested capital in schemes which in cooler moments he would have carefully avoided. During the ten years which had elapsed since Mr. Scott had been in Australia, that gentleman had remitted something over twenty thousand pounds, and of this sum a few hundreds were all that now remained.

The guilty man sat helpless, ruin and disgrace staring him in the face. "Oh, my God!" burst from him. "What a fool I have been! What can I do?"

After a time he pulled himself together, and going over to the sideboard poured out half a tumblerful of brandy, which he drank off at a gulp. Then pacing backwards and forwards he endeavoured to discover some possible loophole of escape from the impending disaster. Scheme after scheme flitted before his mind in quick succession, only to be rejected as useless or unfeasible.

"I cannot manage another mortgage," he thought. "I am already overhead in that direction. Wonder if there is any more to be made out of that infernal League? By the way, I have not been summoned to any meetings lately. Do they suspect me over that Vienna business," he muttered. "At all events it paid well, and I don't see how they can trace it to my influence."

This reflection seemed to lead him into another train of thought, for sitting down again he pondered long and deeply. Finally resolving upon some course he sprang to his feet with the exclamation, "I'll chance it. Soltikoff will pay any sum for the information I can supply, and surely with a little care I can minimise all risk of detection."

The entrance of his valet interrupted further cogitations. "Young Mr. Brooke wishes to see you, sir," he said.

"All right, Castelli, put him in the library. I shall be there in a few minutes." Then to himself, as the man withdrew: "Now, if I could have married that young fool's sister, matters could have been satisfactorily arranged without further trouble. Too late to try that."

I suppose there is something going on between her and young Clifford."

As he entered the room where Percy Brooke awaited him, he saw that young gentleman had taken a bundle of papers from his pocket and was covering the blank portions with writing.

"I say, Mr. De Benham," he called out; "what an easy signature yours would be to forge. Look here, I can imitate it exactly."

"Rather a dangerous accomplishment, Percy," said De Benham, carelessly; but as the full meaning of the words struck him, like a flash of lightning a most dastardly and cowardly plot unfolded itself in his fertile brain.

"Good heavens! what a chance," was his inward comment. "I should be an idiot to neglect it." Then he added, as a sop to his conscience, "and no evil consequences will ensue. What is a boy and girl attachment?"

"Colonel Clifford wishes to see you, Mr. De Benham. He asked me to call on my way home."

"Thank you, Percy. Now I am going to lecture you. What is this I hear about card parties at young Fotheringham's?"

"Percy blushed and looked uncomfortable. "We only go in for sixpenny points, Mr. De Benham, it is more for amusement than anything else."

"Bad beginning, lad, better give it up before it leads to something worse."

When Percy had gone the elder man smiled sardonically. "Rather rich, my giving him advice," he said. "There is no fear of his adopting it, however, and it will strengthen my hand."

To be continued.

MR. JOHN BLACKBURN.

IN RESPONSE to our request for particulars respecting the mediumship of Mr. John Blackburn, whose portrait adorns our cover this week, our old friend Mr. S. Jagger, of Frizinghall, late of Halifax, writes: "In his younger days John Blackburn was a coal miner, but through some cause (probably an accident) he became partially blind.

As a medium he was one of the best speakers and test mediums of his day. He was quite unassuming, of a genial disposition, and enjoyed good company. Mrs. Jagger and I have many pleasant recollections of the happy times we had with him. He was a strong physical medium, and about forty years ago he used to be tied to a board, sometimes a door, with his arms and legs outstretched. He used to be tied up by sceptics in every conceivable way their ingenuity could devise, but after a short interval of solitude and darkness, usually about two minutes, he was liberated from his bonds and walked forth a free man to the astonishment and perplexity of those who, as they thought, had fixed him beyond all possibility of escape. These tests of the power of his spirit friends to liberate him were carried on for years, and the severity of the experiments may be imagined from the fact that his limbs were frequently badly swollen, the circulation having been almost entirely stopped, and in some cases his flesh was out. He afterwards became a good trance medium and speaker, and held meetings at Siddal, frequently attended by those veterans John Culpin, Jonathan Saville, John Wilkinson, Mr. and Mrs. Woodhead, John Hanson, Mrs. Holgate, and Mrs. Jagger, the latter walking five miles, wet or fine, thus showing their earnestness and enthusiasm.

As a public medium, Mr. John Blackburn visited Shelf monthly, and spoke under control of two brothers named Potter in a very fluent and highly interesting manner. If upon scriptural subjects, texts in abundance would be quoted in support of the arguments advanced, although normally John could hardly quote any. He had no idea beforehand what subject he was to speak upon, and was quite unconscious, not knowing a word of what he had said when he regained his normal condition. I sometimes asked him what his subject would be, but he jocularly replied, "he had not begun to think about it yet." I did not then believe in spirit return, but have often since regretted my ignorance of the blessings afforded by a knowledge of a life hereafter.

Poor John, he had a hard battle in life, and encountered much opposition—many were the insults put upon him—but he was fully convinced he was doing his Master's will, and he well knew that as he sowed here he would reap by-and-by. He used to say he had "a good master;"

he never doubted that he would receive his reward. Not only was he a good trance speaker, but he was also clairvoyant and clairaudient. I used to hear him tell of playing and talking with his deceased child as plainly as when it was in the mortal form. His sole aim was to do good to his fellows. He did not work for popularity or money, but to help to carry conviction to others of the life hereafter, for which all honour is due to him.

The last time I saw John Blackburn he was walking about in his house. He said, "I have no fear of passing over, which I shall do to-morrow, and he did." The last words I spoke to him were that I should like him to give me a good tap on the head; he replied that he would do so if it was possible. Although I have not felt it yet, some time after his departure, when I was in Bradford, I went to hear a medium I had never seen before (certainly she had not seen me before), but she described a spirit to me of a blind man, which was an accurate description of John Blackburn, and she further stated that he was tapping me on the head as hard as he could; although I could not feel it I am satisfied that he was there and trying to fulfil his last earthly promise to me. I have seen many Spiritualists on their deathbeds, and they have all been of the same mind as friend Blackburn—they have had no fear of the coming change, the knowledge Spiritualism had given them sustained them. Spiritualism is the only "ism" which does give knowledge of the future life, and it is truly a lamp to our feet and a light upon our path.

TWELVE LECTURES ON MENTAL SCIENCE.

BY W. J. COLVILLE.

LESSON VIII.—CONTINUED.

IN the lives of all of us there are times when we grow desperate if we believe in the hampering force of uncontrollable circumstances; we can not reconcile ourselves to the idea of our slavery to blind, relentless fate; luck, destiny, fortune are at such times detestable words in our ears, sounding the death-knell of all our hopes. The cruellest thing of all is misdirected sympathy, for it is the sentence of doom, the knell of despair. In all dark hours and times of unwonted perplexity we need to follow one simple direction, found, as all needed directions can be found, in the dear old gospel, which so many read, but alas, so few interpret. "Enter into thine inner chamber and shut the door." Does this mean that we must literally baste ourselves to a private closet with a key in the door? If it did then the command could never be obeyed in the open air, on land or sea, and Jesus loved the lakes and the forests far better than the cramping rooms of city dwellings; still his counsels are so wide-reaching that there is no spot on earth and no conceivable situation in which any of us may be placed where we cannot follow them. One of the most deeply intuitive men we ever met had a desk in a city office where several other gentlemen were doing business constantly and often talking loudly. Entirely undisturbed by the many various sounds about him, this self-centred, faithful man would, in any moment of perplexity, draw the curtains of privacy so completely about him that he would be as fully enclosed in his own psychic aura, and thereby as effectually removed from all distractions as though he were alone in some primeval wood. Taking his difficulty with him into the mystic silence in the form of a direct question, to which he expected a certain answer, he would remain utterly passive until the reply came, and never once through many years' experience did he find himself disappointed or misled. Intuitive perceptions of truth are the daily bread to satisfy our daily hunger; they come like manna in the desert day by day, each day brings adequate supply for that day's need only. They must be followed instantly, for dalliance with them means their obscuration, and the more we dally the more do we invite erroneous impressions to cover intuition with a pall of conflicting mortal phantasy, born of the illusions of the terrene will. One condition is imposed by *universal law*, and this we must obey. Put all wishes aside save the one desire to know *truth*; couple with this one demand the fully consecrated determination to follow what is distinctly perceived as truth immediately it is revealed. No other affection must be permitted to share the field with this all-absorbing love of *truth* for its own sake. Obey this one direction and never forget that expectation and desire are bride and bridegroom and forever inseparable, and you will soon find your hitherto darkened way grow luminous with celestial radiance, for

with the heavens within, all heavens without incessantly co-operate. Retire to rest with the confident assurance of divine illumination, and the gift of vision will displace all earth-born dreams. Health and happiness come, not by seeking for them specifically, but by seeking that nobler quality of living that produces them as a result.

To receive education spiritually while the body is resting in sleep is a perfectly normal and orderly experience and would occur definitely and satisfactorily in the lives of all of us, if we paid more attention to *internal* and consequently less to *external* states with their supposed but unreal necessities. Sleep is intended for recuperation and instruction obtained in a state of active rest or restful activity from the subjective standpoint. Many people endorse the groundless assertion that all action is physical; this is a most harmful error, as it leads to undue concern for speech and behaviour coupled with disregard of thought and motive; it leads as a consequence to the multiplication of false appearances and every phase of hypocrisy. Our thoughts make us what we are here and hereafter and our thoughts are often busier by night than by day, for when we are asleep to the exterior we can be wide-awake to the interior world and the unseen world is a **SUBSTANTIAL PLACE**, the conditions of which are entirely regulated by mental and moral attainments. When we are not deriving information through outward avenues of sensation, we are receiving instruction through interior channels of perception, and when this fact is understood for what it is worth, it will become a universal custom for persons to take to sleep with them the special subject on which they most earnestly desire particular instruction. The Pharaoh type of person dreams, and so does his butler and baker, but the Joseph type, which is that of the truly gifted seer both dreams and interprets. Let us all seek health and instruction through the watches of the night as well as by day and we shall learn by practical experience to testify to the truth of the wonderful double barreled text "He giveth His beloved sleep," which can also be correctly translated: "He giveth to his beloved while they are sleeping." The restless fever of the world can only be assuaged as **INTUITION** leads the intellect into deeper truth than sense can apprehend, and as a direct consequence builds the outer body into strength and symmetry.

To be continued.

AURELIUS ANTONINUS.

THE figure of Aurelius Antoninus, Emperor of Rome in the second century, stands out in the annals of his country with unique prominence. The last of the good emperors, their numbers sadly few, he united in his own person the virtues of a good man, the abilities of an able administrator and the distinctive qualities of a philosopher. It is the latter phase of his character that marks him out for special notice; this curious alliance between imperialism and philosophy, between the "pomp and circumstance" of the one, and the "plain living and high thinking" of the other.

Antoninus appears to have been born under a fortunate star. His was an inheritance greater than that of the throne he filled so ably for nineteen years; a balanced mind, a comprehensive intellect, and a moral and religious bias that raised him to a height to which few of his predecessors had attained. He was fortunate also in his youthful advisers and teachers; they had been well chosen, and he does not forget to acknowledge his indebtedness to them, detailing his several obligations with a precision and minuteness almost amusing in their frankness, and which at the same time prompt the reflection that a mind so open to see others' virtues, and so ready to acknowledge them, must in itself be noble. Peculiarly thoughtful and introspective, he lived, as it were, a dual existence, and in the spare moments stolen from the camp or court we find him jotting down his reflections. Letting slip for the time being the cares and distractions of his high position, his mind would detach itself from its surroundings and rate at their true value the externals that to him meant so little. And as human nature touches at some points in all ages, the men and women of this nineteenth century may learn something from this philosopher in royal purple, this simple-minded pagan who lived in a thought realm of his own creation, and was not ashamed to write:—"Whatever anyone does or says, I must be good, just as if the gold, or the emerald,

or the purple, were always saying this. Whatever anyone does or says, I must be emerald and keep my colour."

When annoyances crowded thickly upon him he consoled himself with the thought: "That which does not make a man worse than he was also does not make his life worse, nor does it harm him either from without or from within." What a panoply against the shaft of ill fortune is here; how impervious would it make the wearer to the slights of friends and the injuries and insults of foes!

Again: "When thou hast been compelled by circumstances to be disturbed in a manner, quickly return to thyself, and do not continue out of tune longer than the compulsion lasts; for thou wilt have more mastery over the harmony by continually recurring to it." Aurelius here hits upon a truth all would do well to remember, the part habit plays in the growth and formation of character.

If any need a stimulus to face the lions which lie in their pathway, let them study the "thoughts" which this moralising emperor has left to posterity. Curiously expressed many of them are, their meaning wrapped up in a phraseology which some might find tedious, but scattered through the book we come across thoughts so plain that they need no interpreter, and so suggestive that one reads them again and again. If we look for sentiment we come away disappointed; if we expect sympathy for real or imagined grievances we shall look in vain.

Are we of those who expect a return for every service rendered to another? No encouragement shall we get from Aurelius. "For what more dost thou want when thou hast done a man a service? Art thou not content that thou hast done something conformable to thy nature, and dost thou seek to be paid for it? Just as if the eye demanded a recompense for seeing or the feet for walking." Again, "One man, when he has done a service to another is ready to set it down to his account as a favour conferred. Another is not ready to do this, but still in his own mind he thinks of the man as his debtor. A third in a manner does not even know what he has done, but he is like a vine which has produced grapes, and seeks for nothing more after it has once produced its proper fruits. So a man, when he has done a good act, does not call out for others to come and see, but he goes on to another act, as a vine goes on to produce again the grapes in season.

Aurelius is equally emphatic when considering man's duty to himself. "He who does wrong does wrong against himself. He who acts unjustly acts unjustly to himself, because he makes himself bad." And again, "Do wrong to thyself, do wrong to thyself, my soul; but thou wilt no longer have the opportunity of honouring thyself." What a subtle suggestiveness lies hid in that last phrase!

