

THE TWO WORLDS.

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

No. 429—VOL. IX.

REGISTERED AS A
NEWSPAPER.

FRIDAY, JANUARY 31, 1896.

PRICE ONE PENNY

MRS. A. J. STANSFIELD.

AMONG the young and rising platform mediums who have recently come to the front, the subject of this sketch takes honourable place. Both in the North and in London she has won golden opinions (not many golden coins, we fear) and gives great promise of a career of much usefulness in Spiritualism.

In reply to questions from our representative, Mrs. Stansfield stated that it is nearly nine years since she began to develop as a medium. A girl friend requested her to recite at a Spiritualist meeting in Rochdale, and during the evening she saw Mr. T. Postlethwaite go under control. Fearing that he had been taken ill, she was about to offer him a glass of water; but when he arose with closed eyes, and began to walk towards her, she got frightened, hastily donned her "things," and ran home, supposing it was "of the devil," a view of matters which her priest had inculcated.

Her mother was a Roman Catholic, and Mrs. Stansfield was trained in that faith. She could see clairvoyantly when a child, but her mother explained that the spirit seen was a "Saint" or the "Blessed Virgin," and, thinking the child was favoured, wanted her to become a nun. This project fell through, mainly because of the removal of her parents to America and the death of her mother, who, however, before passing on, made her promise to always be a good Catholic. The priest was sent for, and the child was put under his charge, but her father, who was a dissenter, strongly objected, and being put upon his guard by an old Irishman, he quietly returned to England.

When about fourteen years of age, Mrs. Stansfield became acquainted with a girl Catholic, and secretly received instructions and took the first communion. It was about this time that she became interested in Spiritualism, and although she did not attend for some time after her first experience, she felt attracted to the subject, and was assured by a Mrs. Robinson that she was a medium. After her marriage she commenced to attend the home circle held by Mrs. Walker and saw Miss Walker (now Mrs. Knight) under control, who described a spirit to her which she recognised as her mother.

"Miss Walker did not know I had been in America, and had never heard any part of my history; but immediately she went under control she came to me and made the sign of the cross, professing to be my mother, and appeared to be in deep pain and distress. She then, to convince me, went through my mother's death scene, finally falling back and appearing to expire as my mother had done. Approaching me again, she said: 'I taught you to say 'I confess,' and 'Hail Mary!' Thereupon I cried in deep emotion, 'It is my mother,' for I knew that none but she could have shown and told me these things. I asked her if she was happy, and saying that she was not, but in darkness, she left the medium. Miss Walker's guide having taken control, I asked why my mother was unhappy, seeing that before she died she had been anointed and had received the rites of Holy Church. 'Because,' was the answer, 'she trusted too much to the Church, and relied too much upon its formalities.' I was further informed that after she had passed over my mother was filled with remorse because of the promises she had made me give, and sought me for many weary years without success, until at last, with help, she found me in England."

This experience, with others of a similar nature, carried conviction to Mrs. Stansfield's mind of the truth of spirit existence and return. Asked her if she had any early symptoms of mediumship, she replied:—I used to frequently have fainting fits, so my friends called them, but I now know they were trances. Before death's occurred I used to hear raps, frequently had prophetic dreams, and do still.

At a public seance Mr. B. Plant pointed me out and

warned me against taking a very serious step which I had been contemplating, and by acting upon his advice I was saved from a very serious mistake. He assured me that I was a medium, and must prepare for a public work in connection with Spiritualism. I did not know what to think. The next week I attended the meeting and fell into a faint, apparently, but I was not treated to cold water, and on recovery I was astonished to find I had been talking for nearly an hour. This was an involuntary, and my first, public appearance. I straightway went to inform Miss Walker of what had happened, but fell into another trance under my mother's control, who made me take some rosary beads from my pocket, hand them to Miss Walker, and make her promise never to let me have them again; they were a gift from a dear friend, and highly prized by me. Miss Walker has those beads to this day. After that I continually attended the Michael-street Room in Rochdale, and received much kindness and sympathy from the friends there during my development. My first real appearance on a public platform occurred at Heywood on Whit-Sunday, 1888, when an address was given through me; my clairvoyance and psychometry were developed later. For the last seven years I have had very few disengaged Sundays. At first my mother used to speak through me. She was very earnest, and evidently grew happier as her task proceeded. At the end of a year she said I was fit for a higher guide, and since then I have had a variety of controls. I was aware of my clairvoyant powers some time before I attempted to give descriptions of spirits publicly. I used to frequently see spirits near their friends in the audience, and at last mustered up sufficient courage to tell people, and give them the messages I could clairaudiently hear. Tears were often drawn from the eyes of those to whom I spoke, and the glad recognitions of spirit friends have been a source of great cheer and comfort to me."

Mrs. Stansfield's powers lie more in the direction of public work; she does not care for private seances. For some three years a spirit has used her successfully for psychometry. She controlled first at Middlesboro', claimed to have been a gypsy, and wanted the sitters to cross her hands with silver. Mrs. Stansfield was quite unconscious, and the spirit did not seem to realise that she had passed on. The sitters humoured her whim, and she gave them all remarkable "hand readings." Three of them acknowledged having had similar statements made to them by a gypsy some years before. Mrs. Stansfield had not studied palmistry then, nor has she done so since. Mr. Innes was warned that at the age of forty he must beware of an accident to his head, and the very day before his birthday a picture fell from the wall upon his head, injuring him so severely that the doctor took two hours to bandage his wounds. In Nottingham, while under spirit control, Mrs. Stansfield prescribed, for a lady, certain treatment to her thumb, which had been seriously injured, and although several doctors had been consulted they all failed to benefit the sufferer. On Mrs. Stansfield's next visit the lady's husband called to thank her for her assistance, as the thumb had completely healed as a result of following the advice her guides had given.

Mrs. Stansfield has noticed, what is a fairly common experience, that descriptions which are not recognised when given are frequently remembered afterwards, and this fact is surely a principle that lets out the gas of the balloon-like theory of "thought-transference"! A gentleman publicly stated at Newcastle, that, some months before, he had received a description from Mrs. Stansfield which he did not acknowledge at the time, but was now able to do so. He had gone to the meeting out of curiosity, but was now sure there was "something in it." Another case: A gentleman received a description he did not recognise, but, on going home, and while conversing with

his wife about the matter, it occurred to both of them who the spirit-person described really was, and on relating the medium's statements to other members of the family, they also were able to identify the spirit. Thus their interest was aroused, they attended the meetings, became convinced, and are now active workers in the Society and the Lyceum.

"Do you feel that the sitters affect you?"

"Oh! yes, I cannot do anything unless at ease."

"Perhaps your own nervousness is the cause of that?"

"It may be so, but the spirits who control me object to certain people and their questions, and will not have anything to do with money matters, nor allow me to do so either. For sickness or trouble they will give the best counsel they are able, but they do not tell fortunes. Spiritualism, like religion, ought to be a friend in need."

"Then you do think Spiritualism is religion?"

"It is to me. It does not leave us just at the gate of death, but it takes us right through. It is a grand consoler. In times of trouble I often see my mother, and she gives me warning, and tells me that if I lead such a life that I can enter her sphere; I shall join her by-and-by, and that I hope to be able to do."

To which we cordially say, Amen.

We gladly publish the following interesting letter:—

In the autumn of 1892, after giving an address on the Sunday, Mrs. Stansfield gave a number of clairvoyant delineations, among which was one given to a Mrs. Sanders (who is well-known here) which was readily recognised. Mrs. Stansfield then said, "I see another form by your side, a girl, but she has not passed away. She is still in the body. She appears about 11 to 12 years old, is rather tall for her age, has blue eyes, and a profusion of bright, sandy hair. She belongs to you. Do you recognise her?"

"Yes," was the reply, "she is my daughter." "Well," said Mrs. Stansfield "you will have to take great care of her, or she will have a serious illness about March next. You must pay particular attention to her health or you may lose her about that time." March came, the girl caught cold, had a very severe attack of erysipelas, was unconscious for some time, and was not expected to recover.

Just at the time when the girl was at the worst, Mrs. Stansfield happened to be speaking here again, and the girl's mother sent a message asking her to go and see her. She went, and found the girl quite unconscious. The mother asked, among other questions, if she thought the girl would recover. After looking on her a few seconds, Mrs. Stansfield replied, "Yes, she will recover, but she will have forgotten everything that she has learned. She will have to begin again like a baby, and learn everything over again, even to walk and to talk, all of which came perfectly true, and any person visiting the Lyceum can see the girl, as she attends regularly.

Park Mount, Belper.

ALFRED SMEDLEY.

FAITH AND WORKS.

[A brief synopsis of a discourse by Mrs. A. J. Stansfield delivered at Pendleton, reported by X.]

THERE is need to speak upon this subject, because religion is as common a theme for conversation now as in times past. "What church do you attend?" "Who is your clergyman?" are questions frequently asked, and as you answer them so is your interrogator glad or sorry. You make an acquaintance, you receive an invitation to accompany your new friend whilst performing his Sunday's duty, you accept. In due course you go with him to church; you notice the beauty of your surroundings, the sweetness of the music, the intensity of the devotion marked in the features of the congregation, the prayerful spirit of the pastor; you leave, and watch for your friend's carrying out of the precepts of his doctrine. You become intimate, and the greater your knowledge of the interior workings of his life the greater the disparity between what you expect from his faith and what you perceive in his works. You say, "This is not what you are taught; here I see you wronging your neighbour"; and he expects you to be satisfied with the reply, "You cannot really hope to be the same in everyday life as you are on Sundays." Your conclusion is that when the outer clothing is the best a man possesses, then the inner personality is also at its best, it sings its best, it prays its best, it behaves its best. You may well ask the *believer*, "What then do you truly believe? Do you hold that if not perfect here you will go to hell? Why of all classes sectarians are the greatest sinners. Surely your religion is one of faith, one of much show of reverence. But what is there in it that is real, substantial, that will bring me comfort? You, who rely on faith, would condemn the Unitarian, the Materialist, the Spiritualist. Who gave you the power, who set you up to judge? Do you rely on the Bible for everything, and yet refuse to believe in present inspiration, when you accept as a fact the statement that

people were inspired in the past? Do you still refuse to take as true that the dead return now, yet at the same time believe that in past times they had power to do so? From whom do you get authority to say that any child of God was damned? Such questions ought to be asked of those who have much faith and do few works. Spiritualism teaches man to be true, pure, honest on all occasions. Hence a Spiritualist's portion is one of works, because being a freeman, not believing in a Saviour, he must labour for his own good. You may ask, "Is Jesus God?" Who said so? You believe that Jesus was a man inspired by God, that he went about doing good; but we are not prepared to assert that he lived. It is said that he went among the poor, the lowly: he stood alone, yet boldly worked for freedom. He desired to teach the ignorant. Above all he wished to live and prosecute his work, and this caused him to utter those words, "My God, my God, why hast thou forsaken me?"

Let us accept what is good from wherever it may come, whether from a refined or an unrefined source, and let us take the weak plant and nourish and make it strong; let us all henceforth proceed on the lines of incessant, painstaking work, judging no man, broadening and liberating our minds daily, having little faith, but doing many works, that all the world may know that Spiritualism guides and helps us to do the work required in every sphere, until called to fare forth to meet the loved ones who have passed beyond.

THE RED CROSS.

BY WESLEY NOAKES.

CHAPTER IV.—Continued.

SITTING down at his desk, De Benham took two cheques from his book and filled one in for twenty pounds. He spent considerable time over this, trying to make the writing appear as if it had been done with great care, and not in his usual flowing hand.

"That will do," he said, examining it critically. "Anyone familiar with my caligraphy would certainly say that was an imitation. Now to put this scheme in working order. It is an unpleasant task, but the end shall justify the means."

He ordered his horse and rode into town. Stopping at the principal branch of the County Bank he dismounted and asked the manager, whom he knew well, if he could oblige him with a few minutes' private conversation.

"It is rather an unpleasant matter," he said, "but the facts are as follows:—A young friend, in whom I have hitherto placed perfect trust, has, under pressure of a temporary embarrassment been foolish enough to purloin one of my cheques, with the intention of filling it in and forging my signature. If this were discovered it would bring disgrace upon a well-known family in the district, and this calamity I want to obviate, if possible. If this cheque is presented—here is the number—will you kindly cash it without question, and send it on to me immediately. Of course you will keep the entire transaction a secret. If you will give me your co-operation in this affair we shall be able to teach this lad a practical lesson, which may haply be the means of arresting him in his downward course."

The bank manager was a humane man, and promised willingly to follow De Benham's instructions, adding, "You have acted very honourably, Mr. De Benham; it is a credit to your head and heart."

De Benham chuckled inwardly at this undeserved encomium.

The next individual on his visiting list was Mr. Charles Fotheringham, or, as he was generally called, "Scuffy" Fotheringham. This young gentleman belonged to a prominent county family, but had alienated the affections of his relatives by indulging in dissipated habits. Leaving a good situation he went from bad to worse, and at the present time was living on proceeds derived from horse-racing, cards, and billiards. He was the *bête-noir* of many parents in Danesford, who lived in constant fear that his bad example might have an injurious effect upon their own sons. However, their parental warnings were not always heeded, for Scuffy was a cheery soul, could sing a good song, and in addition was an adept in racing matters, and always willing to part with a "good thing" for the Derby and other important turf meetings. This was the person Paul De Benham intended to use for a tool in carrying out his villainous design against young Brooke. Seeking the

principal hotel in the town, he found the object of his search aimlessly knocking the balls about in the billiard room. Taking him into a private apartment De Benham propounded his scheme, and detailed the part he wished him to play, at the same time exhibiting several bank notes before the envious eyes of his companion.

"I've got it all, Mr. De Benham," said "Scuffy." I am to invite Percy to my rooms for a quiet game of cards. Nothing difficult about that. Then I am to ply him with champagne, which of course you will find, until he is (to put it mildly) incapable. Nothing difficult about that. Then, taking advantage of his inebriated condition, I am to put a blank cheque, in company with five pounds in gold, which you will likewise supply, into one of his pockets. That all right?"

"Quite so. Go on."

"Afterwards, if I am questioned, I assert that Percy, having lost fifteen pounds at play, paid me with your cheque for twenty pounds, I giving him change in gold. Said cheque I am then to cash soon as poss. at the County Bank. You also affirm that no harm shall come to Percy: that you merely intend it to serve as a practical lesson. Will you give me your word as a man of honour, Mr. De Benham, that your sole reason for these proceedings is the one you have stated?"

"Certainly, Charlie," returned De Benham, blandly. "What other motive could I have, a man in my position, for embarking in a scheme of this description? I may tell you this: I have promised Miss Brooke to do all that lies in my power to wean Percy from his bad habits of gambling and drinking. This is a severe lesson, but I am convinced that it will be for his ultimate benefit. When I am fully persuaded of his reformation, I shall undoubtedly reveal the methods we have used to bring about that desirable end."

"Give me ten minutes to think it over," said Charlie.

De Benham walked to the window and left his fellow conspirator to his thoughts.

"Seems a queer game," reflected the young man, "but I can't see any other reason for it, than the one he has given. A man of his reputation and social standing would not be likely to soil his fingers with any dirty work. It must be genuine; and after all, Brooke has been going it strong lately." Then raising his voice, "I'll do it, Mr. De Benham, though candidly, I don't like the job."

"My dear fellow," replied his tempter, a triumphant gleam in his eye, "You are helping in a creditable undertaking, and if you keep your own counsel, we shall bring it to a successful issue, and none but those concerned will ever be any the wiser. Here are the two cheques; the blank one for Percy's pocket, the other for the bank. These are for yourself," handing him four crisp bank notes for five pounds each. "You may also retain the amount you draw on the cheque."

"That will cook Mr. Percy's goose," he muttered, as he rode home. "One more coup and the game is won. Fotheringham will keep silent for his own sake."

This diabolical plot worked out only too well. A letter reached him in a few days from the bank manager enclosing the cheque, with the information that it had been presented by Mr. Charles Fotheringham.

De Benham sent for Percy and laid the facts before him.

"Mr. De Benham," expostulated Percy, "I cannot have—"

"Listen to me!" commanded De Benham, sternly "Did you spend last Tuesday evening with young Fotheringham?"

"Yes!"

"What were you doing there?"

"Playing cards, but—"

"Wait till I have done, sir. On the following morning, had you any money left over from the previous night?"

"Yes; I had five pounds and some silver, which I must have won from Charley. I also found this blank cheque"—laying one on the table—"though how that came into my possession I can't say."

"Perhaps not; but I can throw some light on that. You remember calling with a message from Colonel Clifford?"

"Yes."

"Have you forgotten what you were doing when I entered the room?"

"No; I was trying to copy your writing. but—"

"Stay a moment. You had taken some papers from

your pocket, upon which you were imitating my signature. In taking those papers from the table, you must have—probably inadvertently—picked up with them two blank cheques which were lying there at that moment. Here are the counterfoils; one corresponds with the cheque you have just returned, and the other with a cheque presented at the bank by Mr. Charles Fotheringham. This man, whom I have questioned, states that he won fifteen pounds, and received the cheque in payment, giving you at the same time five pounds change, which you acknowledge finding in your pocket the ensuing day."

Poor Percy, he grew sick with fear. "I must have done it," he said with quivering lips, as he grasped the black array of evidence against him; "but, Mr. De Benham, I swear to God that I have no recollection of it." Then breaking down utterly he sobbed out, "My mother! You will not prosecute me? It would kill her; and Dulcie, I promised her that I would not play again."

At another time the lad's pathetic supplications would probably have raised a feeling of pity in the breast of the man before him; but when a man, naturally heartless, has steeled himself to carry out a project, he does not let sentimental considerations stand in his way.

"I am sorry for you, Percy," he said; "but I warned you against gambling and bad company only the other day."

"You did. You have been a good friend to me," acknowledged the poor lad. "You won't let this go any farther, will you? I will repay all the money."

"Are you willing to be guided by me?" asked his relentless persecutor.

"I will do whatever you think best, Mr. De Benham."

"Then you will go and explain everything to your sister, and ask her to call and see me."

"And Charlie Fotheringham?"

"You are quite safe from him. I will put it out of his power to injure you."

"Thank you," said Percy. Then after a pause, "Must I really tell Dulcie, Mr. De Benham? It will grieve her intensely."

"I know it; but the remembrance of that will perhaps keep you straight in the future. Now, have a glass of wine, and pull yourself together. Don't say any more"—as the lad was trying to express his gratitude.

I am fully persuaded," he said, after Percy had gone, "that he will derive some benefit from this little experience. Out of evil has come forth good." Then he added, with a grim smile, "I do not believe in the personification of evil, in the shape of His Satanic Majesty, but if there is such a person he seems to have given me his co-operation."

