

THE TWO WORLDS.

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ANTIQUITY OF SPIRITUALISM.

ITS INFLUENCE ON THE HUMAN RACE.

By E. B. JACKSON.

IT SEEMS that the public mind is very slow to apprehend great truths or questions of vital interest, especially when these truths or questions concern either the individual or the collective benefit of humanity. We must have line upon line, precept upon precept, before the light of progress permeates downwards; not so much for the want of capacity among the masses as the want, or inability, to think for themselves on any subject out of the common run. Most men get their thinking done for them, already parcelled and labelled by the different schools of thought, like patent medicine or specifics for curing corns or killing fleas. Thus saith the Rev. Thingambob; or, the very learned Professor Fee-fau-fum, a great Oriental scholar, you know, can read the Vedas in the original, a Theosophist, extraordinary man, has seen it all done. That's enough for the million. The minister said it was all wrong or all right, and what the minister said must be right, of course.

Now there are two great divisions in the masses—Spiritualists and non-Spiritualists. Each of those bodies are, as a whole, sane, of sound mind, able to transact their own business, nobody calls in question their sanity on any subject—except Spiritualism. That's the apple of discord, the bone of contention, with the true believers and the non-believers. Which is right and which is wrong we shall do our best to show, taking man himself for our subject, history and science for the lights to guide us in our searchings after truth.

Coeval with man was Spiritualism. Like to his own shadow, it began with him, and kept steady pace with him ever since. Empires have risen and fallen, kingdoms have been swept away like cobwebs by the hand of Time, but the spirit of man alone has survived all changes. How long has man been on the earth—we cannot tell with anything like accuracy; but much longer than is generally supposed. The world is said to have been created in the 710 year of the Julian period;—this is a mistake. Geologists make it out very differently, according to the testimony of the rocks. By the rocks we must be guided, and not by the Julian period.

The earth was not fit for man to live on for a very long period after it (the earth) had cooled down. Then came the carbon period. In that epoch flourished the great Saurian—great men came on the stage of time—later. So much learned nonsense has been written and talked about the creation of the world, and seven days later the creation of man, that if it (the nonsense) were all piled up, it would reach the heavens and touch the planet Mars. However, we don't intend to trouble the patient reader about the beginning of the world. Our present business is with man. When he became conscious he possessed another body—a soul or a spiritual ego which was always drawing him up higher, pushing him onward, whispering wonderful things to his listening ears. These whisperings came from afar, telling him of wondrous faculties within himself; showing him the marvellous construction of his own body; showing him how he could best live upon this earth by adapting himself to the laws and conditions which govern his habitat.

Ages passed, and the primeval world, with its cyclopean architecture, was swept away; only fragments of bones and stones were left to tell what once had been. These old world races worshipped the sun, under the word of three letters of a very celebrated Indian word—A U M, or Ham—which meant the sun, the universal worship of the old world, a worship the Druids of Gaul and Britain adopted. It has been the prevailing religion of Greece, and was propagated all over the sea coast of Europe, and from thence it spread into the remote inland provinces and

countries. Spiritualism existed then, for offerings were made to appease and quiet the manes of the dead, and now that we come thus far from out the mists of antiquity to more solid footing, let us proceed to investigate the claims this Spiritualism has on our attention, and see what it has done for humanity as a civilising agent. It comes to humanity in the voice of

INSPIRATION,

whose whisperings are heard in many ways and through many different mediums. The voice of inspiration whispered to duly attuned ears more than six thousand years ago tidings which have never grown old, or ceased to interest mankind. The voice spake to the sage, the philosopher, the soldier, the physician, the chemist, and the astronomer; to the daring sailor, whose ship sailed over unknown seas in quest of gain. The thought spheres were as full of great ideas and grand beneficent gifts to man then as they are now. He that hath ears to hear let him hear what saith the spirit then and now. Two thousand years ago we find civilisation at a very high state indeed—perhaps more advanced in many respects than what it is now. Whether we contemplate that civilisation from an intellectual or material standpoint, can we or have we surpassed them in mechanics? We can boast of steam and electricity as obedient slaves of the nineteenth century. True! But in architecture, in art, in medicine, in anatomy, have we gone much further? The heavens were explored and parcelled out long before the days of the shepherd kings. The path of the sun in the heavens, the planets in their courses, the action of the moon upon the tides, all these acquirements implied much else: a knowledge of physics, of mathematics to construct glasses and telescopes through which to behold the motions of the stars. Where did the dwellers on the earth of two thousand years ago gain their science? who taught them? from whence came their wisdom? An imposing religious ceremonial, magnificent palaces, vast cities thronged by men of all nations, commerce, industry, agriculture, whence came all these various concomitants which go to make up a great civilisation? such as in Babylon and Persia, Nineveh and Jerusalem.

THE SPIRITUALISM OF THE PAST

was in some respects a nobler thing than the Spiritualism of the present day. The highest intellects and noblest men were its exponents, priests, kings, philosophers, and sages were its teachers, and these men taught the people. They founded schools, wrote books—see the golden verses of Pythagoras, the works of Plato, Socrates, and their respective followers. Have we moderns anything better to show? What schools of philosophy have we founded, or what colleges have we endowed for Spiritualism? Can one high priest of Modern Spiritualism be compared with these priests of antiquity? We think not. How is it we are so very small and insignificant compared with these men of two thousand years ago? These men were pagans; we are born under a Christian Dispensation. Aye, there's the rub—the Christian Dispensation does it. That has warped our minds. We have been taught to believe that this Christian Dispensation was and is the very best dispensation Providence had to give man, that no religion was or ever can be so good as it. Priests have taken care to inculcate that this Dispensation was necessary to humanity's well-being. Look back through the pages of history; see for yourselves what the Christian Dispensation has given to the world—in moral ethics, philosophy, metaphysics, in all that was highest and noblest, all that raised humanity. It borrowed from the ancient nations, nay, its very Spiritualism is borrowed. Worse than all, not content with borrowing and assimilating creeds, codes, and schools of thought, Christianity turned round and abused these "pagan idolaters," and affects to despise them. However, let us be thankful the theological

rubbish and arrant nonsense written by John Dun Scotus, Chrysostum, St. Thomas de Aquinus, and Co., is being swept away into dirt, like the authors themselves, and the great minds of antiquity shine out in undiminished splendour.

ANCIENT SPIRITUALISM

is our guide and authority to-day. The curious part of the business is that, while admitting the truth of the Spiritualism of their sacred book, the Bible, certain Spiritualists will not admit the contemporary spiritualistic manifestations in other parts of the ancient world. They will admit that the bonds of Peter were loosened in prison by spirits, but they in the same breath will as stoutly deny that the nymph Egeria inspired the good Muna in the grotto to give wise and beneficent laws to Rome. That's Pagan superstition, you know. Christians will readily admit to be true that Christ showed himself to his disciples, but will smile at you if you try to convince them that Pythagoras, a greater man than Christ, showed himself in two different places at once, and stayed the plague at Ephesus.

The attendant demon of Socrates was not a guiding spirit—Socrates was a heathen philosopher, you know! but not a Christian! The Witch of Endor was a true personality, who raised up the old prophet Samuel to speak to the sorely perplexed King of Israel; but the noble Assyrian Apollonius, of Tyana, was an impostor and a humbug! He lived some two hundred years before the Christian era. The most curious part of the business is that in making up their Christian lay figure, those most respectable ancient Fathers took the entire attributes, features, and performances of the Assyrian prototype for their divine Man, Christ, with this exception: Apollonius was noble and rich. He did wonderful works—he healed the sick, stayed the pestilence, raised the dead, appeared to his disciples and followers in different ways and times. He spent his money for the benefit of his fellow men, and made no claims to either sanctity or divinity. He died beloved and lamented. His teachings were similar to those of Socrates, and Plato, i.e., the immortality of the soul and the communion of spirits. This man was a seer, a lucid, of refined temperament and extensive attainments; he, too, had travelled in his youth in quest of knowledge. Like the other illustrious sages he had sought the mystic orient and drank deep draughts of wisdom from that perennial fountain; the hidden lore, which was only imparted to the duly gifted, was freely opened up to him; the Essenes on Mount Carmel received another illustrious pupil to confer fresh honours to their already well-earned laurels. This great and good man was a *medium*. The highest minds of the disembodied came to him; they were his familiar friends, and talked with him face to face. We see in this finely organised Assyrian all the attributes of a divine humanity, and from Apollonius the early Christian fathers took their idea of Christ. In fact, the Christ idea has been reproduced again and again throughout the whole history of religion: the most perfect humanity, acting as an intermediate link between the mortal and immortal spirits. Such men and such minds led up the less gifted. These were the pioneers, the advance guard of progress. Strange perversity of human prejudice; tell such things to an orthodox church congregation, they would would cry out as did the Jews of old, "Away with him! away with him! Crucify him!"

ALL GREAT THOUGHTS

that have ever benefited our humanity, whether in the remote past or of to-day, have been conveyed to duly receptive minds from the spirit spheres. There is a continual ladder of communication between them and us. This earth and its inhabitants are being educated and cultivated by the dwellers of the unseen. The process seems to us a long one, but we are on the time-sphere and cannot judge. This educational process varies with the mundane necessities. Two thousand years ago the processes seemed to be slower, at least they seem so to us, looking at them through that long vista of years. If we must admit the Spiritualism of the Bible to be perfectly true because it is recorded in the Bible, we are of necessity compelled to admit all other spirit communications to be true, even if they did not all happen in a few towns in Palestine.

INTERCOMMUNION WITH THE IMMORTALS

took place long before the "Lord" appeared in the burning

bush to Moses, who was, after all said and done, a high priest of Buddha, educated in Egypt in all the learning of the Egyptians. Of his Spiritualistic experiences no true Christian believer will dare to doubt; but they will unhesitatingly doubt that he was a Buddhist high priest, and that the five books ascribed to Moses are of Buddhist origin, and were never written by Moses. The prohibition of slaughter of animals for food shows very clearly their Buddhistic parentage. Ancient history is replete with intercommunion with those who have long since put on immortality. In every corner of the habitable globe, wherever man has placed his foot, or where his shadow has fallen, Spiritualism has gone also, because Spiritualism is a part of man himself.

TO PRESERVE THIS SPIRIT COMMUNION

from the profanation of the vulgar herd, temples, costly and magnificent, were raised, fenced round by a jealous priesthood with imposing ceremonial. Those who went to consult the sybil, pythonesse, vestal, priestess, or in our modern phraseology, medium, did not go with the intention to detect a fraud or expose a humbug. They went to learn something, either for their own benefit or that of their country's, and as far as we are able to know those who went to consult the oracle were not deluged with a flood of frothy nothingness, as we unfortunate wretches are in this year of grace. Like much else that is ancient, the Spiritualism of remote antiquity was better than our Spiritualism of to-day. It may be that distance, even in this case, lends enchantment to the view; and that time has softened down much that was unsightly, is very possible; but for all that, we are of the opinion that our present spiritual condition and experiences are a long way off from perfection. We have so many prejudices to overcome, so many errors to redeem, so much to learn, so much more to unlearn.

OF MEDIÆVAL SPIRITUALISM

there is little to be said, except horror and shame, for its persecutors, and deepest pity and commiseration for the unhappy victims. Who does not know of the witch burnings of the middle ages; old women, black cats, and tar barrels fill a black page in mediæval history. In one of the many bequests of Monkish ignorance and cruelty, "Thou shalt not suffer a witch to live," bigotry found an excuse and a weapon. If a child sneezed three times, it was the sign of the Evil Eye. Some village crone was immediately seized and ducked in the nearest horse-pond, if she was lucky enough to escape with her life. If a farmer's cow ran dry or fell ill, the fact was not ascribed to natural causes. Oh, no, it was witchcraft—private vengeance usurped the seat of justice, and some poor half-witted humpback or epileptic creature was seized by the brutal populace and burned with green faggots, also too often undergoing unspeakable tortures in prison ere the last dreadful ordeal put an end to their sufferings. In Edinburgh, the City of Calvin and John Knox, there existed a functionary—one of the finishers of the law, "Her Majesty's Witch Brodder." The office of this gruesome personage was to pierce the breasts of his female victims with a sharp steel needle—something like a knitting-needle. If the needle drew blood the victim was no witch nor eldrich changling, the law held her to be an *honest woman*. But if the needle drew no blood from the wound, and made no mark whatever on her breast or person, the law held her to be proven a witch in league with the archfiend and enemy of mankind, and worthy of death by drowning, hanging, or burning, as shall seem good in the eyes of the law. It not unfrequently happened that this witch brodding needle had a hollow handle, which when pressed against the breast of the accused caused the needle to sink down into the haft, and of course left no mark nor drew blood. How many innocent persons were condemned to a cruel death by this infernal contrivance! Woe to those who dared to prophecy or hold communion with the departed!

Spiritualism was a tabooed subject until the Rochester rappings awoke the public attention to its existence some forty years ago. But even in our own day persecution did not stop. The poor Fox family were ruined, both by the friends and foes of Spiritualism. How many other mediums have shared their fate since then. Every new idea, every good thought, and every great benefactor have invariably been scouted, scorned, and abused. That is the thanks the world bestows on her best and greatest

sons. What people can't understand, nor want to understand, they always abuse and run down. To-day persecution crucifies her victims in the columns of a newspaper and damns a new truth in a paragraph, the executioner too frequently knowing absolutely nothing on the subject. One must never broach the subject of Spiritualism even among intimate friends or acquaintances, unless prepared to be laughed at as being mildly insane—a little cracked, you know!—or oftener met with sneers and anger. It's very little use to try to convince such people—in fact, better leave them alone. When they get "over there" they'll know it. In eighteen years' sojourn in Southern Italy I have made only one—half convert!! I am considered mad, eccentric; in short, I am "la puyra Inglese," and most of all by my own family. Verily a prophet hath no honour in his own house. All this for asserting that Spiritualism is a *fact* and not a chimera. However, let us not lose courage, this form of ostracism does not affect me much, because I know that the arch-magician Time will work more effectually the change in men's minds, and Spiritualism will be a living reality when my name is forgotten. When men of all tongues and nations will be able to meet and converse on the

COMMON GROUND OF SPIRITUALISM,

which will be the golden medium to harmonise different sects and creeds, when the Buddhist and the Western Christian can have one thing in common—their dead not for ever lost, but gone before to prepare a place for them in the Father's house of many mansions. When the Grand Lama in Tibet and the Pope of Rome may join hands with half a world between on this sacred ground of Spiritualism. Before this latter day new dispensation all the petty dogmatical hair-splitting nonsense which has embittered party strife and made men fight like devils, shall disappear, as Spiritualism has done so much in the past. It was the light of the world two thousand years ago, when man was very different to what he is now. What has it not done for humanity? What will it not yet do for humanity in the near and remoter future? The wildest Utopian dreamer falls short of the reality. We have already the first droppings of the golden shower in the many wonderful phases of spiritual manifestations taking place in our midst every day. The thought spheres are not exhausted—the grand possibilities of the future! Then, indeed, shall the lion lie down with the lamb side by side. In that day they shall not hurt nor destroy. Then the brotherhood of man shall be an accomplished fact, instead of the diversity of rank and caste now existing.

THERE IS NO DEATH.

ALAS for the fetters that mourners wear!
And alas for the burden that faint hearts bear,
And the haunting sorrow and hungry care,
And the life that has grown so weary!
For there is no "Death," though the valley is deep,
And the eyes are fastened in cruel sleep,
And the lips cannot comfort those who weep,
And the home has become so dreary.

But across that valley we all must go,
To the sound of voices so sad and slow,
To the sound of farewells, so faint and low;
Yet where welcomes mingle with sighing:
For the angel of death is kind and true,
And tenderly beckons the faint heart through
Where the way is dark, and the golden clue
Must be placed in the hands of the dying.

One moment of shrinking,—of sweet surprise,
When the poor lids droop o'er the sightless eyes,
Then voices of angels,—"Awake, arise!"
And a whisper of loved ones calling:—
A whisper so gentle, so sweet, so clear,
Like the voice of the absent but ever dear,
Like the music that steals on the inward ear
When the shadows of night are falling.

And the eyes that were blind, at length can see,
And the secret is told, and the soul is free,
And the spirit has gained its liberty,
And inherits all things purely.

What greetings from friends of the years gone by!
What welcomes from lost ones for whom we sigh,
Who have seemed so far, yet who are so nigh!
Not lost, but ours securely.