"No longer let thy breathing only act in concert with the air which surrounds thee, but let thy intelligence also now be in harmony with the intelligence which embraces all things. For the intelligent power is no less diffused in all parts and pervades all things for him who is willing to draw it to him than the aerial power for him who is able to respire it."

And so we might go on, culling from one page and another thoughts worthy of a permanent place in our memories. Bracing and practical, they act as a mental tonic and as a brisk antidote to the sickly egotism which characterises much of our modern literature.

A. E. FITTON.

THE suicide, in severing life's silver cord, does not get away from himself. Reason, conscience, and memory go with each and all into the future state of existence. Spirit-life is a retributive life, a constructive life, a social life, and an intensely active life.

THOSE PERSONS who assert that we (Spiritualists) have no philosophy or solid basis for our belief, have not thoroughly investigated our foundations. We claim that our basis is scientific; that the revelation with regard to man's future life is rational; and that there is more solid evidence in support of our belief, than can be presented by any other system. We are not responsible for the vagaries of unscientific investigators or imperfectly informed writers; but there is a phalanx of clear-headed, thoughtful men, whose protracted investigations have led to similar conclusions; and these conclusions are corroborative of the revelations of Andrew Jackson Davis and Hudson Tuttle.

—*Harbinger of Light.*

"ON THE USE OF THE BIBLE IN SCHOOLS."

COMPILED BY EMMA HARDINGE BRITTEN.

Preparatory notes to the above leaflet.

[TO THE READER.]

For some months during the year 1879, Mrs. E. H. Britten was engaged as the speaker for the "Spiritualist" and "Free Thought Society" of New Zealand. On a certain day, late in the week, during that engagement, Dr. and Mrs. Britten were called upon in some haste, by Sir Robert Stout (the president of the above-named society), also the Attorney-General of New Zealand, and Member of Parliament for Dunedin. Sir Robert stated that a bill, to which he and all his thoughtful friends were much opposed, was to be introduced into the New Zealand Parliament with the object of making the Bible a part of the scholastic teaching of the National Schools of New Zealand. Sir Robert concluded his remarks with the earnestly expressed wish that though it was late in the week Mrs. Britten should lecture on the following evening on "The use of the Bible in Schools."

To prepare her lectures for this or any occasion in public was entirely out of Mrs. Britten's power, but, trusting to the inspiration of her wise and ever faithful spiritual guides, she was desired to make the Bible speak for itself, and to prepare in as brief a form as possible the following Biblical extracts with numbers of chapters and verses appended.

It is only necessary to add that the extracts in question were read in the course of Mrs. Britten's following Sunday's lecture to an immense audience, who clamorously demanded their publication. This was done, and 10,000 copies were printed and distributed throughout the Colony, the result of which was that the Bill proposed to be introduced and discussed in the New Zealand Parliament was abandoned, or in Parliamentary phrase, "laid on the table," whilst tens of thousands of reprints of the following extracts now given—sent out from different points of the world since the above-named incidents occurred—suggest to the truly thoughtful educators of youth that they had better pause and seriously reflect upon the possible consequences of such teachings before they present the Bible to the rising generation of this deeply thinking and analytical age as "THE WORD OF GOD," rather than as the records and inventions of the barbarians of two, three, and four thousand years ago.

These extracts, quoted in her New Zealand and many other lectures on the above subject, were read by Mrs. Britten at the Daulby Hall, Daulby-street, Liverpool, during her Sunday evening lecture, January 5th, 1896, and are now reprinted at the urgent request of many persons in the large audience assembled there.

OF THE CHARACTER, ATTRIBUTES, AND CONSISTENCY OF THE CREATOR.

"And God saw everything that he had made, and behold it was very good." (Gen. i. 31.)—"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." (Gen. vi. 6.)—"And the Lord spake to Moses face to face, as a man speaketh to his friend." (Ex. xxxiii. 11.)—"No man has seen God at any time." (John i. 18.)

"With God all things are possible." (Matt. xix. 26.)—"And the Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley because they had chariots of iron." (Judges i. 19.)

"God is not a man that he should lie, neither the son of man that he should repent." (Num. xxiii. 19.)—"And God saw their works, that they turned from their evil way, and God repented of the evil that He had said that He would do unto them, and He did it not." (Jonah iii. 10.)

"There is no respect of persons with God." (Rom. ii. 11.)—"It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, and Esau have I hated." (Rom. ix. 11, 12, 13.)

"A God of truth and without iniquity. Just and right is he." (Deut. xxxii. 4.)—"For it was of the Lord to harden their hearts that they should come against Israel in battle that he might utterly destroy them, and that they might have no favour." (Josh. xi. 20.)

"Every one that asketh receiveth, and he that seeketh findeth." (Matt. vii. 8.)—"Then shall they call upon me, but I will not answer; they shall seek me early but shall not find me." (Prov. i. 28.)

"The Lord is a man of war." (Ex. xv. 3.)—"God is not the author of confusion, but of peace." (1 Cor. xiv. 33.)

"The Lord is very pitiful and of tender mercy." (James v. 11.)—"And the Lord said unto Moses, Take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel." (Num. xxv. 4.)

"For his mercy endureth for ever." (1 Chron. xvi. 34.)—"For ye have kindled a fire in mine anger that shall burn for ever." (Jer. xvii. 4.)

"Thou shalt offer every day a bullock for a sin offering for atonement." (Ex. xxix. 36.)

"To what purpose is the multitude of your sacrifices unto me, saith the Lord . . . I delight not in the blood of bullocks or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand." (Is. i. 11, 12.)

"And it came to pass after these things that God did tempt Abraham." (Gen. xxii. 1.)—"Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil neither tempteth he any man." (James i. 13.)

OF MURDER.

"Thou shalt not kill." (Ex. xx. 13.)—"Thus saith the Lord God of Israel. Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour." (Ex. xxxii. 27.)

"And he that killeth any man shall surely be put to death." (Leviticus xxiv. 17.)—"Now go and smite Amalek and utterly

destroy all that they have, and spare them not, but slay both man and woman, infant and suckling." (1 Sam. xv. 3.)

OF LYING.

"Thou shalt not bear false witness" (Ex. xx. 16.)—"And there came forth a spirit and stood before the Lord and said . . . I will go forth and I will be a lying spirit in the mouth of all his prophets; and he said . . . Go forth and do so. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." (Kings xxii. 21, 22, 23.)

OF STEALING.

"Thou shalt not steal." (Ex. xx. 15.)—"When ye go, ye shall not go empty; but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver and jewels of gold, and raiment; and ye shall put them on your sons, and upon your daughters; and ye shall spoil the Egyptians." (Ex. iii. 21, 22.)

OF ADULTERY.

"Thou shalt not commit adultery." (Ex. xx. 14.)—"When thou goest forth to war against thine enemies and the Lord thy God hath delivered them into thy hands, . . . and seest among the captives a beautiful woman, and thou hast a desire unto her that thou wouldest have her to thy wife; then thou shalt bring her home to thine house . . . and after that thou shalt . . . be her husband and she shall be thy wife." (Deut. xxi. 10, 12, 13.)—"Now, therefore, kill every male among the little ones, and kill every woman . . . but all the women children . . . keep alive for yourselves." (Num. xxxi. 17, 18.)

FORGIVENESS OF ENEMIES.

"Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself." Lev. xix. 18.)—"Let this be the reward of mine adversaries from the Lord and of them that speak evil against my soul."

"Let his children be fatherless and his wife a widow." "Let his children be continually vagabonds and beg; let them seek their bread also, out of desolate places."

"Let the extortioner catch all that he hath, and let strangers spoil his labour."

"Let there be none to extend mercy unto him, neither let there be any favour to his fatherless children."

"Let them be before the Lord continually that He may cut off the memory of them from the earth." (109th Psalm of David [the man after God's own heart], 20, 9, 10, 11, 10, 13, 15.)

OF GOD'S MERCY.

"The Lord is good to all, and His tender mercies" are over all His works." (145th Psalm, 9.)—"And Joshua did unto them as the Lord bade him. He houghed their horses and burnt their chariots with fire, . . . and smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe. . . . And the spoil of those cities and the cattle the children of Israel took a prey unto themselves, but every man they smote with the edge of the sword." (Joshua xi. 9, 14.)

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in heaven." (Matt. vii. 21.)—"For whosoever shall call upon the name of the Lord shall be saved." (Rom. x. 13.)

"Therefore by the deeds of the law there shall no flesh be justified in his sight." "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. iii. 20, 28.)

"Be not deceived. God is not mocked, for whatsoever a man soweth that shall he also reap. For every man shall bear his own burden" (Gal. vi. 7, 5.)

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." (Eph. iii. 8, 9.)—"What doeth it profit my brethren, though a man say he have faith and have not works. Can faith save him? Yea, a man may say, thou hast faith, and I have works. Show me thy faith without thy works, and I will show thee my faith by my works." (James ii. 14, 18.)

"Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." (Rom. viii. 30; ix. 18.)

"Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father? Fear ye not, therefore, ye are of more value than many sparrows." (Matt. x. 29, 31.)

"And for this cause God shall send them a strong delusion that they should believe a lie."—"That they might all be damned who believed not the truth but had pleasure in unrighteousness." (Thess. ii. 11, 12.)

NATIONAL FEDERATION PROPAGANDA.—During the past week an active mission work has been carried on in the Midland by the organiser. On Sunday, Monday, and Tuesday, Jan. 12, 13, and 14, large and enthusiastic meetings were held in the Millstone-lane Rooms, Leicester. On Sunday, the two meetings were conducted by Mr. J. Swindlehurst. In the evening the room was literally packed with people, the room on Monday and Tuesday evenings being nicely filled. A most striking feature of these meetings was the excellent and remarkable clairvoyant descriptions given to the strangers by Mrs. Place, who kindly assisted to make the services so successful. The descriptions of the spirit people given by Mrs. Place were of a truly spiritual nature, and much good was done thereby. Recognitions in all cases. On Wednesday, the 15th, Mr. Swindlehurst again visited Derby, where a warm welcome awaited him. On Thursday evening he took written questions from the audience, the tenor of which shows that spiritual Spiritualism is fast taking root in Derby. The organiser found both in Leicester and Derby an intelligent spirit of inquiry very early manifested. Spiritualism seems to be raising its head slowly but surely once again in these centres of past activity of the movement. As an outcome of these visits by Mr. Swindlehurst, Millstone-lane Society has joined the National Federation, and Bishop-street Society has intimated their desire to do so. Thus Leicester Spiritualists are prepared to march forward a link in the chain of unity of Federated Spiritualism.

PROGRESS IN ECCLIES.

SIR.—A little over twelve months ago, shortly after the inauguration of the public propaganda of Spiritualism, at Winton, in Eccles, with a view to promote the spread of the movement, the writer gave a mission week series of lectures to the above society. The various religious bodies sent in their contingents, doubtless with the best intentions towards their own systems. They came, many of them to scoff; but they heard, and came again. They stay—shall we say to praise? And now in many homes the spirit is busy doing good work among the less daring, while the bolder are spreading glad tidings as they move to and fro. Some of the local Sunday Schools are feeling the effect, in the thinning of the older classes and the declension of teachers. Meetings for debate have been held in connection with a local Methodist school, with the usual display of ignorance, and the now common result of sending their people over to our camp in search of truth. This place has become too small to accommodate all who come.

Last Sunday night the writer had the privilege of speaking to an overflowing audience, a common condition. The marked feature was the number of anxious faces—well known as past workers in many fields of religious work, following with pent interest the answers given to the questions tendered, and the discussions of the groups at the close. "We shall arrive!" But it seems time for more enterprise in procuring a new place more befitting the work and better qualified to receive the numbers who are seeking knowledge, freedom and truth. Wishing you a year of extended power for good.—I am, truly yours, JOHN C. MACDONALD.

YORKSHIRE UNION.

QUARTERLY CONFERENCE AT MORLEY.—On the 12th the business meeting opened at 10-45. Mr. Smith, of Bradford, president. After devotional exercise, visitors were heartily invited to spend the day. A good number of delegates were present. The minutes were adopted, and an application from the Birstal Society (newly formed) for affiliation was heartily welcomed, this making 30 societies in the Union. An application from Mr. Watkin to be placed on speakers' plan was next received, and that gentleman put on probation. The following hon. members were unanimously enrolled: Mr. Swindlehurst, of Preston; Mr. and Mrs. Bradbury, of Morley; Mr. Neal, Halifax; Mr. Whitaker, Kighley; Mr. Pawson, Birstal. An application from Mr. Swindlehurst, organising worker for the National Federation, to assist the Yorkshire Union Executive Mission Work, was next discussed, when the following applied for his services: Jan. 27, Milton Hall, Rebecca-street; 28, St. James' Church, Lower Ernest-street, Bradford; 29, Birstal; 30, Batley Carr; 30, Kighley. This plan of unionism with the two Unions is a step in the right direction in the interests of our cause. A good morning's work. At 12-45 dinner was provided in the rooms, much to the credit of the Morley friends, who had been stirring early to provide for us.

The afternoon meeting was opened by the president, who announced that it would be devoted to open discussion. Mr. Smithson, of Dewsbury, spoke of propaganda work and the lack of funds for its support, and pointed out the necessity of Spiritualists joining the Union, whose contributions would be used wisely and well, besides enabling the union to assist societies. A very interesting discussion followed. A good number of speakers pointed out how societies could be worked to better advantage.

The evening meeting was crowded, the president in the chair. The speakers were Mr. J. Armitage, Mr. Neal (Halifax), Mr. Burchell, Mr. Smithson, Mr. J. Jackson. A meeting long to be remembered brought to a close a very profitable day. Delegates, please remember the next meeting at St. James' Church, Lower Ernest Street, off Adulphus-street, seven minutes from both stations.

ITEMS OF INTEREST.

ANOTHER instalment of London Spiritualism next week, viz. Camberwell.

Mrs. A. J. STANSFIELD'S portrait and sketch next week. Don't forget, order early.