Many times during the past few days he had thought of Mary Clifford, and the estrangement that would follow as a necessary consequence of the course he was pursuing. He loved Mary as much as it was possible for a man of his calibre to love anything outside himself; but when love of that description is pitted against personal interests, it stands a poor chance in comparison.

To be continued.

CAMBERWELL.

BY NOTETAKER.

HERE is presented the most perfect form of constitution, regular service, and general work in London. On Sunday at 6-30 the society meets at the Surrey Masonic Hall, Camberwell New-road. Every night, Fridays excepted, some form of meeting is in operation at the society's rooms 35, Station-road, near by. On Monday, Tuesday, and Wednesday circles are held with a limited number of sitters at each, who attend on the same night each week. Every circle has a recognised and responsible conductor. Sunday morning, in the evening after the service, and on Saturday night, open seances are held for all members who care to attend. The door of the seance-room is promptly locked at a given time, and the circle left to its own devices; late comers are not admitted. It is always difficult to estimate the growth of mediumistic power, so much of the process being accomplished by unseen workers. He would be rash, therefore, who stated that any particular developing circle was either a failure or a complete success. The foundation of future developments in many cases has undoubtedly been laid, and with such an organised form of work, and a constant influx of new members, if the true spiritual unanimity of purpose permeates their seance-rooms there

must eventually go forth from this society, many valuable workers.

On Thursday evenings a debating class is held. Every subject bearing any possible relationship to Spiritualism may be discussed. Many people fail to appreciate this form of mutual assistance and personal mental development, many more seem to think that they have compassed all that can be learned of Spiritualism, and therefore stay away, forgetful of the fact that their greater learning would be of immense value to those who attend for the purpose of acquiring knowledge. The hour preceding the address, is devoted to a sort of informal chat, conducted by one of the members, when inquirers are specially invited to unburthen themselves of their difficulties.

As in the case of Marylebone and Stratford, Camberwell has made great strides within the last two years, and the hard work of a few within that period, has done much towards establishing the society on a firm basis. Instead of the usual occasional attendances, visitors have been induced to repeat their appearance and swell the members roll, which now musters 130. The average audience at the Sunday evening meeting now numbers 100.

All who have watched the growth of this society, and the painstaking efforts of its president, Mr. Long, will accord him all the praise which his extraordinary perseverance merits. Until about two years ago, he appeared to fight almost singlehanded, nor could he get a committee to work unitedly with him for many months together. Even when the membership averaged from forty to sixty, he received but little assistance in the public and general aspect of the work. But with unity of purpose and much unselfish labour, a mere handful of workers have proved the value of concerted action.

About two years ago the society rented three rooms at the house of one of its members, in the Camberwell New-road. Their landlord, experiencing a sudden financial strain, the society, as lodgers, were forced to make a sudden exit. For about three months the society was held together by circles and meetings regularly held at the various members' houses, until the Surrey Masonic Hall, with a seating accommodation of about 200, was leased. This building on Sunday presents the appearance of a happy though divided family. The visitor must be careful to watch the notice boards or he may wander downstairs into the Ethical Society's rooms; upstairs into the Spiritualist's quarters, or into other portions of the house where Christadelphians and Evangelists are each proclaiming special roads to heaven.

The platform service of Camberwell is unique. A circle, or rather semi-circle, facing the audience, is formed. A hymn is sung, and then a somewhat awkward pause ensues. The members on the platform are all awaiting the descent of the spirit. It is unfortunate that the majority of them are not mediums, and consequently cannot distinguish between the impress of an external intelligence and their own volition. Furtive glances at each other naturally result, and, if a spirit does not speedily control, one of the normal speakers gives the invocation in its stead. The "Spirit Circle" now collapses by the automatic utterance of the hymn-giver calling out the number of the next hymn. The succeeding stage of proceedings is sometimes varied by a reading or a more or less perfect attempt on the part of one of the younger members to explain the objects of the meeting. It is usual here to tell the audience that the circle on the platform "will now sit and await the descent of the spirit." Sometimes the spirit descends at once, and, on more than one occasion, the speaker has risen to his feet with his *inspirational notes in his hand*, and commenced to hold forth. More often, however, the circle, well knowing who is the best fitted man on the platform to speak, wait patiently until he is controlled by one of his recognised spirit guides, or addresses the audience in his normal condition. It is interesting to watch the faces of strangers who are visiting the hall during these intervals—some smiling contemptuously, others, Micawber-like, waiting for something to turn up, but all are immensely relieved when someone rises and breaks in upon the monotony. On one occasion the descent of the spirit was extremely palpable. While one member was giving the invocation, another, under control, also rose to his feet and addressed the audience at the same time! History deponeth not as to whether the first to speak upbraided the spirit for his want of common courtesy,

or whether, as is usual in all well-conducted public meetings, he awaited the opportunity of private and personal explanations.

Camberwell has a method of initiation peculiar to itself. The new comer first states whether he wishes to become an associate for the purpose of studying the philosophical and experimental aspects of Spiritualism, or whether, as a confessed Spiritualist, he desires to become a member. This discovered, he is given a printed form to sign. In due course the card is presented at the member's monthly meeting, and the initiate desired to attend. He then receives another printed card with the rules of the Mission and the two forms of declaration appended. The (generally confused) candidate for honours is called to the front of the assembly, and requested to read aloud the following:—"I [name] hereby declare my intention to study and proclaim the truths of spiritual science, philosophy, and religion, and my acceptance of the rules of the mission." The associate repeats a similar formula without the word "proclaim." The candidate signs one form on presenting his application, then a second, to which the rules of the mission are appended, and in the presence of the members again signs his name in the members address book. It is a somewhat tedious process when there are several new members and associates to "swear in." This fact persistently forcing itself forward, has led to a new development. Instead of making the new comers repeat the mystic formula one at a time, the members-to-be are taken in a body to the front of the audience, and, like a crowd of children repeating their lessons after a teacher's dictation, repeat in chorus the same words. But even this form of parading an awkward squad, if I may be pardoned the phrase, needs amendment, and I am in hopes of hearing at no distant date, that this last formality has been relegated to the officers' meeting, and business facilitated at General Assembly. Everything at the South London Spiritualist Mission is conducted upon methodical and business-like principles. Many may object to what appears like undue officialism. Yet, if this be an error they had far better err in this way than conduct their business in the loose, slipshod fashion which seems inseparable from some societies. A benevolent fund has been established wherewith to assist sick or needy members, at the discretion of a specially-appointed trinity. The society boasts that it pays no fees to any of its officers. Speakers who visit receive the same remuneration, and, of necessity, lay up their treasure in heaven. The S.L.S.M. has a sick visitor, a library, and sufficient energy within its ranks to render occasional assistance to other societies.

Latterly the society seems to have departed somewhat from their usual course of procedure, and to have adopted the ordinary phase of advertising speakers or clairvoyants for the evening. When this happens it may generally be noticed that the leading speaker is elsewhere engaged. This points to the significant fact that the "Public Spirit Circle" answers very well when you have an efficient speaker to fall back upon, but is extremely doubtful at other times.

Camberwell has a small Lyceum, whose numbers do not appear to grow very fast, but which will undoubtedly repay in time all the attention that can be given to it.

[The circle formation by sympathetic friends around the platform might well be adopted everywhere. But, for the public service, it would be better to have some arrangement with spirits and mediums for one speaker to occupy the time after the singing, and either hold an after-circle when the public gathering is over, or sing a hymn, during which those who desire could retire, and those who remained could then continue the service, and the young mediums could sit for control. They and their friends would have been gathering power during the first portion of the meeting.—ED. T.W.]

"As THEREFORE among men, we make best trial of the affection and gratitude of our neighbour by showing him kindness, and discover his wisdom by consulting him in our distress, do thou in like manner behave towards the Gods; and, if thou wouldest experience what their wisdom and what their love, render thyself deserving of some of their divine secrets which may not be penetrated by man, and are imparted to those alone who consult, who adore, who obey the Deity. Thou shouldst then, my Aristodemus, understand there is a Being whose eye piercest throughout nature, and whose ear is open to every sound; extended to all places, extending through all time; and whose bounty and care can know no other bounds than those fixed by His own creation."—SOCRATES.

TWELVE LECTURES ON MENTAL SCIENCE.

By W. J. COLVILLE.

LESSON IX.—DIAGNOSIS. (CORRESPONDENCE BETWEEN MENTAL AND PHYSICAL CONDITIONS).

AMONG the innumerable questions put to us by students and correspondents, no questions occur more frequently than those relating to diagnosis. By diagnosis is usually meant the discovery of some special ailment from which a patient is suffering. Looking into the body to find the nature and location of disorders is a very painful and disgusting process, tending to the aggravation of maladies rather than to their cure. Health is order, disease is disorder; when you have said that, you have said all, and we do not feel by any means sure that one form of disorder is necessarily much worse than another. Health is our goal; we do not wish to be ill in *any* respect, and as we desire that all our organs and functions shall be harmonious, we have no special desire, when ailing, to be cured of any *particular* ailment. I will to be well, and if I apply to a healer I expect that healer to see me *perfect* in thought, and by conveying to me mentally a picture of ideal perfection, to aid and encourage me toward the realisation of my complete desire. Every part of the human body does no doubt exactly correspond to some special department of the mind, and it is, therefore, quite possible to formulate a system of treatment based on physiological correspondences; but for practical purposes this is generally unnecessary. There are, however, some broad classifications which can be clearly stated with decided advantage, and many more will doubtless suggest themselves to the student. *Internal* disorders of complicated and baffling types are evidently the offspring of long secreted error. "Secret sin" usually means some physical malpractice, but Mental Science strikes deeper and lays the axe at the root—erroneous thought. The New Testament is very emphatic on this point; so much so that some of its statements appear to many persons unwarrantably extreme; the fact nevertheless remains that our inmost thoughts do and must show forth in our bodily conditions. Fear is the greatest bugbear of the race; some dread, entertained in secret and held on to as nightmare, perpetually menacing, is the cause of a multitude of internal difficulties for which a great many people are ineffectually treated by physicians and mental healers alike. The bulk of mental treatments are only palliative, in consequence of failure on the part of healers to *teach*, as well as *treat* their patients, and the indisposition of many patients to even listen to any doctrine calculated to unsettle their old beliefs. Mrs. Helen Wilmans, in her experience with coloured people in the South, has found many cases where she could not do her best work, owing to the unwillingness of the superstitious creed-bound people to even consider anything which they feared would upset their "faith." If all our beliefs were exactly right we should be perfectly well; therefore, it is arrant folly to seek to hold on to every ancient theory and at the same time attain to a higher condition than you have yet reached. Healing means making whole; anything less than this is only surface benefit and does not permanently endure. The controversy in the Episcopal Church between the *strictly orthodox* and *liberal* clergy is on the score of "resurrection," which is perpetually confounded with resuscitation, a word of widely different meaning. *Recovery* is far less than we intend to be satisfied with; we aim much higher than to merely regain a lost estate; our anticipations are toward a future which shall completely eclipse the past, therefore, we desire to forget what lies behind and reach forward continually. Old habits of erroneous thought actualise themselves in gouty and rheumatic systems; stiffness of imbs and joints is often due to a perverse retention of fossilised opinions and their accompanying practices; it is only by cutting entirely loose from these bonds that we can rise to newness of life, either inwardly or outwardly, and interior advance must precede all enduring external improvement. You will probably think up cases of "sweet unselfish sufferers" whose ailments seem to point unmistakably away from themselves to the sins of others; in such instances mental *weakness* is the cause of suffering, an accession of moral backbone, the only relief. We can take in the diseases of others through sympathetic complicity with their mental states, and from this cause spring numberless diseases of weak, but well meaning people. A wife, for instance, weeps over her husband's peccadilloes, she feels obliged to submit to him in all things right or wrong, she

permits herself to be victimised by injustice, and as a consequence she suffers from afflictions which are the natural penalties of his vices. Her only salvation is in conquering her susceptibility to fear and anxiety; she must immediately assert her true womanhood, and by rising above mental depression and decrepitude she will grow to a height from which she can bend down to him and save him from his own follies. We cannot successfully help others until we have lifted ourselves from the *negative* to the *positive* pole of our existence, and to do this requires energy and effort. Some healers suffer intensely while in the presence of sufferers because of their own lack of individuality; every healer must learn to insulate himself from his surroundings, and this can be done most effectively by picturing oneself to oneself, as surrounded with an aura or atmosphere entirely to one's own liking. If you have a favourite colour wear it, and above all accustom yourself to seeing yourself psychically wrapped in it, so will you gain confidence in your own ability to attract to yourself whatever you desire, and envelop yourself in the aura of your choice. Every sound and colour has a special signification, and whether you can produce the tone or colour in your outward sphere or not, insist upon having it with you subjectively; by this means you make the air subservient to your needs, and you are then in a condition to extract from it whatever you please and naught beside; thus you secure freedom from the parasites of disorder, as no one consciously or willingly invites them. Attraction is universal, but we attract through fear and expectation as well as through desire.

To be continued.

IF HE HAD ONLY KNOWN.

THE *Banner of Light* recently published the following cutting. We wonder if it has any moral worthy of application in this country, or among Spiritualists, especially towards mediums? Any way, here it is, and readers shall judge for themselves:—"Calling on a young widow who had been recently bereaved I found several had preceded me, and so I listened to what others might have to say, knowing that after a little we would be left alone. It seemed to me as I did so that the heart of the mourner must be lifted out of sadness, in a measure, as she listened to the eulogies and praises of the departed, because none could doubt the sincerity of the speakers.

"When we were left alone, I exclaimed: 'What a comfort such testimonies must be to you!' But to my surprise, my friend burst out in passionate weeping, as she said, brokenly, 'They do not comfort me! They just break my heart!'

"The 'why' was expressed as we wept in sympathy but the unspoken query was answered as soon as the bereaved one could trust herself to speak.

"'Yes, I know I ought to feel grateful for the kind things that are said of him, for every one talks just as those ladies did. But, oh! if people only knew how their words of appreciation add to my misery, they would keep them pent up, just as they did when he was alive. Poor man! If he had only known the high esteem in which he was held in the church and community, how glad it would have made him! That is what breaks my heart' (with a fresh outburst of grief), 'that all the kind things that are poured into my ears when I do not need them, for I know his worth, were not said direct to him; for I recall how many times his sensitive nature was cut to the quick by words of censure from well-meaning brothers, and how his heart many times yearned in vain for some word of encouragement. But it seems cruel that he was ignorant of all the kind thoughts that find expression now his ears are deaf to them. You know my husband was impulsive and outspoken, and so sometimes he may have said indiscreet things, and many is the time that he has come to me burdened with some well-meant criticism. But I cannot recall once when his heart was gladdened by "You have helped me." But now, when it will do him no good, they sound his praises.'

"I tried to comfort her, but there was little use in words in the face of such cruel facts, and again and again, as we talked, she wailed, 'If he had only known!' And to-day the echo of these words rings in the heart of her listener, and she queries if in every church and community there are not those who well-nigh faint by the way through lack of spoken appreciation which finds expression only when it is too late. Better far speak out the

heartfelt 'You have helped me,' or 'How well you do, while the one deserving praise may still be cheered and stimulated, than bury them in the heart until they can but awaken the refrain, 'If he had only known'!"—*Helena H. Thomas, in New York Observer.*

THE NAME.

BY HUDSON TUTTLE.

THERE has been constant effort made in certain quarters to give Spiritualism a new name, by which it would perchance be more acceptable to those on the outskirts, and not be as offensive to the tender susceptibilities of the churches. I profess to have little sympathy with this movement.

We sailed out of port on the grandest ship that ever floated on the ocean of time. No greyhound of the Atlantic has finer lines, or is stancher against adverse winds or tides. Her keel was laid by the hands of angels, and every plank riveted under their guidance. She has been manned by self-sacrificing bravery, and the most noble thinkers of the world. We have seen from her decks many false lights flaming on the headlands to the right and left, and heard the breakers on many an unseen reef as we sailed uncharted seas. Her mighty prow is turned to the infinite expanse, the eternity of eternities, and the waves laugh along her sides, or languish in the far extending path swift left behind.

We meet other ships, slow sailing, or derelicts, abandoned by their crews to decay or the waves. There are the huge, weather-stained hulks of dogmas and creeds, waterlogged, and ready to disappear, and around port monstrous shapes of cruel beliefs which once sent the hot blood from the blanched face of bravery; made the hero a craven; crowned the idiot as a saint, and apotheosized the demented enthusiast. Grandly we are sailing, with canvas swelling, spirit intelligences at the wheel and in the pilot-house, headed straight for the horizon where the two worlds blend. We have gathered in from sinking crafts and mouldering hulls many a perishing soul, and the decks are crowded with a motley crew, restless under restraint, and more restless when the restraint is removed. We meet with lofty ships, that have been sailing for centuries, battered by waves, and gnawed by the billows. They bear ensigns which, shredded by gales still are legible as signs of churches. There is the double-decked frigate of the Roman Catholics; the well-armed brig of the Presbyterians; the dark and lumbering schooner of the Baptists; the broad-decked lighter of the Methodists; the trim clipper of the Unitarians; the square rigged trading ship of the Episcopalians, and the noisy steam yacht of the Agnostics.

"Ship ahoy! ship ahoy!" calls over the waters from a score of decks. "Ship ahoy! What flag do you float?" Then we look aloft and see that the tall mast bears no ensign.

"What flag shall we unfurl?" is the eager cry. "What flag?" Out of the steerage swarm the Occultists, Christian Scientists, Psychists and Theosophists who have taken passage as stow-aways.

"Run up a flag with 'Christian Science' written thereon," cries one. "No, with Occultism!" screams another, and the Theosophist would have "Theosophy" on a streamer reaching into infinitude.

"I beseech you do not disgrace us." "Psychic Science" should be blazoned on the bunting" cries another.

Put away the rags you would emblazon. Were we to display them all, they would not express our full purpose. Our ship is sailing for the metropolis of the future world, and will not cast anchor or furl its sails until it has reached its haven there. We who as Spiritualists have sailed on this ship since first it left its earthly port, run up to the topmast's peak a snowy flag, whereon in letters of light, on a field of azure, is written "SPIRITUALISM."

Spiritualism, the science and philosophy of life here and hereafter; Spiritualism, the sum of all truth, and the incentive and aim to righteousness. We nail it there, that no hand may desecrate it, nor winds tear it away. There it will remain when all the isms which seek to be upheld by its power have passed and been forgotten.

They are for time, but it is without time or limit of duration.—*Banner of Light.*

THE Stockport paper gave a good report of Mrs. Britten's recent lectures in that town. The papers are coming round and beginning to notice us. We are arriving.