Ah me! to that country who would not go;—
To the light and the love that draw us so?
That, dreaming no more, we might see and know;
With our doubts no more debating.
But the task of to-day must first be done
And the battle of life must be fought and won,
And heaven on earth has to be begun,
While the quiet heart stands waiting.

J. PAGE HOPPS.

SPIRITUALISM SOLVED.

[The following interesting little story was written out through the planchette. The lady who forwarded it writes: "We are very much interested in Spiritualism. Our best results we get from the planchette drawings and writings on all kinds of subjects. The other night, as my little girl and I were sitting, we were told (through the planchette) that a lady writer of fiction wished to write a short story, which we were to send to the TWO WORLDS. Her name is Ruby Martom. She was of English birth, though she lived in Germany most of her earth life. I send you the story just as I have copied it, without alterations or embellishments. It took us two hours to decipher, as the writing was so illegible." We give the story as we received it with but one or two very minor corrections. We are frequently asked to explain what the planchette is, and how it is used, and this is a favourable opportunity of replying to all questioners. Planchette is a heart-shaped little board which has two legs, with wheels at the end, attached to the broader part. Near the pointed end is a hole, into which a piece of pencil is inserted. A large sheet of paper having been spread upon a table the sitter or sitters (two people often use it) lay their hands, or the tips of their fingers, lightly upon the upper surface and await results. If sitters are sufficiently mediumistic the instrument will begin to move, slowly at first, but faster and more decidedly later, and probably, after some preliminary strokes, circles, etc., it will settle down as if guided by an unseen hand and begin to write. Sitters need to be patient. They may have to wait for some time—even to try, try, try again. If it will not move for one person it will probably do so for another. When it *does* move do not be too hasty in asking questions—don't expect to get *tests* right away. Some people feel that the Planchette moves of itself, so to speak, as if it were alive, with others the impulse to movement seems to be given as from their arms. Some people do not know what has been written until the planchette is removed and the writing deciphered; others get the thought of what is about to be written simultaneously with the movements. Scarcely two mediums have exactly the same experiences. The only rule therefore is experiment, wait, persevere, don't condemn, don't believe, but try until you get into clear communication with Intelligences who have gained pretty full control of the instrument, and are able to give you satisfactory messages. The Planchette may be used as a Ouija by laying down a sheet of paper upon which the letters of the alphabet have been written or printed in a fairly large semi-circle, the words "yes" or "no" being written at either end, and figures from 1 to 9 written straight across a little lower down. Now remove the pencil and insert a small moderately sharpened stick as a pointer and the Planchette may run about, point to letters or numbers, answer your questions by standing at "yes" or "no," or messages may be spelt out as you watch its movements. These experiments may lead you to discover that by taking a pencil in your hand, sitting passive, and allowing your hand to move, if impelled to do so, you may get impressional or even automatic writings.—Ed. T.W.]

"I NEVER heard such rubbish," said Maud Trehearne, as she threw on the floor a very good article about Spiritualism and its wonders.

"What do you say?" said Hetty, her younger sister, coming into the room.

Hetty was very fair and quite a contrast to her sister Maud, who had raven black hair and dark eyes.

"I say that's rubbish," she said again, looking scornfully down on the paper she had thrown on the floor.

"Is it about that new thing called Spiritualism," said Hettie.

"Yes, its simply ridiculous; as if people could come back to us after they are dead. I only wish mother could (with a sigh), but," in an altered tone, "of course it's all nonsense."

"I am not so sure," said Hetty, but if only mother could come, how lovely it would be," and the girl in her enthusiasm clasped her hands.

I must tell you something about these girls before I go on with my story. They lived with their father, Captain Trehearne, a strongly-built man, with iron-grey hair and beard. He looked, by the wrinkles on his face, to have passed through some great trouble. His wife, who had been dead for five years, had left him with two daughters. They lived together in a large rambling old house on the coast of Norfolk. Maud, the eldest, was twenty, and Hetty nearly seventeen. She had only just left school. They were very fond of one another, and lived happily together.

Half-an-hour later, Captain Trehearne came home, and was greeted by his daughter. He noticed during the evening that Maud looked disturbed and worried. "What is the matter?" he inquired, as Hetty left the room. "Oh, nothing," she replied. But on his pressing her, she said, "Hetty worries me a good deal, father, she has just got some new-fashioned rubbish into her head, called Spiritualism." "Ah, is that all?" said her father, looking relieved, "it won't hurt her, you need not be anxious; she'll soon forget all about it." "I don't know that she will," said Maud, and here the discussion ended for the time.

It was late the same night, Hetty was sitting before the comfortable fire in her bedroom, the flames lighting up the whole room with their cheerful brightness. She was

thinking, "I wonder if what I read in the paper is true. I would give all I have if it were."

"Not in bed yet, Hettie," said Maud, entering her sister's room.

"Oh, Maud, I forgot the time," exclaimed the girl, shaking herself from her reverie, "but I soon will be," she added, and began to make preparations for bed. Her sister left her with a short goodnight, for it was not in her nature to be very affectionate, though in her heart she loved Hetty dearly.

Hetty was soon in bed. It was her custom to put the gas out, so it was dark but for the glimmer of the fire which was fast going down. She tried to sleep but found it impossible, owing to her turning over and over in her brain what she had read. The fire suddenly leapt up and then sunk down, and all was in darkness. Hetty heard the old oak clock strike eleven and twelve, but still could not sleep. Gradually a feeling came over her, differing from any she had before experienced, a feeling that some presence was in the room. She had no fear. The feeling grew that someone was by her bedside. She looked, and, piercing the darkness, saw a bright light, in the centre of which was a form, faint at first, but gradually growing clearer. It was the form of her mother!

"Oh," she cried. "Mother dearest, have you come back to me again? Is Spiritualism really true?" In a calm, soft voice the spirit (for such it was) addressed her: "Hetty, darling, I have come once again to see you, but not for long, for duty calls me away. I have a message for you. To-morrow morning tell your father and Maud what happened to-night; tell them to sit at the little plain table in the drawing-room, and put their hands upon it, and wait the results. It will tilt for each letter in the alphabet. Three tilts mean 'yes,' but there is a book in your father's library on the subject. It will tell you how to proceed. And now, child, believe in the truths of Spiritualism, for you yourself will be a great medium."

Hetty slept peacefully after this, and woke in the morning looking refreshed, with a light in her eyes which was new to the others. After breakfast she asked Captain Trehearne and Maud to come with her to the drawing-room; and when they were comfortably seated told them what had happened the previous night. The Captain blanched a little as she finished, but Maud cried, "What utter nonsense; it's pure imagination; there was no one in her room when I was there, father." "But do try the table," entreated Hetty. "I will," said her father, "but I know we shall get nothing." "It's silly and childish," said Maud, "but if you sit, I will, father." So Hetty brought the table and they sat round; it needed some power to get anything with such ignorant beginners in Spiritualism as they were. But they *did* get movements, and answers, too, and loving messages from Mrs. Trehearne, to the astonishment of all. And later, through Hetty's wonderful gift of materialisation, they were able to see her. One day, after Spiritualism became known to them as a fact, Hetty noticed Maud was looking rather distressed. At a suitable opportunity she asked her what was the matter.

"Oh, Hetty, I am sorry I said there was no truth in Spiritualism. Will you forgive me for the unkind and cruel things I said to you about it?"

"Of course," said Hetty, throwing her arms round her sister's neck; and they cemented an everlasting friendship with that loving and fervent embrace.

ASSERTIONS THAT DIFFER AND LACK PROOF.

IN a recent issue of our Australian contemporary, "This World and the Next," we found the following critical remarks *re* the contents of the first number of a monthly called "The Seen and the Unseen," published in Brisbane, which seems to be devoted to Theosophy and Spiritualism, etc., etc. :—"There are several kinds of re-incarnation from as many different contributors, and they do not always agree, which is of course to be expected when no positive proofs, but merely the usual arguments are advanced. According to one exponent, every human being must be incarnated seven different times, and then enter upon a purely spiritual life of endless progress, and not until after the termination of the seventh, does the memory of these lives dawn upon him. On the other hand, the Countess Wachtmiester, in answer to the question, "How can we know" (in this life, of course) "whether we have lived before or not?" says, "When we have developed the

faculty of remembering our previous lives, but not before," which answer rather leaves the questioner where he was, it seems to us, while she also teaches, in contravention to some extent of the glorious principle of eternal progression, that there are cases when retrogression is possible through successive re-births until the human being becomes an idiot. But perhaps the most novel idea, and one not mentioned by the others, in connection with re-incarnation, is found in the "Spirit Sermon," according to which, when a soul is again "sent to earth," a "prototype" is created (something like an artist's lay figure, apparently), to serve as a model for the new existence; the soul being *predestined* by God only to do that for which He fits it, it would seem that it could hardly fall short of the mark, yet seemingly it can do so, for at the termination of its earth career, it is taken to its "spiritual prototype," and at once recognises its own shortcomings, when it has to make up for the lost time, and "periodically return to view its prototype," and compare results. However, we must leave the various exponents to reconcile their own differences, but cannot help feeling that there is much that is merely fanciful in all this, and that we prefer more solid ground for a spiritual science and religion." [When re-incarnationists settle among themselves the points, why, how, and when, reincarnation occurs, and supply evidence that will prove the truth of their assertions, we will believe them, but—! Ed. T. W.]

THE RED CROSS.

By WESLEY NOAKS.

CHAPTER IV.—*Concluded.*

IT was several hours after De Benham's interview with Percy that a servant announced "Miss Brooke."

As she came forward he could see the traces of recent weeping, and the marks that a great trouble soon leaves upon a sensitive face.

"Mr. De Benham," she said, when the door had closed behind the servant, "I am come to repay the money which Percy has taken. How he came to do such a thing I cannot possibly conceive. I know he is weak and easily led, but that he could stoop to crime seems almost incredible. May I trouble you to go over the principal incidents again, please?"

De Benham then recapitulated all the evidence he had previously put before her brother, making the most of every little point, and leaving out nothing that tended to blacken Percy's share of the transaction. As he built up the case, step by step, Dulcie's face grew graver until she could stand it no longer.

"Oh, stop, please," she said, "I see it all. Percy! Percy! how could you? If his mother knew of this it would certainly kill her. You know how delicate she is, Mr. De Benham, and how we try to avoid anything that will give her the least anxiety?"

De Benham did know it. It was partly on this knowledge that he had built his hopes. He merely bowed in answer to Dulcie's statement.

"What do you intend to do with Percy?" she continued.

Here was the opportunity for which this man had been striving; yet, hardened and desperate villain as he was, he hesitated before unfolding his conditions to this innocent girl, who had worked him no wrong, and to whom he had already brought a deep and heavy sorrow.

"Curse it!" he muttered, under his breath. "I must go on with it. It is this or ruin. I have no choice."

After taking several turns up and down the room, he sat down opposite to Dulcie, and commenced. "You will doubtless be astonished, Miss Brooke, when you have heard what I am going to say; but first, may I ask if you are definitely engaged to Mr. Harry Clifford?"

Dulcie eyed him wonderingly.

"You think my question an impertinence," he continued; "but will you kindly answer it?"

"I am certainly astonished, Mr. De Benham, as I do not see what bearing your question has on the case in point. Nevertheless, I will answer it. There is no definite engagement as yet, but—"

"I understand," broke in De Benham. "That makes my task easier. You may not have noticed it, Miss Brooke, but for the past two or three years you have been the recipient of a deep and tender passion."

Dulcie started violently. "Mr. De Benham!" she exclaimed.

He put up his hand to enjoin silence, and continued, "My love for you is not that of a boy, but the strong affection of a man old enough to know his own mind. It has grown stronger day by day"—(he could lie glibly enough when once started)—"I should have spoken long since, but did not wish to startle you, and was afraid that you might send me away despairing and hopeless. If you will marry me you shall have the constant, tender, and lasting love of one whose every thought and action shall be centred in your welfare. You may not care for me now; but I am willing to wait. Such love as mine must meet with its reward at last."

Poor girl, as she listened to this avowal, a sense of forthcoming evil took hold of her, but making a strong effort to appear calm, she cried, "Oh, please do not go on. I am exceedingly sorry if my refusal should pain you, but I cannot possibly give you any hope."

"Miss Brooke," said De Benham, determined to come to the point, "I shall doubtless pain you very much, yet I believe in time to come you will not judge me in the same light as you are likely to do at the present moment. If Percy were prosecuted for forgery he would certainly be sent to penal servitude."

"You would not do this," screamed Dulcie, it would kill his mother."

"Not if you will marry me."

For a few seconds Dulcie did not thoroughly grasp the man's meaning, nor realise the full force of the cowardly threat. Then, as the awful truth dawned upon her mind, she looked like one who had received a deadly blow.

Tearless sobs shook her slender frame, and for a time she looked as if her reason was going.

De Benham turned away his head. He could not look unmoved upon the result of his despicable plotting.

When she spoke again, Dulcie hardly recognised the tones of her own voice.

"Mr. De Benham," she said, hoarsely, "you have wrecked my life."

"You are taking it too seriously," he replied, callously. "In time you will think differently."

How Dulcie got home she hardly knew. Her burden of sorrow borne to save a mother's life and a brother from disgrace was almost more than she could bear. She entered the house unobserved, and going to her room threw herself across the bed in an agony of mind, such as seldom comes more than once in a lifetime.

"I shall surely die before, before it takes place," she wailed, despairingly. "God help me!"

The next morning a little blotted and tear-stained note reached Harry Clifford.

Fern Lodge.

MY DEAR HARRY.—You will think I am mad, but I cannot explain myself. You must please put me out of your life. I am going to marry Mr. De Benham. Do not make any attempt to see me. I could not bear it. Good-by, and God bless you.

DULCIE.

"Are you ill, Harry?" asked Mary Clifford, coming in and seeing her brother staring right before him with a white set face. Whatever is the matter? Do speak to me."

With a deep groan he passed her the note. She read it through twice, and then cried passionately, "Oh, Paul! Paul! what have you done?"

As Harry heard these words he realised for the first time the full meaning of his sister's exclamation.

Putting his arms round her, and drawing her close, he said sadly, "My poor girl, I never guessed; this blow has fallen on us both."

To be continued.

GRANTING for argument sake that the Bible is an authority, it is curious to notice how Reverend "interpreters" differ in their opinions. Bishop Warren was taken to task recently by a Rev. Urmy for "adopting the words of Peter that the earth will be burned up." Mr. Urmy said that it was materialistic, according to a report in the *San Francisco Chronicle* for Dec. 3rd, 1895, but Rev. D. Jones agreed with Bishop Warren in clinging to Peter, but he thought that both the world and the people are destined for cremation. Dr. Case didn't think the Bible was sufficiently revered. Rev. J. Martin thought that Urmy was right. Rev. F. D. Boward said that in Alameda they were too enlightened to believe the earth would be burned up, or that Christ would come in the clouds. Mr. Strans said that the trouble, especially in the fashionable churches, was too much spread-eagleism, flaming handbills outside and no spirit of God within. Rev. Wm. Tubb thought that if you were going to fish for men you have to bait your hook according to the nibbling propensities of these men, while the *Christian World* thinks there is imposed too-day a "re-statement of Christian doctrines which will lighten fewer intellectual burdens and make faith easier."

NATURALISM AS REVEALED BY SPIRITUALISM.

BY G. W. FINLDAI.

IT IS now generally admitted, by those who know, that Modern Spiritualism, philosophically and experimentally considered, has given its adherents a noble conception of God, a true religion, and knowledge of the utility of this life, and what it leads to when closed by the change called "death." To stimulate those who hold that its teachings reveal the means for man's material and social salvation, and to meet the objections of those who believe Spiritualism to be an altogether "other-world" affair, or at best to only afford us the satisfaction that if there be another life we shall get justice then, I would present a few thoughts bearing on social life.

Overcrowding is one of our greatest social evils, and it takes hundreds of forms, yet the Spiritualist who has studied Nature knows that never by any possibility can *no-thing* become *some-thing*. All that has been, or ever can be, evolved is already involved in the universe. Again: Evolution is a natural law in constant operation, always under conditions and always making for right. Hence a crowd of men, or things, is only felt to be an evil when evolved under *unnatural* conditions, which feeling comes in the shape of starvation, disease, and death, and continues till the conditions are altered or equalised.