MANCHESTER DEBATERS to the front at Corbridge's Cafe on Tuesday, January 28, at 8 p.m. Don't forget.

BOOTLE (Liverpool)—Will speakers having vacant dates for 1896 kindly communicate with Mr. J. J. Parr, 165, Great Mersey-street, Liverpool, stating qualifications and lowest terms.

BLACKBURN. Spiritualists Society, Freckleton Street.—All letters and correspondence respecting the above society to be sent to Mr. R. Cranshaw, cor. secretary, 124, Griffin-street, Witton, Blackburn.

O.P.S. SICK AND BENEFIT FUND.—Received from Mrs. Bellingham (annual subscription), £3. Received for Mr. Rostron:—A. B., 5s.; S. E. May, 1s. 6d.; Mrs. Kate Taylor Robinson, 5s.—(Mrs. M. H. Wallis, hon. sec.)

LONDON. Welcome Hall, 218, Jubilee Street.—"We are about to start a lending library. If persons having Spiritualist books to spare will kindly forward them to the above society they will be thankfully accepted.—E. Flint, sec."

THE Newcastle Daily Leader devotes two columns to a report of the successful doings of Mr. John Moss, a healing medium of that town, who has cured the present Mayor of Newcastle of a "malignant tumour" with magnetic passes and herbs. Fuller details later.

TO ALL Spiritualist Societies in Manchester and district. Please send a deputation of not less than two of your Committee to attend meeting at Tipping-street Room, Saturday evening, Jan. 25, at 7 p.m. to make special arrangements for the celebration of the forty-eighth anniversary of Modern Spiritualism on Good Friday next.—Geo. Hill.

MELTING THEM AWAY.—"It is plain to note the dissolving power of Spiritualism on the creeds of Christendom in many important matters; the change that is steadily coming over them is like the release of the ice-locked streams of winter at the welcome approach of the sun in spring. This change is wholly in regard to the new and larger conception of the oneness of the divine spirit and the spirit of man."—Banner of Light.

RECEIVED.—Pamphlets and periodicals will be noticed next week.

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.

BRIGHTON, Sussex.—We learn that there is a good opening for a public propagand in this favourite sea-side resort. Why don't the local friends form a society, and carry on regular meetings? A little energy and unity would lead to great success. The flowing tide is with us, we should use it well.

THE COMMITTEE of the Manchester Debating Society will be glad to meet members and friends at Corbridge's Cafe on Tuesday next, January 28, at 8 p.m. prompt. All friends of Spiritualism in Manchester are earnestly invited to be present, as matters of importance will be brought up for discussion.

Mrs. BRITTON'S many friends will be pleased to hear that she will remain with us in this country for some time longer at any rate, as she has abandoned her projected visit to America. We trust she will retain her wonted health and strength and that she will be kept busy in the great work to which she has devoted her life.

MEETINGS in Middlesbrough, are well patronised by a very intelligent class of people, and the local friends are working hard, "both privately and in public." Quite right. The public work needs supplementing by home circles, etc., then the home circles help to strengthen the public work—they should co-operate, not clash.

NEWSPAPER CORRESPONDENCE.—This is a good form of advocacy if carefully followed. At Horwich a lively paper war has been commenced, which should be kept going. At Nottingham, too, in the Argus, Mr. Hewes and Mr. Harris are keeping the subject to the front. Writers should not take up space with non-essentials, but explain and educate.

TO CORRESPONDENTS.—J. Watson: We should think the cause is physical; bathe with cold tea.—J. Ainsworth: The annual meeting had better be held first.—J. W. Gardner: Thank you, will use.—Kate Taylor Robinson: Next week.—E. Marhen, Parkgate: We are not responsible for advertisers. The Hockings are Spiritualists, and give a bona fide conjuring entertainment. They can also duplicate and explain the tricks of so-called "exposers." We do not believe in "challenges" though.

A WITHDRAWAL.—Mr. Lashbrooke writes to say that while it is perfectly true that Mr. Rostron is hard pressed that gentleman regrets the publication of the paragraph which appeared in last week's Two Worlds, since it was not his intention, nor Mr. Lashbrooke's, that the circumstance should be made public. We felt on friend Lashbrooke's statement of the case that something should be done, and the best way to reach Mr. R.'s friends was to print the letter. The O. P. S. sent £1 to Mr. Lashbrooke, and other sums are now acknowledged.

SPEAKING at Glasgow, Mrs. J. M. Smith gave an impressive discourse on the influence of thoughts, words, and actions. Effects in their turn become causes, and thus the consequences of all actions are eternal. Clairvoyance. On "Hereditry" the speaker gave a striking illustration of the painful effects of unhealthy unions, and exhorted her hearers to study the laws of generation, so as to produce organisms that would resist disease, and yield only to natural decay. A feature of the clairvoyance was the very minute descriptions of rural scenery, which led to recognition when descriptions of the individual failed.

THE "Theosophical Isis" is the title of a new monthly, edited by H. A. W. Coryn. We suppose the Theosophists know what they need, but we hardly suppose there was room for this latest claimant upon their support. Surely it is time the glorification of H. P. B. ceased; it strikes us as childish and ludicrous. Says H. T. Patterson, "H. P. B. was and is a paradox, an enigma, a mystery uncomprehend," etc. and he does not solve the enigma. We believe in generous appreciation, and would give credit where it is due, but accuracy and justice are essential, and these panegyrics are overdone and a bit sickening. We shall have the claim next that H. P. B. is a female Jesus Christ and Saviour of the world. A suggestion that a five years silence should be imposed on neophytes is the most practical idea in Isis. What a lot of unconsequential talking we should be spared!

AT CARDIFF, St. John's Hall, Mr. S. Longville said, if studied intelligently it will be seen that the character of various deities of antiquity has followed pretty closely the character of the people with whom they were identified, and represented the highest conception of which men were capable. The finite must ever fail to compass the infinite, but whether, having passed the rubicon of death, our progress up "perfection's sacred heights" will ever bring us within the circle where God is known as He is, we know not. It is good to think, however, that in those higher spheres we shall all, by and by, receive fuller light and clearer revelations through His manifold and wondrous works, and like children, grow gradually to understand and know more of the great All-Parent. All His works proclaim Him a "God of love," while for all the apparent ills which He is so often charged with inflicting upon mankind, the remedy is likewise divinely bestowed, thus enabling man in his upward course to veritably "work out his own salvation."—E. A.

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.

PENDLETON.—On Wednesday, Jan. 15, Alexander, spiritual name "Hopeful," infant son of Mr. and Mrs. Wardle, passed to the higher life. His mortal form was interred at the Waste cemetery on the 18th by Mr. J. B. Tetlow. The loving assurance given through the medium that the immortal spirit has commenced its ascent on the ladder of eternal progress, through scenes of perennial youth and beauty, where it will continually develop, filled all hearts with thankfulness for the previous knowledge which our beautiful philosophy gives. About 70 friends were present at the graveside, and we sang several hymns. The coffin was beautifully decorated with wreaths and flowers, and the service was deeply interesting and comforting.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

LONDON WHOLESALE AGENTS.

E. W. Allen, 4, Ave Maria-lane; John Heywood, 2, Amen Corner; Marshall and Sons, 135 Fleet Street; West End Agents, Nichols and Co., 23, Oxford-street, W.

FRIDAY, JANUARY 24, 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.

THE TWO WORLDS PUBLISHING CO., LTD.

SPECIAL NOTICE TO SHAREHOLDERS.

ANNUAL MEETING.

ON MONDAY, February 3rd, at 7-30 prompt, the Annual Meeting of Shareholders will be held at the registered office of the company, 18, Corporation-street, Manchester (near Market-street), rooms 1 and 2 (above the Swedenborgian book store), and it is hoped that every shareholder who can possibly do so will attend the meeting, that a quorum may be formed. The annual report and balance sheet has been sent out, but we fear that some shareholders who have removed and failed to notify us of their new address will not receive the same. On receipt of a post card, giving present address, we shall be happy to post another balance sheet to all those who have not already been reached.

THE PETITION TO PARLIAMENT.

AS THE DATE of the meeting of Parliament is rapidly drawing near it becomes necessary that our friends should bestir themselves if anything practical is to be done. We have received the following letter from Mr. A. W. Orr, hon. sec. of the Mediums Defence Committee, which explains the present position of affairs, and trust that secretaries and others will act promptly upon the suggestions he makes:—

Sir,—As Parliament will assemble next month, the proposed monster petition for the repeal of the obnoxious section 4 of the Vagrant Act should receive attention, and sheets upon which signatures can be affixed are ready to be forwarded to societies on application to me by the secretaries, stating in each case the probable number of signatures obtainable.

These sheets should be returned to me not later than Monday, the 10th February, in order that they may be attached to the petition to be presented on behalf of the Spiritualists of Great Britain.

Since the printed copies of the petition were issued to societies we have learnt that only petitions *in writing* are in order, and therefore it will be necessary for the secretaries of societies desiring to present petitions on their own account to make copies in writing and send them to the members of Parliament for their districts, and each petition should be accompanied by a resolution in writing, signed by the chairman and secretary in each case, and passed at a public meeting of the society, calling upon the member to support the object of the petition as far as possible.

This course entails some work upon the secretaries, but if generally carried out would doubtless have a very good effect, especially if all were sent on the same date, say February 13, so as to be delivered on St. Valentine's day. Any assistance or information I can give to secretaries on the subject I shall have pleasure in rendering.—Yours faithfully,

A. W. ORR,

Hon. Sec. Mediums Defence Committee.

15, Moorland-road, Didsbury, Jan. 15, 1896.

THE EXPLANATION which is sometimes offered, that God adapted His revelation to man's capacity, and that from time to time He gave man what we find in the Bible, because he was not able to receive anything better, makes God the author of error, confusion, and contradiction. It is surely far more reasonable to conclude that the errors in the Bible were the natural results of ignorance on the part of man. These inconsistencies and errors in the Bible are very perplexing so long as people hold that it is all the word of God; and many distracting attempts have to be made to reconcile these inconsistencies and to disguise these errors. But the moment we accept the simple fact, that the Bible is a record of men's thoughts, men's experiences, and men's hopes and fears, all is plain.—*Plain Truth about the Bible.* Post free, 64d. J. P. Hoppis.

THE LONDON SPIRITUALIST ALLIANCE.

IN YOUR issue of the 10th inst. you printed a communication from "A London Notetaker," consisting for the most part of criticisms on the London Spiritualist Alliance. With the several points raised by your correspondent I have neither the time nor the inclination to deal. Our work is patent to all who take any interest in our proceedings, and by the fruits of our labours we are content to be judged. We readily admit that we may sometimes make mistakes, but so also may our critics; and my sole object in addressing you is to correct a statement which, if left as it stands, might have the effect of alienating some of the friends who gave us their cordial co-operation in connection with the recent Conference, and of whose assistance we may be glad to avail ourselves as the time approaches for the holding of the projected International Congress.

In a note to your correspondent's communication, it is stated that "At a meeting called to discuss matters relating to the coming Conference (Congress), the voting actually went against retention of the name (*i.e.*, the name of Spiritualism) upon the circulars."

If the voting had really been as here stated, I fail to see that the blame, as implied, would have lain at the door of the London Spiritualist Alliance, inasmuch as a large majority of those present consisted of friends who had kindly accepted the invitation to co-operate with us as representatives of other Spiritualist societies and organisations.

The facts are these: At the meeting referred to, some one suggested that it might be well to consider the question whether an effort should be made to secure the presence, at the International Congress, of persons of various shades of belief on psychical subjects, but who were at one with us in the attempt to demonstrate the continuance of life after death, whether they called themselves Spiritists, Theosophists, Re-incarnationists, Psychical Researchers, or by any other name; and it was pointed out that in that case it would be necessary to use a designation for the Congress which would comprehend the whole. (This course, I may remark in passing, has just been adopted by the friends in Germany, who announce, "The First Congress of German Occultists.")

But so far as regards the allegation that the voting actually went against the retention of the name of Spiritualism upon the Congress Circulars, the truth is that there was *no voting at all* on the subject; no motion on the question was even proposed; and no action whatever was taken in the matter!

In conclusion, I wish it to be distinctly understood that I bring no charge of bad faith against your correspondent. I have a shrewd suspicion as to who he is; and I have no reason to doubt that he has written honestly, and has been actuated by the best intentions. He has simply made mistakes, as the best amongst us are unfortunately but too apt to do.

E. DAWSON ROGERS,

President of the London Spiritualist Alliance.
2, Duke-street, Adelphi, W.C.

CONJURERS VERSUS SPIRITUALISM.

By EMMA HARDINGE BRITEN.

BY THE courtesy of a Spiritualist friend, I have received a daily paper of a recent date, in which there appears an article recording the doings of certain conjurers, whose methods of advertising their performances consist—first, in calling themselves by the now much-abused title of "Professors," and next of challenging the Spiritualists to produce any manifestations, etc., etc., which they, "the Professors," will not duplicate under a forfeiture of what—assuredly pure, honest, religious truth can never calculate to make in this age of humbug and pretence, but what charlatany can easily produce—namely, "a hundred pounds." Now, whilst I have no quarrel with any ingenious charlatans who can coin their hundreds out of gaping crowds, I do earnestly desire to take advantage of this opportunity of reminding too many merely superficial and unthinking believers in the phenomena of Spiritualism, of the vast, nay the impassable lines of demarcation which exist between the realities of the wonderful spiritual movement and all human attempts (even on the part of Hindoo Fakirism) to imitate or compete with it on anything like an equality of producing causes. Spiritualism originated, flourished, marched

through the entire civilised world, conquering and convincing its millions of converts, not only without human contrivance, but in direct, bitter, and world-wide opposition from the all-powerful influence of the Church, the Schools, the Press, and the bigoted Public of every country.