A POINT OF MORALS.—An observant correspondent writes respecting a report recently sent to, and published by us. He says: "I was present at both services—the one in the afternoon was a complete failure, the medium complained about 'the conditions,' I don't know why; and in the evening, what should have been an address, with three assumed controls, could not last five minutes. Although professing to be a normal clairvoyant, the medium did not, in my opinion, give a single description worthy the name, but in several instances was unable to state whether the person described (?) was in the flesh or passed on. The psychometry was equally unsatisfactory—the people were asked what they wanted to know. To my mind there was no satisfactory evidence of any 'control' at all. The word 'statute' was frequently used instead of 'stature,' and other equally as glaring inaccuracies were frequent. I consider it a great wrong that your readers should be misled by such flattering and untrustworthy reports, and it is very injurious to the movement, as such untrue reports must give strangers a very bad impression." [We have withheld all names from the above, as it is not a personal matter but one of public importance; indeed of pressing importance. Enthusiasm and kindly feeling are very good, but when it comes to a matter of fact and the publication of reports which, however well meant, are inaccurate and misleading, it is time something was done. If you cannot say anything in praise with truth, don't say anything at all, better be silent than untruthful or misleading. This is a most serious matter. Some reporters don't seem to realise the fact that they are doing wrong by puffing incapable people, but it is time they did. "Oh, it's no use taking any notice of what reports say, unless you know who writes them," is becoming a too frequent expression.—Ed. T.W.]

ITEMS OF INTEREST.

SHORT REPORTS next week.

PLANS.—A lot of plans crowded out.

O. P. S.—Received of Miss Wormall, 2s. 6d. M. H. Wallis, hon. sec. To CORRESPONDENTS.—W. Stevens, York: Too crowded this week. PORTRAIT and SKETCH of Mr. D. Gow next week. London friends please note.

HAVE you sent in your last year's Two Worlds for binding yet? We are putting them in hand at once, no waiting.

DARWEN friends regret that they are likely to lose their esteemed president, Mr. R. Sudall. We wish him and his success and happiness wherever they go.

MR. J. J. MORSE's hosts of friends will be pleased to hear that he is doing good work, and is located at Hotel Bella Vista, Pine-street, San Francisco, Cal., U.S.A.

RETFORD.—Mr. J. Swindlehurst, Federation organiser, will be glad to hear from any Spiritualists residing in Retford or district.—Address J. Swindlehurst, 159, Hammond-street, Preston.

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

NATIONAL FEDERATION OF SPIRITUALISTS.—Notice: Mediums having open dates during 1896 will oblige by sending list to the Gen. Sec., W. Rooke, 165, Stockport-road, Levenshulme, Manchester.

WE REGRET to learn that Mrs. Calverly, of Spring Garden-street, Royton, is seriously unwell. No hopes are entertained of her recovery, as she is gradually sinking. All her engagements must, therefore, be cancelled.

THE penny "Popular Phenologist" (monthly) is a good paper, a lot for the money, and ought to have the support of all who are interested in the spread of phrenology. Subscription rates 1s. 6d. for twelve months. Address 46 and 48, Goswell-road, London, E.C.

WE PRINTED 100 reports last week, yet some correspondents complain because we ask them to be brief and condense their otherwise lengthy epistles. We cannot stretch our columns; we try to please all, but we sometimes wonder if it will be easier in the spirit world!

"TWO WORLDS" SHAREHOLDERS are reminded of the annual meeting on Monday next, Feb. 3, at 18, Corporation-street (near Market-street, over New Church Book and tract store) at 7-30 p.m. All who can possibly do so are urged to attend, that business may be done.

THE DUNDEE COURIER reports a meeting on Jan. 22nd, when Mr. James Scott delivered an address on Spiritualism, and Mr. J. W. James presided. Mr. Scott replied effectively to Rev. A. J. Forson's attack upon Spiritualism, and a vote of thanks was accorded to him.

MANCHESTER Anti-vaccinators held an indignation meeting in the lesser St. James' Hall on Wednesday, the 29th, to protest against the tyranny displayed in sending Mr. W. Newby to prison for seven days for non-vaccination of his child. General Phelps was among the speakers announced.

HALIFAX Church have received £153 15s. 11d. during 1895, and show a balance in hand, after depositing £37 in the bank, of 5s. 2d. The assets of the society are valued at upwards of £900, which indicates a prosperous state of things. We trust the spiritual prosperity and progress is still greater.

JUST before going to press we received, with much regret, the following telegram: "Announce cannot fulfil public engagements, confined to bed, influenza. Long, Camberwell." We sympathise with Brother Long sincerely, and trust it is only a slight attack, and hope he will soon be well and strong again.

"THIS WORLD AND THE NEXT" comes out with a green cover on, and is a bright, useful little monthly, with a good deal of "go" in it. Spiritualism in Australia should be all the better for its work, and we fully expect to see it blossom out into a weekly. It is well edited, and we trust will be well supported.

TRANSITION.—January 17th, at Bermuda, Fabyan Paul Massey, only son of Gerald Massey, in his 20th year. To Mr. Massey and family we tender our sincerest sympathy. [The above appeared in *Light*, we join in our contemporary's sympathetic references, and offer our sincere condolence to Mr. Massey and family. Ed. T.W.]

WE REGRET that from a variety of causes over which we could have no control, we have been unable to get out the new Hymn Book, but we shall be able to fill all orders before Feb. 8. Will those who have promised to take copies please read the advertisement, and kindly act at once on the instructions that will be found there.

THE protest against the "Life of Anna Kingsford," made by Major-General Bonus in the name of the family of the late Mrs. Kingsford, will do the biography published this week by Mr. George Redway the best possible service by raising curiosity regarding it, and thus giving it a free advertisement.—*Literary World, Jan. 24.*

THE following kindly letter tells its own story. The Stratford friends have our sincere thanks:—"13 Barwick-road, Forestgate, E. I have great pleasure in forwarding you postal order for 10s, the annual donation to the Two Worlds from the Stratford Society of Spiritualists.—Yours faithfully, Jas. H. Robertson, treasurer, S.S.S."

NATIONAL FEDERATION.—Three propaganda meetings were held during the past week. On Monday, Jan. 20, Mr. Swindlehurst, assisted by Mrs. Porter, from Preston, conducted a fairly good meeting in the Freckleton-street Room, Blackburn. The clairvoyance of Mrs. Porter was remarkably good both at the Sunday and Monday night meetings. At the Accrington meeting, held in the Tabernacle, Whalley-road, on the Tuesday night, Mrs. Griffen kindly gave her services, and Miss Shackleton rendered good service by her sweet rendering of the solo, "The better land," which was much appreciated. On Thursday evening, at the Weavers' Hall, Preston, over 200 persons assembled. Mrs. A. J. Stansfield had consented to attend and take part in the meeting. She, however, failed to put in an appearance, and once again Mrs. Porter was equal to the occasion by giving some fairly good clairvoyant descriptions of spirit people to the strangers who attended. The meetings were well attended, and great interest was manifested in the proceedings.

WALSALL notes too late for this issue. Next week.

SPECIAL services were held last Sunday week at the Heywood Spiritual Temple, when Mrs. Knight (*nee* Miss A. Walker) was the speaker. The addresses were in memory of Mr. J. W. Sutcliffe, who was booked to speak on that date. The local paper gave a good report of the proceedings. There were large audiences, and Mrs. Knight's services were much appreciated.

NOTICE TO MEDIUMS AND SPEAKERS.—In an early issue we will print the names and addresses of mediums, *free*. Those who wish to describe their "gifts" must enclose six penny stamps for every eight words beyond actual name and address. Those who desire that their name and address shall appear in the list must forward the correct details to this office at once, on post cards or by letter.

The debates at Corbridge's Café, Lever-street, Manchester, were re-commenced on Tuesday last, with a good audience, and a very interesting evening was spent. Next Tuesday, February 4, Mr. Orr, the hon. secretary, will read a paper on "Objections to Spiritualism, from the standpoint of the outsider," and a lively time may be expected. Feb. 11, Mr. J. B. Tetlow, psychometry, with experiments.

We understand that some confusion has arisen lately by the fact that there are "two Richmonds in the field," or, in other words, that Mr. J. B. Tetlow has a brother—Mr. John Thomas Tetlow—who is also lecturing, and the initials of the latter have several times been printed "J. B." instead of J. T. Will correspondents please be very careful to write the initials distinctly, so as to avoid confusion in future. Will Darwin friends please accept this explanation?

THE NEW PHOTOGRAPHY, made possible by Prof. Crookes, is exciting a great deal of interest. A man some years ago ran a piece of glass into his hand; it could not be extracted, but always penetrated deeper. The photograph of the skeleton of this man's hand, by Prof. Röntgen's method showed the glass distinctly. In another case the position and nature of a malformation in the left foot of a girl were ascertained. Mr. J. W. Gifford, of Chard, Somersetshire, has also obtained some remarkable results, using a Crooke's radiant matter tube. One wonders what next?

DR. FRANZ HARTMANN has written a book on the gruesome subject of premature burial. It is published by Swan Sonnenschein and Co., Paternoster Row, London. This "Shilling Shocker" should not be read by people of weak nerves. Theosophy is dragged in, although the descriptions of the process of dying and the birth of the spirit body are practically identical with the statements of spirits and mediums before Theosophy was heard of. Associations for preventing premature burial are suggested.

MACCLESFIELD Spiritualists were in danger of losing their comfortable and convenient hall, but, finding it could be purchased, they boldly determined they would raise the requisite money, and a limited liability company is to be formed for the purpose, and to assist in meeting expenses a bazaar is to be held on Monday, March 16, when his Worship the Mayor, always willing to help a good cause, is to open it at 3 p.m. We wish our enterprising Macclesfield friends every success, and trust they will meet with substantial assistance. See their advertisement along side of Mrs. Stansfield's portrait on the cover.

IN THE ARENA for January, which contains 176 pages for 25 cents, some specially interesting recollections are given of Walt Whitman and Longfellow, together with very fine half-tone portraits of both. The writer says that Whitman on being asked if he felt sure of immortality, replied: "I do: I am sure of it: the doors are all taken off, the walls are all down, there is nothing to hinder." Miss Whiting has some wise and weighty words on the exceedingly important question of "The Spiritualisation of Education." The "Arena" can be had in London of Messrs. Gay and Bird, 22, Bedford-street, Strand.

LONDON papers continue to publish letters about "Devil Worship." We would suggest that they turn their attention to the question: "Are not orthodox believers who worship a God who executes vengeance upon his enemies, and plunges them into a lake of burning brimstone, or holds them suspended in a bottomless pit, and keeps them alive eternally for the sole purpose of inflicting further tortures upon them—are not these believers the real Devil worshippers?" for would not a being capable of such heartless cruelty and vindictiveness be a fiend, and not a father? But we have our doubts if the *Westminster Gazette* will discuss that plain question.

A WRITER in the *Daily News* says of Dr. A. R. Wallace, in reference to his well-known advocacy of Spiritualism, that of his "sincerity no one will entertain a doubt, but it is evident that he is far too confiding a man for a deceitful world." This reminds us of the Bible story of the destruction of Sodom, because there were not ten righteous men in it. Evidently London is safe while it has its newspaper reviewers! It makes one wonder what company these journalists keep; there is a good deal of truth in the old adage *re* "birds of a feather." Dr. Wallace's sincerity is admitted, of his ability and capability there can equally be no doubt, despite the insinuations of incompetency by his reviewer.

TO CELEBRATE the 48th Anniversary of Modern Spiritualism we propose a concerted propaganda work by "Spiritual Scouts." Spiritualists who will kindly undertake to distribute on Saturday, March 28th, from house to house, 50, 100, 150, or 200 copies of the Two WORLDS—which we will supply gratis for the purpose—are requested to send us their names and addresses? We cannot afford to pay for this work, but we ask our friends to perform the task as a labour of love and as a *thank-offering* to the spirit-world for the benefits of the glorious knowledge of continued conscious and progressive life, as well as an effort to spread the truth and bless humanity. Please send at once. This is a work in which young and old of both sexes can engage. If we had a thousand volunteers in London who would each faithfully give away 200 Two WORLDS, that would be a grand united stroke of propaganda, and the 200,000 papers would surely do a vast amount of good! If other thousands of workers would do the same in the Northern cities and towns, we should make the whole country feel our existence in a fashion which has never been equalled. Let us try what can be done, and MAKE A BEGINNING. We ask for help from those who will honourably fulfil their promise. Send us a post-card, giving the following particulars,

clearly written:—In the top left hand corner write SPIRITUAL SCOUTS, then your name and address, and state how many papers you will use. Don't promise to do too many, but determine to use them judiciously. Next week we shall go more fully into details. But we will see first who will respond to the call.

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

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

BELPER Spiritualists issue a neat card with the list of speakers for the year. They have a good programme of about two dozen of the most active platform workers in the movement. The cause is winning a firm footing in the town.

NORTH SHIELDS Spiritualists have a nice comfortable hall, and maintain the work in good style. A progressive spirit and active work cannot fail to win recognition and public interest. In the near future there is likely to be considerable development of the cause if local friends continue to persevere.

A SPIRITUALIST TO THE FRONT.—No doubt you have seen in the papers that, thanks to the discoveries of Professor Crookes, a most remarkable invention has been made by Professor Röntgen, whereby the invisible may be photographed. Already foreign substances, such as lead and glass, have been correctly located in the human hand for operation. Metal plates showing no weak parts have been photographed to show cracks and repaired joints. This indicates a wide possibility and vast use to which photography in conjunction with electricity, with the aid of Mr. Crookes's tubes, may be put. Mr. Crookes had previously laid the world under obligation to him for his discoveries, and he is specially dear to every Spiritualist for boldly publishing his "Researches in the Phenomena of Spiritualism in 1874," which no doubt, from the professional point of view, placed him under the ban of ignorant critics, who were as usual, friends of science but not of truth. But in spite of his carping critics his name will carry with it the blessings of all truth seekers.—W. Walker, Buxton.

GOOD FRIDAY CELEBRATION.—In response to the invitation of the President of the Tipping-street Society, published in the Two WORLDS, representatives from the Debate Committee, and several local societies, met at Tipping-street on the evening of the 25th inst., to consider the arrangements to be made for celebrating the forty-eighth anniversary of Modern Spiritualism, and after some general conversation, from which it appeared that there was a strong feeling that the various societies of Manchester, Salford, and neighbourhood should be drawn into closer union for the furtherance of purposes tending to promote the best interests of Spiritualism, it was unanimously resolved:—"That a Central Committee be formed by two members from each Society of Manchester and district to work Good Friday and other celebrations. It was also agreed that the next meeting (at which the two members to represent each society should be present for the purpose of taking steps in connection with the celebration) should be held at Tipping-street, on Saturday, Feb. 29, at 7 p.m." It is particularly requested that the secretaries of societies in or about Manchester should bring this matter before their committee, with a view to members being appointed to attend the proposed meeting, and to render all possible assistance in carrying out the arrangements which may be decided upon, so that all societies may feel that they are members of one body working in sympathy and harmony for the promotion of the cause which is dear to all. It should be stated, to avoid misapprehension, that Mr. Hill has secured the use of the Co-operative Hall, Downing-street, for the Good Friday celebration.

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 this heading.

IN MEMORIAM of James Richard, third dearly beloved son of Mrs. J. M. and the late Mr. J. M. Snaith, who entered Summerland Jan. 26, 1891, in his 20th year. "Thy sweet young life has left a fragrance round my path, which leads me on, to join thee when my work is done."

BRADFORD, Jan. 18, Violet (spiritual name "Heartsease"), the infant daughter of Mr. and Mrs. Wm. Smith, passed to the summer land, aged 2 years and 1 month. Her mortal remains were interred at Undercliff Cemetery by Mrs. Woolley, assisted by Mr. Lindley. Many friends met at the graveside and hymns were sung in a very sympathetic manner. Miss Hood sang a solo very well indeed.

THURSDAY, Jan. 23, there went home another faithful sentinel from the outposts of our field of work in the person of Mr. V. W. Pinking, of Leicester, formerly of Sunderland. By his quiet and unassuming manner, he had gained the esteem of a large circle of friends. His addresses were marked by a depth of thought and research above the average. If a life well spent and duty well done is, as we know it to be, a passport to the next stage, friend Pinking has nothing to fear.—Yours, Henry Clark, Leicester.

BURNLEY Hammerton Street.—Year after year the pioneers of our movement pass on to the higher life. One of these early friends left us for the higher life on January 10th, viz., George Sykes, of Burnley, in his 78th year. He was one of our oldest members, and has been the first one to leave the sum of £20 to the building fund; we hope others may follow his example. Our friend possessed no eloquence of tongue, nor extraordinary powers of persuasion, but his kindly plain statement of the facts coming under his notice won many to inquire for themselves, and thus he spread the truth which made him free. His constant attention of duty and cheerful conduct of life made him respected and loved by all who knew him. I have always found him kind and sympathetic and generous. Indeed, a true friend, a more congenial co-worker, could not be found in our movement. Though we shall miss his kindly face from our midst, and receive his cheery welcome no more in the body, we know that in the higher life he still renders his aid to those left fighting in the cause he so deeply loved. The building fund committee, and all the members of the society, tender their thanks and sympathy to Mr. G. Sykes and those who sorrow for his passing from the mortal body to spirit life.—W. Mason.

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, 125, Fleet Street; West End Agents, Nichols and Co., 23, Oxford-street, W.

FRIDAY, JANUARY 31, 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 104, Broughton-road, Pendleton, Manchester.

SPECIAL TERMS. A trial subscription of 2s. 6d. will entitle new readers to receive the Two WORLDS post free for 24 weeks

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.

SPECIAL NOTICE TO SECRETARIES.

TO MEET the wishes of many friends, we are willing to publish a list of the names and addresses of Secretaries throughout the country in an early issue.

Secretaries will oblige us, therefore, if they will forward a post-card to this office giving us the particulars required, viz: (1) name of town, (2) name of Society, (3) name and address of present secretary.

We desire to prepare a series of articles upon the present status of Society work in Spiritualism, and shall be thankful to friendly readers and officials connected with the Spiritualist bodies if they will supply us with information similar to that which is being given by "Notetaker" in reference to the London Societies, and also state what success has attended the work up to now, and what, in the opinion of the writer, is considered the greatest obstacle to progress, what is the greatest need at the present time, and any suggestions that may occur to the mind of our correspondents. All communications will be regarded as private and confidential, but, a word of warning: We want facts. We want to help, not hinder. We do not want fault-finding, or grumbling, or personalities. If correspondents supply us with the desired information, we will publish interesting articles from week to week in reference to the work being done, or required to be done, in various localities, and in this way we hope to stimulate the workers and spread the work.

MRS. NELLIE T. BRIGHAM.

When in America in 1882 we were very pleased to meet with and listen to Mrs. N. T. Brigham, who was at that time the regular speaker for the New York first Society of Spiritualists. Mrs. Brigham is a fine inspirational speaker, sympathetic and rational, spirituelle and attractive, and we are very pleased to learn that she will visit this country very shortly, and will be open for engagements for public lectures. Mrs. Brigham is highly esteemed in America as an inspirational speaker of merit and ability, as well as a good true woman, and we feel perfectly sure that she will receive a most cordial welcome from English Spiritualists, and that she will do a great deal of good wherever she goes. Letters for her may be addressed to our care. We hope to be able before many weeks pass to announce when she will arrive. In any case, we trust she will be able to attend the anniversary celebration at the Co-operative Hall, Manchester, on Good Friday next.