If Nature visits a breach of her law, or the conditions under which they operate, with such speedy and condign punishment, why can we not obey the law and avoid the punishment? The answer to that question seems to me to be the solution of nearly all, if not all, our social difficulties. Very few appear to know much of the workings of Nature, and those who do know are generally barred from obedience. The laws of the land are nearly all based on wrong and unnatural premises, and though they operate against those who have the power to make or unmake them, those people have not sufficient confidence in Nature to adopt her methods of government till compelled to do so by suffering. We often hear such phrases as "a free country," the "land of liberty," the "Fatherhood of God and the Brotherhood of Man"; yet the only liberty or freedom that all can claim without hindrance is to breathe the atmosphere, polluted or otherwise according to locality, and starve, or become a burden or a nuisance to the community! A free country indeed—where but a small minority can claim enough land to grow a geranium; where the majority dare not use a single natural element besides air, without permission from someone else, who neither produced nor possesses power to add to nor destroy them, but who demands an equivalent for the permission to use them. The whole social fabric is such a travesty of natural government that it is impossible to deal with it without feelings of contempt. It is of little use to talk "Brotherhood" while men are divided into so many different camps, each proclaiming the Brotherhood of Man, as if they were the whole human family, and without their authority none could be admitted as brothers. God is the Universal Father; brothers, then, we must be, as Nature declares we are, although each is differently adapted to the climate and country of his birth. Why will men profess a belief in God and act as if He did not exist?

Spiritualism, more than anything else, has made plain the fact that we live and think artificially. From childhood we are mainly taught from books, seldom comparing the lessons with things themselves. It is, or was until recently, thought of more importance that a child should know all about kings and conquerors, and the characteristics and mode of living of the people of other countries, than to teach him how to make the most of his own surroundings. Hence, when he thinks at all, he is seldom able to prove his point by demonstration, and has to fall back on the thoughts of others. The habit thus formed soon usurps the natural inquisitive instinct or faculty, and the easy, but erroneous, method is carried on through life, rendering the mind and will unstable and plastic under every positive influence, good or bad. For want of natural training he creates a number of artificial wants, and sets about supplying them in an artificial way, with artificial substances. When the need for food and shelter are forced upon him, as he reaches manhood, he does not select a suitable site whereon to build a house, with enough land to grow his food: he does not feel that these are his immediate necessities. His first want in such a case is

Gold, and whatever else he may aspire to must be preceded by his possession of the same intrinsically valueless article, which he cannot use for food or to keep himself warm, and yet, because he has it, he gets food and shelter.

To be concluded.

CORRESPONDENCE.

PETITION TO PARLIAMENT

SIR,—Please allow me, through your columns, to remind secretaries of societies who have not yet received forms for signature that it is now time for signatures to be obtained, and that on application to me, stating the probable number of signatures, a proportional number of sheets will be sent.

It is to be earnestly hoped that societies will take this matter up with ardour, in order that Spiritualists may be freed from the stigma attaching to them under Clause 4 of the "Vagrant" Act. I have so far received but few applications, and therefore desire to urge those secretaries who have not received sheets to send in their demand notes without delay.—Yours faithfully, A. W. ORR,

Hon. Sec. Mediums' Defence Committee.

15, Moorland-road, Didsbury.

[A *monstre* petition is contemplated. It should be possible to obtain thousands of signatures if friends took the matter up heartily. When the sheets are filled send them to Mr. Orr, and he will paste them together and see that the petition reaches the House.—Ed. T.W.]

HONOUR TO WHOM HONOUR IS DUE.

SIR,—Having heard so much of late about "Professor Röntgen's discovery," it might be as well, perhaps, to draw attention to the fact that the Professor was anticipated by a Spiritualist—the late Mr. Traill Taylor—who, it may be remembered, made some reference to this in his paper, read at the Spiritualists' Conference last year.

Like so many others, Professor Röntgen's discovery of what he calls the x rays in light, was the result of an accident. These rays of light, which pass through substances, are produced by electricity of high tension traversing a glass tube, from which atmospheric air has been pumped out. As the electricity passes between the electrodes it produces within the tube a greenish phosphorescent light, which is the agent of the new photography. A short time ago Professor Röntgen was experimenting with such a glass tube—a Crookes' tube, it is called. He had wrapped it in an opaque material, and it chanced to be near a piece of sensitive paper. To his surprise he found afterwards that upon this paper, through the so-called opaque material, an image had been impressed. Experiments showed him it was possible to photograph in the manner described any bones or metals which may be contained in wooden or woollen coverings. Moreover he found, as human flesh being organic matter, acts in the same way as such coverings towards the invisible rays from a Crookes' vacuum tube, he was able to photograph the bones, say, of a human hand, without the flesh around the bones appearing on the plate.

From this it will be seen that it is already proved that it is perfectly possible to impress a sensitive plate enclosed in wood with the image of articles lying outside the wooden covering, the wood offering no obstacle to the rays of light that are invisible to the naked eye. This is exactly what Mr. Traill Taylor meant when he said last year "that other rays which were popularly termed invisible were capable of causing photographic action, and—if any thing, or entity—call it spirit if you like—emitted rays of this nature only, most assuredly it could be photographed, although such a figure could not be seen."

Thus it will be seen, that the newest discovery was practically forestalled by a Spiritualist while investigating "Spirit" or "Psychic Photography." Therefore I claim that Spiritualists are still ahead of Prof. Röntgen, for while the professor can only photograph visible object with invisible light, Mr. Traill Taylor, with the medium, Mr. David Duguid, was able to photograph an invisible spirit in an invisible light, without the aid of tubes. B. B.

PROPOSED STANDARD FOR MEDIUMSHIP.

IMPORTANT MATTER FOR CONFERENCE.

SIR,—A special meeting of the members of the young but energetic society at Clitheroe was held on Sunday evening, to take into consideration matters that had been before the committee. There has undoubtedly been a want for some time past of some guide to societies who entrust their platform and the cause to the care of mediums, of whose abilities they have very little opportunity of knowing anything, except by repute. The object of the Clitheroe Society in bringing the matter forward is not that elderly mediums, who, in their homely way have worked and helped in the cause of Spiritualism—helped to make Spiritualism what it is—might be pushed off the platforms, but that young mediums might have a greater incentive to attain to a higher state of development than they have at present, with the knowledge that their efforts will find greater recognition in the cause when they can say they have passed a reasonable test at the hands of those who have thoroughly at heart the interests of the movement. The greatest difficulty will be as to what is to constitute the standard necessary for the approval of the Board. Of course, if Conference should pass the resolutions it would be for them to choose as examiners gentlemen on whom they could rely. In France speaking the points to be observed would probably be grammatical utterance, pronunciation of words, and the matter given through the medium. It was also recognised that it would be unfair to mediums to have to submit to examination at the hands of other mediums, hence Resolution G. The future of Spiritualism is so largely in the hands of the young mediums that the Clitheroe Society felt that the matter ought to come before Conference. The following resolutions were passed:—

(1) That it is highly desirable that a Board of Examination be constituted in connection with the National Federation of Spiritualists.

(2) That the Board be elected annually at the July Conference, retiring members being eligible for re-election.

(3) That the examinations be held half-yearly at suitable centres to be fixed by the Conference, and that mediums wishing to present themselves for examination should give not less than three month's notice to the secretary, and attend the examination at their own expense.

(4) That any medium successfully passing the board of examination be permitted to use the title of "Approved by the Board of Examination," such to be a guide to societies that the medium can be relied upon as capable of conducting services.

(5) That all affiliated societies receive annually a list of approved mediums and their addresses.

(6) That no "platform medium" be eligible to serve on the Board of Examination.

(7) That the question of what is a proper standard of efficiency be left to the Board of Examination.

(8) That notice be sent to the Secretary of the Federation that the delegates of the Clitheroe Society will move the above resolution at the annual Conference, and that a copy be sent to the Two Worlds for publication. The Clitheroe Society further hopes that all societies not affiliated with the National Federation will apply for membership that their delegates may be present when this most important question is discussed.

R. C. CRAVEN, President,
THOS. WILKINSON, Sec.

SPIRITUALISTS in Walsall and district will be pleased to learn from Mr. J. Venables that our "dear and respected friend and co-worker in Spiritualism, now of America, Miss Sarah Blinkhorn, daughter of our dear departed Walsall pioneer, was united in marriage to Mr. Thomas R. Elsey, of Binghampton, New York State. The happy ceremony took place on Oct. 9, 1895, by Dr. Wright, of St. Paul's Church, before a good company of friends. Mr. and Mrs. Elsey have now moved to the more congenial climate of San Jose, California, where all friends here hope and trust they may long be spared to each other, and for the Spiritual Work they are connected with."

"THE SEEN AND THE UNSEEN" is a new monthly published in Brisbane at 3d. a copy. It is a curious mixture of Spiritualism and Theosophy. Countess Wachtmeister, replying to the question, "Does incarnation take place before or after birth?" says:—"The soul hovers over the baby until it shows signs of intelligence—say on an average when the baby is from five to seven years old, when the child begins to reason, then the soul is working, but before that time it is only hovering over and guarding its future charge." This answer exposes the fundamental difference between Spiritualism and Theosophy. Fancy a soul "hovering over a baby" till its fifth or seventh year! What does the poor baby do before then? Has it no soul? Does the hovering soul take possession of the body and dispossess the soul that was already there? or is the whole theory a "hovering" absurdity? Our contention is that the body is formed as a result of the activity of the spirit. The spirit forms its own body when the necessary conditions are afforded, and vitalises it all the time. No foreign spirit is thrust into, or obtains possession of, the body, either five months after conception or five years after birth. The cause of formation is the spirit. Life and growth are the evidence of the spirit's presence and activity. Rational and moral unfoldment are fuller and later results of the spirit's energies and expressions.

REMARKABLE SPIRIT MANIFESTATIONS. A CASE FOR MR. STAD.—If we may trust the *Warsaw Courier*, an extraordinary incident has occurred in that city. A lady engaged, through the medium of a domestic servants' agency, a young girl as assistant children's maid, her particular charge being an infant of eighteen months. Mariana is a quiet-looking, respectable girl of sixteen years of age. At the first sight of the new nurse the infant was seized with a paroxysm of fear. The lady reported the matter to her husband, who was entertaining half-a-dozen gentlemen, and he sent for the girl. Mariana had scarcely entered the room when a standard lamp blazed up to the ceiling, three large oil-paintings fell to the floor with a simultaneous crash, a timepiece sprang from a sideboard, and a large wall barometer was hurled across the room and shattered. The only person who remained placidly unmoved by the manifestation was the maid. Before dismissing her the master of the house questioned the girl, who acknowledged that such inexplicable incidents had frequently occurred in her presence. The girl herself is described as being of a quiet and amiable character and disposition, and of blameless reputation. She is slenderly built and of pallid appearance, and has always suffered more or less from insomnia. She has been handed over to the care of the Warsaw psychologist, Dr. Ochorowicz.—*Liverpool Daily Post, Saturday, Feb. 1st., 1896.*

THE LEICESTER PHRENOLOGICAL INSTITUTE, 3, Museum Square. The third meeting of members and friends on Thursday, January 30th, was a full one. The Principal, Prof. Timson, delivered a most interesting and amusing lecture on "Psychology, its history and progress." After describing the various locations of the brain-centres and their various known functions by the anatomists of different countries, the professor explained the striking resemblances to the discoveries of Dr. Gall, who began his lectures 1796, and was physician to the Emperor of Austria, and had discovered these same centres and faculties a century ago. The various attitudes of different Universities in all parts of the world were briefly surveyed, and the work in Oxford, Cambridge, and Edinburgh Universities in the progress of psychology was reviewed. Dr. Eadon, L.R.C.S., F.R.C.S., P.H.D., etc., and Prof. Myers, F.R.S., etc., and Alfred Russel Wallace, F.R.S., among others in the work were considered in evidence to the many facts given by the professor of psychometrical and clairvoyant gifts manifested by persons all over the world who are peculiarly constituted, both in health and some in disease, trances varying from 12 hours to one reported in our daily paper last week of 800 days (and still sleeping), were given, with their different phases of activity or passivity, second sight, foresight, their different phases of activity or passivity, second sight, and gentlemen clairvoyance, psychometry, etc. Several ladies and gentlemen present gave testimony to facts. After a few experiments in mesmerism and psychology, which were very interesting, the meeting concluded with a request from the members to further pursue the science in theory and practice.

ITEMS OF INTEREST.

NEXT WEEK "Notetaker" will deal with the Islington society. REPORTS MUST ALL be short next week, to allow room for secretaries addresses.

In last week's "In Memoriam" report, Mr. V. W. Pinkney's name was wrongly given as Pinking.

Mr. JAS. ROBERTSON will deal with Miss X in "Borderland" in an interesting article in our next issue.

THE five back numbers containing the opening chapters of the "Red Cross" can be had for 7d., post free.

BOLVER SPIRITUALISTS are making "prizes" for their Lyceum scholars of the new hymn book. A good idea.

SPEAKERS passing through York are invited to correspond with Mr. Wilson, 13, Castle-gate, York, to arrange delivery of addresses, etc., to circle on week nights.

THE LYCEUM BANNER for February is again an interesting number. "The Phenological Magazine" and "Natural Food" are both good issues full of readable articles.

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, Kensal Rise, London, N. W.

A DONATION.—Mr. R. Fitton, hon. treasurer, writes to acknowledge with thanks "the receipt of 10s., as a donation from the Stratford Society of Spiritualists, to the National Federation Fund, per Mr. J. W. Robertson."

LONDON. Welcome Hall, 213, Jubilee Street.—We are about to start a lending library. If persons having Spiritualist books to spare will kindly forward them to the above society they will be thankfully accepted.—E. Flint, sec.

KETTERING.—Mr. F. T. Hodson is an earnest and devoted worker. Last week he gave a splendid address, and simply marvellous clairvoyance and psychometry. His ability is surprising. Great interest is shown in the movement. All who need help should avail themselves of his services.—J. Frost, 7, Bowling Green-road.

"THE BIBLE IN SCHOOLS."—Mrs. Britten's striking article on this subject, which appeared in our columns a fortnight ago, is now ready as a TWO WORLDS tract, and can be had at 2d. a dozen, or 1/- per 100, post free; 500 copies for 4/9; 1,000 for 9/6, post-free. Scatter them broadcast, especially where the Church party are active.

SPIRITUAL SCOUTS.—We have received numerous responses to our suggestion to celebrate the 48th anniversary by an united propaganda plan, and shall next week go into various suggestions that have been made, and give fuller particulars. See last weeks "Items," and write—if you can, will help.

"Your short article upon 'Sensitiveness, its difficulties and control,' is characteristic of your kindly nature. Do you know if sensitiveness is the cause of some mediums not fulfilling their engagements? Can you also say whether they are too sensitive to understand how serious it is?—Snap Shot."

STUDIES IN THE THOUGHT WORLD, or practical mind art, by Henry Wood, published by Lee and Shepard, 10, Milk-street, Boston, Mass., U.S.A., at 5/6, is a charming work for students in mental science. The style is so lucid, the contents so suggestive and thought-provoking, that it deserves to be widely read.

TO CORRESPONDENTS.—W. Stevens: We fail to understand what you mean by "The divinity of Christ." The word Christ means "anointed."—R. Clark, Darwin. No, we do not keep recitation books; you can get them from any bookseller. Miles' A I Reciters, Gd., are good.—B. Stevens: Will use next week if possible.

O.P.S. SICK AND BENEFIT FUND.—Mrs. M. H. Wallis, hon. sec., wishes to acknowledge the receipt of 5s. from a "Spiritualist"; also 2s. 6d. (monthly gift) from "London Cor." for Mrs. Cogman; also Mrs. Beaman 10s., Mr. H. J. Charlton 10s., for pension funds. For Mr. Wm. Wallace, from Mrs. Beaman 10s., Mr. H. J. Charlton 5s. For Mrs. Cogman, from Mr. H. J. Charlton, 5s.

MANCHESTER DEBATE SOCIETY. On Tuesday last, at Corbridge's Café, Lever-street, at 8 p.m., Mr. A. W. Orr, in an interesting speech, discussed objections to Spiritualism from the point of view of an opponent. Mr. W. Rooke presided, and some interesting speeches were made. Mr. J. B. Tetlow is expected on Tuesday, the 11th, to speak on "Psychometry" and give experiments.