All and every medium, speaker, or phenominalist who have taken any part whatever in the dissemination of this stupendous movement have been forced into the work by strictly superhuman powers and influences, and though at times (in this very wicked age) they have had to encounter frauds and imitators, no study, confederacy, or personal efforts on the part of true mediums, or inspired speakers, can make or produce the conditions for successful results. Briefly stated, however, the true genuine spirit medium does not know enough of spiritual conditions to ensure or command any results. Even the speakers have to wait for altogether unknown and unseen conditions before they can give forth the true spiritual ring of their discourses.

Whether the well-studied, well-prepared wonder-working conjurers and their confederates merely attack and challenge the Spiritualists out of bravado—by way of advertisement—or in deference to the popular bigotry of the age, which aches to see the Spiritualists put down, it matters not for me to inquire. Enough to say that such is their favourite mode of procedure, and that, doubtless from a combination of all the reasons above suggested,—but when the street lamps can afford to challenge the sun, and say “come out by night as well as day, and illuminate the dark city streets as we do,” then, and then only, can these self-styled “exposers” afford to challenge the realms of immortal Spiritual existence to combat with the arts of conjuring and confederacy.

EMMA HARDINGE BRITTEN.

The Lindens, Humphrey-street,
Cheetham, Manchester.

STRATFORD SOCIETY.

BY NOTETAKER.

THE WORKMAN'S HALL is situated in West Ham Lane, about half a minute's walk from High Street, Stratford, and any Spiritualist who desires to meet with really warm-hearted, sociably-inclined companions will be well repaid for his visit. Formerly the society rented a small hall at the top of the building, but the accommodation becoming insufficient the large hall, with a seating capacity of about 200, was taken, and now this progressive body are trying to establish a “building fund” for the purpose of acquiring premises of their own. The majority of its members, however, are workers who can ill afford large donations, but, if there is one society more than another where earnest effort and sheer hard work merit attention, Stratford's need will be met. At present the society, like others, labours under many difficulties.

The early comer will be somewhat surprised to find a crowd of people waiting to go in, while a stream of children from a Sunday school, which is held in the same room, come trooping out. The landlord of the hall, however, claims the Spiritualists as his oldest and best tenants, and does his utmost to make amends for all deficiencies. If, therefore, the visitor should be in advance of the advertised time for commencing, he will find a small room on the left hand side of the lobby, near the entrance, wherein books and papers of all kinds are placed at his service to wile away the tedium of waiting.

The meeting room is not wholly attractive. Its height and bareness make one feel lonesome and insignificant. Even the pictures and maps on the walls scarcely relieve the outlook. But when the string band commences the overture, and the kindly faces, from president to door-keeper, betoken the heartfelt enjoyment they feel in each other's society, the visitor forgets that he is there for the first time, and loses sight of all defects in the heartiness with which everyone seems to enter into his own particular work. We all appreciate hard workers, and the way in which the band has been whipped into shape and made to produce really creditable results, reflects the highest credit on its energetic conductor, Mr. Gozzet, who has the whole of the musical arrangements under his control.

On approaching the hall you are pretty certain to be met by a pamphlet distributor. The pamphlets are specially printed, and contain information relating to Spiritualism in general and the Workman's Hall in particular. Rarely does the society need special advertising in the spiritual

press or extra attractions to fill its meeting room. Here you meet one of the most mixed assemblages imaginable. From the fairly well-to-do citizen to the street-corner man induced to enter by the pamphleteer. Notwithstanding this fact, the audience is usually one of the most sympathetic—a valuable point for those speakers who rely upon spirit control. Quite a feature of the platform work consists of members' personal experience meetings, and, different from results experienced at other halls, the members loyally support the local talent and encourage beginners to persevere. The committee agree to disagree upon points where all cannot see alike, and neither blame, ostracism, nor obstructionist tactics are the result, a lesson in spiritual ethics which many would do well to emulate. The ballot system is here in vogue, and the election of all officers is conducted upon the most democratic principle, and one votes without fear of appearing partial or offending sensitiveness.

At present a division of forces is contemplated, and with a great show of reason many appear to think that a society could be safely started at Forest Gate, with Stratford as the parent and responsible society. But a £30 or £40 balance in hand is easily strained, and the suggestions of Mr. Olman Todd in the TWO WORLDS for October 11, 1895, re larger societies and less weaklings, should be given every consideration before dividing forces.

Just now the society possesses inherent strength, which renders it independent of external assistance, and while members at a distance unite so cordially in the home circle work a division would, it seems to me, be impolitic. Stratford, in common with other societies, would do well to institute the office of “visiting medium.” Many people object to sitting in promiscuous circles and semi-private seances. The law of like attracting like holds good in societies as elsewhere, and sitters should be encouraged to find the most congenial companions, and form circles of their own choice, as far as possible. This establishes the first essential to development—harmony. Many members would prefer to form such circles, and where regular sitters could be obtained, a monthly visit from a developed medium would be of inestimable value. Many developing circles are abandoned, not because the essential elements are absent, but because the auras of the sitters do not satisfactorily blend. Ordinary phases of development are misunderstood, and a little timely advice from an experienced sitter does much to allay unnecessary fears and promote development.

Stratford friends conduct a service regularly every Sunday at seven o'clock, with an average attendance of about 120, and they always have a reserve force in hand, to take the place of speakers who fail to keep their appointments. On Friday, at eight o'clock, an open circle is held, usually devoted to the service of the enquirers, where clairvoyance and psychometry are presented with considerable success. The idea of forming a Lyceum was recently discussed, but owing to the great distance some of the children would have to travel to attend, it had to be abandoned. The society has about 120 members, and the numbers are rapidly increasing.

Stratford has a valuable ally in Manor Park, Essex, the home of the quiet-spoken but energetic secretary of the Spiritualists' International Corresponding Society, who is also vice-president of the Stratford Society. For some considerable time past Mr. Allen has kept an open house for all enquirers, and to a great extent supplied the need of Stratford for properly-conducted seance rooms. But Manor Park is a long journey from the central meeting place, and as a natural consequence the good that he and his good wife would do is minimised by the distance the members have to travel.

THE NEW MOVEMENT going on in Christian Circles “has detached or is detaching the Christian faith from merely probable or traditional supports, and fixing it on inward, spiritual, eternal certainties. We rejoice because it is setting the Bible in a truer light as not in itself a revelation, but the record of the evolution of a life. We rejoice because this movement is freeing religion from the vile necessity of ‘making the worse appear the better reason’; and in teaching us how to unite straight thinking with aspiring devotion. Finally, we call the result a widening of faith, because it transforms faith from a metaphysical or historical opinion into loyalty of soul to the life of God as seen in CHRIST. Such a faith idolises neither creed nor sect, nor book. It is incapable of intolerance except toward sin. And even in that dark presence it shrinks not within itself, but realises its own fulness of life as the power of God unto salvation. [No, but it idolises a man and calls human virtues by his name.] We want the wider faith that sees the life of God in all men to-day.”—ED. T. W.

LONDON NEWS AND NOTES.

CAMBERWELL. Surrey Masonic Hall.—A most enjoyable evening with Mr. White. All agreed that it was one of the best discourses given from our platform. The text, "Thou art weighed in the balance and found wanting," was used, he told us, as a peg on which to hang the threads of his remarks, and was applied to the system of Christianity and other systems found along the lines of history, all of which fail to meet the needs of the soul's aspirations, but out of which has evolved the grand assurance we possess to-day—"There is no death." Mr. White's address was both explicit and eloquent. He is certainly one of the chosen few who are fitted to publicly expound our philosophy and position from all aspects. We hope to have the pleasure of hearing him again at an early date. I trust he will give us the benefit of his ministerial training, and so help on the cause that suffers so much from the want of good speakers. On Thursday evenings our rooms at 35, Station-road, Camberwell, are open at 7-15, when we are pleased to receive strangers who may wish to make private inquiries regarding our work, etc. At 8-30 we have a kind of mutual improvement meeting, where everyone is heartily encouraged to assist either by lecture or paper. It offers a good opportunity for students to discuss their particular opinions and test their powers of oratory. This week Mr. A. H. Bell on "Imagination." On Sunday next we commemorate our tenth year in the public work. We anticipate mass meetings. Several well-known mediums have promised their support. At 11, Mrs. Weedermeier; 3, Mrs. Bliss; and 6-30, Mrs. and Mr. Brencbly. Mr. Veitch and other friends will address the meeting. Solos and musical selections.—A. E. B.

CANNING TOWN.—One of Mrs. Barrell's controls, "Sister Ignatius," gave a beautiful discourse on "The land over there," then "Mike," the Irish control, enlivened and pleased us very much. "Sunbeam" finished the service with some good tests and clairvoyance. We have a large room in view, and would be very glad if mediums taking an interest in the Canning Town Society would kindly communicate with T. L. Barrell, 94, Clarence-road, Liverpool-road, Canning Town.

CAVENDISH ROOMS. 51, Mortimer Street, W.—After a few well chosen remarks from Mr. W. T. Cooper, who also read a portion of a beautiful poem, "The Spirit Mother" (Lizzie Doten), Miss McCreadie, under influence, addressed the audience for a short time, her remarks being characterised by great earnestness and sincerity. "Sunshine" then took control, and gave upwards of 14 clairvoyant descriptions, all save two ultimately recognised. Again was it shown that Miss McCreadie is an excellent platform medium. The meeting was successful in every way, and the audience numerous.—L. H.

FOREST HILL. 23, Devonshire Road.—On Tuesday last our social gathering was a grand success, the rooms being crowded. Many thanks to the friends who assisted us with songs, etc., in making the evening so enjoyable. A most instructive evening was spent with Mr. W. E. Long on Sunday, who spoke on "I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints." His remarks principally hinged upon the communion of Saints, instancing the appearance of Moses and Elias; the appearance of Jesus to Saul of Tarsus; and the many spirits who made their presence known at Jerusalem on the day of Pentecost. Many such cases were cited in support of the lecturer's theory. The Holy Ghost is considered by the lecturer not as an individual, but as a principle, the All-in-All of life. The ideal for any man is the life of the man Jesus.—J. B.

ISLINGTON. Wellington Hall.—Mr. A. M. Rodger in the chair. An address was given by Mr. Ballentine, whose entry into Spiritualism is due to the labours of Mr. Bevian Harris, on the sea front at Brighton, as also to the broad-minded teachings of Rev. F. Ballard, whose lectures on "Spirit Communion" will be remembered by the friends in York and Brighton. We are glad indeed to welcome such young and earnest truth-seekers. Mr. Emms and Mr. Harris also narrated experiences. Mrs. Jones and Miss Harris under control spoke admirably. Mr. Jones summed up the teachings of the evening.

MORSE'S LIBRARY. 26, Osnaurgh Street.—In consideration of the numerous requests that have been received by the managers of the above library to start another series of Friday evening lectures, it has been decided to arrange a few meetings for the benefit of the members and their friends, notices of which will be given in due course. The first of the series was held on Friday, 17th inst., when the rooms were crowded; to hear Mr. J. J. Vango, who was very successful in giving clairvoyant descriptions. Many of these descriptions were spoken of as being remarkably accurate. Mr. Vango gave 23 distinct instances to different persons, 13 being immediately recognised. The chairman (Mr. H. Rumford) in his closing remarks said, "He considered Mr. Vango had been remarkably successful, seeing that not half a dozen out of the fifty persons present had met the medium previously." The second of the series will be held on Friday, Jan. 31, at eight, when Mr. J. J. Vango will be present to give psychometrical readings.

MILE END. Welcome Hall, 218, Jubilee street.—Mr. Bradley, under influence, gave a most interesting address on "We are all of one father, and why are we so uncharitable to our neighbours?" His guests dwelt on the subject in a very eloquent manner, and the audience showing their appreciation by marked attention. Miss Marsh's name "Sunshine" also gave very successful clairvoyance, with full names, recognised in every instance. Mr. Marsh earnestly appeals to Spiritualists for aid to establish a Lending Library for Welcome Hall.

SRATFORD. Workman's Hall, West Ham Lane, E.—Mr. Veitch gave a very interesting lecture on "Spiritualism and the Bible" to a large audience, listened to throughout with interest; also Mr. Chapman rendered a solo, also highly appreciated.

WE ARE pleased to notice that Miss McCreadie has now settled down once more in London, and is likely, for a time at least, to become again a fixed star. Her new address, she desires us to state, is No. 1, Portsea-place, Connaught-square, London, W. (near Marble Arch). We wish her every success in her work, believing her to be a well developed and reliable clairvoyant and psychometrist.

MANCHESTER AND SALFORD.

ARDVICK. Temperance Hall, Tipping Street.—15: Mr. Hesloth gave grand discourses on "Spiritualism," Mrs. T. Jones giving eight clairvoyant descriptions out of nine. 19: Mr. Bowmer, of Hayfield, gave grand discourses, afternoon, "Astronomy"; evening, the choir rendered a musical reading entitled, "S-atter seeds of kindness"; reader, Mr. Hill: after which Mr. Bowmer dealt with subject, "The three realms: the realm of matter, mind, and spirit," to a good audience. Everyone seemed highly pleased with the manner in which Mr. Bowmer delivered his address. Psychometry of a very pleasing character. We hope to hear him again. Sunday next, Jan. 26: Mrs. Barry, of Greatland, will deliver the funeral service of Mr. T. Jones. Friends please note.

BRADFORD. Church Street.—Sunday, Jan. 12: We had Miss Barrow with us, and although suffering with a severe cold she did very well, and gave good addresses at both meetings.

CHEETHAM. Ash Lodge, Halliwell Lane.—16: Mrs. Kay, of Blakburn, a young medium, who gives fair promise of becoming a good worker in the cause; also Mr. Leonard Thompson, of Rochdale, whose psychometry was good, and not to be forgotten in a hurry. We are starting a Lyceum on Sunday next at 10-30, and shall be pleased if friends in the district will send their children early, and let us make a good beginning. Thursday next, 23rd, Madame Henry.