A SIGNIFICANT FACT.

SPIRITUALISM is no respecter of persons, it gathers its recruits from all sorts and conditions of people. The compelling power of the spirit operates in the most unexpected fashion, and the, apparently, most unlikely persons are "called" and chosen to perform the labour of love to humanity, of proclaiming the tidings, and affording evidence of the great fact, that *there are no dead*. Church or Chapel goes, Catholics or Conventionalists, Trinitarians, Unitarians or Nothingarians, Agnostics, or devout believers, philosophers, materialists, or Salvationists,—it matters not—all are fish that are caught in the net of the GREAT NEW SPIRITUAL DISPENSATION. The "Sketches" which we have published for more than twelve months have illustrated and emphasised the fact above referred to, which is worthy of being borne in mind by all our readers.

MRS. NELLIE TEMPLE BRIGHAM.

I HEAR with equal pleasure and hope that Mrs. Nellie Temple Brigham, of New York, America, proposes to come to this country to give a series of trance lectures on Spiritualism. Whether this dear and estimable lady can see her way to meet the expenses of her transit to and residence in a foreign land on the chances of the petty remuneration accorded to the spiritually inspired teachers of this country or not, I am unprepared to say. All I am justified in doing is to bespeak for her, in case she comes, a warm welcome and a candid hearing. As a noble woman, against whom the tongue of slander has been powerless to defame, and as an eloquent and universally-admired speaker, Mrs. N. T. Brigham will bring not less, and perhaps even more, than a quarter of a century's public experience as a spiritual teacher to aid the cause of Spiritualism in England, and I may confidently claim for her, as above said, a warm welcome and wide-spread hearing. I need ask no more to ensure the good work she *must* achieve in her visit to this country.

EMMA HARDINGE BRITTON.

The Lindens, Humphrey-street, Cheetham, Manchester.

SENSITIVENESS: ITS DIFFICULTIES & CONTROL.

ALTHOUGH THE EXPERIENCES of mediums vary, there is a characteristic common to them nearly all. Sensitive, diffident and self-conscious, they are affected by things which do not stir ordinary persons, and grow nervous and anxious on the slightest provocation. This fact, apparently an indispensable pre-requisite for the exercise of the faculties of mediumship, is very embarrassing, because, when challenged, criticised, or thrown among adverse surroundings—and at times when successful manifestations are most to be desired, the very expectation and desire for success is liable to militate against the object the friends of the medium (aye, and the medium too) have in view. It is because of these things that mediums are difficult to understand, and phenomena are so often fugitive. Few mediums have cultivated their powers of severance from their surroundings sufficiently to become masters of the situation and repel, or be impervious, to adverse influences, while at the same time, responsive like the Æolian harp, to every breath of purpose from their spirit friends. But, this is the lesson they have to learn, and the duty they have to perform to secure successful and spiritual results. Davis's "Magic staff" is needed by us all:—"under all circumstances keep an even mind"—translated into English as she is popularly spoken, this may be rendered, "Keep your hair on." A medium is a medium because sensitive, and yet it does not do to be *too* thin-skinned—moral: mediums must try to "hit the happy medium" between the two extremes.

THE QUESTION of the support of Spiritualist literature is always a pressing one. Why, with hosts of Spiritualists and inquirers, the papers devoted to the cause do not meet with more support and generous assistance is a problem for the curious. Our London contemporary *Light* is an able, well conducted, and valuable organ, and yet an annual sustentation fund is necessary to keep it going. We notice that a fairly liberal response has been made to the published appeal, but nothing like what there should be, or what is needed. We trust there will be a better list next week. There are three ways of helping "our papers"—1st, by sustentation funds to meet the cost; 2nd, by more and better advertisements; 3rd, by increasing the circulation. The last is the best and most satisfactory method, then there would be no need for the first, and the second would follow as an inevitable result of the increased sales and influence of the journal. If every Spiritualist purchased the papers regularly every week there would be no need for sustentation funds.

RELIGION: NATURAL AND REVEALED (?)

SPIRITUALISM helps us to realise the Spiritual possibilities inherent in every soul, and the destiny of progress open to all. The open door into the unseen proves that inspiration and revelation are the birthright of the race, neither confined to one age nor people, never final or absolute; but continuous and progressive, keeping pace with, because an impulse towards, the spiritual unfolding of the individual, and through him, the race. Inspiration cannot make falsehood true. Men may (have and will) mistake their own disordered or unregulated thoughts and fancies for inspiration, hence the wildest vagaries have been uttered and received as Divine revelations. Rational, level-headed judgment, the result of experience and cultured intelligence, in the last resort, is called upon to decide the merits of all claims for inspiration. Revelations must all be tested on the altar of Truth, and there is really no other court of appeal. Each mind must learn to decide for itself what is true, by ascertaining the facts and judging according to the test of the universality of the nature of Truth. Principles apply to all alike, are unchanging, and although inspiration of a divine character be claimed for the individual who professes to have discovered or revealed an asserted truth, he is not absolved from the duty of proving the truth and rationality of the ideas he puts before the world. On the contrary, the greater the claim, the more need there is that it shall be corroborated, supported, and proved, by evidence, by appeals to the laws of man's nature, moral and spiritual, which are the principles of God's government.

Not many years ago Canon Tristram affirmed that "natural religion was a *vestige in man of the image of God.*" "Revelation was necessary, for without revelation we were without the fundamental doctrines of atonement and reconciliation." "These great truths isolated Christianity from every other religious scheme that had existed in the world."

That puts the issue clearly. Christians assume that, naturally, man has but a *vestige of the image of God*, in other words, he is fallen and depraved. "Without revelation we should never have had the doctrines of the atonement and reconciliation." Christianity is built upon the atonement and reconciliation. Without the atonement there could be no Christianity.

Where is the proof of the truth of this wonderful Christianity, which is isolated "from every other religious scheme" of the world? There is no proof, because it is a revelation, and without revelation we should be without the atonement—in other words, we should never have discovered our need of atonement, never have known that we were victims of original sin, never have realised that we required to be reconciled to God, or He to us, had not some men asserted that it was so. They do not prove their assertions; they merely appeal to unproved "revelation"; but let them demonstrate that it is true—that their claim for Divine authorship is correct—that their scheme is based upon the facts of man's nature, past, present, and to come. They will have, first of all, to indicate how, if man is not a spirit, not naturally religious, how he can become a being capable of understanding, responding to, and receiving the salvation offered through this supposed Divine revelation. A dog cannot paint pictures, a cat does not solve mathematical problems, because they are not endowed with the requisite capabilities, neither could man be moved by appeals to his religious nature if he were not innately religious.

"The faith once delivered to the saints, and embodied in the creeds of Christ's Church, was independent of the progress of human knowledge," asserted a leading Church clergyman to the members of the British Association of Science in Manchester, and he affirmed that the test question at baptism is "Dost thou believe in Jesus Christ?" not "Dost thou believe in evolution?"

But, where do we get to know about Jesus Christ? In the Bible. Where do we get to know about man's need of Salvation? In the Bible. Where do we learn about the revelation which gives us atonement and reconciliation? In the Bible. Where do we get information as to what will happen if we are not believers in Jesus Christ? In the Bible. If the Bible is false these things are false.

Let us go to the fountain head. What proof is there that the doctrine of the atonement is true? Canon Tristram in effect says, outside the Christian revelation, none. Can the Bible be a witness in its own behalf?

Rev. John Chadwick, some years ago, said, "The doctrine of the New Testament's miraculous inspiration is no longer a doctrine that can be entertained by any person who is at the same time honest, thoughtful, and intelligent." Yet it is upon the basis of the miraculous inspiration of that book that the whole claim of Christianity rests.

Referring to the New Heterodoxy, Mr. Grant Allen says that:

A new school of students of folk-lore, myth, legend, and popular beliefs has sprung up, who had been forced by their discoveries to recognise that Christianity was not in any sense a new religion—that every one of its principle beliefs and stories, its root ideas, existed in the East, and often elsewhere, from time immemorial. The new heterodoxy believes, in one word, that the Gospel history and the Christian theology, ritual, and practice, did not begin about the beginning of the first century of our era, but that every fact had already been related of some other divine being, every story had already been told of some other religious founder, every dogma had already existed in some other faith, every rite and every symbol had already formed part of some other ceremonial. It teaches, in short, the remote pre-Christian origin of Christianity.

It is claimed that this discovery will rehabilitate Christianity by making the word Christianity do duty for that spiritual religion, which is natural to man. Mr. W. T. Stead argues:

The fundamental doctrine of the new heterodoxy is a reversion to the oldest orthodoxy, in the recognition of the central and eternal truth that the Fatherhood of God is common to all the children of men. The old doctrine of a special and exclusive revelation in the Old and New Testament has already gone the way of the related doctrine which hyper-Calvinists preached, under the name of the limited theory of the Atonement. But so far from this weakening the hold of the authority of Christianity over the human race, every additional discovery of the substantial similarity of the teaching of other religions with the fundamental doctrines of Christian creed, is a fresh confirmation of the truth of Christianity.

It is nothing of the kind; it is a proof that Christianity is a baptised heathenism; that the scorned and hated Pagans have been stolen from by Christianity, which has impudently dared to trade-mark as its own exclusive invention and property, ideas which belong to the race, and has masqueraded in borrowed garments as long as it dared, until it has been found out, and even now would in a most brazen manner carry the trick onward, and seek to stamp as *Christian* the inherent religious nature, the Love powers, of Humanity.

LONDON NEWS AND NOTES.

102, CAMBERWELL ROAD. (Mrs. Clark's).—22nd: Mr. Peters, again controlled by Madam Blavatsky, gave an address. 26th: Mr. Peters gave clairvoyant descriptions, and was controlled by "Moonstone" and another. Miss Gambrell was controlled by "William," who psychometrised and gave advice. Mr. Orr was controlled for a few minutes, for the first time, by a former member of the circle, who promised to come again.

CAMBERWELL. Surrey Masonic Hall.—The celebration of our anniversary was all that could be desired. We had quite a gathering of the clans. Friends came from all parts of London to bid us God speed. In the morning Mrs. Weedemeyer's guides gave clairvoyance and medical advice, also practical assistance by magnetising, with good results. The guides of Mrs. Bliss gave consolation and delight to a crowded audience in the afternoon. All the spirit people who were described were recognised, and messages were given that brought more than conviction to the friends who had been anxiously longing to know that they still had the same loving interest in their welfare. The conditions of the hall were exceptionally good, and success came as a natural result. After an invocation by Mr. Brencley, Mr. Long opened the evening meeting by giving a brief *resumé* of the year's work. Mrs. Brencley then gave normal clairvoyance very successfully. She reminded us that she was just one year old in public work. At our last anniversary Mr. Long told her she would have to do precisely what she is doing, and she could not believe it. Our old friend Mr. Veitch, who was one of the first Peckham pioneers, then addressed us in his usual earnest way. His remarks were pithy and encouraging, showing that the worth of Spiritualism rests upon the comfort it brings to each individual. Mr. Brown sang "The holy city." Both were thoroughly appreciated. The hall was over-crowded. Every one was pleased with the day's doings, and our collections amounted to £5 7s. 6d. We heartily thank all who assisted.—A. E. B.

CANNING TOWN. Society of Spiritualists, 47, Hermit Road.—Evening: Mr. White delivered a beautiful discourse on "All men are equal." One and all look forward to hearing him again shortly. Will mediums and speakers wishing to help our society kindly communicate with T. L. Borrall, hon. sec., 94, Clarence-road, Canning Town.

CAVENDISH ROOMS, 51, Mortimer Street, W.—The visit of Mrs. Green, of Heywood, to Marylebone was the occasion for the assemblage of one of the largest audiences ever seen at these rooms. Mrs. Green, under control, delivered an earnest and sympathetic address, entitled "Do spirits live after the change called death?" At the conclusion eleven clairvoyant descriptions were given, eight being immediately recognised. Mrs. Green's descriptions last Sunday were most clear and distinct, and given with due regard to the feelings of her hearers as regards personal matters, which shows how well adapted she is for platform work. It was as gratifying to the Marylebone Association as it must have been to Mrs. Green to witness the

hearty reception accorded to her, and we anticipate another good meeting with Mrs. Green next Sunday.—L. H.

ISLINGTON. Wellington Hall.—A large number of friends attended to hear Mrs. Stanley, who kindly gave her services. She dealt with the teachings and philosophy of Spiritualism, embraced the attitude of the sceptic, the position of the inquirer, and the life of the true Spiritualist. The conditions were most harmonious. We thank the gentleman who kindly and ably presided at the harmonium, also Mr. Adams, who presided, and made some stirring remarks. A most instructive and enjoyable evening.—Cor.

MANOR PARK, ESSEX.—The visitor to the meetings at 115, White Park Lane is well repaid. All the arrangements point to the observance of good conditions. This is a veritable temple of peace and spirituality. Mr. Allen Sunday after Sunday conducts his high-toned mission, and exercises his mediumship for the benefit of his hearers, ably seconded by his worthy lady, her handiwork in the arrangement and preparation of the rooms greatly conducing to the comfort of the sitters. It is only simple justice to acknowledge the good work they have carried on for some years. Many have been comforted, many have received tests and proofs of the truth of Spiritualism. But the great feature is the elevating religious character, and one goes away impressed with the religious force of Spiritualism. In their discourse on Sunday Mr. Allen's guides dwelt strongly upon the fact that we are forming character and creating our present and future conditions. Sham and unreality made up a great part of this world; sincerity and reality are wanted. Spiritualism was to be thanked for its proof of a future life and the future retributive conditions our present action entailed. This gave Spiritualism an undeniable religious character. Some people relied upon unaided intuitions for their belief in immortality, but suppose we were left to discover the love felt by another for us, by our unaided intuitions, should we not sigh for some external manifestation? What otherwise should we know of our love for one another? Most divine things require external manifestation.—G. Patofield.

MILE END. Welcome Hall, 218, Jubilee Street.—Miss Marsh, the highly gifted medium, was once more the cause of a packed audience, and many had to be turned away. After the chairman's introductory address, her guide, "Sunshine," gave wonderful descriptions of friends and relations in the spirit world. Names were given in most instances, and she was heartily congratulated and wished success in the labour she was taking in the cause of Spiritualism. Our first collection on behalf of the library was liberally responded to. Spiritualists having books to spare will be gratefully thanked for the same by Mr. Marsh.

STRATFORD. Workman's Hall, West Ham Lane.—Our grand old president, Dr. Reynolds, delivered a most interesting and instructive lecture on "Mediumship" to a full hall. He was well appreciated, every one being pleased. Mrs. Findley, a trance and test medium, also kindly gave a very sweet trance address. A very pleasant evening throughout.

SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—A grand vocal and instrumental concert at the Workman's Hall, West Ham Lane, Stratford, E., on Thursday, Feb. 27, in aid of the literature fund of the above. Chairman, W. T. Reynolds, Ph. D. (President, Stratford Society). Musical director, Mr. E. J. Gozzett, assisted by a committee of well-known workers. Doors open at 7-30 for interchange of thought amongst the members and friends, and reception by the committee, who will wear a white ribbon. Concert at 8 p.m. Tickets, 1s, children, 6d., may be obtained from the various societies, or from the hon. sec., J. Allen, 115, White Post-lane, Manor Park, E. Trains leave Liverpool-street and Fenchurch-street Stations for Stratford every few minutes.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—January 22: Mrs. Hyde discoursed on "Thou bright spirit, we welcome thee back again, who loved to spread the grand and noble cause." Clairvoyant and psychometry very good. Feb. 5: Miss Walker, of Eccles. Jan. 26: Mrs. Berry gave a short discourse and a splendid test of Mr. T. Jones. Evening, the choir sang "Lead, spirits bright" with good effect. Mrs. Berry spoke on the passing on of Mr. T. Jones, subject, "He is risen." Large and appreciative audience. Thus death is robbed of its sting and the grave of its victory. We know our brother lives, for he manifests in various ways; therefore, with fervent gratitude, we give thanks to God for this glorious comforter. The choir sang another anthem, and Mrs. Berry gave clairvoyance. Monday, Jan. 27, a grand social and miscellaneous entertainment. Piano duets, Mrs. Vitalis and Mr. J. Hill; song, Mr. Simkins, "Mother, let me kiss thee," with banjo accompaniment; Lancashire reading, Mr. Gartside, "Scoop for a sick man"; song, Miss A. Shaw, "Hush, don't wake the baby," member of Mr. Harrison's Little Folks; violin solo, Miss Perkins, accompanist, Mr. J. Hill; song, *au Revoir*, Miss F. Bill; song, Mr. Simkins, in character, "Put the Vinder in"; recitation, Miss Shaw; Lancashire reading, Mr. Gartside. Each artist won rounds of applause. Dancing, etc. A very pleasant evening. Will mediums please note for correspondence to Mr. G. Leigh, 19, Alice-street, Devonshire-street, Hulme, (pro. tem.).

BRADFORD. Church Street.—Jan. 26, a good day with Mrs. Young's controls; splendid clairvoyance, much enjoyed.

COLLYHURST ROAD.—23: Circle; over 80 sitters attended. Miss Otterill gave short lecture, and very satisfactory psychometry. —Collyhurst Street.—21, Tuesday: Over 100 sitters. Miss Knight was quite equal to the occasion; really a great success. Tea Party, 25th, about 50 sat down to a good substantial repast. A number of artists gave songs, duets, and recitations. Miss Pollard, Miss Millar, and the Misses Plant acquitted themselves with great credit. The Bros. Brookes, comic duettists, took immensely. The recitations of Miss Barrow were something to be remembered; her elocution was really good. Sunday, 26th: Miss Halkyard gave two lectures and also clairvoyance. The large hall was full at night. Mr. A. Smith gave a solo, "Alone," in fine style, the choir rendering the accompanying chorus.

HULME. Junction Street.—Room has been registered as the Hulme Spiritual Church. Thursday, psychometry and clairvoyance by Messrs. Lamb and Connolly. Sunday, afternoon: Circle conducted by Mr. Lamb. 6-30: Address by Mr. Lamb, psychometry and clairvoyance by Messrs. Blumenthal and Connolly. Monday: A splendid discourse by Mr. Rooke and clairvoyance, assisted by a lady friend. We hold a Social next Saturday.