OLD YORK has been privileged in having a ten days' visit from Mr. C. L. Hilton, who is removing to Blackpool. The subject for the farewell meeting was "The reality of spirit communion and ministry of angels." The address was one of beauty, power, and truth, its effect on the company was pentecostal, strangers and friends being so carried away that controls were noticed on every hand. We all wanted to shout "glory," and ought to have done so. The night was one that will ever be remembered. Blackpool is to be congratulated. May the friends provide him with similar conditions to what he has had here.—J. Slater.

SPIRIT PHOTOGRAPHY.—On Wednesday, Jan. 29, a very successful lantern lecture was given by Mr. Bevan Harris. A number of slides were exhibited of Spirit forms. Mr. Harris, who was listened to with great attention by the large audience, explained the various forms presented, interspersing his remarks with personal reminiscences. The organiser of this lecture, Mr. R. Adams, is to be congratulated on its success in a double sense,—first in it having caused many to think seriously of the various phases of Spiritualism placed before them, second in being able to hand to Mrs. Barnes, the veteran lecturer, who is ill, the handsome sum of £1 10s. 6d., the net result of the meeting.

RE THE STRATFORD Society of Spiritualists. "I was to a great extent agreeably surprised to see the account in the TWO WORLDS. As a whole I must admit it to be a just report. I think the articles by Note-taker ought to do much good, as they show the different methods of conducting services. I failed, however, to see our Grand Old President's name, which to us is a great loss, for I can assure you that a harder worker for our glorious cause than Dr. Reynolds was never found. One who has done and sacrificed so much for us. Always at his post, he has been the backbone of this society from the first, and will, I hope, for many years to come continue to lead us forward to greater achievements."—Sincerely yours, Thomas McCullum, hon. sec.

THE *Doncaster Gazette* for Jan. 31 relates some strange phenomena occurring at the home of Mr. and Mrs. Scott of that town. They are of the usual haunting type, rappings, moving of some articles, and disappearance of others. The police have failed to find any clue to the mystery, and among the "stories" afloat is a comical one, to the effect that while Supt. Blake was on the watch he fell asleep and the ghost tickled his toes."

NATIONAL FEDERATION.—Excellent propaganda meetings have been held in the Yorkshire district in conjunction with the Yorkshire Union during the past week. On Monday and Tuesday evenings, Jan. 27 and 28, meetings were held in Bradford, Mr. Smith, president of the Yorkshire Union, assisting. The meeting at Birstall on the Wednesday evening being a capital demonstration for so young a society. At Batley Carr Mr. J. Armitage presided, whilst Mr. Swindlehurst took up the plea for a united party, with a truly spiritual gospel to meet the aspiration of the times. *Propaganda Meetings*: Parkgate, Sheffield, will hold a mission meeting on Tuesday, Feb. 11, when Mr. Swindlehurst, federation organiser, will lecture. On Wednesday, 12th, Mr. Swindlehurst will lecture at Attercliffe. Subject, "Spiritualism, its phenomena and teachings." On Thursday, 13th, the Retford Debating Society will receive a visit from Mr. Swindlehurst. Spiritualists kindly attend. Discussion or questions invited. Collections for the federation.

ANTI-VIVISECTION.—On Tuesday, Jan. 21, the second term of the Debating Section of the Birmingham Union was opened by Mr. Fraser Hewes, of Nottingham. The attention which he has given to the subject of Anti-Vivisection does credit both to his heart and head; and if only one-half of the horrible details brought to light by the Anti-Vivisection Society be true, an unanswerable case has been made out for a complete revolution of the practice, if not its total abolition. The public mind has been rocked to sleep on this question by the soothing effect of its supposed value to the cause of suffering humanity. But Mr. Hewes controverts this supposition by asserting that no discovery of value has accrued to medicine or surgery from the pursuit of this practice; and he quotes some high authorities in support of this position. He made the cheeks of his audience burn with honest indignation by the recital of so-called "experiments" which had been conducted with a fiendish conception and wanton cruelty that can only be regarded as a prostitution of the true aims of science. Tuesday, 28, Mrs. Groom gave a successful evening with psychometry.—J. Hands, sec.

A LONDON contemporary states "The inhabitants of the fenny district between Peterborough and Wisbech have been thrown into a state of great excitement by the report that an old farmhouse near Thorney was haunted, and that the residents, a farmer and his wife had been obliged to leave their abode. They were first made aware of the presence of the mysterious visitors by hearing several knocks on the door of the house, and this continued for some time, until matters got to be unbearable, and the wife became so upset, that, had she continued in the house, serious consequences might have resulted. The "ghost" invariably commenced operations by a series of very gentle taps on windows and door, the force of the knocks gradually increasing until they finished up with a terrific crash, which shook the house. The fame of the "haunted" house soon spread, and thousands of persons have visited the place, including several Spiritualists, one or two taking up their abode in the house for the night, but being obliged to leave before morning dawned. A school inspector who had been examining some children paid a visit to the farm out of curiosity, and the knocks were heard as he held the door open. This gentleman became so deeply impressed that he wrote to the neighbouring clergyman that he was convinced it was a spiritual manifestation. Another gentleman from Wisbech, said to have the strongest nerves in the Eastern counties, was obliged to take his departure from the house after hearing the knocks, and many people from long distances, bent on investigation, have been unsuccessful in their endeavours to lay the ghost."

ATHEISM AND HUMBUC.—Such was the sage and up-to-date judgment on Spiritualism passed recently by a Blackpool Church of England Debating Society. The local Spiritualists thought some enlightenment was needed, and invited the Church debaters to hear a paper on "Spiritualism," by Mr. J. Leader, last Monday week, that gentleman being the medium for the Sunday's services. He gave an hour's lecture, dealing with current objections to spirit phenomena, such as magnetism, "subliminalism," and Maskelyne and Eusapia, and quoted Crookes, Wallace, Gladstone, and Balfour, as to the merits of the phenomena. If Spiritualism was the work of the devil, he had been converted, and was a very good fellow, for he taught pure morality and unavoidable suffering for wrong-doing. Several attempts were made to "draw" the lecturer into the Biblical issues, but as he had reserved his attention to the natural philosophy of the system, he declined. Natural philosophy seemed to be as foreign to the Churchmen as the special presentation of it which they had passed judgment on. The reader of the paper at the Church Society presented himself, and demolished Mr. Leader with the following fossil syllogisms:—As you don't accept Christ as your Redeemer, (1) You don't believe in the Bible, (2) The Bible is the Word of God, (ergo) if you don't believe in the Word of God, you can't believe in God! The same logician earnestly assured the Spiritualists that their belief was no new thing, but almost as old as mankind. He was somewhat surprised to find his news received with hearty appreciation, not unmix'd with hilarity. There were several inquirers of a different stamp, anxious to know how the proofs of Spiritualism were "get-at-able," and they were directed how to investigate.—J. T.

IN MEMORIAM.

IN MEMORIAM of James Richard, third dearly beloved son of Mrs. J. M. and the late Mr. J. M. Smith, who entered the Summerland, January 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."

LIVINGSIDE.—Jan. 22, Miss Mary Louisa Ellis passed to the higher life after a long illness. Her body was borne to the grave by ten of her sister Lyceum scholars. On Sunday, Feb. 2, a memorial service was given by our brother and co-worker, Mr. Tom Swinco, in a very touching and able manner.—T. Horner.

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THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

LONDON WHOLESALE AGENTS.

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FRIDAY, FEBRUARY 7, 1896.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

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

MR. DAVID GOW.

MR. DAVID GOW, whose portrait appears in the present issue, is a young man, who is just at the moment more considerably known as a writer of graceful lyrics and sketches, as a humourist of marked ability and as a promising journalist, than as a worker in our movement. This arises, perhaps, mainly from the fact that he has never yet ascended the platform, but has chiefly confined his activities to the columns of the TWO WORLDS and *Light*; while most of his work for both these journals has been anonymous. His special reports of meetings and speakers, which have appeared continuously in *Light*, have contributed in no small degree to the quickening of our London contemporary.

Mr. Gow, although a Londoner by many years residence in the Metropolis, is of Scottish extraction, coming of a family that has been settled for generations in and around Glasgow. Being left an orphan early in life, he was removed by his guardians to England, where he has since remained, except, perhaps, when a summer tour has taken him across the Tweed. His interest in the North has, however, by no means been quenched by the uncongenial atmosphere of London life, for much of his writing has dealt with Scottish life and scenery, and, despite the disadvantages of Southern residence, he has contrived to handle his subject with remarkable fidelity, a fact which has been testified to by more than one of the leading Scottish critics. Originally intended, we believe, for some form of the ministry, Mr. Gow broke away early from the religious traditions of his family (which is strong in elders and divines), and sought for some practical method of determining the actuality and nature of the next world. That the quest was not so futile as it at first appeared is sufficiently indicated by Mr. Gow's presence among us as an active worker. Although he has for some twelve years or more pursued the occupation of a journalist and magazine writer, he was fortunately to some extent secured from the struggles of that arduous vocation by a supplementary secretarial appointment of a financial kind, where his many intellectual resources on the practical side of life have obtained due recognition, while at the same time he has been left with sufficient leisure for the cultivation of his literary tastes. He was for some years on the staff of a London comic journal, and many of his productions, in the way of humorous prose and verse, still float about in the funny columns of the papers. Later on he became sub-editor of the "Unknown World," a magazine devoted to the occult sciences, which many of our readers will recall with regret, because of its sudden termination at a time when most people began to feel assured of its success.

Both physically and intellectually the subject of our sketch belongs to the higher impressional and artistic type. As might be expected with such a temperament, his Celtic blood asserts itself in a marked degree. His imaginative strenuousness, his capacity for vivid description, a vein of pensive melancholy in his verse, an intensity of emotional nature, combined with a corresponding power of self-repression, in all these, not to speak of other respects, the

inborn Celtic temperament subdues and shows itself through the acquired London exterior. Although a life of incessant brain activity has hindered the development of his psychical and poetic gifts, we have no hesitation in ascribing his exceedingly graceful poetry, with which we are well acquainted, to an inspirational source, and did space permit would substantiate our opinion by citations. He has long been a student of occult phenomena and the literature bearing upon the subject, and is in touch with most of the leading writers and speakers in London, being also a member of the Executive of the well-known Marylebone Society.

Our portrait is produced from a block kindly lent by "Scottish Nights," the popular Glasgow paper, to which Mr. Gow is a regular contributor.

"BORDERLAND" ENLARGED AND IMPROVED.

THE PRICE has been increased to 2s. 6d., and upwards of 120 pages will be found in this now bulky magazine. The portrait of Prof. Crookes is given as a frontispiece, and Editor Stead relates some really striking instances of the appearance of the double of two ladies. In one case he alone is witness, but in the other there are, in addition to Mr. Stead, quite a number of persons, including the preacher who saw the double enter a Congregational church and sit through the service. At the time this occurred the lady was seriously ill, lying in bed at her home some considerable distance away, as attested by a number of witnesses, including the medical man. Materialists and sceptics have here a hard nut to crack. A case of obsession is vividly reported by Mr. Stead. If our old friend Cogman were still in the form, he would have been just the man to cure the sufferer. The moral of the matter is, don't be intemperate in seeking to exercise mediumship. Keep a level head, and never let any spirit (in or out of the body) obtain the mastery over you, or usurp your right of private judgment. There is another and very evident moral—be sure your sin will find you out. "Is it wrong to study Borderland?" is an illustration of how the Bible can be made to support both sides of the argument. Let us get down to bottom facts. The Bible can give us help as a suggestive tradition, or set of traditions, but modern facts must illuminate, explain, and make believable these records of bygone Spiritualism. The dead-hand of the past must not any longer limit the liberties or fetter the truth-seeking spirits of the living present. More testimony *re* spirit photography is here afforded, and the case of Jeannie Dewar is a pretty strong one. We wish the illustrations had been clearer. One can only read and wonder, when the claims of Anna Kingsford and Mr. Maitland are presented. The enemy will have scope and occasion to blaspheme. Still, if true, the truth should be proclaimed, but—*is it true?* If not—the pity of it! This issue of "Borderland" is of more than average interest and merit, and will afford inquirers food for digestion—if they can really digest it—for the next three months. Mr. Stead appears to be developing.

NOVELISTS AND THEIR INSPIRATION.

IT IS NOT a very uncommon thing for a novelist to speak or write about his "inspiration" in a manner implying a suspicion that it is something not altogether of himself, but comes to him in a somewhat mysterious fashion. In the February number of "The Young Man," Mr. Anthony Hope, as he chooses to be called, says to an interviewer, "Before beginning to write a story I have a general idea in my mind—the thesis of the book and the main lines of development. I know what I want to do, but not always how I am going to do it. When characters get started they have a way of taking their destiny into their own hands without consulting me, and I get many surprises at the unlooked-for developments which take place; a person intended for a leading part dropping into insignificance, and a minor character beginning to 'star' it. It does not do to be arbitrary with them; I generally find it best to follow their 'lead.'" Dickens made a similar confession, and Rudyard Kipling stated, as was noted at the time, in the TWO WORLDS, that writers knew very well that their best things came from the outside. Mr. Hope disclaims having had any intention to refer to Mr. Cecil Rhodes in "The God in the Car," but the resemblance of "Willie Ruston" to Mr. Rhodes was perceived by others when the book appeared,

and by Mr. Rhodes himself. Yet Mr. Hope had not only never seen Mr. Rhodes, but he knew nothing whatever of his inner and private life.

Mr. T. P. O'Connor, referring to this matter in the *Weekly Sun* (Feb. 2), says, "It is a very singular instance of the extraordinary insight of literary genius." So it naturally appears; but it may be otherwise. What we term "genius" may be the result of spirit influence upon a susceptible subject. Such a faculty of receptivity may be itself genius, attracting to itself, as like attracts like, great souls in spirit life, who act upon, or join themselves to, the incarnated spirits whom they are able to influence. This view is illustrated in "Heaven Revised," poets, painters, and others being represented as working to realise ideas and visions coming (unknown to them), from the spirit world.

The author, painter, poet, architect, reformer, philanthropist, statesman, physician, preacher, who will be receptive to the lightest influences, and put from him the mean, self-seeking, the egotistical, the narrowly dogmatic, the impure, will have "great allies" in the exercise of his ministry, be that ministry what it may in the thousand and one forms in which human effort and human sympathy can improve, elevate, cheer, and console, or wholesomely amuse, the human life amid which they are exercised. A. J.

PECKHAM.

"Peckham. Chepstow Hall, High Street.—Special notice. Meetings are held every Sunday, at 7 p.m., and in future on Tuesday, at 8-15. Our social evening will be held on Tuesday next, at 7-30. Songs, recitations, dances, etc. In future notices will be sent by Mr. —, the elected secretary."

"Peckham. Chepstow Hall, High Street.—The announcement of a social on Tuesday is misleading, but the usual open circle, with magnetic healing by Mr. —, will be held."

THE two notices above appeared in the order given in the spiritual press some time ago, and will serve as an index to the internal dissensions which for some years past have characterised Peckham Spiritualism. Why is it that little societies, or portions thereof, rush into print whenever there is an internal grievance to adjust? At no other time does their societary importance seem so great to the members and so insignificant to the general public. Is it because they think that the editor of the paper and other societies ought to share their trouble, and enter the arena of quibbling and misconstruction? Or do they imagine that overwhelming both combatants and friends, and indrawing as many participants as possible, is the best way to adjust a difficulty? It really appears as though the usual method is to force a simoon along the track of a tiny dust cloud, in order to remove the lesser evil. All honour to those who manfully strive for righteousness sake, but who have been drawn into the whirlpool. Yet the facts remain which prove that many usurp the name of "Spiritualist"; or, thoughtless of the injury they cause to the title which of all others should be most sacred, strive to attract all the attention possible to their petty disputes. Almost from the commencement of societary work in Peckham, "wars and rumours of wars" have spread such an influence over the efforts made, that even when the meetings were properly conducted, great difficulty has been experienced in getting a fair audience of Spiritualists together. The public presentation of Spiritualism in this district practically commenced at Winchester Hall about nine years ago. Prior to that time the members had met at each other's houses. For awhile the utmost harmony prevailed, and the movement grew rapidly. The first split was caused by the society permitting itself to be drawn into a domestic quarrel. A new Spiritual (?) society, with the principal combatant as its leader, was the result. The new society commenced its work *within two hundred yards of the Winchester Hall*, where a portion of the society were still conducting meetings.