COLLYHURST ROAD.—16: Master Hayes acquitted himself to the entire satisfaction of a large circle.—Collyhurst Street. 19: Mr. Pilkington could not fill his engagement, but sent a good substitute in Mr. Ormerod, who gave two intelligent lectures with plenty of food for thought. Miss Pollard sang "Lettie waits for me" very nicely—large audience at night.—Lyceum. Good attendances usual routine. Recitation by May Pollack, Sissie Smith, Randolf Stoddard, Albert Barrans, and Mr. Barnett.

HULME. Junction Street.—Thursday, successful psychometry by Messrs. Lamb and Connolly. Sunday, 3-30, Clairvoyance by friends present; 6-30, a very pleasant evening was spent. Our worthy chairman read an interesting article from *Light* on "Treasures in heaven." Mrs. Mytton was ably assisted by Messrs. Blumenthal and Connolly in giving clairvoyance. Monday evening, our friend Miss Smith gave a nice address and striking clairvoyance, her psychometry also being of an exceptional character.

OPENSRAW. Labour Hall, Grey Street.—We had the pleasure of hearing the controls of Mrs. Rennie, who gave a good, sound address on "Religion," to a good audience. Good clairvoyance, nearly all recognised. Large after-circle opened by the controls of Mrs. Urin, good clairvoyance by the controls of Mrs. Hammond, magnetising by the Indian control of Miss J. Urin to a lady in the circle, also good clairvoyance by Mrs. Urin and Mr. J. O. Lamb, president.—Thos. H. Lewis, 540, Gorton-lane, Gorton, to whom all correspondence be directed for the present.

OPENSRAW. Granville Hall, George Street.—A good time with the guides of Mr. Kay. Morning he spoke on "Do Spiritualism and Christianity agree?" Evening questions, "Is psychometry Spiritualism?" and "Do the Spiritualists believe in predestination?" He stayed to the circle and gave some very good psychometry.

396, OLDHAM-ROAD.—Last Sunday, our Lyceum, by invitation visited the Ancoats Hall Museum. The children were taken round the museum by a lady of the Society of Friends, who explained many of the pictures and other things of interest. The leaders went into one of the rooms, being accompanied by many other friends. Mr. Graham, M.A. (Member of the Psychological Research Society) addressed the leaders on "Spiritualism and psychology," followed by discussion. After the address all the Lyceumists and friends went into the lecture hall, wherein the Lyceumists got in order and then went through the marching and calisthenics, which were creditably done. Mr. Crutchley made a few remarks upon the symbolical meaning of the different movements. Afterwards Mr. Graham made a few remarks upon the good work we were doing. We sang the "Doxology," followed by prayer from Mr. Haggitt, which brought a most enjoyable visit to an end. Miss Rotherham kindly played the piano. Evening, Mr. Haggitt read a short passage from A. J. Davis's "Nature's Divine Revelations," then spoke upon the subject of "Natural Mediumship," which was very freely discussed. We should be pleased to hear from speakers who will help us in the cause of truth.—George Hearson, secretary, 47, Lodge-street, Miles Platting.

PATRICROFT.—Lyceum at 11. Usual conductor. Out of about 36 on the register only nine attended. Friends, this is too bad. Come and help us with your presence, and make the Lyceum at Patricroft a success. All are cordially invited.—M. Edwards, sec.

PENDLETON.—16: Madam Henry conducted the public circle and gave great pleasure, the naming of a little one, Alfred, spirit name, "Victor," being very impressive. 19: The guides of Mr. J. B. Tetlow selected for their discourse the subject "Death," and in the evening written questions were taken from the audience, and answered to the satisfaction of all. Psychometry of high order followed each discourse, and the name of a little one, Ethel, spirit name "Rose," taught many present the value of Spiritualism. 20: Mr. W. Johnson, of Hyde, conducted the public service.

SALFORD.—15: Very pleasant and profitable evening with Miss Foster; much satisfaction expressed. 19: Mrs. Newton gave pleasing discourse upon "Spiritualism, the reformer of the age," followed by clairvoyance. Tickets for the Fancy Dress Tea and Social on Saturday, Feb. 8, 1s. each, are now ready, and may be had from any member of the committee.

SOUTH SALFORD.—15: Circle, conducted by Mr. Kay, also psychometry and clairvoyance by Mrs. Rothwell and Mr. Kay. 19: Mr. Duffy spoke well upon "Death, the gateway of life," demonstrating death a delusion, and substituting intelligence, the eternal principle of life. Psychometry, medical and general, to the point. After-circle, conducted by Mr. Rimmer; invocation by Mrs. Stevens, Mr. Stockport; clairvoyance by Mrs. Stevens, Mrs. Rothwell, and Mr. Stevens, to a good audience. We are very pleased to have friends coming, especially when they come and help us, and we tender our best thanks to Mr. and Mrs. Stevens and their friends.

PLATFORM RECORD.

ACCRINGTON. China Street.—Madame Henry gave splendid addresses, afternoon on "Nearer my God to Thee," evening, "The creation."

ACCRINGTON. St. James' Street Temple.—Monday, Mrs. Hulme almost surpassed herself in clairvoyance. Sunday, Mrs. Johnstone, of Burnley, gave splendid addresses on subjects from the audience in a masterly manner, and good clairvoyance. After meeting conducted by Miss Howarth, who gave clairvoyance, tracing some of their lives for 40 and 35 years back, all recognised.

ACCRINGTON. Whalley Road Tabernacle.—A good day with Mrs. Best, clairvoyant descriptions and descriptive scenes remarkably accurate, nearly all recognised. After circle, a bright and happy hour with local mediums. Monday, Mrs. Best gave very clear clairvoyance. Large audiences. Friends wishing to help us in the Sale of Work for the building fund please send articles or contributions to the secretary, which will be thankfully received, Alexandra McAllister, 6, Dowry-street.

ARMLEY. Theaker Lane.—Mr. Hartley, of Nelson, and his guides addressed us on "True Prayer" in the afternoon. Evening: "The Power of the Spirit." Psychometry very good to a large audience; all recognised.

ASHTON.—Two addresses on "Spiritualism and its philosophy." Good clairvoyance and Medical Psychometry. Duet by Mr. Philip and Miss E. Rigby well rendered.

BACUP.—12: Mrs. Lambert spoke very nicely and was very successful in clairvoyance. 19, Mr. Booley gave very good addresses; as a speaker he is excellent, his clairvoyance and psychometry were also good.

BARNOLDSDWICK.—Good addresses from Mrs. Shulver on "What has Spiritualism done for us?" and "What is God?" Clairvoyance.

BARROW-IN-FURNESS. Philharmonic Hall, Warwick Street.—At 3 o'clock discussion, "Is God the first Great Cause?" led by Bro. Morris in the negative, affirmative led by Bro. Dobson; some good points brought out. Mr. Hardern occupied the chair. Meeting at 6-30, Mr. R. Rogers, chairman. Subject, "The ministry of angels, from a Spiritualist standpoint." The guides of Mr. Dobson spoke in a clear and definite manner on this subject, and seemed to impress the audience greatly. Splendid after-circle.—P. H. F.

BLACKBURN. Northgate.—Jan. 15: Public circle, conducted by Mrs. Whittaker, of Accrington. Excellent clairvoyance, 17 tests, 16 recognised. 19: Miss Halkyard on "Nearer my God to thee," and "Benefit of Spiritualism to humanity." Both ably handled. Clairvoyance good.

BLACKPOOL. Liberal Club.—Mrs. Midgley spoke in the afternoon on "A retrospect of the past, view of the present, and prophecy of the future." Evening, "The handwriting on the wall." Good clairvoyance. Rooms crowded.—C. Birch.

BOOTLE (Liverpool).—Mrs. W. Stansfield gave a very interesting discourse on "A revelation of God" to a crowded audience. Her control (Pat) caused a diversion with his Irish wit and humour, which was thoroughly enjoyed. Mrs. Stansfield's controls also gave a few clairvoyant delineations, most of which were recognised.

BRADFORD. 421, Manchester Road, Spiritual Mission.—We had Miss Patfield for the first time. "After death, what?" "Do the dead return?" Both subjects admirably treated. Good addresses. Clairvoyance excellent.—J. A.

BRADFORD. Walton Street.—The guides of Mrs. Hunt gave addresses on "Nearer my God to Thee," and "I came not to call the righteous but sinners to repentance." Good addresses.—G. L.

BRIGHTON.—A pleasant day with Mr. G. Featherstone. Subjects: "What is religion?" and "What constitutes true religion?" The ethics of Spiritualism treated in a very able manner.

BRISTOL.—12: Pleasant evening with new friends. Good clairvoyance, and good addresses by controls. 19: Very pleasant meeting.

BURNLEY. Guy Street.—Mrs. J. A. Johnston's guides spoke in a nice plain manner, easily understood. Evening subject, "Spiritualism: what it teaches us." She is also a successful clairvoyant. BURNLEY. Hammerton Street.—Mr. Sam Featherstone was the medium. He gave a most eloquent lecture in the afternoon. Night: He answered two questions from the audience with marked ability and lucidity, and made a very good impression.

BURY.—Wednesday, Mr. Plant gave a stirring lecture on Spiritualism, past, present, and future. Clairvoyance good. Sunday: Miss Barlow gave remarkable clairvoyance to many strangers.

CAMBOIS. Spiritual Evidence Society.—Mr. J. G. Grey delivered inspirational addresses. Afternoon, "The practical utility of Spiritualism," moderate audience; evening, "Death, the crown of life" Guides recited, at the request of audience, on "The Struggles of Life." Large audience.

CARDIFF.—First meeting of the Spiritualist Association at 10, Custom House Street, when Mr. H. G. Allen gave an interesting and appropriate inspirational address on "Reforms and reformers." Good attendance. Sunday next: Mr. Billingsley on "Saviour of man." Clairvoyance by Mrs. Billingsley.

CARLISLE.—Open circle. Invocation by the control of Mr. J. Cartner, followed by a splendid discourse on "Man, save thyself," by the control of Mr. Webb, who dealt with the subject in a very able manner

COLNE. Cloth Hall. | Mr. Jas. Pilkington gave very deep and interesting address on "A new legacy to the world—spirit photography" and "From universe to angel."

CLITHEROE. Mr. G. Smith spoke ably on "Progression and Retrogression." Evening: (by special request) "Pyramids of Egypt." Both subjects ably treated, and much matter for reflection brought out. Psychometry after each address.—T. W.

DARVEN. Psychological Society.—Mr. J. Mayoh addressed us on "Why does man worship?" delivered in his usual manner to a large audience. Mrs. Lambert gave clairvoyant descriptions to 21 persons, 19 being recognised. Evening: Mr. Mayoh's "Spirit mission" given in a very able manner; 21 clairvoyant descriptions by Mrs. Lambert, 18 recognised, making a grand total of 49 delineations, 37 being

recognised. The room being packed, as it generally is when Mr. Mayoh comes to Darven.

DERBY.—Jan. 15 and 16, Mr. Jas. Swindlehurst gave masterly addresses and handled subjects from the audience in his well-known able manner. 19th, J. S. Berry (Blackburn) gave interesting discourses to good audiences, "The philosophy of death" and "The power of thought," followed by good clairvoyance. Evening meeting presided over in an efficient manner by Mr. Wilson, a stranger to all of us, but we hope to have the pleasure of his company again.

ELLAND.—Our friend Mr. Williamson gave good addresses from subjects, "Rest" and "Why should I reform?" to very fair audiences. Psychometry and clairvoyance excellent. Many good tests given.

FOLESHILL.—Jan 12: Messrs Wilkinson, Lloyd, and Goode, gave their experiences, etc., and Mr. Mason (Coventry) gave a paper on "Truth, and where I found it," telling us how he had gone the round of the different sects in the town, and could not get the faith that was wanted to accept any of them. Afterwards we had a late local preacher, who admitted that he had to give up the old doctrines of the Primitive Methodists now he had found the light of Spiritualism. Jan 19, Mr. W. H. Grant gave us a grand address on "Man, and his creeds." Good audience.—O. W.

GATESHEAD. Team Valley Terrace.—Jan. 15, Mrs. Colville, of Gateshead, gave us several good tests in clairvoyance. 19th, our friend, Mr. Jones, of Newcastle, gave us a good discourse on "What has Spiritualism done for humanity?" followed by good impersonations, all recognised.

HALIFAX. Raven Street.—Mrs. Stair spoke to good audiences on "The spirit's waking," and "The misrepresentation of religion," after which she gave a few good poems and addresses on subjects from the audiences. We shall be glad to hear Mrs. Stair again.

HEYWOOD.—We had the pleasure of hearing Mr. Young, of Oldham, who was assisted by Mr. Fliton, of Royton, who gave a few illustrations of his experiences in Spiritualism; also a remarkable healing case to a stranger, which surprised many present.

HOLLINWOOD.—Mrs. Hyde's guides gave an eloquent lecture on "Spirit return" to overflowing audiences. Spiritualism is telling at Hollinwood. Mrs. Hyde gave very good clairvoyant descriptions, all recognised. Lyceum opened by Mr. Law. Calisthenics and marching done very well. Physiology class conducted by Mr. Law.

HUDDESFIELD. Brook street.—Society annual meeting on Monday, Jan. 13, when there was a very large assembly of members. Tea was partaken of at 7-15 and the business meeting followed immediately. The statement of accounts showed the income of the year to be a little over £200, leaving a balance in hand of £83; of this amount £60 has been invested, and forms the nucleus of a Building Fund. The accounts as certified by the auditors were passed with acclamation. Votes of thanks to the retiring officers were cordially given. The following were selected for 1896:—President, Mr. Joseph Briggs; Vice-Presidents, Messrs. Chappell, Ellis and Powell; financial sec., Mr. Abel; cor. sec., Mr. Briggs; treasurer, Mr. A. Colbeck; all the other offices were suitably filled, and a thoroughly representative committee elected. A spirit of satisfaction at the happy result of our work pervaded the meeting, and great hopefulness for the future. Our membership roll has nearly doubled in numbers during the past year. Our Lyceum is in a thorough good state of efficiency, and taken altogether, we feel that by a strong pull and by pulling altogether we shall become a great power for good.