LONGSIGHT. Grey Street.—21st: A good circle, conducted by Mr. J. O. Lamb. Madam George gave good clairvoyance. Psychometry by Mrs. Wron, psychometry and magnetising by Miss J. Wron, and clairvoyance and psychometry by Mr. J. O. Lamb. 26th: Pleased to hear the control of Mr. W. Rooke, who discoursed ably on a subject from the audience, "Thou shalt not follow the example of any man or any set of men." The beautiful language and the grand poems gave every satisfaction to the audience, who showed it by their applause.

396, OLDHAM ROAD.—Lyceum 2-30. A very good gathering. Recitations by Violet and Lily Crutchley, Esther and Hannah Rogerson, Leah Stopford, and Masters Robt. and James Howarth, Mr. A. Stenistreet, and Miss Edith Judson. Leaders met to reorganize the Mutual Improvement Class. The program contains subjects for three months and each will be duly announced. We sincerely beg speakers to kindly assist us to carry on our Mutual Progressive Movement.—G. Hearon, sec., 47, Lodge-street, Miles Plating.

OPENSHEAV. Granville Hall, George Street.—Sorry to receive telegram from Mrs. Griffin, and hope she will soon recover. Several friends did very well, and the services were enjoyed. Thursday: Circle. Through a new seeker after truth, powerful phenomena, which convinced Mr. Walker. We hope members will attend better.

PATRICROFT.—Lyceum: 13 attended, Mr. Clegg conductor, lectured on "Magnetism." Readings by John Hoath, Thos. Hope, and Alice Farrar. M. Edwards, sec.—22nd: Public circle. Mrs. Porter gave us great pleasure. 26th: A good time. Mrs. Hulme's guides discoursed ably on "What is true religion?" and "Spiritualism: what are its teachings?" Much matter for reflection brought out. Psychometry, medical, of high order.—T. Stone, assistant sec.

PENDLETON. Spiritual Church.—23: Mr. J. B. Tetlow conducted the public circle; good attendance. 26: Miss Cotterill's guides spoke on "Salvation" and "Prayer, love, and charity," followed by psychometry. She has wonderfully improved, and should be well employed. 27: Mr. J. C. Macdonald conducted the public service. 30: Mr. Tetlow. Feb. 2, Mr. Rooke; 5, Grand Social, 3d.

SALFORD.—22nd: Madam Henry gave much satisfaction to a large circle, an elevating discourse preceding clairvoyance of a telling character. 26th: Mr. Mayo's guides gave a splendid oration upon "Mediumship," suggesting methods for development, and explaining why so many mediums do not rise to higher phases of mediumship. We hope these valuable suggestions will be acted upon. Only a few tickets left for the party on Feb. 8, at 1s.

SOUTH SALFORD. 4, West Craven Street.—22nd, Mr. Brooks Islington, London, gave a most encouraging address. Mrs. Rothwell and Mrs. Lloyd gave clairvoyant delineations, also a personal message. 26th: Pleased to have Mrs. Porter. Although seriously indisposed, she gave a good address on "The Mediumship of Christ," modern spiritual mediums receiving very favourable comparison; good clairvoyant descriptions. After circle, Mr. Rimmer presided. Mrs. Porter gave remedial agents for sickness, and two very clear personal messages. Very pleasant evening.

PLATFORM RECORD.

ACCRINGTON. 26, China street.—Mrs. Stair discoursed on subjects relating to religion and the evolution of the soul, in a masterly manner, which was a credit to our platform.

ACCRINGTON. St. James' street Temple.—Monday, Mrs. Johnstone gave advice to young mediums and clairvoyance. Sunday: Mr. Saunders gave splendid addresses and good clairvoyance. Splendid after-meeting conducted by Miss Butterworth and Miss Howarth; both were successful.

ACCRINGTON. Whalley Road Tabernacle.—21, Mr. Swindlehurst gave an eloquent lecture on "The aims and objects of the Federation," a few questions satisfactorily answered. Mrs. Griffin gave good clairvoyance; solo by Miss Shackleton well rendered. 26, Mrs. Summersgill's guides gave good addresses on "Heaven, or the life hereafter," and "The light of Spiritualism which shall free the people from creeds and dogmas." Psychometry good. Monday: public circle, good results from local mediums.

ARMLEY. Theaker Lane.—Mr. Barraclough gave a short address on "Life and death, death and life," and in the evening dealt very satisfactorily with questions from the audience.—T. K.

ASHINGTON. Spiritual Temple.—Mr. Wm. Davison's inspirational address on "United" was appreciated. Good clairvoyance.

ASHTON.—21: Clairvoyant delineations and psychometry by Mrs. Rennie. 26: Addresses and clairvoyance by Mrs. Brooks. Duet by Mr. H. Phillips and Miss E. Rigby.

ATTERCLIFFE. Vestry Hall.—5th: Mr. Fielding's guides gave interesting addresses. Very good clairvoyance. 12th, Mrs. Hunt gave good addresses to large audiences, clairvoyance excellent. 13th, Mrs. Hunt gave her services afternoon and evening, for medical psychometry, greatly appreciated. We thank her very much. 19th, Mr. Manning gave splendid discourses to large audiences, giving great satisfaction. Clairvoyance excellent. 26th, Mrs. Russell's first visit. Very good address in the afternoon. Evening, for the first time during her mediumship, she answered two questions from the audience in very good style. Much admired by crowded audience. Psychometry and clairvoyance very good.—G. O.

BARNOLDSWICK.—Good addresses from Mr. Lever on "Where are our loved ones gone?" and "Did Christ die for us?" Psychometry afterwards.

BIRMINGHAM. Masonic Hall.—26: Mr. Thomas Hands spoke on "Rational faith" in a semi-scientific manner, referring to faiths which did not conform to the requirements of reason, traced the

changes which had been effected by persistent criticism, coupled with the advance of science, notably evolution, bringing thinking minds to a consideration of a future life upon evolutionary lines, which happily had been amenable to demonstration with as much certainty as the experiments of Darwin. The whole address was linked together with such a consecutive chain of thought as to place the cardinal claims of Spiritualism beyond cavil and dispute. Mr. Hands received the full sympathy and marked appreciation of the audience.

BIRMINGHAM. Bloomsbury.—19: Miss Carpenter's guides gave a very good address, with very credible psychometry. Large audience. 26: Mr. Brown, of Walsall, gave a trance address on "Spiritualism." Good audience. The society bids fair to progress. [Please write on one side of paper only.—Ed T. W.]

BLACKBURN. Northgate.—22: Mrs. Lambert conducted our public circle. 26: Mr. Wm. Edwards' address on "Ye go forth as sheep among wolves," was well delivered. Evening, Mr. G. Edwards' guides gave a splendid address on "The lion and the mouse" to an appreciative audience. Mr. W. Edwards' psychometry very good.

BOLTON.—Miss Smith's first appearance. Subjects, "I will pour out my spirit upon all flesh" and "The life of the Nazarene," speaking very well. Her clairvoyance and psychometry gave the greatest satisfaction. Splendid tests.

BRADFORD. Boynton Street.—19: Mrs. Taylor's guides spoke ably on "Who are the angel ministers?" and "Which God shall we worship?" Good audience, clairvoyance very forcible. 20th and 21st: Dramatic entertainment a success; we thank all for help. 26: A grand time with our locals, Mrs. Worsman Barraclough, Miss Brooks, and Mrs. W. Wright. Feb. 15, Tea Party and Entertainment for our Lyceum; tickets 9d., entertainment 8d.—J. N.

BRADFORD 421, Manchester Road.—Mr. Marshall delivered eloquent addresses, "Bible Spiritualism versus Modern Spiritualism," and "What has Spiritualism done for humanity?" Mrs. Marshall gave excellent clairvoyance.

BRADFORD. Otley Road.—Mr. J. Pawson gave good sound addresses. Evening, took three questions from the audience—"What need for rich and poor?" "The philosophy of Spiritualism," and "Can man be made whole morally, physically, and spiritually," which gave the audience plenty of food for thought.

BRISTOL. 134, Grosvenor Road.—23rd: Mr. Hooper's guides gave good advice and clairvoyance; all recognised. 26th: Pleasant evening with visitors. Mr. Allen's guides gave short address, and Mr. Hooper clairvoyance. Visitors are welcome.

BRIGHTON.—Mrs. Crosley's inspirers spoke to the children in the afternoon. Evening subject, "Is Spiritualism in accordance with the Bible?" afterwards naming the infant daughter of Mrs. and our late Bro. Skitmore, "Henriette," spiritual name "Violet," in a very nice manner. Clairvoyance good.

BURNLEY. Guy Street.—Good trance lectures from Mr. Blackledge, subjects, "I will never leave thee, nor forsake thee," and "The progress of mankind." He is a first-class psychometrist.

BURNLEY. Hull street.—Mrs. Buttorworth gave real good lectures, and her psychometry was wonderful. Hope to have her again soon. 26: Mrs. Brittan, of Nelson, gave great satisfaction in her lectures and psychometry.

BURY.—Wednesday: Mrs. Rennie gave excellent clairvoyance. Sunday: Mr. Young gave excellent clairvoyance and healing. Mr. Fitton made a few remarks. A little girl cured by Mr. Young was on the platform.

CAMBOIS.—Mr. James gave short addresses in the Mechanics' Hall on "horish faith in one another" and "Spiritualism the coming religion." Miss Cousins gave clairvoyance successfully; 11 descriptions recognised out of 19. Mr. Crosby, of Bebside, ably presided. Crowded houses.

CARLISLE.—26: Open circle. Disappointed by local mediums, Mr. Vandaleur, our able president, kindly read two subjects. Mr. Winder also gave psychometry to a stranger, which helped to fill up the night. Hope we shall not be disappointed again like this, as any strangers coming in we are lost entirely.

CARDIFF. Psychological Society, St. John's Hall.—26: Mr. E. G. Sadler gave an able address upon "The world's theologies and their points of sympathy." Alluding to the too common error of confounding religion with theology, which is merely its outward expression, and is limited to certain peoples and epochs in the world's history, the speaker very lucidly showed that all religious systems which have had any power in shaping the religious life of mankind, are in sympathy upon certain fundamental points—as the existence of God, the immortality of the soul, happiness or misery as the result of good or evil deeds, etc., and so far as these are concerned most of the great theologies may be said to be in practical agreement; but to these principles of natural religion each of the world's theologies has added certain individual and localised tenets for the observance of its followers, as the deification of its own especial founder, the exclusive possession of the truth in its own sacred writings, etc., etc., and it is just these latter tenets which are responsible for the religious conflict and persecution of the past. Spiritualism, by its consistent reliance upon the phenomena of life and being, and the unvarying operation of natural laws, as being the only true revelation of Nature's God, combined more harmoniously than has any other system the elements of universal religion.—E. A.

CARDIFF. 10, Custom House Street.—A splendid meeting, pervaded by a spirit of harmony and unanimity. Mr. W. Billingsley gave an able address upon "The Saviours of mankind," which was much appreciated. Very successful clairvoyance by Mrs. Billingsley. The Association starts off well, and under good auspices, with a splendid new organ, an enrolled membership of 34 earnest truth-seekers, some good workers—always the backbone of a society, and first element and principle of success—including trance and clairvoyant mediums. We have seating accommodation for 50 persons, which, with the exception of one or two seats, were all occupied. They augurs well for success, and if it continues—which it will do—we shall have to seek a larger place for Sunday meetings.—Chas. H. Helps, 75, George Street, Cathays, hon. sec.

CLITHEROE.—Madame Henry's first visit. She had a pleasing reception, and gave interesting lectures on "Is Spiritualism a

religion?" and "The signs of the times," attentively listened to. Successful clairvoyance.

DERBY.—26: Miss Laura France's controls gave interesting addresses to good audiences on "Where have our loved ones gone?" and "The loom of life." Successful clairvoyance and psychometry.

ELLAND.—Another visit from Mr. Smithson, who gave very good addresses on "The progress of Spiritualism during the past 12 months" and "The immortality of the soul." All seemed satisfied. Good audience at night.

EXETER. Friar's Hall.—The friends here have left their old room at Holloway-street, and have taken a larger and more convenient place in the quiet, respectable street known as Friar's Walk. The change has resulted in a considerably increased attendance at the meetings. On Sunday evening the Rev. C. Ware gave a discourse on "True exceptions of God."

FELLING. Hall of Progress.—26: Reception meeting, a fair attendance. Very interesting discussion on mediumship.

GATESHEAD. 1, Team Valley Terrace.—22: Mr. F. Middleton gave good psychometry. 26: Mr. Easthope gave delineations and psychometry; good audience: promising young medium. Societies would do well to secure his services.

GATESHEAD. 60, Herbert Street.—Meetings continue to improve. Mr. F. R. Penman's guide spoke on "The Millennium" and gave great satisfaction.

GATESHEAD. 81, High West Street.—Mr. Davidson gave a good stirring address. Mr. Wainwright gave several psychometric tests, also remedies for ailments. Mrs. Davidson gave good impersonations, Mrs. Brown, clairvoyant descriptions. A very enjoyable evening.

HEATON AND BYKER. Near Newcastle-upon-Tyne.—26th: Lyceum: Mr. Rostron returned to his post as conductor after long absence, through sickness, and his guides gave a soul stirring invocation. Silver chain recitations, etc., followed. Recitations and songs by Miss Florrie Lamb, Miss Beatrice Rostron, Miss Norma Schultz, Masters Bertie Lamb and Ernest Schultz. A short address by the secretary on "Try." A very happy time. Some of the little ones promised to bring their companions, which is what we want.

HOLLINWOOD.—Favoured once more with the presence of our esteemed friends, Mr. Gibson and his son, who gave clairvoyance; all recognised. Mr. Gibson gave psychometry in very good style to crowded audience. Lyceum opened by Miss G. Mayall. Calisthenics and marching done well. Physiology class conducted by Mr. Law.

HUNSLY. Goodman Terrace.—Mrs. Hunt spoke on "Nearer my God to Thee" and "What has Spiritualism done for humanity?" Very good addresses and good clairvoyance. Crowded at night. Our room is getting too small. Good after-meeting.

HUNSLY. Top of Joseph Street. A splendid day. Mr. W. Ripley's guides delivered grand addresses on "Spiritualism a reform" and "The future church." Clairvoyance and psychometry given with marked ability. Half full at night.

HUNSLY. Albert Street.—21st: Mrs. Robinson gave her services. Very good address, and clairvoyance and psychometry. 26th: Afternoon, a members' circle; evening, Mrs. Levitt spoke on "Is Spiritualism a religion?" Good clairvoyance and psychometry. We heartily thank her. Good after circle.—W. R.

HYDE.—12th: Mrs. E. H. Britten paid us her first visit. Afternoon, "Spiritualism the great religious and scientific reform of the nineteenth century." Evening, written questions from the audience. A rich treat, a day long to be remembered. 19th: Mr. Thos. Wild, clairvoyant, was, as usual, most successful in his descriptions; 28 full names were given, with age and address and other particulars, and 25 were recognised, the remaining three not residing near Hyde. 26th: Mr. R. A. Brown gave excellent discourses to the entire satisfaction of the audience.

LEICESTER. Liberal Club, Town Hall Square.—Mr. J. Ohp- lin's address was in his usual interesting and intelligent manner, referring in touching words to the passing on of our ever-to-be-respected brother, Mr. Pinkney.

LEICESTER. Millstone Lane.—Owing to Mr. Muggleton's illness, Mrs. College's controls kindly dealt ably with the somewhat strange subject from the audience, "Where is life? and where is death?" Clairvoyance by Mrs. Place very successful. Sunday, Feb. 2, Memorial Service to Mr. Pinkney, an earnest Spiritualist of long standing, and a good platform worker, who passed away on the 23rd inst.; medium, Mr. F. Hodson.—G. F.

LIVERPOOL. Dauby Hall, Dauby street.—In the absence of Mrs. Green, who was fulfilling an engagement with our London friends, Mr. John Lamont and Mr. S. S. Chiswell delivered forcible and pointed addresses; there was a good and attentive audience and the applause was frequent and hearty. Mrs. Britten's letter "Conjurers versus Spiritualism" is considered by our members a most admirable explanation of "the position," and thanks are here accorded to her. The conjurers who came to this city to give their "show" and endeavoured to increase their "attendances" by a "very free use" of expletives concerning ourselves, and our trusted workers have been successful in arousing a spirit of enquiry concerning our society and our work, of which we shall take due advantage.

MONKVEARMOUTH.—Through absence of planned speaker, Mr. Shepherd gave a reading. A most eloquent and soul-stirring sermon by Dr. Carl, professor of Palmistry, followed. He was present as an ordinary listener, but being invited by the chairman, kindly consented to speak, and hard and callous indeed must the heart have been that was not moved by his thorough earnestness.

NELSON. Ann Street.—Miss Pickles' guides spoke clearly on "Worship the Father in spirit and in truth" and "No man cometh to the Father but by me." She named an infant—"Mary." Clairvoyance very good.—M. E. R.

NELSON. Bradley Fold.—The guides discoursed on "Life is onward," and "Work for the night is coming," and then gave clairvoyance and psychometry.

NEWCASTLE-ON-TYNE.—Mr. Jos. Stevenson gave a very eloquent and interesting address on the "Philosophy of mediumship," and was heartily appreciated by a good audience.

NEWPORT. Mon. Arundel Villa, Barrack Hill.—6-30: An inspirational address by Mr. Wayland on "God said let their be

light, and there was light." Clairvoyance by Miss A. Wayland. Friends interested in Spiritualism cordially invited. Magnetic healing.

NEWPORT. Skinner Street Chambers.—26: First annual general meeting, accounts were submitted; total receipts £38 13s.; expenses £31 12s. 7½d.; surplus, £7 0s. 4½d.; against which the balance sheet items were: furniture and sundry effects, £6 17s. 8d., and cash in hand 2s. 8½d. The announcement was received with much applause. Mr. Burrell, one of our vice-presidents, being obliged to leave Newport, tendered his resignation, which was accepted with deep regret, as we can ill afford to lose such staunch friends as Mr. and Mrs. Burrell. In passing a very hearty vote of thanks to them, reference was made to the great service they had rendered to the work in in Newport, and the members presented them with a souvenir in the form of a photograph album. Mr. William Proud was elected vice-president in place of Mr. Burrell, and Mr. Parkinson kindly accepted the post of organist, the other officers being re-elected.

NORTHAMPTON.—Mr. Knibb, of Birmingham, gave very interesting and instructive addresses to good audiences. We hope to be favoured with another visit at an early date. The chairman made reference to the passing on of Mr. Pinkney, of Leicester, who has taken our platform, and a vote of sympathy with the wife and daughter, who are left to mourn his loss, was passed.