Reconciliation was eventually brought about, and the work continued in Chepstow Hall. The harmony, however, was soon again disturbed. Public assault, led up to by personalities, led to a settlement in a police court, and the general public were amused by Spiritual (?) recrimination. The management of a building fund soon after caused further trouble, and led to returning all the donations. Part of the society soon migrated to Camberwell, and formed the basis of the present society there. An evil influence, however, seems to have abided with the Peckhamites; and the number of changes to which official

positions have been subject affords a sad spectacle of unspiritual pertinacity, ambition and mismanagement. Succeeding the notices which head this article, we find that the ex-secretary of the Chepstow Hall, acting in the joint office of "president and secretary," duly announced in the Spiritual press, and later advertised an apparently flourishing society at Winchester Hall. Upon rare occasions about a dozen people have been known to be present; the average attendance being below that figure. Even when literally true, an appearance can be placed upon a report calculated to mislead the public, a peculiar method of self-advertisement which will doubtless disappear when the "legal hundred" and better organisation takes the field.

The withdrawal of the secretary, however, did not leave the Chepstowites long without difficulties. The new secretary having reason to absent himself from the society's work for about six weeks, the remaining officers, without personally consulting him or convening a committee meeting, forwarded a notice to the spiritual press announcing their inability to continue work at the hall. The secretary and a number of the members took exception to the notice and invoked the aid of the London District Council. In its wisdom the Council delegated two of its members to assist the re-formation.

Handbills were distributed, and many old workers promised to resume harness under the new regime. The committee established, the delegates withdrew. Fusion with the section holding meetings at Winchester Hall next took place. Duly announced in the spiritual press, Sept. 28, 1895, but Nov. 23 saw a further announcement that the President had resigned, and an appeal from the secretary for assistance. For some time past the Sunday meetings have had an average attendance of fifteen. This, too, in a hall with a seating accommodation of at least a hundred. We now hear that the hall is to be let to a laundryman, and that the society being homeless prefers to dissolve rather than find another home. *Resquiscat in pace.*

There is room in Peckham for a good society. Spiritualists who rarely attend public meetings abound. Should any stranger venture to try his skill at society making he will find the following advice pertinent and valuable:—Rigorously exclude those who find other people's business more interesting than their own; be sure all your officers are prompted by truly spiritual motives; carefully keep ambitious office-seekers out of presidential and secretarial offices, and with Spiritual worth as your standard of fitness, the spirit world will surely smile on your efforts.

CONDEMN NOT.

"Neither do I condemn thee: go and sin no more."—St. John, viii. 2.

The babe that nursed and tended sleeps,
Soft pillowed on its mother's breast;
What can it know of one who weeps
The utter loss of peace and rest?

And those who live and move within
A circle formed of faith and prayer,
What can they know of crime and sin,
And all they bring of pain and care?

You, who condemn another's sin,
The bitter words of censure stay,
To learn what the temptation's been
That led their feet so far astray.

For you, though now hedged round with care—
With double fence of haughty pride,
In some dark hour, unblest by prayer,
May find sin standing at your side.

Judge not; even although it seem
To you who dwell in purer sphere
All sin could have averted been
By colder manners, greater care.

Not yours to judge, not yours to blame,
Let pity stir the scornful breast;
With you it might have been the same.
Leave it to Him who judgeth best.

KATE TAYLOR-ROBINSON.

From "Book of Poems."

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 our next 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.

LONDON NEWS AND NOTES.

102, CAMBERWELL ROAD (Mrs. Clark's).—Feb. 2: Miss Gambrell's control, "William," psychometrised with success; this spirit inspires thorough confidence in his integrity and good intentions. Mr. Peters gave several clairvoyant descriptions, but they were mostly not identified. Under control of "Moonstone," however, he was remarkably fortunate in describing the health and character, and other conditions, of a number of sitters, some of whom were strangers and inquirers. He also gave them excellent advice. Mr. Hooke, a former member of the circle, whose passing over was noticed in the *TWO WORLDS*, briefly controlled Mr. Orr, and through him, shook hands with old friends. At the request of some visitors from a distance a sitting took place at the table.—A. J.

CAMBERWELL. Surrey Masonic Hall.—Feb. 2: Mr. Vango gave clairvoyance and psychometry very successfully, 16 out of 19 descriptions were recognised: good attendance. Will members kindly consider it a point of duty to support the public meetings without prejudice as to speakers? It is only fair to those who do their best to keep the movement going. On Thursday adjourned discussion on "Imagination." Next Sunday's subject, "Immortality." Mr. Long is recovering from influenza.—16: Mrs. Bliss; 23: Mrs. Branchley.

CANNING TOWN.—Mr. Branchley addressed a good audience, giving us encouragement and advice. Mrs. Branchley gave clairvoyant descriptions in her usual good style, afterwards expressing the wish to soon meet us in a large hall. Will mediums and speakers wishing to help on the good work kindly communicate with T. L. Barrell, 44, Clarence-road, Canning Town?

CAVENDISH ROOMS. 51, Mortimer Street, W.—Another crowded audience last Sunday. Mrs. Green again delivered a short address, which was well received, afterwards giving 14 clairvoyant descriptions, twelve immediately recognised. Strangers were deeply impressed by the significant success of these descriptions (as instanced by many remarks made when the meeting closed), and all friends were much gratified. We trust to have Mrs. Green again in the near future. The choir of the Marylebone Association gave a most sympathetic and efficient rendering of Sir Joseph Barnby's part song, "Silent Night," and Mr. Sherman, with his customary musical ability, again delighted the audience by his singing.

FOREST HILL. 23, Devonshire Road.—We departed from our usual methods and held a "circle," in which many friends present heartily joined, and much satisfaction resulted. Several sitters were influenced. Miss Boddington opened with an inspirational prayer, followed by a few pithy remarks. Mr. Beel assisted in the development of sitters who showed any signs of mediumship. It is to be regretted that the cause is so deficient of such earnest workers as our friend, Mr. Beel.—J. B.

MILE END. 218, Jubilee Street.—Mr. Ronald Brailey was highly appreciated by a crowded audience. His guides gave a beautiful address on "Divine Worship." The audience asked for a poem on "A mother's love." It was dealt with very eloquently. Clairvoyance fully recognised.

NORTH LONDON. Wellington Hall, Islington.—Mr. A. W. Jones, chairman. The article, "Our twofold life," from the current *Christian World*, was read by Mr. Brooks, followed by an address on the same lines by Mr. Ballantine. Mr. Veitch, Peckham, then favoured us with a grand speech on "The present position of Spiritualism, and the duty of the Spiritualist now in building up and working in unity." A few words from Mr. A. M. Rodger and the chairman followed. A good attendance. The Wednesday evening meetings are also well supported.

NOTTING HILL GATE, W. 51, Ladbroke Road.—Sunday, Feb. 9, at 11, W. Goddard, clairvoyance. At 4-30, Tea Meeting, tickets 9d., at 7; various speakers. Feb. 11, seance, W. Goddard. Feb. 14, seance.

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.

STRATFORD. Workman's Hall, West Ham Lane.—Mr. Robson gave a trance address in answer to six questions from the audience, which was highly interesting and instructive. We highly recommend Mr. Robson as a medium, and hope soon to have him again. Mr. Brown rendered a violin solo, which was also much appreciated. Hall well filled.

THE MARYLEBONE ASSOCIATION OF SPIRITUALISTS.

The quarterly meeting of the above Association was held on Monday, Jan. 27, at the Cavendish Rooms, Mortimer-street, W. The necessary business having been transacted, a social evening followed, when the following programme of songs and music was gone through:—Part song, "Farewell to the forest," by the choir; pianoforte duet, "Spanish dances" (Moszkowski), Misses Butterworth and Blackwell; songs, "The pilgrim of love" and "The last watch," by Mr. J. Edwards; songs, "Good-bye" and "A life's lesson," by Miss Florence Morse; pianoforte duet, "La Czarine" (Ganne), Misses Butterworth and Blackwell; song, "The rainbow" (Cowen), Miss Samuel; songs, "The good old days" and "The head of Kinsale," Mr. J. Sherman. When all the pieces were such uniform excellence, it would be invidious, perhaps, to select any performer for especial praise; still it may be allowable to mention the choir of the association, which under the tutelage of Miss Butterworth, is attaining a high standard of merit, and is rapidly becoming an important factor in the progress made by the association. It presents an opportunity of training to members with any pretensions to vocal

ability, and can always be relied upon to furnish solo vocalists for the concerts of the society.

During the evening Miss ROWAN VINCENT briefly addressed the friends, referring to her recent proposition that provision should be made for the holding of seances by the members. It is gratifying to learn that this proposition is in a fair way of being carried out before long. Such a branch of study should be of the greatest utility to the society.—Miss McCreadie kindly responded to an invitation that she should exercise her clairvoyant faculty, and accordingly gave a number of delineations with success.—Mrs. GREEN also offered some remarks expressive of her pleasure at the suggestion made by Miss Vincent regarding the formation of circles amongst the members.—Refreshments were provided during the "interval," which also gave an additional opportunity for pleasant conversation. Altogether the evening was a signal success. The elegant rooms, brilliantly illuminated with the electric light and artistically decorated, formed an almost ideal meeting place, and although the rooms are usually devoted to fashionable balls, the *genius loci* was in no way unfavourable, since Spiritualists, as a rule, are not inimical to the cult of the "light fantastic too." It is estimated that over 180 persons were present, nearly all members, a significant indication of the growing strength and popularity of a society that only a few years ago was pursuing a career that was little more than a struggle for existence.—D. G.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Jan. 29, a grand night with Miss Foster; clairvoyance very good. Feb. 12, Mr. J. Gibson. 2nd, Mr. J. Gibson and Son, subject, "Mourn not for those that are lost, for you shall gain their reward." Clairvoyance by Mr. Gibson, junr. Evening solo by Mr. Roughesde, "Watching by the Golden Gate," the choir joining in chorus with good effect. Mr. Gibson delivered a most interesting and instructive address on "Our joys and sorrows." Those who earnestly strive to do right have ever bright angels around them, whose living light of spirituality and goodness illumines the homes we have on earth. Clairvoyance by Mr. Gibson, junr., and psychometry by Mr. Gibson, for sickness, of a very convincing character, with herbal remedies. A grand concert in the Tipping-street Hall, Monday, Feb. 10, at 8 p.m., Mr. Harry Leslie, Lancashire's popular humorist and musical ventriloquist, and Mr. Geo. Gaukrodger, renowned elocutionist and chapeangharist, assisted by Miss Eileen Allen (Contralto), Mr. J. J. Davison (baritone), and Miss Ada Leslie (solo mandoline); solo pianoforte and accompanist, Mr. Andrews. Admission 6d. In aid of the Lyceum to purchase a banner for the forthcoming Lyceum demonstration. Members and friends, rally round.

CHEETHAM. Ash Lodge.—Jan. 30: A pleasant evening with Mr. L. Thompson and Miss Smith. Sunday, our fixed speaker being ill, Mr. C. N. Jones, of Stalybridge, kindly filled the gap. Thursday, Feb. 6, Madam Henry.

COLLYHURST STREET.—27: Mr. J. B. Tetlow conducted circle on Monday with his usual ability. 107 present.—*Collyhurst Road*: 30th: Mr. Macdonald gave very convincing tests. About 50 sitters. Feb. 2: Mr. Mayoh delivered grand lectures on "Spiritualism from a scientific standpoint," to large audiences, who seemed well pleased. "How the gates came ajar" was well rendered by A. Smith and choir. A service of song by this excellent choir on March 1st, "The roll call." Reader, Mrs. Shuffelbotham.

BRADFORD. Church Street.—A good time with Mr. Eyre. Afternoon: Clairvoyance and psychometry. Evening: Good address on "Man's position in relation, why we do not love one another." Good psychometry for ailments and clairvoyance.

HULME. Spiritual Church.—Thursday, clairvoyance by Mr. Connolly, and psychometry by Mr. Lamb. Sunday, 3-30, circle, conducted by Mr. Lamb. 6-30, Mr. Lamb's controls delivered a nice address and gave successful clairvoyance. Monday, Madame Henry gave an appropriate address, and most successful clairvoyance and psychometry. Pleased to have as chairman ex-Councillor Davies, whose stirring remarks we hope will not pass unheeded. Also thanking our organist, Mrs. Atkinson. Monday next, Mr. Plant.

LONGSIGHT. Labour Hall, Grey Street.—Tuesday, 28, excellent psychometry by Miss Knight, all recognised. Accurate clairvoyance by Madame George; magnetising by Mr. Todkill; psychometry by Mrs. Wren. Mrs. Brown gave a good test and accurate psychometry. Circle closed by two controls, one of Mrs. Brown and one through Miss Knight. Feb. 2: Miss Smith did not turn up. A good substitute gave a good address on "The unseen world." Good medical psychometry.

OPENSHEAV. Granville Hall, George Street.—Very enjoyable day. Mr. Leaver kindly gave his services toward the building fund. Morning subject, "Spiritualism is progressive." Evening, "The use and abuse of Spiritualism." Psychometry very good.

PENDLETON.—Jan. 30: Mr. J. B. Tetlow conducted the public circle, a very pleasant evening. Feb. 2: The control of Mr. Wilfrid Rooke dealt with the "Voice of God in the soul" and took written questions from the audience, followed by very nice clairvoyance. Mr. Rooke gave great satisfaction, and we hope to hear him again soon. Feb. 9: Mrs. E. H. Britten. 10: Lyceum Concert; special programme; admission, 6d. and 3d.

SPIRITUALISM IN LEVENSHULME.—It having come to my knowledge that there are a number of Spiritualists here, some of whom desire further investigation into its facts and philosophy for the benefit of truth, I make the following offer:—I will give my services free each Wednesday evening if some of the friends will provide the necessary room for this purpose. Meetings to commence at 8 p.m., to be confined exclusively to Spiritualists. Will all in favour write or call upon Wilfred Rooke, 165, Stockport-road, Levenshulme.

SALFORD. 4, West Craven Street, Regent Road.—Jan. 29, large circle, with good results. Feb. 2: Mrs. Brooks spoke well upon "All men are equal in their birth," proving forcibly that there will be no difference in spirit life only in condition according to merit. Clairvoyance remarkably good with names. Pleasant after-circle. Large audience.

SALFORD.—Jan. 20: Completely crowded out. Miss Knight

gave clairvoyance and psychometry with precision, mostly recognised. Feb. 2: A friend from Swinton helped us out of a dilemma. Mr. Wm. Davies read a lesson from the Two Worlds, and spoke in eugolistic terms of "our splendid organ." We are glad to report that we sell all we get, and shall be glad if you will send us another six copies each week.

PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Mr. Crossley gave addresses afternoon and evening. Clairvoyance very good.—J. M.

ACCRINGTON. St. James' Temple.—Monday, Mr. Saunders gave clairvoyance and psychometry. Sunday, Miss Smith's control gave splendid addresses. Good clairvoyance to crowded audience; many turned away. Miss Smith, at the after-meeting, kindly gave excellent psychometry, bringing tears to many eyes by the accurate descriptions of their departed ones.—A. S. B.

ACCRINGTON. Whalley Road Tabernacle.—2nd, Mrs. Hunt's guide gave interesting addresses on "I will guide you" and "Give us of your oil, for our lamps have gone out." Good clairvoyance. Monday, Mrs. Hunt gave short addresses, "Nearer my God to Thee." Psychometry for sickness. The three services kindly given in aid of the Building Fund.

ASHINGTON.—Mr. J. Curry spoke ably on "Spiritualism and its phenomena" to a good audience, who listened attentively.—W. D.

ASHTON.—Feb. 2: Addresses through Mrs. Rennie on "Spiritualism" and "Brightly beams our father's mercy." Good clairvoyance and psychometry. Duet by Mr. Phillips and Miss Rigby.

BACUP.—Thursday: Public circle. Mr. J. Berry gave a very practical address, and was successful in clairvoyance. Feb. 2: Mrs. Dixon was a great attraction, as is usual here with her. Thursday next, Mr. Leaver has promised to assist us for expenses; who else will oblige?—A. Hurst, Pembroke-street.

BARROW. Philharmonic Hall, Warwick Street.—Feb. 2, at 6-30: In response to the wishes of a large majority of the audience an open circle was held, instead of having the usual address.

BARNOLDSWICK.—Good addresses on "The Fatherhood of God and the Brotherhood of Man" and "Ancient and modern Spiritualism." Clairvoyance afterwards.