HUNSLLET. Albert Street.—Jan. 14: Mr. F. Hainsworth gave a very good address on "Love ye one another," also good psychometry. He is a young and promising medium, and worthy of a trial. 19: Mrs. J. Crossley gave very good addresses on "Where are the so-called dead?" and "Lead kindly light." Good clairvoyance. Very good after-circles and audiences.—W. H. Robertson, sec.

HUNSLLET. Goodman Terrace.—Mr. Bolland being ill was unable to be with us. Afternoon: Our Chairman spoke on "God is love," Miss M. Towers gave very good clairvoyance. Night: Mrs. Besbroft kindly came to assist us, and spoke on "Jesus and his works." She also gave very good clairvoyance, nearly all recognised. We hope to have her again soon. Very good after-meeting.

HUNSLLET. Top of Joseph Street.—Afternoon, Mr. F. Wood gave a good address. Evening, he took subjects from the audience, and dealt with them in fine style. Miss Clough gave excellent clairvoyance, highly appreciated by a large audience at night.

LEICESTER. Liberal Club, Town Hall Square.—The controls of Mrs. Colledge gave a very instructive and interesting address on "The night is far spent, and the day is at hand." Clairvoyance by Mrs. Place very successful. Large audience. Sunday, Feb. 9, is our 21st anniversary, when Mrs. Groom, of Birmingham, will be with us.

LEICESTER. People's Hall, Millstone Lane.—Mr. F. Hodson's guides gave an address, which was at once sympathetic and encouraging, the medium afterwards giving a few detailed and convincing tests by clairvoyance and psychometry.—G. T.

LIVERPOOL. Eaton Hall.—Good and attentive audience. Mr. Chapman gave a very interesting reading from "The mysteries of Mediumship," and a pamphlet concerning "Mr. J. J. Morse, Tien Sien Tie, and the strolling player." Mr. Bishop, from Blackpool, spoke upon "Mediumship." Mrs. Bennet described a spirit in the audience (who had been recognised), and corroborated the description which Blue Bell had given of it. Mrs. Butler gave many good clairvoyant tests.

LIVERPOOL. 103, Queen's Road, Everton.—Miss Jones gave a very good lecture on "Harvest homes," highly appreciated; a solo, "Children's voices," was very nicely rendered by Mrs. W. Jones, after which a very interesting ceremony was performed. The infant daughter of Mr. and Mrs. Dawson was named Olive, spirit name, "Rosaland." Psychometry and clairvoyance in Miss Jones' usual style, giving great satisfaction.

LIVERSIDGE. Little Town, Carr Street.—12: Mr. Mitchell, of Huddersfield, officiated in place of Mrs. Mason, who was ill, and gave two good discourses and clairvoyance. 19: We had a treat with Mrs. Waterhouse Brighouse, who gave thrilling discourses and clairvoyance, very good. Hoping she will long be spared to spread the truth.

LONGTON.—Mrs. Russell, of Oldham. Clairvoyance and psychometry very good.

MACCLESFIELD.—12: First visit here of Miss Barlow, of Rochdale. Afternoon and evening very successful clairvoyance Monday evening. Miss Barlow kindly gave her services at a seance, the collection going towards our Building Fund. A great success. 19: Mrs. gave two splendid lectures on "Life, its lessons," and "There is no o. th." Good audierces.

MILLOW.—Mr. G. M. Nettleship, of Barrow, for the first time on the public platform. He was a little nervous but the control gave an excellent lecture on "God and immortality." Everybody well pleased, and wish him God s. eed, and though the first visit, we hope it will not be the last.—R. G.

MONKWEARMOUTH. Mr. J. Clare, of Newcastle, was with us, and, as usual, a large number filled the hall to hear him. As Mr. Clare's lectures get well known, the audiences increase. Subject: "The sign of the cross," in which Mr. Clare adversely criticised the drama as played by Mr. Wilson Barrett, which, as he pointed out, portrayed all that was bad, wicked, and degrading in Nero's nature, and in no single instance any of his good qualities. As is usual with Mr. Clare, the subject was dealt with in a manner that was easily understood by all, and in a style that showed that the lecturer was a man of no mean ability, and an ardent Spiritualist. Although the lecture lasted over an hour, everyone was still willing and eager to hear more. At an after meeting, Mr. Griffiths gave clairvoyance.

NELSON. Ann Street.—Mr. Davis's guides spoke earnestly on "Ministering spirits" and "Death, the gateway of heaven." Psychometry good. 25th: Mr. Sander's comic band; adults 3d., children 1d.

NELSON. Bradley Field.—The guides of Miss Walton gave excellent discourses on "The old and the new" and "Spiritualism, a redeemer of the world." They were listened to by an attentive audience.—D. H. B.

NELSON 2, Fendle Street.—A grand day with Mrs. Foran, of Burnley, who gave some marvellous clairvoyant descriptions to good audiences, which were greatly appreciated, several strangers being greatly surprised.

NEWCASTLE-ON-TYNE.—19, Mrs. J. A. Green, of Manchester, delivered two short addresses, followed by clairvoyant delineations of spirit friends in which she was remarkably successful.

NEWPORT. (Mon.) Arundel Villa, Barrack Hill.—6-30: An inspirational address by Mr. Wayland on the "The Love of God is infinite. Clairvoyance by Miss Alice Wayland. Nervous diseases treated magnetically; private sittings by appointment; free.

NORMANTON.—A good day with Mr. C. Shaw, of Sheffield. Those societies who have not heard his controls may rely on a treat in store, for his arguments are good and sound, and delivery superb. A crowded room; many unable to get in stood listening by the windows.

NORTHAMPTON.—Mrs. Walker, our local medium, gave satisfaction to a fair audience.

NOTTINGHAM. Morley Hall.—The controls of Mrs. Knight gave an excellent address on "Spiritualism in every-day life," listened to very attentively by a crowded audience. We hope soon to have Mrs. Barnes back in her place again, as she is slowly recovering from her illness.

NOTTINGHAM. Masonic Hall.—In the absence of Mrs. Gregg, we had the pleasure of listening to very good addresses from Mr. Stubbs in the morning, and Prof. T. Moores at night, both of whom are always worth hearing, and deserve our hearty thanks for their readiness to fill a vacancy. One expression from Mr. Stubbs struck me as being very true. "Aspiration," he said, "is often closely followed by inspiration." I understand the entertainment which opened the Guild last week was very good and much appreciated.

OLDHAM. Bartlam Place.—The guides of Miss Cotterell chose the grand subject, "Can man find God?" Large audience. Thursday evening, Miss Walker, of Op-nshaw. Clairvoyance good.—T. R.

OSSETT.—Our third anniversary tea and entertainment on Saturday last was very profitable and we thank all those who took a part for the able manner in which all was done. A very pleasant time was spent together. Sunday: Anniversary services by our own speakers. Mr. Smith and Mrs. Haigh, who gave short addresses in the afternoon, listened to by a small gathering. Night: Mr. Olfie delivered an address on "Spiritualism, what does it teach?" in a very able manner, much appreciated by a very attentive and large audience. We had a good many strangers present.

PRESTON. Central.—19: A good day with Mrs. Smith, of Burnley. We had a splendid circle in the morning, Mrs. Smith giving some remarkable clairvoyant delineations, readily recognised. Afternoon, nice short address; evening, Mrs. Smith gave her experience of "Her life in India, and how she became a Spiritualist," listened to with deep interest by a large and intelligent audience. Mrs. Smith, both as a lecturer and clairvoyant, was most successful.

PRESTON. Weavers' Hall, Walker Street.—Jan. 13: The controls of Mr. Jackson (a local medium) gave a very nice address on "What must I do to be saved?" This was Mr. Jackson's first attempt at platform work, and the manner he handled the subject gives promise of another good speaker. 19: Afternoon, the controls of Mr. Tearle (a local medium) gave a very pleasing address on "The destinies of man." Two duets by Misses Swindlehurst and Shewood, and Miss Howorth and Master W. Hodgson (members of our Lyceum) were nicely rendered; 80 present. Evening, the controls of Miss Ribchester (a local medium) gave a very clear and convincing address on "The dark and light sides of spirit return." A solo by Miss Hodgson (a member of the Lyceum) was well rendered; 240 present. Clairvoyance very good. This being the first time three local mediums have taken the platform in succession, it is very encouraging to the society. On Saturday and Sunday last, Mr. Taylor, of Hapton, held two highly successful seances at the house of Mr. Walton, 74, Grey-street, Preston, 23 and 14 present respectively. Table-raising, with men on the top, was astonishing, and the independent raps were very loud and clear.—J. Park.

RAWENSTALL.—A good day with Miss Whiteley, who gave clairvoyance and psychometry to crowded audiences. Saturday, Feb. 1, meat tea and entertainment. Tea on the tables at 4 o'clock, entertainment at 7-30. Mr. F. Hepworth will favour the audience with his comic songs. Prices: Adults 1s., children under twelve 6d. Meeting 6d. each.

ROCHDALE. Baillie Street.—15: Miss Ethel Barlow's clairvoyance

was very successful. 16: Developing class well attended. Mr. Strutt gave a few psychometrical tests for sickness. 19: Lyceum session at 10 progressing favourably, at 2-30 and 6 public circles. Very good day.

ROCHDALE. Milnrow Road.—Mr. J. R. Hollows, trance and clairvoyant, both after-noon and evening; very good. Crowded room in the evening. Mediums having open dates for 1896 will oblige by kindly according to J. T. Ramm, 17, Milnrow-road, Rochdale.

ROCHDALE. Penn Street. Mr. W. H. Taylor's guides gave good short addresses to large and appreciative audiences. Evening questions from the audience very ably dealt with. Clairvoyance and psychometry very good. After-circle well attended.

ROYTON.—Mr. C. Eyre gave two interesting addresses, and also remarkable clairvoyance, 15 descriptions, 14 immediately recognised, in the evening.—James W. Armitage.

SEGHILL. Boys' School.—The guides of Mr. John Wilson spoke well, and gave some illustrations showing how investigators may be uplifted with spiritual truths.

SHAW. Broadbent's Assembly Rooms.—Wednesday: Circle conducted by Mr. Collins, under control, who took questions from the audience, very interesting; also good clairvoyance and psychometry for sickness. Sunday: The guides of Mr. E. W. Leavor gave a very good address. Evening: Mr. Leavor gave his life as a Spiritualist and why he remains one, which was very interesting. May he still go on in the good cause. Good psychometry to a fair audience.

SHEFFIELD. Hollis Hall, Bridge Street.—12: Our old friend, Mr. O. Shaw, gave discourses from subjects sent up, and dealt with them in a masterly manner, the audience being delighted. After the discourses, clairvoyance and psychometry, very good. 19: A large audience greeted our friend, Mr. W. Fielding, of Old Whittington. His guides delivered eloquent addresses. Afternoon, on "The reason of the faith within us"; night, "Consider the lilies how they grow, they toil not, neither do they spin." After each address clairvoyance, 18 striking facts, all recognised.—R. Gill.

SKIPTON. Lecture Room, Temperance Hall.—Mr. Widdup, of Bradford, gave two lectures, subjects, "How and why I became a Spiritualist" and "Do they return after so-called death?" Being only the second time we have had services here, we are greatly encouraged to go forward. Many at night unable to get in. Will any mediums, who are willing to come for expenses only, to help this newly-forming society, kindly communicate with Mrs. Hastings, the Square, Embassy, near Skipton.

SMETHWICK. Central Hall.—9: Our respected president, Mr. Knibb, occupied platform, his controls took two subjects, "Dreams" and "Am I my brother's keeper?" Although far from being well, having a very severe cold, "where duty calls . . . he's never wanting there."

STALYBRIDGE.—Mrs. Berry, of Halifax, delivered striking and thrilling addresses on "Prove all things, hold fast that which is good," and "Is it possible?" The audience seemed much interested. Good clairvoyance. After-circle kindly conducted by Mrs. Berry and Miss Hunter. Good clairvoyant delineations. Large audience. Don't forget Mrs. Gregg's first visit to Stalybridge, Sunday next. The celebration of the silver wedding of Mr. Alexander Hunter, a pioneer of the cause, on Saturday, Feb. 8. All members and friends cordially welcome.

SOUTH SHIELDS.—14: Mrs. Robson, from North Shields, gave a most touching address on "Our Spirit Homes and how to build them," contrasting the selfish with the unselfish, making a deep impression. 19: Mrs. Young gave a stirring address, followed by clairvoyance, giving striking incidences of the departed with great success.

STALYBRIDGE. Trinity Street.—15: Miss Cotterill conducted the circle in a very successful manner, giving a very impressive address and several tests in psychometry of a marvellous character. 19: Mr. L. Thompson discoursed to good audiences, more especially in the evening, his subject then being "Spiritualism: critics criticised," which he handled in a masterly manner. We hope to have him again in the near future.—T. D.

STOCKPORT.—Mrs. E. H. Britten redeemed a generous promise to lecture free in aid of our finances. In the afternoon speaking to 200 intelligent people on "Spiritualism, the great religious and scientific reformer of the age," gave a graphic narrative of the Rochester Knockings, tracing the irresistible progress of the movement through all forms of opposition to its present satisfactory and hopeful position, closely following her subject. Night: Some 650 filled every part of the building, scores being unable to get in. Great attention was paid to Mrs. Britten's thorough treatment of Thomas Paine, Ernest Jones, Charles Bradlaugh and others in spirit-life; "Mind, soul and spirit;" "Is there a God?"; "Experiences beyond the grave"; "Socialism in relation to Spiritualism," and an epistolary question assuming that Spiritualism as the anti-Christ prophesied to appear in the "Latter Days" which received drastic attention. Reference to Mrs. Britten's work, "Faiths, Facts, and Friends," etc., and the futile efforts of a certain Lord Bishop to refute it, caused some amusement, and went home. To-day will stand out in the history of local Spiritualism. Mrs. Britten announced her intention of abandoning her proposed American lecturing tour. We heartily thank Mrs. Britten.—T. E.