NOTTINGHAM. Masonic Hall.—"A monument of steadfastness! A power in Spiritualism! A combination of experience and matured thought! A pleasure to sit at the feet and learn of such an one!" were the thoughts uppermost in the minds of those who had the privilege of listening to the lecture delivered by Mrs. E. H. Britten on Sunday morning, thoughts that were again uppermost in the evening when dealing with questions from the audience, the answering of which again evidenced great erudition, vast experience, and grand eloquence.—*Guild*. No. 5 Room, Morley House.—22nd: A lecture upon "Ireland," illustrated by oxy-hydrogen limelight, was given by Mr. Radford, secretary Nottingham Mechanics' Institute. Those who attended were treated to a thoroughly explanatory lecture, which was much appreciated. Prof. T. Moores kindly presided in the absence of the president, Mr. Stubbs.

NOTTINGHAM. Morley Hall.—Again pleased to hear Mr. Clark, of Derby, who gave a very interesting address on "A glance at the history of creation and its lessons," much appreciated. Mrs. Clark gave clairvoyant descriptions, mostly recognised. Mrs. Barnes is still improving, but it will be several Sundays before she will be able to speak.

OLDHAM. Bartlam Place.—Open sessions. Conductors, Miss Robinson and Wainwright. Good attendance. A recitation intelligently given by Miss Mills. Invocation, Mr. Standish.

OLDHAM. Coronation Street, Mumps.—19th: Mrs. Brooks, in Mrs. Lamb's absence, gave beautiful addresses on "Who are the chosen ones?" and "Is Spiritualism in accordance with the Bible?" Also clairvoyance. 26th: Miss Foster, of Eccles, gave beautiful addresses on "Life in the spirit land" and "Spiritualism, what is it?" Also clairvoyance. A full house and a good time.

OSSETT.—Miss Hunter gave interesting addresses on "Thy will, my God, be done," and "Spiritualism and the Bible," well received by an over-crowded audience. Everybody seemed pleased. She gave striking psychometry to strangers only with telling effect.

PARKGATE. Ashwood Road.—5th, Miss and Mrs. Barlow ably rendered duets, and Miss Barlow gave good clairvoyance, many clear proofs of spirit return; also on Monday, 12th, Mr. Campion spoke well on "Purity, power, and progress," and "A peep at both worlds." 19th: The afternoon service was given up on account of an interment of one of our member's children, by Miss Wheelodon's guides, very efficiently. Evening, "Our Mission" was dealt with very ably by four different controls. Clairvoyance very good. 26th, Mr. Willis gave very able and interesting discourses on "Death" and "Search for truth." Mental questions answered very satisfactorily.

PRESTON. Weavers' Hall, Walker-street.—Lectures by Mrs. Wallis not soon to be forgotten. Afternoon subject, "Growth in earth life," dealing with the progression of man from his state of barbarity to his present position. 100 present. Evening, "Growth in spirit life" was dealt with in such a manner that kept her audience in wrapt attention from beginning to end. 340 present. Clairvoyance excellent.—J. Park.

PRESTON. Central.—Mr. Galley's second visit. A grand day, remarkable clairvoyance, almost all recognised. Pleased to have Mr. Galley again soon. Good audience and collection.

RAWENSTALL.—Mrs. Hitchon gave good addresses. Evening subject, "Prayer." Room well filled, many strangers seemed well satisfied. Saturday, Feb. 1, a meat tea at 4-30. An entertainment by Mr. F. Hepworth will follow. Tea and meeting, 1s., 9d., and 6d. All friends invited. Mr. Hepworth will speak on Sunday, Feb. 2. Please notice the change of secretary's address, Ashworth Howarth, 2, Elm-street.

ROCHDALE. Penn Street.—Public circles conducted by Mrs. Smith, Messrs. Hyde, Howarth, Crossley, and Wood. Evening, Miss Schofield and Messrs. Wood and Crossley. The addresses were well rendered. Clairvoyance and psychometry very successful. Thank all for the kind help.

ROYTON.—Mrs. Johnston gave interesting addresses, also psychometry very good.—J. W. Armitage, 1, Rochdale-road.

SEGHILL. Schoolroom.—Mrs. Yeales spoke very well to a large audience. She also gave 11 clairvoyant descriptions, all recognised.

SHAW.—Wednesday, circle. Mrs. Fielding gave a good address on "There's a beautiful land on high"; also good clairvoyance, fair audience. Sunday, Mrs. Duckworth gave good addresses, also good clairvoyance. Good audience.

SHEFFIELD.—Mr. Inman's guides gave addresses before large audiences from subjects handed up, giving great satisfaction by the ability with which they were handled. Clairvoyance and psychometry very successful. Hollis Hall: Miss Cotterill will open a week's mission on Feb. 2 at 3 and 7; week nights at 7-30.

SMETHWICK. Central Hall.—26th: A most enjoyable evening's entertainment provided by our kind friend Mr. J. W. Griffin Hodson, of Selly Park, who recited from standard authors' works, both grave

and gay, in his own inimitable style. He was ably assisted by his daughter and son. Miss Hodson gave pianoforte solos, and sang in a very effective and pleasing manner. Mr. J. W. Griffin Hodson, jun., gave excellent renderings of two of Albert Chovallier's songs, in imitation of the ooster. We cannot sufficiently thank our good friends for their practical help. 26th: Mr. J. Hands read a paper specially prepared for this service on "Doubt and consolation," which gave general satisfaction to a good audience, who showed appreciation by hearty applause, which was thoroughly deserved, for the paper proved the writer to be deeply thoughtful and observant, patient and persevering. Mrs. Lawrance rendered valuable service by giving most successful clairvoyance. Thanks, dear friends.—D. Findlay.

STALYBRIDGE. Trinity Street.—22nd, Mrs. Cropper conducted very successfully, giving many tests in clairvoyance, also in medical psychometry. She promises to become a very good medium; we wish her every success. 26th, Mrs. L. A. Peters. She proved immensely successful, speaking on "Prayer" and "Love, light, and liberty," in a pleasing and poetical manner, and listened to with rapt attention. She conducted the after-circle, giving remarkable tests in clairvoyance, etc. We hope to give her many a hearty welcome.—T. D.

STALYBRIDGE.—Mrs. Gregg's first visit was a grand success. Good discourses on "Spirit's mission" and "What is the true religion?" Several clairvoyant descriptions were given. Good attendance at the after-meeting, ably conducted by Miss Bessie Hunter.

STOCKPORT.—Our president's feeling remarks on the recent bereavements of Mrs. Hyde and family were endorsed by our gatherings. "Be ye ready at all times" was a text to urge the performance of life's duties, with faith in the Supreme goodness and the future, undaunted by the difficulties and dangers that beset us. Night: A full house. "If a man, die shall he live again?" was answered by a statement of the facts of spirit existence and communion. Clairvoyance excellent. Much sympathy expressed for our spirit brother Thomas Jones, and family.—T. E. On Monday, Mrs. Hyde being ill, Mr. Warwick was to fill the vacancy, but he failed us. There being a large audience, Miss Allen consented to speak. Her address on "Cherish faith in one another" was delivered in a very clear and intelligent manner. Miss Miranda Richardson, of the Lyceum, created quite an impression (being very young) with the manner in which she gave clairvoyance, the descriptions being many and very accurate, and with that simplicity which was most convincing, especially to investigators.

WAKEFIELD. No. 1, Baker's Yard.—First time in Wakefield, Mrs. Holroyd, of Halifax. Her guides spoke very well on "Spiritualists and their influences" and "Heaven, where is it and how to attain?" Clairvoyance excellent.

WAKEFIELD. Queen Street.—Disappointed by Mrs. Taylor, three local mediums did well. Mrs. Siddle's guides spoke on "Scatter seeds of kindness." Mrs. Myers' guides on "A charge to keep I have." Clairvoyance by Mrs. Siddle and Mrs. Lockwood. We congratulate the above speakers for having the courage to come before a crowded audience for the first time.—A. W.

WHITWORTH.—Mrs. Jackson, a local medium, gave satisfaction to a crowded audience.

WEST VALE.—Mr. Rowling's afternoon remarks were chiefly based on "Prayer"; evening on "Our trade and occupations in the spirit world." He showed from a scientific point of view, and from the law of sequence, our superior position to the orthodox view of hell and heaven. A few orthodox friends were present, but did not appear to agree with the description given of the future condition. Our annual tea on Jan. 18 was a great success. The largest number sat down that we have had for a long time.

WISBECH. Public Hall.—A grand discourse by Mr. Ward on a subject sent up, and clairvoyant descriptions, mostly recognised. We are pleased to say that through his efforts Spiritualism is progressing very favourably here.

RECEIVED LATE.—*Booth* (Liverpool): Mr. S. Fielding's control addressed a good audience on "What are we to do with so-called Spiritualists?" and gave clairvoyant delineations, mostly recognised. Miss Standing rendered solos very effectively, highly appreciated.—*Burnley.* Hammerton Street: Mr. J. B. Tetlow spoke on "Death" in a very thoughtful and eloquent manner. "Life" was a humorous account of the Mosaic theory of creation, compared with present-day scientific theory. Psychometry very good.—*Nelson.* Pendle Street.—A grand day. Mrs. Best gave wonderful clairvoyance, all recognised; great satisfaction. Many strangers present.—*Rochdale.* Bailey Street: Jan. 22, Miss Southwell, clairvoyant, was very successful. 23rd, developing class well attended, remarkable clairvoyance by Miss Swift and Mr. Wood. 26th, Mr. Strutt, speaker and psychometrist, very good day. Don't forget tea party on Feb. 8. All welcome.—*Sowerby Bridge:* 19th: Mr. A. Marshall spoke very ably on "Bible Spiritualism contrasted with Modern Spiritualism." 25th: An enjoyable social evening. Mr. F. Hepworth sang several humorous songs, Miss Barker gave two recitals, and Mr. G. Howarth a violin solo. Dancing was indulged in. 26th: Mr. Hepworth's address on "The triple basis of Spiritualism," was much enjoyed by a good audience. A few clairvoyant descriptions were given.—*Darwen:* [A long report has come late and must wait till next week. We do not keep recitation books. Reports must reach us *first post* on *Tuesday*.—Ed. T. W.]—*Glasgow:* Mrs. J. M. Smith morning and evening. The evening meeting was a great success, clairvoyance being specially good.—*Halifax,* Raven Street: Mrs. Waterhouse spoke well, and gave a few good clairvoyant descriptions.—*Oldham.* Bartlam Place.—Mrs. Russell's clairvoyance and psychometry were good. Afternoon, Lyceum open session. Thursday, Miss Smith gave a good address and clairvoyant and psychometric tests.—*Rothwell:* Good address from Mr. Knowles. Good clairvoyance by Mr. Leland; chairman, Mr. Eastwood. Good audience.—*Cheetham* (Manchester): 23rd, Madame Henry. 26th, Mr. J. Moorey was just grand. Our room was overcrowded, and is getting too small. Lyceum started with 21 persons. Two friends came from Collyhurst to help, and we thank them heartily. We want some music, and intend getting up socially to raise funds, and shall be glad of assistance.—*South Shields* too late.

YORKSHIRE UNION PLAN FOR FEBRUARY.

ARMLEY—9, Mr. Inman; 16, Miss Patefield; 23, Mrs. Summersgill.
 BATLEY—9, Mr. J. C. Spencer; 16, Mr. and Mrs. Marshall; 23, Mrs. J. Waterhouse.
 BATLEY CARR—9, Mrs. Smith; 16, Mr. Smithson; 23, Mr. J. Armitage.
 BRISTALL—9, Mr. J. Armitage; 16, Mrs. Bentley; 23, Mr. A. Marshall.
 BRADFORD. Milton—9, Mr. A. Marshall; 16, Mr. Rowling; 23, Mrs. Hunt.
 BRADFORD. Little Horton—9, Y.U. Executive Visit; 16, Mrs. Stair; 23, Mrs. Bentley.
 BRADFORD. Otley Road—9, Mr. Smithson; 16, Mr. Ripley; 23, Lyceum Anniversary (Prize Giving).
 BRADFORD. Temperance Hall—9, Mr. H. Crossley; 16, Mr. Hopwood; 23, Mrs. Russell.
 BRADFORD. Boynton Street—9, Mrs. J. Waterhouse; 16, Mr. Pawson; 23, Mrs. Crossley.
 BRADFORD. St. James—9, Mrs. Crossley; 16, Mrs. Mercer; 23, Mrs. Taylor.
 BRIGHOUSE—9, Miss Patefield; 16, Mr. Green, Lyceum Anniversary; 23, Mrs. Midgley.
 DEWSBURY—9, Mrs. Hoyle; 16, Mr. T. O. Todd (Sunderland); 23, Mrs. J. Brook.
 ELLAND—9, Mrs. France; 16, Miss L. France; 23, Mr. J. H. Hunter.
 HALIFAX (No. 1)—9, Mr. J. C. McDonald; 16, Mr. Frank Hepworth; 23, Mrs. Craven.
 HALIFAX. Raven Street. 9, Mr. J. Newton; 16, Mrs. Berry; 23, Mr. J. Smithson.
 HUDDERSFIELD. St. Peter's Street—9, Mr. Pawson; 16, Mrs. Stretton; 23, Mrs. Mercer.
 HULL—9, Mr. P. Ward; 16, Mr. Panish; 23, Mr. Kemp.
 KEIGHLEY—9, Miss G. Hunter; 16, Rev. C. Ware, chair taken by Mr. Foulds (Bradford); 23, Rev. C. Ware, chair taken by Mr. Neal (Halifax).
 MORLEY—9, Mr. George Lewis; 16, Mr. J. T. Todd; 23, Mrs. Stretton.
 NORMANTON—9, Mrs. Griffin; 16, Mrs. Midgley; 23, Mrs. France.
 ROTHWELL—9, Mrs. J. Robinson; 23, Mrs. J. Crossley.
 SOWERBY BRIDGE—9, Mr. W. Johnson; 16, Mrs. J. M. Stansfield; 23, Mr. Postlethwaite.
 SHIPLEY—9, Miss Walton; 16, Mr. Armitage; 23, Mr. Shadforth.
 WEST VALLEY—9, Mr. Postlethwaite; 16, Mr. A. Walker; 23, Mrs. Brook.
 WINDHILL—9, Mrs. Kendall; 16, Mrs. Schuler; 23, Mrs. Crossley.
 YEADON—9, Mr. Watkin; 16, Mr. Barraclough; 23, Miss Hunter.
 BACUP—9, Mrs. Dixon; 16, Mrs. E. H. Britten; 23, Mr. W. E. Leever.
 BOLTON—9, Mrs. Lamb; 16, Mr. R. A. Brown; 23, Madame Henry.
 BURKLEY. Hamerton Street—9, Mrs. Green; 16, Mr. J. B. Tetlow; 23, Mr. R. A. Brown.
 BRADFORD. Walton Street—9, Mr. Barraclough; 16, Miss Hunter; 23, Mr. Todd.
 BLACKPOOL—9, Miss Cotterill; 16, Mrs. Crossley; 23, Mr. Pilkington.
 BIRMINGHAM. Smethwick. 9, Mr. Knibb; 16, Mrs. Walker; 23, Lieut.-Gen. Phelps.
 COLNE—9, locals; 16, Mrs. Lambert; 23, Mrs. J. A. Johnson.
 GLASGOW—9, morning, Mr. J. H. M. Lapsley, evening, Mr. J. S. Hill; 16, morning, Mr. Russell, evening, Mr. F. Colbeck; 23, morning, Mr. H. McNeill, evening, Mr. Griffin.
 HECKNOLDWIRE. Church Lane—12, Mr. Crossley; 19, Mrs. Mason; 26, Mr. Woner.
 HOLLINWOOD. 9, Mrs. Robinson; 16, Miss Schofield; 23, Mr. B. Plant.
 HUDDERSFIELD. Brook Street—9, Mr. F. Hepworth; 16, Mrs. Craven; 23, Miss Cottrell.
 HUNSLET. Albert Street. 9, Mr. Thomas Hindle; 16, Mrs. Levitt; 23, Mr. Joe Bolland.
 HUNSLET. Goodman Terrace. 9, open; 16, Mr. Joe Bolland; 23, Miss M. Towers.
 HUNSLET. Top of Joseph Street. 9, Mrs. J. Brook; 16, open; 23, Mr. J. Cliffe.
 MANCHESTER. Tipping Street—9, Mrs. Rennie; 16, Mr. W. Johnson; 23, Mrs. Hyde.
 MANCHESTER. Labour Hall, Grey Street—9, Mr. Adams; 16, Mrs. Duffy; 23, Miss Foster.
 NOTTINGHAM. Masonic Hall—9, Mr. Swindlehurst; 16, Mr. G. Galley; 23, Mrs. Groom.
 NELSON. Bradley Fold—9, Mr. Tetlow; 16, Mr. Swindlehurst; 23, Mr. Hepworth.
 ROCHDALE. Baillie Street—9, Mr. W. E. Leaver; 16, Mr. J. A. Johnstone; 23, Public Circle.
 WAKEFIELD. Queen Street. 9, Mrs. Midgley; 16, Mr. R. Wimpenny; 23, Mr. J. Fawson.
 WALSALL—9, Mr. R. A. Brown; 16, Mrs. Gregg; 23, Mrs. Groom.

PROSPECTIVE ARRANGEMENTS.

ACCINGTON. Temple.—Lyceum Tea Party on Feb. 8, Entertainment by the members of the Lyceum; tickets, Lyceum members 4d., adults 9d., children under 14, 6d. Feb. 9, Madame Henry will conduct Anniversary Services, special singing.—A. T. Barnes.
 ARMLEY. Theaker 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.
 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.
 BATLEY CARR.—The Lyceum officers and members hold a Public Tea for the Building Fund, in Town-street Room, on Feb. 8, at 5 p.m.; tickets, adults 6d., children 4d. All welcome.
 BIRMINGHAM.—Mediums and speakers with open dates for 1896 please correspond with Mrs. Harlowe, 27, Havelock-road, Saltley. State gifts.
 BIRMINGHAM.—Feb. 2, Masonic Hall, 11 and 6.30, Mrs. Groom. Special course of six lectures by Mr. E. W. Wallis:—Mornings: 9th, "The return of the dead;" 16th, "The message of the dead to the world;" 17th, "Through hell to heaven." Evenings: 9th, "Spiritualism: its foundations;" 16th, "Spiritualism: its revelations;" 23rd, "Spiritualism: its confirmations." Also at the Lecture Room, 7, Broad-street Corner, Mr. Wallis will give reception meetings on Mondays, 17th and 24th, at 8 o'clock p.m.
 BLACKBURN. Northgate.—Feb. 16, Anniversary Services. Speaker, Mr. G. Edwards; clairvoyant, Miss J. Bailey; special music by the choir and string band.
 BOOTLE (Liverpool).—County Hall, Pembroke-road: Feb. 9, Miss Foster; 16, Mr. T. Postlethwaite; 23, Mr. S. S. Chiswell.
 BRADFORD. Central Rooms, Temperance Hall.—Feb. 2, a Service of Song, entitled "Frozen to Death, or the Cottage on the Hill." Reader, Mr. Kellet. An efficient choir will be in attendance, accompanied by a string band. Musical conductor, Mr. Swiser.
 BRADFORD. Milton Hall Lyceum, 32, Rebecca-street, off City Road.—Social evening and Coffee Supper at 7.30 on Feb. 1. Prize Distribution to Lyceum Scholars. Price 4d, adults; 2d., children.
 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.
 CARLISLE. Temperance Hall, Caldewgate.—Feb. 9: Mr. G. Smith at 2.30 and 6.30. Addresses and psychometry. 11th: Clair-

voyance and psychometry. 22nd: First Annual Tea Party and Entertainment. Mr. Griffin Hodson, assisted by excellent local talent. 23rd: at 2.30 and 6.30 Mr. Griffin Hodson will deliver addresses.