BLACKBURN. Northgate.—Jan. 27: Yearly meeting, officers elected:—President and corresponding secretary, — Baker, 18A, Eainin; vice-president, Hy. Callan; treasurer, W. Watmaugh; financial secretary, O. Hastings. Wednesday, 29: Public circle; Mrs. Dixon, Burnley; psychometry excellent. Sunday, Feb. 2: Mrs. Russell, of Bradford; two good addresses and very striking clairvoyance.

BLACKPOOL.—Jan. 26: Mr. Leeder gave a splendid address in the afternoon. In the evening answers to questions. Clairvoyance very good. [See Items: "Atheism and Humberg."] Feb. 2: Mrs. Hulme spoke well on "Who are those who come and say there is no death?" and "What is Spiritualism?" Psychometry very good.

BOLTON.—Mrs. Griffin's first appearance here. Subjects, "The true knowledge of Spiritualism, how grand it is to be known," and "The home of the spirits." Both subjects handled remarkably well, great satisfaction. Clairvoyance. Excellent tests.

BOOTLE (Liverpool). Mr. J. Berry answered questions from the audience in a very able manner and gave several striking clairvoyant and psychometrical tests. Hope to have him again. We consider he has a good future. Very good opening circle in the afternoon. Last week's speaker was Mrs. Fielding, and not Mr. S. Fielding, as reported.

BRADFORD (Yorks). 421, Manchester Road Mission.—Mrs. Levitt gave excellent addresses on "Spirit experiences" and "God is love." Clairvoyance good.—J. A.

BRADFORD. Otley Road.—Our second musical and choral service was a grand success. Room well packed at both services. Speaker, Mr. Watkin, of Rothwell; also his first Sunday under the auspices of Yorkshire Union. He gives promise of being a fine, intelligent speaker. Clairvoyance not developed as yet.

BRADFORD. Walton Street.—Our esteemed friends Mr. Hopwood's guides spoke well on "Mediumship," and "Philosophy of Spiritualism." The audiences got plenty of food for thought.

BRIGHTON.—Miss Shaw's inspirers gave beautiful discourses, in the afternoon to the children. Evening, "Spiritualism, past, present, and future" to good audiences.

BRISTOL. Grosvenor Road.—Jan. 30: Pleasant evening with friends. Mr. Hooper and Mr. Moulten gave clairvoyance. Feb. 2: Interesting address and advice by Mr. Hooper's guides. Investigators welcome.

BURNLEY. Hammerton Street.—Mr. J. B. Tetlow was the medium, subject, "Our heritage," an eloquent lecture. Night, written questions from the audience. I believe he was never heard to better advantage for sustained argument and fluent reasoning. He hit hard, and I doubt not with good effect. Psychometry very good.

BURNLEY. Guy Street.—Miss Barlow acquitted herself admirably. Although only young she is a first-class clairvoyant, and in time to come will rank amongst the foremost mediums.—F. Clark, 816, Padiham Road.

BURNLEY. Hull Street.—Good trance lectures from Mr. Holmes' subjects, "There is no death" and "Spiritualism and its opponents." He is a first-class clairvoyant and psychometrist.—J. M., sec.

BURY.—Wednesday, Mrs. Horrocks spoke nicely on "Consoling." Good clairvoyance and psychometry. Sunday, Mr. G. Smith dealt with 11 subjects from the audience in an interesting and instructive manner.

CAMBOIS.—Mr. James Clare lectured in the Mechanics' Hall to good audiences on "The evolution of Spiritualism" and "The ethical significance of Spiritualism." The large audience was deeply interested. We expect another visit shortly from Mr. Clare.—2:

CARDIFF. Psychological Society, St. John's Hall.—2: The inaugural meeting of the Lyceum, which is being re-organised, was well attended in the afternoon, and an encouraging prospect for useful and harmonious work afforded, both as regards children's and adult's classes. Evening: Mr. W. J. Williams kindly gave short address

upon "The brotherhood of man." He urged his hearers to let their influence be exerted to overcome those restrictions of conventionality and prejudices of society, which impose a ban upon all who stray from the paths of rectitude and oftentimes even upon those who are submerged in the depths of honest poverty; to none more than these should the hand of brotherhood be extended and its saving power exercised. The "Petition to Parliament" re 4th section of the "Vagrant Act" was read, and a number of signatures given in support. A very successful after-ance was kindly conducted by "Snowflake," a control of our good friend Mrs. Dowdall.

CARDIFF. Spiritualists' Association, 10, Custom House Street.—We are getting on by leaps and bounds. Mr. F. Silby conducted, and gave a very eloquent inspirational address on "Death and the after-life." This was Mr. Silby's maiden effort as a platform worker, and if he maintains his present excellence he will prove a valuable addition to our available local talent. Clairvoyance by Mrs. Bilingsley; descriptions given last Sunday, and not then recognised, were reported as having been fully recognised. Mrs. Allen favoured us with a well rendered solo. Our room was again filled, and the feeling of harmony and good fellowship made us feel it was good to be there. We are negotiating for a hall, our present accommodation not being sufficient. Our library is being organised; we have already 50 volumes as a nucleus and more to follow. A Lyceum is now carried on at 10, Custom House-street, in connection with the above association.—C. H. H., hon. sec.

CLITHEROE.—Owing to bad train service, Mr. T. Postlethwaite was delayed for afternoon service, but the guides of Miss F. Barlow (local medium) gave an interesting address on "Sow in the mornthy seed," followed by clairvoyance, fully recognised. Mr. Postlethwaite having arrived, gave some psychometry. At evening service, which, owing to counter attractions, was poorly attended. A very good discourse was given on "Unanswered affirmations." Psychometric readings, mostly recognised.—Thos. Wilkinson.

DARWEN.—Jan. 25: Grand pie supper and entertainment. Mr. Harry Booth, the well-known character comedian, of Manchester sang various songs in grand style, accompanied by his brother. These gentlemen deserve the support of all spiritual societies. Mr. and Mrs. Sudall sang a beautiful duet in their usual able style. Recitations by Mrs. Colburn were splendidly given, and greeted with tremendous applause. Miss Nolly Aspden gave a beautiful recitation, and was well received. Dancing was enjoyed. Sunday, Mr. J. McDonald on "The soul's search for its destiny," and "Does the spirit hold the same relation to the spirit world as man does to the physical world?" spoke well and gave good clairvoyance. Members' yearly meeting: Mr. R. Sudall, our president, informed the members that he was removing from Darwen, which was received with much regret. His services for the past six years showed a splendid record of good work by his energy and his musical ability. He was elected president as long as he stays with us. Vice-presidents, W. Snape and G. Whitney; committee, M. Harwood, T. Wilson, R. Sharples, J. Betts, and G. Whitney; financial sec., Thos. Talbot; cor. sec., R. Clark; treasurer, W. Almond. A hearty vote of thanks was given to all retiring officers. [Received too late last week. Ed. T.W.] 3rd: Mr. W. Johnson delivered grand addresses on "Spiritualism, and its advantages," and took questions from the audience. Clairvoyance by Miss Lily King, of Darwen, was very good.

ELLAND.—Another pleasant and profitable day. The guides of our young and promising medium, Miss M. J. Taylor, spoke well on "Spiritualism of the past, present, and future," and "What think ye of Christ?" Clairvoyance excellent. Evening, Miss Mary Farrar, another of our young mediums, made her first appearance, and spoke well on "Spiritualism, is it false or true?" We hope both will long be spared to proclaim the truths of Spiritualism. Crowded out at night.—W. H. Berry.

GATESHEAD. 60, Herbert Street.—Usual meetings. Good attendance on Wednesday. Mr. Wainwright gave clairvoyance and psychometry; Miss Latimer gave clairvoyant test; all very good. Night, Mr. T. R. Penman's guide gave a splendid address on "What is there to be gained by Spiritualism?"—G. McClelland.

GATESHEAD-ON-TYNE. 81, High West Street.—Mr. T. W. Henderson gave a lively address on "Spirit Life." We had also fair tests given at the close.

GATESHEAD 47, Kingsboro' Terrace.—Jan. 5, our old esteemed friend, Mr. Stephenson, gave an able address. 12th, Mr. Wilson, of Windy Nook; 19th, Mr. Davidson, of Gateshead; 25th, Mr. Wright, of South Shields. Feb. 2nd, Mr. R. R. Rostron gave an able address on "The mirror of the past and its reflection to day." 12 clairvoyant descriptions, four fully recognised. Good and sympathetic audience. Ss. 7th d. was collected on his behalf.

GATESHEAD. 1, Team Valley Terrace.—Jan. 29, circle largely attended. Mr. Thomas Middleton gave interesting experiments in psychometry. Feb. 2, our speaker being unwell, we turned the meeting into a "circle," several local mediums taking part.

GLASGOW.—Morning: Mr. Sneddon gave a very thoughtful maiden address on "Spiritualism: an ideal religion." Evening: Mr. Robertson discoursed on "The Two Christs—Jesus and Spiritualism—compared and contrasted." Mr. Robertson ably demonstrated that Modern Spiritualism is essentially the same in its phenomena and teaching as the movement that was inaugurated by Jesus. The lecture was a highly sympathetic critique of the work and character of the great medium of Nazareth, and was well calculated to remove misgivings from the minds of Christian inquirers.

HALIFAX. West End Assembly Rooms, Raven Street, Queen's Road.—Mrs. L. Bailey spoke well to a good audience on "The spirit's visit" and "Spiritualism: the light of the world." Few clairvoyants good. Two Worlds sold out.—J. J. D.

HEATON AND BYKER (near Newcastle-on-Tyne.—Feb. 2: Lyceum at 2-30 p.m. A general and marked improvement in attendance, singing, marching, etc. The conductor (Mr. Rostron) in his address referred to his recent long absence from his post, and said their sincere thanks were due to the secretary for having almost single handed kept the Lyceum together. The Secretary in acknowledgment said the work had been a pleasure. Had he not, however, had the co-operation and assistance of the Lyceonists themselves, he doubted whether he could have carried the work on so long. They

had entered nobly into the Cause, and he now called upon them to redouble their past efforts. The following members gave recitations, etc.: Misses Norma, Schultz, Mable Rostron, Florrie Lamb, Bella McCormick, and Beatrice Rostron, also Master Bertie Lamb. Miss Emily Lamb officiated at the piano.

HEYWOOD. Spiritual Temple.—Mrs. Berry's guides delivered a good address. Mrs. Horrocks conducted the service in commemoration of the passing on of our Sister Mrs. Saxon, speaking from the words, "There is no death." Words of comfort were uttered, having special application to the children, friends, and relatives left to deplore their loss. Suitable hymns by the choir. Mr. Cropper and Miss Briggs sang "I will arise." Miss Gertrude Green kindly officiated at the organ.—H. W.

HOLLINWOOD.—Miss Halkyard gave good addresses to intelligent audiences. Clairvoyance good, all recognised. Lyceum opened by Miss G. Mayall. Calisthenics and marching done very well. Psychology class conducted by Mr. Law.

HULL.—Meetings held No. 4 room, St. George's Hall; entrance, Storey Street. Sundays and Wednesdays. Sunday, 6-30 p.m., Mr. J. C. Thompson presided. Lesson, Luke vi. A very aged gentleman, Mr. Martin, gave an excellent paper on "Psychology." A circle was held, and a good, harmonious influence prevailed. Good attendance.—A. Wilson.

HUNSLET. Goodman Terrace.—Mrs. Wood; a very pleasant day. Very good addresses on "Catch the sunshine" and "Work for the night is coming." We are glad Mrs. Wood is rapidly improving as a speaker. Good clairvoyance, nearly all recognised. After-meeting: Good clairvoyance by Miss Towers and Mrs. Wood. Miss Towers kindly sang a solo. Crowded out at night.

HUNSLET. Joseph Street.—Miss Clough being ill, Mr. F. Wood came and gave clairvoyance and psychometry to a large audience; we thank him very much. Feb. 2: Mr. G. Newton kindly came in place of Mr. Bolland, who was ill, and lectured in his usual interesting and intelligent manner. Evening subject, "The mistakes made by Moses," gave entire satisfaction to a large audience.

HUNSLET. Albert Street.—Miss R. E. Hall's guides gave interesting addresses on "Spiritualism, and what benefit is it to men?" and "What relation has Spiritualism to Christ-like principles?" to a large audience. Good clairvoyance and psychometry. Good after circle. Mrs. Robinson and other friends gave short addresses and clairvoyance. Please remember our Coffee Supper on Feb. 8, after the service. Adults, 4d.—W. H. Roberson, sec.

LEICESTER. Crafton Street.—Mr. H. Clark spoke admirably to a good audience on "Mistaken conclusions," giving many touching and interesting illustrations, and speaking with much sympathy on the passing away of our friend and brother worker, Mr. Pinkney.

LEICESTER. Liberal Club. Town Hall Square.—Mr. W. J. Leeder's control delivered addresses on "The resurrection of the dead, in the light of Spiritualism," and eleven subjects from the audience were dealt with in a very able manner. The "Dead March" was played as a token of respect to our departed brother, Mr. Pinkney.

LEICESTER. People's Hall, Millstone Lane.—2: Memorial service to the late Mr. Pinkney. Mr. F. Hodson's guide gave a grand address on "Victory over death." Clairvoyance was thoroughly good. Crowded audience.

LIVERPOOL.—2: Mrs. Emma H. Britten was greeted by appreciative audiences in Daulby Hall at the afternoon service. The baby boy of our friends, Mr. and Mrs. Parr, was named by Mrs. Britten, Edmund, spirit name, "Bruno." Fifteen questions were sent up, some of them were wise and some were foolish, and all were replied to according to their merits. At the evening service the hall was well filled, the subject of discourse being "The biography of Satan and the origin of evil," delivered in this gifted lady's fervid and exhaustive style, receiving quite an ovation at the close. Mrs. Ohiswell sang a solo, "The gates of Paradise," with splendid effect, Miss M. Lee presiding at the piano.—Wanderer.

LIVERSEDGE. Carr Street, Little Town.—Jan. 26: Mrs. Crossley's guides gave good discourses and clairvoyance, and gave every satisfaction; hoping she will have plenty of work. Feb. 2: Service of song, "An angel in disguise," was rendered by the Lyceum very ably. Reader, Mr. W. Pankit. Brother T. Ogram presided at the harmonium to a full room.

LONGTON.—The clairvoyance of Mr. Thomas Wild, of Rochdale, was excellent and all recognised.

MEXBORO' Market Hall.—"Genesis and geology," and "Spiritualism in its religious and social aspects," were an intellectual treat. I have seen many clairvoyants during my twelve years' experience, but none to equal Miss Inman, of Sheffield. At night 14 out of 15 descriptions were recognised. With careful training this girl will be the means of adding largely to our numbers. The hall was packed with earnest enquirers.

NELSON. Ann Street Temple.—Mrs. Emmott being unwell, Mr. Hartley kindly conducted the services. His guides spoke earnestly and impressively on "God is love" and "Should we accept or reject the Bible?"

NELSON. Bradley Fold.—Mr. Macdonald's guides gave excellent discourses on "Man: his purpose and destiny," and eight subjects from the audience. Clairvoyance in the afternoon. Good audiences.

NELSON. Pendle Street.—Grand discourses from the guides of Mr. J. Murray on "Death" and "The teachings of Christianity contrasted with the teachings of Spiritualism." Every one highly satisfied. We have now formed a proper society, and have elected a committee, viz.:—President, Mr. Charles Martin; vice-president and secretary, J. Murray; treasurer, Mr. Hartley Lund; committee, J. Ambler, Mrs. Foulds, Mrs. Lund, Mrs. Murray, Mr. Crabtree, and Mrs. Dugdale.—J. Murray, sec.

NEWCASTLE-ON-TYNE.—Feb. 2: Mr. W. H. Robinson delivered an interesting and learned address on "The scientific basis of modern seership," which was heartily appreciated and thoroughly enjoyed by all.—R. E.

NEWPORT (Mon.). Arundel Ville, Barrack Hill.—6-30, an inspirational address by Mr. Wayland on "Our eternal home." Clairvoyance by Miss Alice Wayland. Magnetic hand-healing. Private sittings by appointment. All seats free.