WAKEFIELD. Baker's Yard.—A grand day with Mr. W. Ripley, of Dewsbury, and his guides, who spoke on "What is Spiritualism?" and "What think ye of Christ" to a very attentive audience. Subjects handled in a very durable manner. Clairvoyance and psychometry excellent.—W. Septon, sec.

WAKEFIELD. Queen Street.—Mrs. Wilkinson could not be with us, through sickness, but found a good substitute in the guides of Mrs. Camm, who spoke well upon "Oh, think of the home over there" and "Have you not heard of that beautiful stream?" Large audience. Most remarkable clairvoyance.

WALSALL. Central Hall.—Mr. Leeder answered questions from the audience in the morning. Evening, he gave a very interesting lecture upon the subject, "Guardian angels," followed by clairvoyant descriptions, which were mostly recognised.

WEST PELTON. Jan. 12: Meeting held at Perkinsville, at the house of Bro. John Pickford. We had Mr. John Thirlway and his daughter, who is a splendid clairvoyant, but owing to her not being

well her father took the afternoon meeting and spoke on "Spiritualism v. Christianity and the Bible." Evening, the daughter gave clairvoyant delineations in a very satisfactory manner, taking great pains to give them clearly. She also gave warnings and advice to others 28 delineations, all fully recognised that night or afterwards. Hope we shall soon have the pleasure of another visit. I can confidently recommend Miss Thirlaway to other societies. Jan. 19: Meeting held at the house of E. Gransbury. Mr. W. H. Nicholson gave an inspirational address from the subject, "Life and its mysteries," then one of his guides gave a few delineations and advice for our guidance for the future, both in health and development.—Thomas Southern, sec.

WHITWORTH.—Our old friend, Mr. W. Johnson, spoke, afternoon, on "After Death." He gave a clear outline of the orthodox views and doctrines, and then gave a graphic and interesting description from a spiritual standpoint, eliciting much approval. Evening: He treated five subjects from the audience in a logical and masterly manner, calling forth much applause and approval from a very good audience. E.C.—Mediums having a few open dates would oblige by sending a post-card to the secretary, Jas. Ashworth, Spring Cottages, Whitworth.

PROSPECTIVE ARRANGEMENTS.

ACCINGTON. St. James's Street.—Look out for Lyceum Anniversary Tea Party on Feb. 8, followed by Entertainment by the children. Feb. 9, Anniversary Services, conducted by Madame Henry.—A. T. Barnes.

ARMLEY. Theater Lane.—Sunday, Feb. 2, Lyceum Anniversary Services, at 10-30, open Lyceum Session. Parents and friends cordially invited. Addresses by Mr. Thomas Olman Todd (of Sunderland), at 2-30, and 6-30. Special singing, etc., by the scholars. Saturday, Feb. 1, a grand Ham Tea, at 4-30, and entertainment. Tea and entertainment, adults 8d.; children, 6d. and 4d. Entertainment, 3d.

BACUP.—We purpose holding Public Circles every Thursday, but shall have to rely on the good-will of mediums from other places, and shall be glad if those mediums who will assist for their expenses will intimate such to me.—Adriel Hurst, 16, Pembroke-street.

BATLEY.—A Public Tea and meeting will be held on Saturday, Feb. 1. Tea at 4-30, meeting at 7. Tickets 6d. and 4d. each. Meeting 2d. each. Old friends and new kindly invited.—T. G.

BRADFORD. Central Rooms, Temperance Hall.—Feb. 2, a Service of Song, entitled "Frozen to Death, or the Cottage on the Hill." Reader, Mr. Kellest. An efficient choir will be in attendance, accompanied by a string band. Musical conductor, Mr. Swiser.

BRADFORD. Otley Road.—Feb. 2: By request the choir, assisted by friends and augmented band, will give a full choral service. Friends, let us have a full room.

HUNSLY. Top of Joseph Street.—The society will recommence week-night services on Monday, 7-30, when Miss Clough, of Cleckheaton, will give clairvoyance for the benefit of our hall. We hope all friends will come and help us.—B. Wellock, sec.

HYDE.—Mr. Thos. Wild, the celebrated clairvoyant, of Rochdale, is now open to take Sunda 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.

LANCASHIRE LYCEUM DEMONSTRATION. The first meeting of delegates in connection with this year's Annual Demonstration will be held at Hollinwood on Saturday, Feb. 8. Tea (6d. each) at 4-30; meeting afterwards. At 6-30 a Concert will be given by the Lyceum; admission, adults 2d., children 1d. Lyceums desirous of taking part are requested to send me the names of two delegates whom they wish to represent them by Feb. 5.—J. B. Longstaff, hon. sec., 28, Caton-street, Moss Side, Manchester.

LIVERPOOL. Dauby Hall, Dauby Street. 26th: Mrs. Green. Annual Tea, Social, and Dance, on Monday, Jan. 20, at 7 p.m. Tickets, one shilling.

LIVERPOOL. 108, 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. 28, Mr. Jones, lecture. Thursdays, at 8 p.m., short service and seance.

LIVERSEDGE. Carr Street, Little Town. Sunday, February 2, a Service of Song in the above rooms, by the scholars, entitled "An angel in disguise." Collection at the close. All are welcome.

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.

NEWCASTLE-ON-TYNE.—26th, at 6-30 p.m., Mr. Jos. Stevenson, of Gateshead. Mr. Stevenson will also give an address on "Oranial Psychology," on Wednesday, 22nd, at 7-30 p.m., with experiments. Feb. 2, at 6-30 p.m., Mr. W. H. Robinson, of Newcastle.

NOTTINGHAM. Morley Hall, No. 5 Room.—Lantern Lecture, Spirit Photography, will be given by Bevan Harris, on Wednesday, January 29, at 7-30 p.m. Tickets, 6d. each. Mrs. Barnes' benefit.

ROCHDALE. Regent Hall.—Sunday, Jan. 26: Service of song, entitled "Poor Mike," illustrated by limelight views. Reader: Mr. Duckworth, of Heywood. Jan. 28, and Feb. 1, A Grand Drama will be performed by the Regent Hall Amateur Dramatic Society, entitled "Beggars' Petition," and a farce, "My Wife is out." Doors open at 7 each evening. Admission: adults, 6d.; children, 4d.

STOCKPORT.—Preliminary Notice. February 5th, Mr. Swindlehurst.

SMETHWICK. Central Hall, Cape Hill.—On Saturday, 25th, at 7-30, J. W. Griffin Hodson, Esq., will give one of his popular "Recitals," assisted by his son and daughter, who will give musical interludes. Tickets, 3d. Proceeds, without deduction, for benefit of our funds. Friends, come and spend an enjoyable evening with these talented friends.—D. F.

THE REV. C. WARE will speak at Keighley on Feb. 16th, 23rd, and on March 1st.

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.—[No date given. Ed. T. W.]

WANTED to sell Three-guinea Typewriter for 25s. Invaluable. "Westbank," Hoylake.

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

To Let Large Premises with rooms used as a Spiritual Hall. Low Rent.—Apply 111, Clarendon-road, Notting Hill, London.

EXPERIENCED CLERK, with excellent testimonials, requires situation; well recommended, is also an inspirational (Handelian) organist. S.P.H. Ferncliffe, Oricklewood, 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, Greenhays, 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. Pemberton, 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 Hookings have many imitators, equals none.

MAGNETISM IS LIFE.
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The MACCLESFIELD SPIRITUALISTS will hold a
BAZAAR,
 in their Rooms, CUMBERLAND STREET, on MONDAY, TUESDAY and WEDNESDAY, MARCH 16, 17, and 18, 1896. It will be opened on MONDAY by
 THE MAYOR OF MACCLESFIELD
 at 3 o'clock; on TUESDAY at 6 o'clock by
 E. W. WALLIS, Esq.
 and on WEDNESDAY at 6 o'clock.
 Numerous Attractions:—Tableaux, Electric Lady, Vanishing Lady, String Band, etc., etc.
 HUMOURIST Mr. F. HEPWORTH.

Keep your eye on this column every week, and in the meantime kindly send on goods and chattels to Mrs. Rushton, Swiss Cottage, Upton, Macclesfield, hon. treas.; or to Mrs. Fimblott, Higher Hurdsfield, hon. sec.

The object of the Bazaar is to raise £100 towards the purchase of the Meeting Room.

A BOOK FOR LADIES.
 The information contained in this book ought to be known by every married woman, and it will not harm the unmarried to read. The book is conveniently divided into twelve chapters. The first chapter treats of the changes at puberty, or when a girl becomes a woman. The second chapter treats of marriage from a doctor's standpoint; points out the best age for marriage, and who should have children and who not, and furnishes useful information that one can ordinarily get only from an intelligent doctor. The third chapter treats of the marriage of blood relations; and condemns such marriages as a rule. Chapter four treats of the signs of pregnancy. The fifth chapter tells how a woman should live during the pregnant state. The sixth chapter treats of mishaps and how to avoid them. The seventh chapter treats of maternal impressions, and shows that birth-marks are not due to longings on the part of the mother but rather to her poor health. The eighth chapter teaches how to have easy confinements. Certain people believe that woman should bring forth in pain and trouble, but the hygienic physician says that confinements can be made comparatively easy if certain rules are obeyed; these rules are given. The ninth chapter treats of the proper management of confinement until the baby born. The tenth chapter tells how to treat the mother until she is up and about again. The eleventh chapter treats of sterility; gives the main causes of it, how these may be overcome and children result. The last chapter treats of the "change," a most important article for all women over 40. The book is full of useful information, and no book is written which goes so thoroughly into matters relating to married women; some may think too much is told, such can scarcely be the case, for knowledge is power and the means of attaining happiness. The book can be had from Dr. T. R. ALLINSON, 4, Spanish-place, Manchester-square, London, W., in return for a postal order for rs. 2d., in envelope.—ADV.T.

NEXT SUNDAY'S PLATFORM

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington—Temple, St. James-street, Lyceum 10-30; 2-30 and 6, Mr. Sanderson. Mon., Wed., 7-30, Members' Circle.

26, Colina-street, Lyceum, 10-30, 2-30. Mrs. Steat.

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

Ashon—Church-street, (Stratton-st.), 2-30, 6-30. Mrs. Brooks. Public Circle, Tues., 7-30.

Ashington—Spiritual Temple, 5.

Atherfield—Vestry Hall, Board Room, at 3 and 6-30, Mrs. Russell, Wednesday.

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

Barrow-in-Furness—Psychological Hall, Dalketh-st. 11 and 6-30. Secretary, Wm. Hewetson, 1, Caellin-street.

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

Beiler—Jubilee Hall, Lyceum, 10, 2-30, 6-30. Mrs. Stansfield. Wednesday, 7-30.

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

Smeethwick: Central Hall, Cape Hill, opp. Windmill Lane, Lyceum at 11; 6-30, Mr. J. Hands.

Blackburn—Old Grammar School, Frockleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Mrs. Johnstone.

Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Miss E. A. Smith.

Bradford—Mill Brook, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mr. Todd.

Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Mrs. Crossley.

Burnley—North-st., 9-30, 2-30 and 6. Tuesday, 7-45, Public Circle.

Hammerston-street, Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. J. B. Tetlow.

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

Cardiff—St. John's Hall, St. John's Square, Lyceum at 2-45; 11, 6-30, Mr. Sadler.

Clitheroe—Liberal Club, Wellgate, Members' Circle, 10-45, Lyceum; at 2-30 & 6, Madam Henry.

Coltishall—Jotham-street, Lyceum, 2-30, and 6-30. Mr. G. F. Manning.

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

Darwen—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 2-30, 6-30, Mr. J. Macdonald. Mon., 7-30, Wed., 2-30.

Glasgow—4, Carlton-place, 11-30, 6-30, Mrs. Smith.

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

Huddersfield—Brook-street, Lyceum, 10-30 and 6-30. Mr. G. Featherstone.

Hyde—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mr. R. A. Brown. Tues., 7-30.

Lancaster—Athenaeum, St. Leonard's Gates, 7-30, 6-30.

Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Mr. W. Johnson. Monday 7-30. Mrs. Wood.

Leicester—Crafohn-street, at 6-30.

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

London—Camberwell New Road—Surrey Masonic Hall, 26, Anniversary Circles and celebrations, 11, 3, and 6-30. Mrs. Bliss Mrs. Weidemeyer, Mr. and Mrs. Brenchley, and others.

Reading—Went's Hall, West Ham Lane, E., 7, Dr. Reynolds. Friday, 8, Mr. R. Bralley.

Manchester—Ardrick: Temperance Hall, Tipping-st., Lyceum, 10-30; 2-45, 6-30, Mr. Berry. Tuesday at 8, Choir practice. Wednesday, at 8, Mrs. Foster. Friday at 8, Members' developing circle. Sun., 8-30, circle for members.

Harpurhey: Collyhurst-road, Lyceum, 10-15, 2-45; 6-30, Miss Halkyard. Thurs., 8, Public Circle.

Parcroft: New Lane Winson, Lyceum at 10, at 2 & 6-30. Tues., 8, Members' Circle. Wed. at 8, Public Circle.

Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Miss Cotterill. Monday 8, Mr. J. C. Macdonald. Public Service. Thurs. 8, Public Circle. Tuesday, 8, Public Circle.

Salford: Co-op. Stores, Chapel-st., 6-30, Mr. Mayoh. 8-15, Mr. A. Bracelrille's Public Circle. Mon., Social. Tues. at 8, Members' Developing Circle. Wednesday at 8, Mrs. Knight.

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

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

Nelson—Bradford, Feb. 2-30, 6, Mrs. Rennie.

Newcastle-on-Tyne—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 10-45 a.m., 6-30 p.m., Mr. J. Stevenson, The Philosophy of Mediumship.

Newport—Masonic Psychological Society, Skinner-st. Chambers, 6-30. Thursday, 7-30.