HUNSLET. Joseph Street.—Monday, Mr. W. Ripley, clairvoyance and psychometry, at 7.30, for hall. Shrove Tuesday, Feb. 18, a grand Coffee Supper and Social, at 7 p.m. Adults, 4d.; children under 12, 2d.

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

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.—Feb. 2, Mrs. E. H. Britten. 2.30 p.m., answers to written questions on "Spiritualism, Religion, or Reform." 6.30 p.m., "The biography of Satan, and the origin and mission of evil." 5th: Lyceum Annual Tea Party at 6.30 p.m., tickets to parents and friends, 6d. 9th, 2.30 and 6.30 p.m., Mrs. M. H. Wallis. March 2nd, at 8 p.m., lecture by Mrs. E. H. Britten, on "Freemasonry, its origin, spiritual meaning, and mystery." This lecture has been given by Mr. Britten in Australia, New Zealand, California, and other countries, and has been cordially endorsed by Freemasons wherever given.

LIVERSEDEGE. 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.

Mr. W. GODDARD has removed to 51, Ladbroke-road, Notting Hill Gate, W., and will be at home daily to receive his patrons. A seance for clairvoyance will be held on Friday, Jan. 31, at 8 p.m., medium, W. Goddard. On Sunday, Feb. 2, at 7 p.m., W. Wallace. A Tea Meeting on Sunday, Feb. 9, at 4.30, tickets 9d.

NEWCASTLE.—Mr. W. H. Robinson, Feb. 2, at 6.30 p.m., "Scientific basis of Modern Seership." 9: Mrs. Yeels, short addresses and experiments in clairvoyance. 16: Mr. J. J. Carriok, at 10.45 a.m. and 6.30 p.m.

NOTTINGHAM. Masonic Hall.—Feb. 2: Mrs. Wallis, morning, "The mysteries and meaning of evil"; 6.30, "Man's responsibility."

NOTTINGHAM. Morley Hall.—A social evening on Thursday, Feb. 20, at 6.30; tickets 6d., children half-price. All welcome.

PRESTON. Weavers' Hall, Walker Street.—The first of a series of Socials, on Saturday, Feb. 1, at 7 p.m. Admission 4d., part returned in refreshments. All welcome.

PUBLIC PROPAGANDA MEETINGS.—Mr. J. Swindlehurst will conduct Federation mission services as under:—Hyde, Mount-street, on Tuesday, Feb. 4, subject of address, "Spiritualism in relation to religion and social reform;" Wednesday, Feb. 5, Stockport Hall; speaker, Mr. Swindlehurst; clairvoyant, Mr. J. Gibson, Pendleton; Thursday, Feb. 6, Stalybridge, Trinity-street Society; Mr. J. Gibson, jun., will also attend to give clairvoyant descriptions.

RETFORD DEBATING SOCIETY.—On Thursday evening, Feb. 13, Mr. J. Swindlehurst will lecture for this society. Subject, "Spiritualism, its phenomena and teachings," to be followed by discussion.

STOCKPORT.—Saturday, Feb. 1st, 7.30 p.m., Social in aid of Lyceum Banner Fund. Mr. Harry Booth, comedian, Manchester, Mr. A. H. Clarke, and other local talent. 8d., children 2d. Feb. 6th, 8 p.m., National Federation Propaganda Meeting. Mr. J. Swindlehurst speaker, Mr. J. Gibson junior, clairvoyant.—T. E.

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.

YORKSHIRE LYCEUM FIELD DAY.—Next delegate's meeting, Saturday, Feb. 8, at Dowsbury, Bond-street, at 6 p.m. It is hoped all Lyceums in Yorkshire will be represented. All cordially invited. Business: Election of Officers; and Where the field day shall be held? J. Colbeck, Wood-street, Batley, sec., pro tem.

BINDING. VOLUME 8.

THE TWO WORLDS.

We are now prepared to bind last year's papers in good cloth covers for 2s. Return carriage extra. Please send in at once to TWO WORLDS' OFFICE, 18, CORPORATION STREET, MANCHESTER.

NOW READY. Price 3d., Post Free 3½d

THE FAMOUS LECTURE ON

T H E R E

I S N O

D E A T H ,

By FLORENCE MARRYAT.

Special terms to agents or societies for quantities. Address Mr. E. W. WALLIS, THE TWO WORLDS, 18, CORPORATION STREET, Manchester.

NEXT SUNDAY'S PLATFORM

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington—Temple, St. James-street, Lyceum 10-30; 2-30 and 6, Miss Smith, also on Men. Wed., 7-30, Members' Circle.

26 China-street, Lyceum, 10-30, 2-30. Mrs. H. Crossley.

Armley (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30. Mr. T. O. Todd, Lyceum Anniversary. Monday, 2-30, developing circle, 7-30, service.

Ashton—Church-st. (off Warrington-st.), 2-30, 6-30. Mrs. K. Kenzie. Public Circle, Tues., 7-30.

Ashington—Spiritual Temple, 5.

Atteridge—Vestry Hall, Board Room, at 5 and 6-30. Wednesday.

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

Barnoldswick—Psychological Hall, Dalketh-st. 11 and 6-30. Secretary, Wm. Hewitson, 1, Crullin-street.

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

Belper—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30. Mr. E. W. Wallis. Wednesday, 7-30.

Birmingham—Mason Hall, 11, 6-30.

Smethwick: Central Hall, Cape Hill, opp. Windmill Lane. Lyceum at 10; 6-30, Mr. J. Armtage.

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

Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mrs. Hyde.

Booth, Liverpool—County Hall, Pembroke Road, 2-30, Open Circle. 6-30, Mr. J. Henry. Tues., at 8, Public Circle, 11, 6-30.

Bradford—Milton Hall, 30, Rebecca-st., City-rd. Lyceum, 10, 2-30, 6, Mr. Smithson.

Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Miss Shaw.

Burley: North-st., 9-30, 2-30 and 6. Tuesday, 7-45, Public Circle.

Hammerton-street, Lyceum at 9-30; Services at 10-30 and 6 p.m., Mr. J. B. Tetlow.

Bury—Spiritual Hall, Georgians-street, Lyceum at 10, 2-30, 6, Mr. G. Smith. Wednesday, 7-30, Miss Smith.

Cardiff—St. John's Hall, St. John's Square, Lyceum at 8-45; 11, 6-30, Mr. J. Williams.

Cliitheroe—Lilleshall, 11, 6-30, Members' Circle, 10-45, Lyceum; at 2-30 & 6, Mr. T. Postlethwaite.

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

Cooms—Lepton, near Huddersfield, at 2-30 and 6, Darwent Church Bank-st., Lyceum 9-30 and 10-45. Circle, 11, 2-30, 6-30. Mon., 7-30. Wed., at 8.

Glasgow—4, Carlton-place, 11-30, Mr. J. Sneddon; 6-30, Mr. Jas. Robertson.

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

Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30. Mrs. Summersgill.

Hyke—Mount-street, Travis-street, Lyceum at 10, 2-30, 6-30, Mrs. Stair. Tues., 7-30.

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

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

Leicester—Crafts-street, at 6-30.

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

London—Camberwell New Road—Surrey Masonic Hall, 25, Anniversary Circle and celebrations, 11, 3, and 6-30, Mr. Vango, psychometry.

Stratford—Workman's Hall, West Ham Lane, E., 7, Mr. Long. Friday, 8, Mr. & Mrs. Blanchett.

Manchester—Ardwick: Temperance Hall, Tippings-st., Lyceum, 10-30, 2-45, 6-30, Mr. J. Gibson. Tuesday at 8, Choir practice. Wednesday, 7-30, 8, Mrs. Foster. Friday at 8, Members' developing circle. Sun., 8-30, circle for members.

Harpurhey: Collyhurst-road, Lyceum, 10-15, 8-45; 6-30, Mr. May. Thurs., 8, Public Circle.

Patterson: New Lane Winton, Lyceum, 10, at 5 & 6-30. Tues., 8, Members' Circle. Wed. at 8, Public Circle.

Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. W. Rooke. Monday 8, Wednesday, grand Thurs., 8, Public Circle.

Salford: Co-op. Stores, Chapel-st., 6-30, Miss Foster. 8-15, Mr. A. Bracegirdle's Public Circle. Mon., 8, Social. Tues. at 8, Members' Developing Circle. Wednesday at 8, Miss Foster.

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

Milton—Lyceum 10 and 2; Platform 6; Public Circle 7-30.

Nelson—Bradley Fold, 2-30, 6, Mr. Macdonald.

Newcastle-on-Tyne—Spiritual Evidence Society, Good Templars' Hall, s, Clayton-street, off Blackett-street, Lyceum at 2-30; 10-45 a.m., 6-30 p.m., Mr. W. H. Robinson, Scientific Basis of Modern Seership.

Newport (Mon.)—Psychological Society, Skinner-st. Chambers, 6-30. Thursday, 7-30.

Nottingham—Masonia Lecture Hall, 10-45, 6-30, Mrs. M. H. Wallis.

Oldham—Temple Society, corner of Coronation-st., Mumps, at 5 and 6-30, Mr. Collins. Tuesday, 7-45, Mrs. Brooks. Sat., Public Circle.

Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30. Afternoon, Miss Ribchester. Evening, Mr. Tearle. Monday, 7-30, Mrs. Lord. Thurs., 8, members only.

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

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

Sheffield—Hollis Hall, Bridge-st., 3 and 7, Miss Cotterill, and throughout the week at 7-30. Thursday, 8, Circle.

Slaithead—Lath Lane, 2-30, 6.

Soverly Bridge—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mrs. Gregg.

Stalybridge—Grand Theatre Buildings, Lyceum, 10, and 1-30; at 3 & 6-30, Mrs. France. Wed. at

7-30 p.m., Mrs. Rennie. Thursday, Choir practice at 7. Members' Developing Circle at 8.

Trinity Street: 2 and 10, Mrs. Johnson. Tues., 7-30, Mr. Jones. Wed., 7-30, Mrs. Johnstone.

Stockport—Hall, Wellington-road, Mr. Heaton lane. Lyceum, at 10-30; at 2-30, 6-30, Mrs. Johnstone. 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, Mr. James.

West Fife—Green Lane, 2-30, 6.

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

NON-AFFILIATED SOCIETIES.

Accrington—Tabernacle, Whalley-rd., Lyceum 10-30 at 2-30 and 6-15, Mrs. Hunt. Also Monday, 7-30, Public Circle. Wednesday, at 7-30.

Barnoldswick—Spiritual Hall, Lyceum, 10-30, 6, Bally—Wellington-street, L., Lyceum, at 10 and 1-45; 2-30, 6, Mr. T. Todd.

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

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

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

Booth, Liverpool—County Hall, Pembroke Road, 6-30, 8, Public Seance.

Bradford—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mrs. Stretton. Mon. 2-30, Wed. 7-30.

Lillo Horton-lane, Spioer-street, 2-30, 6, Mrs. Mercer.

Lower Temperance Hall, Leeds-rd., 11, Developing Circle; 2-30 & 6-30, Service of Song, "A Frozen to Death." Thurs., 7-45.

Otley-road, Lyceum, at 10-30; at 2-30 and 6, Mr. Watkin. Tuesday.

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

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

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

Burnley—Guy, Cannon, 10, Lyceum, 10, Wed., 2-30, 6-30, Miss Barlow. Monday, 8, 10-30, Members' Circle 7-45.

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

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

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

Cambold—Spiritual Evidence Society, 2 and 5-30, Mr. J. Clare.

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

Derby—1, Normanton-road, 2-30 and 6-30, Mr. L. Thompson. Wednesday, 7-30.

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

Elland—Spiritualists' Church, Newcomb-street, Lyceum, 2-30 and 6, Mr. J. Taylor. Thursday, 8, Public Circle.

Exeter—Friars' Hall, Friars' Walks.

Felling—Hall of Progress, Charlton Row, 2-30 and 6, Mr. Wainwright, Address and Psychometry.

Folethill—Edgway, 10-45 and 6-30. Monday, 8, Developing Circle.

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

Gildersome—Moley, Cross Church-street, 2-30, 6, Halifax—Winding-road, at 2-30 and 6, Mr. R. A. Brown. Monday.

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

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

Hollinwood—Factory Fold, 2-30, 6-30, Miss Halkyard.

Huddersfield—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; services at 2-30 and 6-30, Mrs. J. Midgley.

Huddersfield—Moley, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30. Pa li Circle, Wed. 8, Members' Developing Circle, Thursday, 8, both at No. 8 Room, Friendly Societies' Hall.

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

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

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

Keighley—Heber Street Spiritual Temple, 2-30, 6, Mr. Rowling. Monday, at 7-30.

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

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

Leigh—Newton-street, 2-30, 6-15.

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

London—Marybone—Cavendish Rooms, 5, Mortimer-st. W., at 7, Mrs. Green, address and clairvoyance.

Canterbury, 47, Hermit Road, Sunday, at 7, Doors closed at 7-30. Circle, every Thurs., 7-30 prompt. Spiritualists and Inquirers, 11, Clarendon-rd., W., at 7, Tues., 8, Sat., 7-30.

Peckham—Chepstow Hall, 1, High-street, at 6-45. Tuesday, Open Circle, 7-30.

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

Maesfield—Cumberland-st., Lyceum, 10-30; 3, 6-30. Mr. J. Swindlehurst.

Manchester—Openshaw Granville Hall (Liberal Club), George street, at 10-30 and 6-30, Mr. Leaver. Thursday, at 8, Members' Circle, Chestham, Ash Lodge, 8, Halliwell Lane; Sunday, 10-30, Lyceum; 2-30 and 6-30 (see "Manchester Evening News," Saturday). Monday, Members' Circle. Thurs., 7-30.

West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Miss Smith. Tues., 8, Thursday, 8, Public Circle.

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

Mexborough—Market Hall, 2-30 & 6.

Middlesbrough—Hill, Newport-rd., 2-30, 6-30,

Morley—2-30 and 6-30, Mrs. Bentley.

Nelson—Ann-street, 2-30 and 6, Mrs. Emmott.

North Shields: 2-30, 6, Mrs. Byker. Spiritual Institute, 3, Addison road, Heaton, at 6-30.

Normanton—Queen-st., 2-30 & 6, Mr. G. Featherstone.

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

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

Nottingham—Morley Hall, 2-30, Lyceum; 10-45, 6-30. Wednesday, 2-30, Mothers; 7-30, Improvement Class. Thursday, 7-30, Experimental Class. Oldham—Hill, 2-30, 6-30, Lyceum; 10, 3 and 6-30. Thurs., 7-45, Circle.

Osett—Queen-st., Lyceum at 10, 2-30, 6, Miss Laura France.

Parkgate—Spiritual Temple, Ashwood-road Lyceum 2-30, 6-30.

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

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

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

Water Street, 3-5-30. Tuesday, 8, Public Circles, Penn-street, 2-30, 6, Mr. Kay. Wed., 7-30, Circle, Mr. Wood.

Shaw—Broadbent's Assembly Rooms, off Sandy-wood-rd., 6-30, Standish, Wed. at 8.

Shipley—Westgate, 2-30, 6, Mr. J. Brook.

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

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

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

Swindon—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8, Monkwearmouth, Miners' Hall, Roker Avenue, 6-30. Mrs. Robson; 9th, Mr. J. Clare.

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

1, Baker's Yard, 2-30 and 6, Mrs. Roberts. Queen St., Westgate—2-30 and 6, Mr. W. Ripley. Wednesday, 7-30.

West Pelton—Cottage Meetings at 5-30.

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

Yeaman—Town Side, Lyceum, at 10; 2-30 and 6. Mrs. Taylor. Mon., 8, Members' Circle.

OTHER MEETINGS.

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

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

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

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

Gateshead—97, Coatsworth Road, Reception, Monday, 7-30.

81, High West st., 6-30, Mr. T. W. Henderson. Tuesday, 8.

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

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

Heckmondwike—Bethel Lodge, meetings at 7-30.

Church Lane, 7-45, Wednesday, Mrs. Crossley. Saturday, 7-45, Public Developing Circles.

High Shields—1, South Eldon-street, Lyceum, 2-30, 11 and Goodman Terrace, 2-30 and 6, Mrs. Wood. Circles; Tues., Thurs., Sat., and Sunday, 7-30.

Albert-street, 2-30 and 6, Miss R. E. Hall. Tues., 7-30, Thurs., 6-30, Sat., public circles at 7-30.

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

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

Baton Hill: Beck-rd., 6-30, Tues., 8.

London—102, Camberwell Road (Hunslet, Clark's)—Sunday, at 7. Wednesdays at 7, Free Healing 8, Developing Circle.

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

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

113, Edgeware-road (Mr. H. Hunt's), every evening, except Thursdays, 7-30.

Forest Hill—23, Devonshire Rd., Sunday at 7, Mr. R. Beel. Wednesday, 8, Members' developing circle.

Ilkington—Wellington Hall, 6-45. Mr. Ballantine and others. Wednesday, 8, Members' Circle, conductor, Mr. P. Brook.

245, Kenish Town Road, N.W.—Mrs. Warren's, Sunday at 7, various mediums, and at 8 Thurs. 7, Lyndhurst Grove, Vestry Road, Camberwell, E. E., W.C., at 8-30.

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

1, Mile End—Welcome Hall, 218, Jubilee-st., at 7, Miss Marsh, clairvoyance. Thursdays 8, public meeting.

Noting Hill—251, Ladbroke-grove. Sunday, 7 Tuesday, 8, Seance at Mr. Pursey's, Mondays and Thursdays, at 8.

Paddington—227, Shirland-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.

Walkhamston—Developing circle at 107, Chewton Road, Pretoria Avenue, Monday at 8 p.m.

Manchester—Broad Church Street, corner of Shakespeare Street, Lyceum, 2; 3 & 6-30, Mr. Byre. Tuesday, 8, Members' Circle. Thurs., 8, Public Circle.

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

395, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11. Mr. Crutchley on Spiritualism; open discussion. Lyceum at 2-30, 6-30.

1, Millfield—Oddfellows' Hall, at 7-15.

Nelson—Pendle Street, 2-30, 6, Mr. J. Murray.