NORTHAMPTON.—Afternoon Mr. J. Ward gave a little of his

experience during his 25 years' investigation. Night, Mrs. Brown, another old worker, also gave very good advice and encouragement to go on with the work. 27: Mr. Faulkner, jun., gave a birthday tea, between 60 and 70 sitting down to one of the best "spreads" that have been had here. Mr. Knibb, of Birmingham, made a few suitable remarks, wishing the host many happy returns of the day, etc. After tea refreshments were provided, and the evening was spent in songs, banjo playing, a short ventriloquial entertainment by Professor Stanley, and dancing, much enjoyed by all. Mr. Faulkner handed £3 1s. towards new building.

NOTTINGHAM. Masonic Hall.—Feb. 2, Mrs. M. H. Wallis lectured morning and evening. The lectures were of the usual high order, and much appreciated.—T. S.

NOTTINGHAM. Morley Hall.—Mr. H. Galpin gave an interesting address on "All things work together for good," to an appreciative audience. Large after circle.

OLDHAM. Coronation Street, Mumps.—Mr. Collins, of Royton, served us well.

OLDHAM. Bartlam Place.—2: Mrs. Crossley spoke well. Clairvoyance all recognised. Thursday's circle, Miss Cotterill spoke well and gave good clairvoyance and psychometry; all recognised.

OSSETT.—Miss L. France's first visit. She spoke on "Nearer my God to Thee" and "Spiritualism the future religion for humanity," followed by clairvoyance and psychometry to a crowded audience. Our annual meeting on Tuesday 28. Officers elected:—President, Mr. Oliffe; vice-president, Mr. Illingworth; fin. sec., Mr. Harrison; cor. sec., Mr. Wilby; committee: Messrs. Peace, Morley, Gall, Wyld, Smith, Lilly.

PARKGATE. Ashwood Road.—Mr. Fielding delivered eloquent and instructive lectures on "Worship the Father in spirit and in truth," and "Where have the mighty heroes gone?" Clairvoyance very good. We want all friends to know that Mr. Swindlehurst, the organising secretary, will be with us on 11th Feb., at 7 p.m.

PRESTON. Central.—Jan. 27: Mr. Postlethwaite's controls gave an interesting and instructive address on "The religion of ghosts," and good psychometry. Feb. 3: Two addresses through Mrs. Fielding, of Oldham, and fair clairvoyance. Very good morning circle, most delineations were recognised. Full hall at night.

RAWTENSTALL.—Feb. 1: Meat tea and entertainment altogether a success. Mr. Hepworth, of Leeds, is a whole team in himself. Recitations and songs from the choir and Lyceum scholars. More than one hundred sat down to tea, many more came to the meeting, and all were well satisfied. Sunday: Mr. Hepworth gave good addresses to good audiences, and clairvoyance; all recognised. Of course, all who have heard this man speak, know that he always gives them something to think about.

ROCHDALE. Baillie Street.—Jan. 29, Mr. Wood, speaker and clairvoyant, was very interesting. Successful clairvoyance. 30th, developing class well attended, encouraging words by Mr. G. F. Manning. Feb. 2, Lyceum at 10 a.m., progressing favourably. At 2-30 and 6, Mr. G. F. Manning, prophetic seer. Very good day. Saturday, Feb. 8, tea party and social. Adults 5d., children 4d., after tea 3d. All welcome.—R. L.

ROCHDALE. Milnrow Road.—Jan. 28, public circle conducted by Mr. Young. Scores of people turned back. Clairvoyance, psychometry, and healing very good. Feb. 2nd, Mr. Young, afternoon and evening. So many came at night that we could have done with a room as big again. Clairvoyance and psychometry all recognised. His healing power was a wonder to the people.

ROTHWELL.—A beautiful day with Mrs. Beeroff and her guides. Clairvoyance very good. A good audience, well pleased.—W. F.

ROYTON.—Mrs. Peters gave splendid addresses on "Inspiration and Christianity v. Spiritualism." Good clairvoyance and psychometry. Miss Thwaite gave clairvoyance to a crowded audience.

SEGHILL. School Room.—Mr. and Mrs. Davison gave very successful clairvoyance and character readings. Evening: Mr. Davison gave an eloquent address on "The pathways of the human spirit in its ascent to its God." Fifteen spirit friends personated through Mrs. Davison, 12 recognised successfully.

SHAW.—Wednesday last a social for the benefit of the organ realised £2 2s. 8d. profit. Sunday: Mr. Standish gave splendid addresses on "Modern Spiritualism: its messages" and "Spiritualism, man's salvation." Good audiences; good psychometry.

SMETHWICK. Central Hall.—2nd: The well-known pioneer medium, Mr. Joseph Armitage, conducted two services, at each answering questions from the audience in a most satisfactory way. He very kindly attended the Lyceum, and spoke to the children in a hearty and loving manner, showing he is as well adapted to teach the young as he is to teach adults. His visit will be long remembered. Although this is the first time he has been in the Midlands we trust it will not be the last.—D. Findlay.

SOUTH SHIELDS.—Jan. 21: Mrs. Smith gave clairvoyant tests and strikingly personated the different characteristics of the departed. Mr. Wilson gave an able outline of the doings of the North-Eastern Federation from its commencement, nearly ten years ago, to the present time, urging the officials of each society to work together in harmony, and let each spiritualist try to spread this mighty truth. Feb. 2: Mr. McKeller gave an able address on "How he became a Spiritualist, and why he remains one," to an attentive audience.

STALYBRIDGE.—Mrs. Peters paid us her first visit on Wednesday and was well appreciated in her address and phenomena. Sunday: Mrs. France delivered good addresses and excellent clairvoyance at both services, also conducted the after-circle.

SOVERBY BRIDGE.—Mrs. Gregg gave a very good discourse on "What are we here for? and whither are we bound?" A few clairvoyant descriptions were also given.—E. J. Sutcliffe.

STALYBRIDGE.—Jan. 29: Madame Henry conducted the circle very efficiently. Although suffering from a severe cold, and more fit for home than the platform, she came at considerable inconvenience, for which we thank her, and for her gratuitous services. Feb. 1: Monthly social well attended. Harmony, etc., contributed by friends. Hope to be always as successful in gaining their services. Songs by Messrs. H. Watson, J. Wood, J. Welch; recitations by Messrs. R. Wood and W. McDonald; solos on the mouth organ and bones, etc. 2nd: Mrs. J. E. Johnston, afternoon and evening

Very successful meetings, good addresses, clairvoyance, etc. Very successful after-circle, largely attended, conducted by Mrs. Johnston.

STOCKPORT.—Feb 1: Social, in aid of the Lyceum banner fund, enjoyable and successful. Thanks to Mr. H. Booth, Manchester, and other friends for kind help. We mean to have the banner. 2nd: Usual large meetings. The president read Dr. Goldwin Smith's criticism on the Old Testament. Mrs. E. Johnstone interesting, speaking vigorously on selected subjects, "What is Spiritualism?" and "Through hell to heaven." Satisfactory clairvoyance. Lyceum still progressing. 10: 7-30, Mrs. Hulme will attend a public circle, free, to help our Lyceum banner into existence.

WAKEFIELD. Barstow Square.—Mr. F. Wood's first visit was in the highest sense appreciated by all. His clairvoyance and medical psychometry was excellent, and all given to strangers to him.—G. M.

WAKEFIELD. Queen Street.—Jan. 29: Mrs. Lake's guides spoke grandly on "Spiritualism;" wonderful clairvoyance. Feb. 1: 100 sat down to a substantial meat tea. At 7 p.m. Mrs. Beanland's guides gave a short address and good clairvoyance. 2nd: Mr. W. Ripley's guides gave an eloquent address upon "The future church, and Spiritualism or theology?" Successful psychometry. Room crowded.

WAKEFIELD. Baker's Yard.—A grand day with Mrs. Roberts' guides. "The morning light is breaking" was well handled. Clairvoyance excellent. Very attentive audience.—W. S., cor. sec.

WALSALL. Central Hall.—Morning, very pleasant seance, with Mr. Goddard, of London. Evening, Mr. F. James, of Wolverhampton, gave us a highly interesting lecture on "The planets, are they inhabited?" We thank our friend for his kindness.

WHITWORTH.—Mr. J. Strutt gave concise and pithy discourses on "Man, know thyself" and "The true church," listened to with close attention by fairly good audiences. Psychometry fairly good, all acknowledged except one.—E. C.

WISBECH. Public Hall.—Another splendid meeting, Mr. Ward giving an excellent discourse from a subject sent up. Clairvoyance very good, as usual.—A. H. B.

PLANS FOR FEBRUARY.

ARMLEY. Spiritual Church, Theaker Lane—16, Mrs. Patefield; 23, Mrs. Summersgill.
ASHTON—16, Mrs. Horrocks; 23, Mrs. Lamb.
BLACKBURN. Freckleton Street—16, Mrs. Wallis; 23, Mrs. Gregg.
BLACKBURN. Northgate—16, Anniversary, Mr. G. Edwards and Miss J. Bailey; 23, Miss Whiteley.
BRADFORD. Bowling, Harker Street—16, Mr. Firih; 23, Mr. Lewis.
BRADFORD. 421, Manchester Road—16, Mrs. Webster and Mrs. Jarvis; 23, Mr. Ripley.
BELPER—16, Mrs. Groom; 23, Mrs. Britten.
BIRMINGHAM. Spiritual Evidence Society, Temperance Institute, Room No. 9—11, paper on "The Foundation of Schools," Mr. Brian Hodgson; 18, discussion, "Mediumship"; 25, paper, "Metempsychosis," Mr. A. W. Smith.
BURNLEY. North Street—16, Mr. W. Davis; 23, Mr. W. Johnson.
CAMBOIS. Spiritual Evidence Society—16, J. W. Griffin Hodson; 13, J. George Grey, South Shields.
CLITHEROE—16, Miss E. A. Smith; 23, Mrs. E. A. Marshall.
HUNSLET. Albert Street—16, Mrs. Levitt; 23, Mrs. Dickinson.
HYDE—16, Mr. W. H. Rooke; 23, Mr. G. Featherstone.
LIVERSEDGE. Carr Street—16, Mrs. Greenwood; 23, Mr. F. Wood.
NELSON. Bradley Fold—16 and 17, Mr. Swindlehurst; 23, Mr. Hepworth.
PARKGATE—16, Mr. S. Featherstone; Shrove Tuesday, a public ham tea at 5 p.m., tickets, 9d.; 23, Mr. Inman.
PENDLETON—16, Mr. B. Plant; 23, James B. Tetlow.
SHAW—16, Mrs. Robinson (Rochdale); 23, T. H. Collings (Royton).
STALYBRIDGE. Trinity Street—16, Mrs. Summersgill; 19, open; 23, Mrs. Stansfield; 26, Mr. Swindlehurst and Mr. Gibson, jr.

PROSPECTIVE ARRANGEMENTS.

ACCRINGTON. 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.

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.—Masonic Hall, 11 and 6-30, Special 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. Otley Road.—The Annual Ham Tea at 5, and Entertainment at 7-15. Tickets 9d. and 4d. Friends please remember, Otley Road for a good tea.

BRIGHOUSE.—Lyceum Anniversary, Sunday, Feb. 16. Mrs. Green will give trance addresses. Anniversary Tea Party and Entertainment, Saturday, 22nd. Songs, solos, recitations, and dialogues. All are welcome. Tea and entertainment, 9d. and 6d.

CARLISLE. Temperance Hall, Caldewgate.—Feb. 9: Mr. G. Smith at 2-30 and 6-30. Addresses and psychometry. 11th: Clairvoyance 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 speak.

DEWSBURY. Bond Street.—Lyceum Tea Party at 4-30, and Entertainment on Feb. 15. Tickets, 9d., 6d., and 4d., entertainment only 3d. Welcome to old friends and new.—Tom Haigh, sec.

HECKMONDWIKE. Church Lane.—Shrove Tuesday, Public Tea, 6d. Several clairvoyants will be present.

HUNSLET. Top of Joseph Street.—Monday, Feb. 10, at 7-30, Mr. A. Walker and Miss Clough, clairvoyance. Grand Coffee Supper and Social, Feb. 18, at 7-30. Adults, 4d., children under 12, 2d., in aid of the funds. Rally round, friends.—B. Wellock.

HUNSLET. Goodman Terrace.—Saturday, Feb. 22, Ham Tea at 5 and Social evening at 7 p.m. Tickets:—Adults, 9d.; children under 12, 4d.; to Social 2d. Some good singers; a hearty invitation to all.

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. Daulby Hall.—Feb. 8, Mrs. Wallis, subjects: Afternoon, "Some experiences in spirit life"; evening, "Is life worth living after death"?

LIVERPOOL. Daulby Hall, Daulby Street.—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 Mrs. Britten in Australia, New Zealand, California, and other countries, and has been cordially endorsed by Freemasons wherever given.

NEWCASTLE.—9: Mrs. Yeeles, short addresses and experiments in clairvoyance. 16: Mr. J. J. Carrick, at 10-45 a.m. and 6-30 p.m.

NOTTINGHAM. Mo ley Hall.—A social evening on Thursday, Feb 20, at 6-30; tickets 6d., children half-price. All welcome.

RETFOUR 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.

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

WAKEFIELD. Barstow Square.—Extra meetings every Wednesday evening, with special speakers. Wednesday, Feb. 12, Mrs. France; afternoon, 2-30, ladies only; evening, open meeting, 7-30. 16th, Mrs. Langton; 23rd, Miss Laura France.

YORKSHIRE LYCEUM FIELD DAY.—Next delegates' meeting, Saturday, Feb. 8, at Dawsbury, 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.

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NEXT SUNDAY'S PLATFORM

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington—Temple, St. James-street, Lyceum 10-30; 2-30 and 6, Madam Henry, also on Mon., Wed., 7-30, Members' Circle.
26, China-street, Lyceum, 10-30, 2-30, 6, Mrs. Johnson.
Armley (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mr. Inman. Monday, 2-30, developing circle, 7-30, service.
Ashton—Church-st. (off Warrington-st.), 2-30, 6-30, Mrs. E. A. Newton. Public Circle, Tues., 7-30.
Ashington—Spiritual Temple, 5.
Attercliffe—Vestry Hall, Board Room, at 3 and 6-30 Wednesday.
Bacup—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30, Mrs. Dixon.
Barrow-in-Furness—Psychological Hall, Dalkeith-st. 11 and 6-30, Thos. Wild, Secretary, Wm. Hewitson, 1, Crellin-street.
Batley Carr—Town-st., Lyceum, at 10 & 2-30; 6, Mrs. Smith. Mon., 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 Mrs. Gregg, Wednesday, 7-30.
Birmingham—Masonic Hall, Union, 11, 6-30.
Smethwick—Central Hall, Cape Hill, opp. Windmill Lane, Lyceum at 3; 6-30, Mr. Knibb.
Blackburn—Old Grammar School, Freckleton-st. 9, Lyceum, 11, Circle; 2-30, 6-30, Mrs. Stair.
Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mrs. Lamb.
Boyle, Liverpool—County Hall, Pembroke Road, 2-30, Opera Circle, 6-30, Tues., at 8, Public Circle. Admission by ticket.
Bradford—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mr. A. Marshall.
Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Miss Patefield.
Burnley—North-st., 9-30, 2-30 and 6, Mrs. Summersgill. Tuesday, 7-30.
Hammerton-street, Lyceum at 9-30; Services at 2-30 and 6 p.m., Mrs. Green.
Bury—Spiritual Hall, Georgiana-street, Lyceum at 10, 2-30, 6, Miss Garside. Wednesday, 7-30, Miss E. Barlow.
Cardiff—St. John's Hall, St. John's Square, Lyceum at 2-45; 11, 6-30, Mr. E. Adams.
Clitheroe—Liberal Club, Wellgate, Members' Circle, 10-45, Lyceum; at 2-30 & 6, Miss J. Halkyard.
Colne—Cloth Hall, Lyceum, 10; 2-30, and 6-30. Locals.
Cooms—Lepton, near Huddersfield, at 2-30 and 6.
Darwen—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 2-30, 6-30, Mrs. J. A. Stansfield. Mon., 7-30, Wed., at 8.
Glasgow—4, Carlton-place, 11-30, Mr. J. H. M. Lapsley. 6-30, Mr. J. S. Hill.
Heywood—Temple, William-st., Lyceum, 10; 2-30 and 6, Mr. Johnstone. Tuesday, 7-30.
Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30. Mr. Hepworth.
Hyde—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mr. S. Featherstone. Tues., 7-30.
Leicester—People's Hall, Millstone Lane, 6-30. Mr. Morris. Tues. and Thurs. at 8.
Lancaster—Athenæum, St. Leonard's Gates, 2-30, 6-30.
Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Monday 7-30.
Leicester—Craftern-street, at 6-30.
Liverpool—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum. 2-30 and 6-30, Mrs. M. H. Wallis. 8 p.m., Choir Practice.
London—Camberwell New Road—Surrey Masonic Hall, 11, 3, and 6-30.
Stratford—Workman's Hall, West Ham Lane, E., 7, Mr. & Mrs. Jackson Friday, 8, Mr. & Mrs. Brencley.
Macclesfield—Cumberland-st., Lyceum, 10-30; 3, 6-30
Manchester—Ardwick: Temperance Hall, Tipping-st. Lyceum, 10-30; 2-45, 6-30, Mrs. Rennie. Tuesday at 8, Choir practice. Wednesday, at 8. Friday at 8, Members' developing circle. Sun., 8-30, circle for members.
Harpurhey: Collyhurst-road, Lyceum, 10-15, 2-45; 6-30, Mr. L. Thompson. Thurs., 8, Public Circle.
Patricroft: New Lane Winton, Lyceum at 10, at 3 & 6-30. Tues., 8, Members' Circle. Wed. at 8, Public Circle.
Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mrs. E. H. Britten. Monday 8, Lyceum Concert, 6d. & 3d. Wednesday, grand social. Thurs. 8, Public Circle.
Salford: Co-op. Stores, Chapel-st., 6-30, Mrs. Brookes. 8-15, Mr. A. Bracegirdle's Public Circle. Mon., 8, Social. Tues. at 8, Members' Developing Circle. Wednesday, at 8-15, Miss Knight. Sat., 4-30, grand fancy dress tea and social.
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. Wednesday, 7.
Nelson—Bradley Fold, 2-30, 6, Mr. Tetlow.
Newcastle-on-Tyne—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 10-45 a.m., 6-30 p.m., Open seance.
Newport (Mon.)—Psychological Society, Skinner-st. Chambers, 6-30. Thursday, 7-30.
Nottingham—Masonic Lecture Hall, 10-45, 6-30, Mr. Swindlehurst.
Oldham—Temple Society, corner of Coronation-st., Mumps, at 3 and 6-30, Mrs. Dixon. Tuesday, 7-45, Mrs. Brooks.
Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30. Mr. & Mrs. Stansfield. Monday, 7-30. Thurs., 8, members only.
Raustall—Lyceum, 10-30; at 2-30, 6.
Royston—Lyceum, at 10 and 1-45; 2-45 and 6, Mr. J. T. Standish. Mon., 7-30, Wed., 7-30.
Sheffield—Hollis Hall, Bridge-st., 3 and 7. Thurs., at 8, Circle.
Slithwaite—Laith Lane 2-30, 6.
Sowerby Bridge—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mr. W. Johnson.