Nottingham—Masonic Lecture Hall, 10-45, 6-30, Mrs. Britten.

Oldham—Temple Society, corner of Coronation-st., Mumps, at 3 and 6-30, Tuesday 7-45. Sat., Public Circle.

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

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

Royston—Lyceum, at 10; 2-30, 6, Mrs. Johnstone. Mon., 7-30, Wed., 7-30.

Sheffield—Hollis Hall, Bridge-st., 3 and 7. Thursday, at 8, Circle.

Slaithrow—Lath Lane 2-30, 6.

Sowerby Bridge—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mr. Heworth. 8-15, 6, Mrs. Rennie.

Stalybridge—Grand Theatre Buildings, Lyceum, 10, and 1-30; at 3 & 6-30, Mrs. Gregg. Wed., at 7-30 p.m., Mrs. Peters. Thursday, Choir practice at 7, Members' Developing Circle at 8.

Trinity Street: 3 and 6-30, Mrs. Peters. Wednesday, 7-30, Madame Henry.

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

Todmorden—Sobriety Hall, 2-30 and 6-30. Wed. 7-30, Public Circle.

Walsall—Central Hall, Lyceum, at 10 and 2-30, 11, 6-30, Mrs. Groom.

West Hall—Lancaster-lane, 6, Mr. Rowling.

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

NON-AFFILIATED SOCIETIES.

Accrington—Tabernacle, Whalley-rd., Lyceum 10-30 at 2-30 and 6-15, Mr. Sunmerrig. Also Mon. day, 7-30, Public Circle. Wednesday, at 7-30.

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

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

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

Blackburn—15, New Market-st., W., Northgate, Circle, 11, 2-30, Monday, 7-30.

Members, Wednesday, 7-45, Public Circle.

Blackpool—Liberal Club, Church-st., Lyceum 9-30; 11, Public Circle, 2-30 6-30. Mondays, 7-30, Public Circle.

Boole, Little Horton-lane, Splice-street, 2-30, 6, Mrs. Midgley.

Bradford—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mr. Bedford. Mon. 2-30, Wed. 7-30. Sat., 7-30.

Little Horton-lane, Splice-street, 2-30, 6, Mrs. Midgley.

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

Oley-ton, Lyceum, at 10-30 at 2-30 and 6, Mr. Pawsion. Tuesday.

St. James' Church, Lower Ernest-st., 10, Developing Circle; 2-30, 6-30, Mrs. W. Hopwood. Wednesdays at 7-45.

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

West Bowling—Boyn-ton-st., at 10, Lyceum, 2-30, 6, Thursday, 7-45.

Burnley—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30, Blackledge. Mon., 8, Wed., Members' Circle 7-45.

Hull-street, Lyceum, 10, 2-30 and 6, Wed., 7-30.

Burton-on-Trent—Cate near the Station, at 6.

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

Doole, Looze-rd., 7-30, Evidence Meeting. Circle every Thurs., 7-30 prompt. Spiritualists and Inquirers.

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

Cambois—Spiritual Evidence Society, 2 and 5-30, Mr. John Scott.

Cleethorpe—Walker Street, Lyceum, 10; at 2-45 and 6, Monday, in old room, 7-30. Developing Circle. Thurs., 7-30, Public Meeting.

Derby—14, Norton-road, 2-30 and 6-30, Miss Laura France. Wednesday, 7-30.

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

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

Exeter—11, Holloway Street, 6-45.

Felling—Hall of Progress, Charlton Row, 2-30 and 6, Felling, Edgemoor, 10-45 and 6-30. Monday and 8, Developing Circle.

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

Gildersome—Morley Cross, Church-street, 2-30, 6, 6-30, 8-30, 10-30, 1-30 and 6, Mr. Swindlehurst. Monday, Mr. J. Moore.

Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Anniversary, Mrs. Waterhouse.

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

Hollinwood—Factory Fold, 2-30, 6-30, Messrs. Gibson and Son.

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

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

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

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

Albert Street, 2-30 & 6, Tuesday at 7-30, Public Circle; Thursday, 7-30, Developing Circle. Saturday at 7-30 Public Circle.

Keighley—Heber Street Spiritual Temple, 2-30, 6, Mrs. Ingham. Monday, at 7-30.

Leicester—People's Hall, Millstone Lane, 6-30. Mr. T. Muggleton. Tues. and Thurs. at 8.

Liberal Club, Town Hall Square, 11 and 6-30 Mr. Chaplin. Thursday at 8, Public Circle.

Leigh—New-street, 3-30, 6-15.

Liversidge—Cart-street, Little Town Lyceum at 10; 2-30 and 6, Mr. Glassey.

London—Marybone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Mrs. Green, address and clairvoyance.

111, Clarendon-rd., W., at 7, Tues., 8, Sat., 7-30.

Peckham—Chopstow Hall, High-street, at 6-45. Tuesday, Open Office, 7-30.

Longton—Post Office Buildings, King-st., 2-30, 6. Monday, 7-45.

Macclesfield—Cumberland-st., Lyceum, 10-30; 3, 6-30 Mr. E. W. Wallis.

Manchester—Openshaw Granville Hall (Liberal Club) George street, at 10-30 and 6-30. Mr. Griffin. Thursday, at 8, Members' Circle, Cheetham, Ash Lodge, Halliwell Lane: Sunday, 10-30, Lyceum; 2-30 and 6-30 (see "Manchester Evening News," Saturday). Monday Members' Circle, 10-30, 2-30, 6, Mr. L. Thompson.

West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mr. Rooke. Tues. 8, Thurs. 8, Public Circle.

South Salford, 4, West Craven-street, Regent-rd., 6, Mrs. Porter. After-circle at 8. Wed. circle at 8. Thurs. 8, Choir Practice.

Mexborough—Market Hall, 2-30 & 6.

Middlesborough—Hall, Newport-rd., 2-30, 6-30, Morley—2-30 and 6-30, Mr. Long.

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

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

Normanton—Queen-st., 2-30 & 6, Mr. C. Shaw.

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

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

Nottingham—Morley Hall, 2-30, Lyceum; 10-45, 6-30 Wednesday, 2-30, Mothers'; 7-30, Improvement Class. Thursday, 2-30, 6-30, Experimental Class.

Oldham—Hall, Barlham Place, Lyceum; 10; 3 and 6-30. Thurs., 7-45, Circle.

Osett—Queen's-st., Lyceum at 10, 2-30, 6, Miss Hunter.

Parkdale—Spiritual Temple, Ashwood-rod Lyceum at 10 and 1-45; 2-30 and 6, Mr. Willis.

Plymouth—8, The Octagon, 10, 6-30, Wednesdays 8 Preston—Central Buildings, 2-30 & 6-30.

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

Water Street, 3, 6-30. Tuesday, 8, Public Circles. Penn-street, 2-30, 6. Wed., 7-30, Circle.

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

Shipley—Westgate, 2-30, 6, Mr. C. G. G. G.

Shipton—Lecture Room, Temperance Hall, 2-30 & 6 South Shields—16, Cambridge-st., 6, Mr. J. Wilson. Tues 7-30.

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

Sunderland—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8, Monkwearmouth, Miners' Hall, Roker Avenue, 6-30 Mr. Forrester.

Wakefield—1, Barstow-square, Westgate, [at 2-30 and 6, Wednesday, 7-30 and 6, Mr. H. Crossley. Queen St., Westgate—2-30 and 6, Mrs. Taylor. Wednesday, 7-30.

West Felton—Cotage Meetings at 5-30.

Whitby—14, Market-st., 2-30 and 6, Mr. G. G. G. G.

Yeazon—Town Side, Lyceum, at 10; 2-30 and 6. Y.U. Executive visit (mission work). Mon., 8, Members' Circle.

OTHER MEETINGS.

Bradford—421, Manchester-road Mission Room, 10-30, Circle, 2-30, 6, Mr. and Mrs. Marshall.

Sunley—Field Lane Mission, Monday and Wednesday, at 7-30.

Burnley—102, Padham-rd., at 2-30 and 6. Every evening, 7-30. Wednesday, Members only.

Clitheroe—5, Church Brow, Tuesday, 7-30.

Deeside (near Leeds), 2-30 and 6.

Gateshead—97, Coatsworth-road, Receptions. Mondays, 7-30.

81, High West-st., 6-30, Mr. Wainwright, psychometry. Tuesday, 8.

Team Valley Terrace, at 6-30.

Herbert-street, 6-30. Wednesday, 7-30.

47, Kingsboro-terrace, at 6-30. Thursday at 7-30.

Heckmondwike—Bethel Lodge, meetings at 7-30. Church Lane, 7-45, Wednesday, Miss Clough.

11, St. George's, 7-45, Public Developing Circles.

High Shields—1, South Eldon-street, Lyceum, 2-30, 11 and 6.

Hunslet—Goodman Terrace, 2-30 and 6, Mrs. Hunt. Monday, 7-30. Circles, Tues., Thurs., Sunday, 2-30, 6-30.

Albert-street, 2-30 and 6, Mr. J. Bolland. Tuesday, 7-30. Thurs. and Sat., public circles at 7-30.

Leeds—28, Bk. Adelphi-street, 2-30 & 6-30, Circles, Mondays and Thursdays, 7-30.

Liverpool—103, Queen's Rd., Everton, 3 and 7, Thurs., at 8.

Eaton Hall: Breck-road, 6-30, Tues., 8.

Liversidge—Bethel Lodge. Tues. and Sat., at 7-30.

London—102, Camberwell Road (Mrs. Clark's), at 7-30, Sunday, at 7, Wednesday, at 7, Free Healing & Developing Circle.

Clapham—32, St. Luke's-road, Friday 8, Mrs. Wyndoe, address and discussion.

16, Harpur-street, Theobald Road, W.C.—Open 10, Healing every Sunday morning at 11 o'clock Monday and Tuesday evening seances at 8 p.m.

113, Edgware-road (Mr. H. Hunt's), every evening, except Thursdays, at 7-30; 11.

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

Islington—Wellington Hall, 6-45 Mrs. Stanley. trance. Wednesday, 8, Cranial Psychology; conductor, Mr. A. W. Jones.

246, Kenish Town Road, N.W.—Mrs. Warren's, 1-30, Thursday at 7, various mediums, and at 8 Thurs. 7, Lyndalwood Grove, Vestry Road, Camberwell, S.E., Wednesday at 8-30.

2, Millen street, W.C., Mrs. Ashton Bingham, medium, will hold meetings, Thursdays, 7 to 8, for investigators; 8, seance.

Mill End—Welcome Hall, 2-8, Jubilee-st., at 7, Miss Marsh, clairvoyance, Thursdays 8, public meeting.

Nothing Hill—251, Ladbrooke-grove. Sunday, 7 Tuesday 8, Seance at Mr. Pursey's, Mondays and Thursdays, at 8.

Paddington—227, Shirlan-road, at 7. Wednesday, 8, Circle. Saturday, 8-15, address to inquirers.

Stepney—Mrs. Ayers, 45, Jubilee-st., Tues., at 8.

Stockwell—4, Sidney-rd., Tues, 6-30, Free Healing.

Walthamstow—Developing Circle, at 107, Chewton Road, Pretoria Avenue, Monday at 8 p.m.

Manchester—Bradford: Church Street, corner of Shakespeare Street, Lyceum, 2; 3 & 6-30, Mrs. Young. Tuesday, 8, Members' Circle. Thurs., 8, Public Circle.

Hulme: Corner of Junction-st., 6-30, Public Circle. Monday, 8, Mr. W. Rooke. Thurs., 8, Mr. Lamb's Public Circle.

395, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11, Lyceum at 2-30, 6-30.

Mirfield—Odfellows Hall, Tues, 7-45.

Newport—Pendle Street, 2-30, 6, Mrs. Best.

Nelson (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—2—Baillie St.: 2-30, 6, Pu li Circle. Mr. Strutt.

Milnrow Rd—2-30 & 6, Mr. H. Crossley. Tues. 7-45, Public Circle, Mr. J. Young.

Rothwell—2-30 and 6.

Sheffield—Midland Gate, 175, Pond-street, 7-30. Tuesday and Wednesday, 8-30.

Tunstall—3, Rathbone-street, 6-30.

Wadsworth—Taltot Building, Station-road, 6-30.

Whitworth—2-30 and 6-30.

Windhill—Local Board Office, Cragg-road Lyceum, 10-15; 2-30 and 6.

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TO SPIRITUALISTS AND INQUIRERS.

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Prices as follows (post free):

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Dale Owen's "Footfalls on the Boundary of Another World"	7	4½
" " " The Debatable Land"	7	4½
Draper's "Conflict between Science and Religion"	4	2
Grey's "Enigmas of Life"	6	0
Olcott's "Philosophy, Religion, and Occult Science"	7	0
Sinnott's "Occult World"	3	3
Dewey's "Theosophy"	9	9
Street's "Hidden Way across the Threshold"	15	9
Tuttle's "Arcaena of Nature"	3	3
" " " World of Spirit"	3	3
Dod's "Electrical Psychology"	3	3
Marryatt's "There is no Death"	2	1
" " " Spirit World"	3	6

NOTICE TO SPIRITUAL SOCIETIES IN GREAT BRITAIN SPENDID OFFER FOR A FEW DAYS.

Having purchased remaining stock of "The Clairvoyance of Beattie Williams," with an introduction by Florence Marryatt, published at 6s. I will offer the same at 1s. 6d. nett, in lots of not less than twenty-five. Please order early. Stocks of the best Spiritualistic and Theosophical Works constantly on hand.

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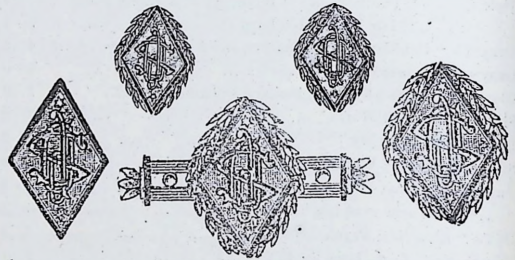
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