Newport (Mon.)—Spiritual Institute, Arundel Villa Barrack Hill, 6-30. Healing free.

Nottingham—2, Porter's-yard, Holden-street, Public Meetings Wednesday and Thursday at 8 p.m.

Rochdale—Baillie St.: 2-30, 6, Pa. li Circle. Mr. F. Mann.

Millnow Rd—2-30 & 6. Tues., 7-45, Public Circle.

Rothwell—2-30 and 6, Mr. H. Ainsworth.

Sheffield—Midland Cafe, 175, Pond-street, 7-30. Tuesday and Thursday at 8-30.

Tunstall—13, Rathbone-street, 6-30.

Woodhouse—The Old Building, Station-road, 6-30.

Whitworth—2-30 and 6-30.

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

WANTED, FOR SALE, SITUATIONS, ETC.

SPLendid INVESTMENT.—New Improved Galvanic Battery, only 20s.—Westbank, Hoylake.

DEVELOPING MEDIUM would be glad to hear of lady or lady and gentleman to sit Sunday evenings for developing.—H. W., 68, St. Margaret's-road, London, N. W.

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

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.

BE PLEASANT.—The most pleasant thing in conversation is to have a sweet breath and Pretty Teeth. The best Dentifrice is **DENTAL LAVO**. Price 1s. Send early and receive a handsome tooth brush. Post free.—Lavo Works, 37, Halton Street, Bolton.

MR. AND MRS. L. A. HOOKING, the great English Mystifiers, are now booking dates for 1896. "Conjuring and Second-sight Sorcery," Special terms to Societies. Socials, Bazaars, Parties, etc., attended. For terms, 52, Belford Street, Burnley. The Hockings have many imitators, equals none.

CURATIVE MAGNETISM.

MR. W. H. EDWARDS, whose remarkable cures in cases of Paralysis, Epilepsy, Insomnia, and Nervous Disorders, are well authenticated, attends patients by appointment. Mr. Edwards' guides, diagnose and locate disease. Relief from pain guaranteed. 45, Margaret-street, Cavendish-square, W., or 4, Montpellier-road, Pockham.

MEDICAL HYPNOTISM, MESMERISM, MAGNETISM.

MR. A. W. LAUNDRY treats Derangements of the Nervous System and attendant evils by the most approved methods. Subjects Hypnotised at moderate fees. By appointment.

LONDON or BRIGHTON. 45, HAYLOCK ROAD, BRIGHTON

TO SPIRITUALISTS AND INQUIRERS.

W. H. ROBINSON, Nelson-street, and Central Book Stores, Newcastle-upon-Tyne, is prepared to offer,

Prices as follows (post free):

Dale Owen's "Footfalls on the Boundary of Another World"	7	4 1/2
"The Debateable Land"	7	4 1/2
Draper's "Conflict between Science and Religion"	4	2
Gray's "Enigmas of Life"	6	0
Olcott's "Philosophy, Religion, and Occult Science"	7	0
Sinnett's "Occult World"	3	3
Dewey's "Theosophy"	9	9
Street's "Hidden Way across the Threshold"	15	9
Tuttle's "Arcana 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 Bessie 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.

DO YOU SUFFER?

If so, send full particulars of your ailments with stamped addressed envelope for reply, and you can have your case considered

FREE OF CHARGE,

Don't put off until it is too late to get cured.

Rheumatic, all Muscular Diseases, Spinal Weakness, Liver and Kidney Ailments, Indigestion, Coughs, Colds, Asthma, Bronchitis, Diarrhoea, Costiveness, Cancerous and Tumerous Growths, Flesh Lumps, Fistulas, Enlarged Glands, Deafness, Weak Eyes, Paralysis, Over-study, St. Vitus' Dance, Hysteria, Skin Diseases Throat Affections, and every other Curable Disease.

All Medicines purely Herbal. Consultations daily from 2 to 8 p.m.

Persons coming from a distance should write to make an appointment.

Lessons given for the cultivation of Spiritual powers

W. J. LEEDER,

MEDICAL BOTANIST, CLAIRVOYANT AND PSYCHOMETRIST,

ROBIN HOOD'S CHASE, NOTTINGHAM.

PUBLIC SPEAKERS AND MEDIUMS.

Mrs. Alvinza Lambert, Natural Clairvoyant, 144, Branch-rd., Burnley.

Ida Ellis, Kent-road, Blackpool. Send Photo, Letter, or Hair. Fee 2s. 6d.

Mrs. Rennie, Clairvoyant, Psychometrist, 68, Church Street, Failsforth.

Spirit Surroundings by letter, 2/2. Miss Blake, 3, Herbert-street, Pendleton.

J. N. Bowmer, Inspirational Speaker and Psychometrist, Hayfield, Stockport.

Miss Whiteley, 62, Whitworth-rd., Rochdale, aged 13, trance and clairvoyant.

Miss Leigh, Hos. Cer., Masseuse, Phrenologist, Palmist; highly recommend terms moderate, by appointment. 11, Halfmoon Lane, Dulwich.

Miss Cousins, Stanley House, Park Avenue, Whitley, Newcastle-on-Tyne private sittings on Tues., Thurs., Fri. from 3 till 9 p.m., Sat. from 2 to 6 p.m.

Mrs. Duckworth, 19, Oak Street, Shaw, late of Heywood.

Mrs. J. A. Johnston, 24, Cinnamon-st., Spotland-rd., Rochdale.

Mrs. Russell, Clairvoyant and Psychometrist, 212 Shaw-rd., Oldham

Miss Pickles, Platform Medium, 30, Marlborough Street, Keighley

Miss Jones, Speaker and Clairvoyant, 2, Benson-street, Liverpool

Madame Henry, 11, Lamb-street, Shakespeare-street, Stockport road, Manchester.

Zoleni, Palmist, c/o 14, Church-square, Harrogate. Fee 1/6, no photo needed.

J. Young, Clairvoyant, Psychometrist, Healer.—119, Edward-street, Werneth, Oldham.

Mrs. King, Clairvoyant, 67, Andrews-st., Leicester. Private sittings by appointment.

Mesdames Coleman and Jerrey, Clairvoyant, Magnetic and Botanic Healers, by appointment, 130, Orofton-road, Camberwell, S.E.

Mrs. Hyde, Clairvoyant and Psychometrist, 95, Exeter-street Devonshire-street, Stockport-road, Manchester. Letter first.

W. G. Coote, Clairvoyant & Healer, Spiritual & material delineation from hair, etc., 1s. rd. 80, Lothian Road, Brixton, S.W.

Prof. and Madame Henri, 10, James's-street, Winchester, Magnetic Healers, Psychometrists. Send photo, letter, or hair. Fee 2s. 6d

Prof. C. Willis gives advice upon all affairs of life, handwriting photo, 1s., 2s. 6d. 5s.—21, Egerton-st., Chester-rd., Hulme, M'chester

Spiritualistic Astrology by W. K. LEWIS, B.A., Cantab, Natural Medium and Astrological Student. 4, Devonshire Terrace, Duncan Road, Ramsgate.

Mrs. Brenchley, Normal Clairvoyant and Healing Medium. Certificated Lady's Nurse. Hours 12 till 4, or by appointment. 111, St. Thomas's-road, Finsbury Park, N.

H. Towns, Clairvoyant, etc., at home daily, 10 to 5 (except Saturday). Public Seances every Tuesday and Friday evening, 7-30 for 8.—113, Lisson Grove, Marylebone, London, N.W.

Mrs. H. Whiteoak, Trance and Clairvoyant (medical and business), 37, Cloudsdale-street, West Bowling (near Conservative Club) Bradford, ladies only. Closed on Fridays.

Mr. J. J. Yango, Clairvoyant and Healing Medium. At home daily from 10 till 5, or by appointment. Public Seances Mondays and Thursdays at 8 for 8-30. 43, Cambridge Gardens, North Kensington, Close to Notting Hill Station.

THE WELL-KNOWN PSYCHOMETRIST, ETC.

Mr. Victor Wyldes will send a delineation of Character, Health, Mediumship, etc., with Test Record and Full Prospectus, for 1s. and Stamped Envelope. Address: 40, Dudley Road, Birmingham, Personal interviews by appointment.

Astrology: R. H. Neptune, 11, Bridge Street, Bristol.

Bolan, the Modern Astrologer and Natural Clairvoyant, 93, Greenacres-road Oldham.

Astrological Advice: send stamp for complete list to "Libra," c/o W. J. Leeder 70, Robin Hood's Chase, Nottingham.

Virgo advises on Health, Disposition, Business, Marriage, Prospects, etc., 2s. 6d.; Sex, birthtime—3s, Water street, Blackburn.

Astrology.—Helios (commended by J. J. Morse, the late M. A. Oxon and J. Burns) delineates Character, Abilities, Business Prospects, Health, Marriage, &c., &c. Write for Circular to J. Helios, 1, Pratt Street, Halifax.

GEO. WILDE WILL CAST YOUR HOROSCOPE

and tell you what the STARS IN THEIR COURSES have in store for you. Terms on application.

GEO. WILDE, RAILWAY TERRACE, BRIGHOUSE, YORKS

MR. STEAD says:—"Mr. Wilde hits off with extraordinary accuracy so many events of life, that it is quite wonderful."

Doctor ULLRICH says:—"My horoscope is remarkably correct. A learned Professor says:—"He gives the faults and weaknesses of character with marvellous accuracy."

"**NATAL ASTROLOGY**," the book of the SCIENCE OF THE CHALDEANS, price 10s. 6d., by Geo. Wilde and J. Dodson, will enable anyone to cast their own horoscope and read the future. Sold by Geo. Wilde and the Occult Book Co., Halifax.

[COPYRIGHT.]

New CHART of SPIRITUAL GIFTS & MEDIUMISTIC CAPABILITIES

Most valuable advice upon the different phases of Spiritual Gifts, and how to develop each gift, post free 7d., cloth 1s. 6d.; your special capacities marked therein, 5s. 6d.; written particulars, 10s. 6d. "The general information, divisions and descriptions are good, and persons studying mediumship and desiring to develop will here find useful hints."—Two Worlds From the author, Prof. Timson, The Hydro. Museum-square, Leicester. Special terms to medium and examiners.

PROGRESSIVE LITERATURE AGENCY

(ESTABLISHED 1878).

26, Osnaburgh Street, Euston Road, London, N.W.

J. J. MORSE, Proprietor.

American Department.—The P.L.A. deals in all the American periodicals and books upon Spiritual and Progressive subjects. It is the appointed European Depot of COLBY AND RICH, "BANNER OF LIGHT" Publishing House, Boston. The largest and oldest publishing house for Spiritual Literature in the world.

Book Department.—The P.L.A. supplies all the latest publications upon Spiritual science, and Psychic research, &c., issued at home or abroad. Customers can be supplied in all cases, through the post.

Postal Department.—The P.L.A. makes the supplying of books by Post and Parcels Post a distinctive feature of its trade. Customers at a distance are thus placed upon the same footing as personal purchasers, as, in nearly all cases, parcels are sent post paid. Large Catalogue post free.

Subscription Department.—The P.L.A. receives subscriptions for the various periodicals connected with Spiritualism at home and abroad, in which it does a large and recognised business.

The Proprietor at all times will do his best to meet the requirements of customers, and prompt and strict attention will be bestowed upon all commissions entrusted to his care. The P.L.A. having gained the confidence of the public in all parts of the world. It is a recognised medium for the distribution of the literature in which it deals.

J. J. MORSE.

Morse's Library and Reading Rooms,

AND
SPIRITUALISTS' HEADQUARTERS.

ESTABLISHED 1893.

MR. J. J. MORSE PROPRIETOR.

FLORENCE HOUSE,

26, OSNABURGH STREET, REGENTS PARK, LONDON, N.W.

(Adjoining Portland Road Station.)

Upwards of 500 Volumes to select from.

TERMS FOR LONDON SUBSCRIBERS:

One Volume at the time, to be changed as often as desired

ANNUAL SUBSCRIPTION 10s. 6d.

HALF-YEARLY SUBSCRIPTION 5s. 6d.

QUARTERLY SUBSCRIPTION 3s. 0d.

TERMS FOR COUNTRY SUBSCRIBERS:

Two Volumes at the time, to be changed as often as desired. Subscriber

pays carriage both ways.

ANNUAL SUBSCRIPTION 10s. 6d.

HALF-YEARLY SUBSCRIPTION 5s. 6d.

Reading Rooms open every week day from 3 to 10 p.m.

For further particulars address FLORENCE MORSE, Librarian, as above.

DR. MACK'S

COUGH REMEDY

CURES COUGHS, COLDS, BRONCHITIS, and all difficulties of the Respiratory Organs, not only of Adults, but also Children and Infants.

It combines soothing, balsamic, expectorant, and healing properties. To be obtained from Messrs. Barclay and Sons, Farringdon-street, E.C., and all Chemists, or post free from the Proprietor.

Price per Bottle, 1s. 1½d.

DR. MACK'S HAIR VITALIZER,

Price 2/6 & 4/6, Post Free.

Prepared only by JAMES McGEARY, 10, Sillwood Place, Brighton.

4 OF HUDSON TUTTLE'S BEST WORKS.

ARCANA OF NATURE; or, THE HISTORY AND LAWS OF CREATION A marvellous work, showing how, where, and when man originated. Cloth 3s. 6d.

PHILOSOPHY OF SPIRIT AND THE SPIRIT WORLD. Covers the whole field of Spiritualistic Phenomena, with clairvoyant descriptions of the spheres 3s. 6d. cloth.

HERESY; or, LED TO THE LIGHT. The best novel ever written by Mr Tuttle. 1s. 6d. paper; 2s. 6d. cloth.

SECRETS OF THE CONVENT. A stirring story of the internalism of the Romish Church. 1s. paper; 1s. 6d. cloth.

All above sent, post free, on receipt of price (Postal Order).

Special. One of each of the above (4) bound in cloth, sent Carriage Paid any where on receipt of P.O. for 10s.

Address the Publisher—HY. A. COPLEY, Canning Town, London, E.

FOUR STANDARD BOOKS.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE, by HUDSON TUTTLE. The only work classifying psychic phenomena. 3/6 cloth

LYCEUM GUIDE by EMMA ROOD TUTTLE. A manual of spiritual, intellectual and spiritual culture. 2/- cloth.

LIGHT THROUGH THE CRANNIES, by EMILY E. READER. Parables and Teaching from the 'Other Side.' 7d.

THE DUAL IMAGE; or, The Renewal of the Temple by WM. SHARPE, M.D. a Mystical Poem of Life. 1s.

Any of the above sent, post free, on receipt of price (Postal Order).

Special.—One of each of the above sent, carriage paid, anywhere on receipt of Postal Order for 6/-.

Address: HY. A. COPLEY, CANNING TOWN, LONDON, E.

*** Magnetism is Life; it invigorates both Body and Mind. ***
Mr. and Mrs. Hawkins, Magnetic Healers. At home daily from 12 till 5 p.m. Patients visited at their own homes. Mrs. Hawkins gives Sittings for Clairvoyance, at 16, Harpur Street, Theobald's Road, W.C.—Healing Seances, Sunday morning, 11 o'clock.

MAGNETISM IS LIFE.

PROF. J. R. de ROSS,

Hypnotist & Magnetic Healer,

CURES FITS, DEAFNESS, NEURALGIA, RHEUMATISM LUMBAGO, PARALYSIS, NERVOUS DEBILITY, &c.
BY MAGNETIC TREATMENT.

N.B.—Patients attended to at their own homes.

5, Lily Street, Lower Broughton, Manchester.

CONSULTATIONS BY APPOINTMENT.

National Federation of Spiritualists

This organisation consists of affiliated Spiritualist Societies (see next Sunday's Platform page) and associate members. Its objects are to unite Spiritualists and strengthen the movement by an annual moveable Conference; by propaganda work in new districts; by co-operation with existing societies to spread the truth; by distribution of literature; by public and semi-public meetings, and by such other methods as may be found necessary.

Mr. Wilfrid Rooke, 165, Stockport-rd., Levenshulme, hon. sec.; Mr. R. Fitton, 44, Walnut Street, Hightown, hon. treasurer.

Societies are earnestly requested to affiliate, terms being a subscription of not less than one penny per member per annum. The Federation year commences in July, and subscriptions are payable in advance. This applies also to associate members who pay not less than 2/6 per annum. The support of all sincere Spiritualists will be thankfully received. The Hon. Sec. will gladly supply all information to enquirers who enclose a stamped envelope for reply.

FOR THE SKILFUL AND SUCCESSFUL TREATMENT OF ALL DISEASES BY NATURE'S REMEDIES, CONSULT

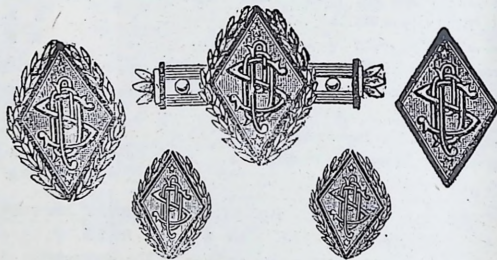
WILFRED ROOKE,

THE EMINENT HEALER, HERBALIST, CURATIVE
HYPNOTIST, ETC.

165, STOCKPORT ROAD, LEVENSHULME, MANCHESTER.

Consultations daily, 2 till 9 p.m., Saturday to Monday excepted
Visits by appointment.

O.P.S.



What do the above letters mean? They are the initials of the ORDER OF PROGRESSIVE SPIRITUALISTS, and in monogram form, constitute the

RECOGNITION SYMBOL,

now being worn by hundreds of Spiritualists all over the country as Brooches or Chain Pendants by ladies, and as Scarf Pins, Watch Chain Pendants and Badges by gentlemen.

They are made in Silver and in Gold.

SPIRITUALISTS, SHOW YOUR COLOURS.

VERY SPECIAL LINE—Gold Fronted Brooches, 10/6 (SPLENDID VALUE).

SYMBOLS IN SOLID SILVER, HALL MARKED.

Brooches, 3/6, enamelled blue or ruby, 6/-; Scarf Pin, 2/- (with or without the laurel wreath), enamelled 3/6; Badge (for lady or gentleman), 2/-; Pendant, 2/9; Pendant (with design on both sides), 3/9 Small-size Pins, 1/6, enamelled blue or ruby, 3/- Sleeve Links, Studs, and Solitaires made to order.

Gold-Fronted Badges, 7/6; Gold Plated Pendants, 3/6; Gold Pendants, 9c., 17/6; Gold Fronted Pins, small size, 4/-

Special Value—Gold Fronted Brooches, 10/6

All Mediums should wear them when visiting new places. For Anniversaries, Demonstrations, and all special occasions the will be found serviceable.

They can be easily cleaned with a small brush, and are strong, durable and useful.

MRS. M. H. WALLIS,

164, BROUGHTON ROAD, PENDLETON, MANCHESTER.