Stalybridge—Grand Theatre Buildings, Lyceum, 10, and 1-30; at 3 & 6-30, Mrs. Hulme. Wed., at 7-30 p.m., Mrs. Hyde. Thursday, Choir practice at 7. Members' Developing Circle at 8.
Trinity Street: 3 and 6-30, Mr. Holchouse. Tues., 7-30, Mr. Jones. Wed., 7-30, Mr. Collins.
Stockport—Hall, Wellington-road, nr. Heaton lane. Lyceum, at 10-30; at 2-30, 6-30, Mr. G. F. Manning. Thurs., at 8, Private Circle.
Walsall—Central Hall, Lyceum, at 10, and 2-30 11, 6-30, Mr. R. A. Brown.
West Vale—Green Lane, 2-30, 6, Mr. Postlethwaite
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, Miss E. Barlow. Also Monday, 7-30, Public Circle. Wednesday, at 7-30.
Barnoldswick—Spiritual Hall, Lyceum, 10 2-30, 6.
Batley—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6, Mr. J. C. Spencer.
Bishop Auckland—Temperance Hall, Gurney Villa. at 2 and 6.
Blackburn—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30, Mrs. Marshall. Monday, 7-30, Members. Wednesday, 7-45, Public Circle, Blackpool—Liberal Club, Church-st., Lyceum 9-30 11, Public Circle, 2-30, 6-30, Miss Cotterill. Mondays, 7-30. Public Circle.
Bootle, Liverpool—County Hall, Pembroke Road. 6-30, 8, Public Seance.
Bradford—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mrs. Mercer. Mon. 2-30, Wed. 7-30.
Little Horton-lane, Spicer-street, 2-30, 6, Y.U. Executive Visit.
Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2-30 & 6-30, Mr. H. Crossley. Mon.; Wed. 7-45.
Otley-road, Lyceum, at 10-30; at 2-30 and 6, Mr. Smithson. Tuesday.
St. James' Church, Lower Ernest-st., 10-30, Developing Circle; 2-30, 6-30. Wed. at 7-45.
Walton-street, Hall-lane, 2-30, 6, Mr. Barracough. Monday, 7-30.
West Bowling—Boyn-ton-st., at 10, Lyceum, 2-30, 6, Mr. J. Waterhouse. Thursday, 7-45.
Burnley—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30, Miss Skipper. Monday, 8, Wed., Members' Circle 7-45.
Hull-street, Lyceum, 10, 2-30 and 6. Wed., 7-30.
Burton-on-Trent—Cafe near the Station, at 6.
Cardiff—Spiritualists' Association, 10, Custom House Street. Lyceum 2-45. Service 6-30, Mr. Allen. Tuesday and Thursday 7-30.
Carlisle—1, Crown Street, 6-30 Open Circle. Wednesday, 7-30. Thursday, 7-45.
Cambos—Spiritual Evidence Society, 2 and 5-30, Mr. J. W. Griffin Hodson.
Cleckheaton—Walker Street, Lyceum, 10; at 2-45 and 6. Monday, in old room, 7-30. Developing Circle. Thurs., 7-30, Public Meeting.
Derby—1A, Normanton-road, 2-30 and 6-30. Wednesday, 7-30.
Dewsbury—Bond-street, Lyceum, 10 and 1-45, 3 and 6 Mrs. Hoyle. Thursday, 7-30.
Elland—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mrs. France. Thursday, 8, Public Circle.
Exeter—Friars' Hall, Friars' Walks.
Felling—Hall of Progress, Charlton Row, 2-30 and 6, Foleshill—Edgwick, 10-45 and 6-30. Monday, 8, Developing Circle.
Gateshead—15, Wakefield Terrace. Sunday, 6-30. Thursday, 7-30.
Gildersome—Morley Cross, Church-street, 2-30, 6.
Hali-fax—Winding-road, at 2-30 and 6, Mr. J. C. Macdonald. Monday.
Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mr. J. Newton.
Heckmondwike—Thomas-street, at 10, Lyceum; 2-30, and 6. Thursday, 7-30.
Hollinwood—Factory Fold, 2-30, 6-30, Mrs. Robinson.
Huddersfield—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; services at 2-30 and 6-30, Mr. Pawson.
Hull—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30, Mr. P. Ward. Public Circle, Wed. 8, Members' Developing Circle, Thursday, 8, both at No. 8 Room, Friendly Societies' Hall.
St. George's Hall, Physical Research, Room No. 1, at 2-30 p.m.
Hunslet (Leeds)—Institute, Joseph-street, 2-30 & 6, Mrs. J. Brook. Monday, 7-30, Tuesday, 7-30. Private Circle. Sat., Mr. Thomas Hindle. Public Circle at 8.
Albert Street: 2-30 & 6. Tuesday at 7-30. Public circle: Thursday, 7-30, Developing Circle. Saturday at 7-30 Public Circle.
Keighley—Heber Street Spiritual Temple, 2-30, 6, Miss G. Hunter. Monday, at 7-30.
Liberal Club, Town Hall Square, 11 and 6-30, Mr. Groome. Thursday at 8, Public Circle.
Leigh—Newton-street, 2-30, 6-15.
Liversedge—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mrs. Roberts.
London—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7. Mr. J. Veitch, "The belief in Immortality: Does it influence conduct."
Canning Town, 47, Hermit Road, Sunday, at 7, Mr. Savage and Mr. Dennis, Clairvoyance and Psychometry. Doors closed at 7-15. Circle every Thurs., 7-30 prompt. Spiritualists and Inquirers.
Longton—Post Office Buildings, King-st, 2-30, 6, Monday, 7-45.
Manchester—Openshaw Granville Hall (Liberal Club), George street, at 10-30 and 6-30. Thursday, at 8, Members' Circle.
Cheetham, Ash Lodge, Halliwell Lane: Sunday, 10-30, Lyceum; 2-30 and 6-30 Mr. J. Collins, (see "Manchester Evening News," Saturday). Monday, Members' Circle. Thurs., 7-30.
West Goron: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mr. Adams. Tues. 8. Thursday 8, Public circle.
South Salford, 4, West Craven-street, Regent-rd., 6, Mr. Rothwell. After-circle at 8. Wed. circle at 8. Thursday, 8, Choir Practice.
Mexborough—Market Hall, 2-30 & 6, Mr. C. Shaw.
Middlesbrough—Hall, Newport-rd. 2-30, 6-30, Mr. Lewis.
Morley—2-30 and 6-30, Mr. Geo. Lewis.
Nelson—Pendle Street, 2-30, 6.
Nelson—Ann-street, 2-30 and 6, Mr. Sanders.
Newcastle-on-Tyne—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.

Normanton—Queen-st., 2-30 & 6, Mrs. Griffin.
North Shields—6, Camden-st., 10-45 and 6-30.
Northampton—Spiritualists' Hall, St. Michael-rd., 2-30, 6-30, Mr. Ashby.
Nottingham—Morley Hall, 2-30, Lyceum; 10-45, 6-30 Wednesday, 2-30, Mothers; 7-30, Improvement Class. Thursday, 7-30, Experimental Class.
Oldham—Hall, Bartlam Place, Lyceum; 10, 3 and 6-30. Thurs., 7-45, Circle.
Osselt—Queen's-st., Lyceum at 10. 2-30, 6.
Parkgate—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Miss Wheeldon.
Plymouth—8, The Octagon, 10, 6-30, Wednesdays 8.
Preston—Central Buildings, 2-30 & 6-30.
Rochdale—Regent Hall, Lyceum, 9-45; 2-30 and 6, Wednesday, 7-45, Circle.
Water Street, 3, 6-30. Tuesday 8, Public Circles. Penn-street, 2-30, 6, Mr. B. Plant. Wed., 7-30, Circle, Mrs. Johnstone.
Shaw—Broadbent's Assembly Rooms, off Sandy-lane, at 3 and 6-30, Mr. Mayoh. Wed. at 8
Shipley—Westgate, 2-30, 6, Miss Walton.
Skipton—Lecture Room, Temperance Hall, 2-30 & 6
South Shields—16, Cambridge-st., 6, Mr. Wm. Davidson. Tues., 7-30.
Spennymoor—Central Hall, 2-30, 6. Thursday, 7-30.
Sunderland—The Spiritual Students' Institute, 27 Ann-street, Sundays at 6-30. Every evening, 8.
Monkwearmouth, Miners' Hall, Roker Avenue, 6-30 Mr. J. Clare.
Wakefield—1, Barstow-square, Westgate, at 2-30 and 6, Mrs. Levitt. Wednesday, 7-30.
1, Baker's Yard, 2-30 and 6, Mr. Taylor. Queen St., Westgate—2-30 and 6, Mr. Midgley Wednesday, 7-30.
West Pelton—Cottage Meetings at 5-30.
Whitworth—Market-st., 2-30, 6, Mr. Blackledge.
Yeaton—Town Side, Lyceum, at 10; 2-30 and 6. Mr. Watson. Mon., 8, Members' Circle.

OTHER MEETINGS.

Bradford—421, Manchester-road Mission Room, 10-30, Circle, 2-30, 6, Mr. Todd and Mrs. Webster.
South Field Lane Mission, Monday and Wednesday, circle at 7-30.
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, Receptions. Mondays, 7-30.
81, High West-st., 6-30, Reception. Tuesday, 8. Herbert-street, 6-30. Wednesdays, 7-30.
47, Kingsboro-terrace, at 6-30. Thursday at 7-30.
Heckmondwike—Bethel Lodge, meetings at 7-30. Church Lane, 7-45, Wednesday, Mr. Crossley. Saturday, 7-45, Public Developing Circles.
High Shields—1, South Eldon-street, Lyceum, 2-30, 11 and 6.
Hunslet—Goodman Terrace, 2-30 and 6, Mrs. Beecroft Circles, Tues., Thurs., Sat., and Sunday, 7-30. Albert-street, 2-30 and 6, Mr. Thos. Hindle. Tues., 7-30. Thurs. and Sat., public circles at 7-30.
Leeds—28, Bk. Adelphi-street, 2-30 & 6-30, Mrs. Wood Circles, Mondays and Thursdays, 7-30.
Liverpool—103, Queen's Rd., Everton, 3 and 7, Thurs., at 8.
Eaton Hall: Breck-road, 6-30, Tues., 8.
London—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7. Wednesdays at 7, Free Healing 8, Developing Circle.
Clapham—32, St. Luke's-road, Friday 8, Members' experiences, & short address & 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 Tuesdays, at 7-30; 1/-.
Fovest Hill—23, Devonshire Road, Sunday at 7, Mrs. P. Bliss, address and clairvoyance. Wednesday, 8, Members' developing circle.
Islington—Wellington Hall, 6-45. Wednesday, 8, Members' Circle.
245, Kentish Town Road, N.W.—Mrs. Warren's, Sunday at 7, various mediums, and at 8 Thurs 7, Lyndhurst Grove, Vestry Road, Camberwell, S.E. Wednesday at 8-30.
2, Millmen street, W.C., Mrs. Ashton Bingham, medium, will hold meetings. Thursdays, 7 to 8, for investigators; 8, seance.
Mill End—Welcome Hall, 218, Jubilee-st., at 7, Mr. Allan. Thursdays 8, public meeting.
Notting 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.
Walthamstow—Developing circle at 107, Chewton Road, Pretoria Avenue, Monday at 8 p.m.
Manchester—Bradford: Church Street, corner of Shakespeare Street, Lyceum, 2; 3 & 6-30, G. Jones. Tuesday, 8, Members' Circle. Thurs., 8, Public Circle.
Hulme: Corner of Junction-st., 6-30, Public Circle. Monday, 8. Thurs., 8, Mr. Lamb's Public Circle.
396, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11. Lyceum at 2-30. 6-30.
Mirfield—Oddfellows' Hall, at 7-15.
Newport (Mon.)—Spiritual Institute, Arundel Villa Barrack Hill. 6-30. Healing free.
Nottingham—2, Porter's-yard, Holden-street, Public Meetings Wednesday and Thursday at 8 p.m.
Rochdale—Baillie St.: 2-30, 6, Public Circle. Mr. W. E. Leaver.
Milnrow Rd—2-30 & 6, Mrs. Johnstone. Tues., 7-45, Public Circle.
Rothwell—2-30 and 6, Mrs. J. Robinson.
Sheffield—Midland Gate, 175, Pond-street, 7-30, Tuesday and Thursday at 8-30.
Tunstall—13, Rathbone-street, 6-30.
Woodhouse—Talbot Building, Station-road, 6-30
Whitworth—2-30 and 6-30.
Windhill—Local Board Office, Cragg-road, Lyceum, 10-15; 2-30 and 6, Mrs. Kendall.

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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.

Miss McCreadie, Clairvoyant and Psychometrist, at home daily (Saturday's excepted) from 2 till 6, or by appointment, stamped envelope for reply. 1, Portia Place, Connaught Square, W.

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

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.

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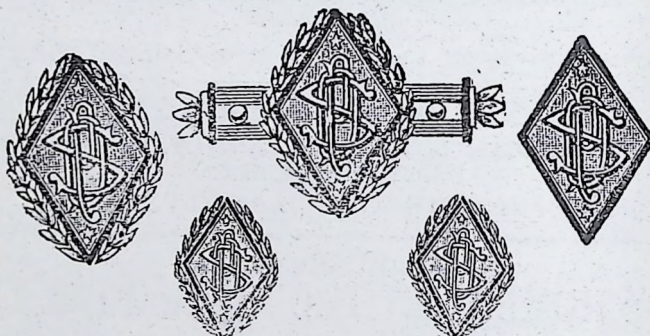
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