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SOME PERSONAL NOTES.

By J. B. TETLOW.

It is now over seventeen years since I first came into practical contact with Spiritualism, and though it led me through a bitter quagmire of persecution it enabled me to reach an oasis of contentment, for which I am thankful. Spiritualism gave me an insight into life such as naught else did. I cannot claim to be an educated person, taking "educated" as synonymous with technical training, as at eight years of age I was sent to the mill to learn the mysteries of calico-weaving. For five years I worked half-time and half-time I went to school. We were not troubled with examinations to test our attainments, but I was not altogether an idle scholar. I became an adept at figures and gained some knowledge of freehand drawing. In other branches of culture, however, I was almost an ignoramus; grammar was not taught us, and geography I did not trouble about. In fact we were left to do much as we wished beyond a very limited area of knowledge, which included the catechisms and the creeds and a smattering of biblical lore.

At an early period I took to religious matters, and passed through the crisis of "conversion." I was born and bred into Methodism, my father being a local preacher for over thirty years, either in the Wesleyan or Primitive Methodist bodies. At one time it was seriously proposed to prepare me for the ministry, and near the time I severed my connections with the Primitive Methodists I was expected to become a local preacher. This will indicate my early training. Christian precepts and theology were the milkshops and strong meat from my earliest years to early manhood. I have much to feel thankful for, those years of training and the psychic influences they brought about me I am confident saved me from much.

Being of a thoughtful and sensitive nature, as early as my twelfth year I felt some ambition for literary work, and often tried my poetic fancy in writing rude and uncouth rhymes. And though not technically trained I have always had a love for books, and have read fairly extensively, but not systematically and deeply. My great failing lies in an ingrained incapacity to stick to anything long. While I have plenty of decision I am lacking in continuity, though I have improved in that respect, but in those years when I had most opportunity I was simply battered about from pillar to post by the waves of psychic desires that rushed over me. Possibly I was being fitted to do my present work. Had I been more regularly trained I might have lost the flavour of versatility and rapid transition of feeling that manifests itself in my public ministrations both as a speaker and psychometrist. Let us deem that all things have worked together for the best.

When about twenty years of age my first divergence from the faith of my fathers took place, and from that date forward I rapidly lost confidence in what had been taught me. But oh what a time I had. Mental terrors held me in thrall for days, nay months. I cannot describe the agony of those times. I wanted to be as other people were; I desired to cling to my Bible and my chapel, but my innermost nature was aroused to rebellion by overflowing thoughts that gave me no rest. Like a landsman launched upon the sea, without rudder, compass or pilot, I could not see land in front. The currents underneath were too strong to allow me to go back. To complete my troubles my clairaudient powers were awakened, and I became conscious of the scoffs and sneers of invisible people at my earnest endeavours to cling to a faith for which I had not a single shred of evidence. They talked to me and upset my arguments until I was compelled to break my churchal connections and sail farther and farther from my old moorings.

Those "voices" that came to me I deemed were my own mental forces, and hence I drifted into Atheism. My head was an Atheist, but my heart held me safe to the shores of immortality, and the two between them led me a pretty dance for over three years. At length, hearing of Spiritualism, I thought it might perhaps help me to find shelter and secure mooring from the winds and storms of doubt that again and again rushed over my spirit.

During all this long conflict of feeling and mental anguish I led a very solitary and a physically painful life. My health was bad and my mental sufferings were extreme. I was on the Isle of Patmos, lonely and depressed, but all the time I was being prepared for the coming revelations, though I knew it not. My physical condition led me to become a vegetarian, which, together with my teetotalism, helped to give me a fairly good, clear, sensitive organism, thus I was getting ready for the spirits' work. In my solitary moods I sometimes saw faces, heard voices, and went off into semi-conscious states, and chattered away to myself in ways that were to me altogether unaccountable. I began to think I was getting desperately near madness. At last the storm lulled. I was told about the spirits and their desire to use me as their instrument. I sought them, and they came and benefited me in many ways. Four friends and I sat in "circle" weekly, and we believed in darkness, not because our deeds were evil, but because we thought we were doing the best thing to get the spirits to manifest. They tilted the table, they rapped upon it, they entranced me, and spoke many strange and unaccountable things, they developed my clairvoyant vision, and I saw the ghostly forms of the so-called lost ones. For six months in darkness we wrestled with the spirits, and they conquered. Then I was sent to speak publicly in Heywood, and from that day for years I rarely went out of my home or from my work but I was howled at and taunted in the street. It was a terrible trial. How I stood it all God only knows, I cannot tell. I hope and pray no other soul may have the terrors of those days. But they are gone and sunshine has come.

Since that first appearance on the platform I have passed through many changes. Four years I spent as an insurance agent. Four years of experience tramping over hill and dale and in town. Amongst the lonely hills I have seen the spirits of men and women, and spirits that never were men and women. I have been a student of occultism, and have read "Art Magic," "Zanoni," and a score or two more of books; but above all I have listened to the spirits on the matter, and know and believe more than I think it always wise to tell.

SOME CURIOUS EXPERIENCES.

Some seven years ago I was subjected for weeks to the perpetual presence of a pair of eyes constantly gazing into mine. Did I wake in the night they were there; was I rambling over the hills in connection with my business they were there; was I quietly reading at home between me and the book they were present; by night or day, anywhere, everywhere, those eyes, silent and basilisk-like, pierced my soul, and gave me a horror I would that no other being should suffer. Since then I have had experiences equally as painful, equally as persistent, but in other directions. These experiences have been lessons, adding to my knowledge of the psychic realms. I should not now, I think, be a prey to similar conditions.

Mediumship is not a bed of roses, but I do believe it is a bridge over which angels travel along a road to a haven of knowledge and wisdom. The great lesson of my experience is that mediumship should be exercised in a regular and orderly manner at proper times, places

and seasons. To those seeking development I would say, "Don't make wealth the object of your effort, but usefulness to yourself and others." Mediumship is for use not abuse; to bless not curse; to give liberty not to fetter; to help those who cannot help themselves, not to seek for fortunes and add riches to riches; but to lead to the full and due exercise of all the powers and duties of life.

I have been a psychometrist for at least fourteen years. When I began to exercise the faculty at first I did not understand its nature. I simply employed it without knowing its name. I would go into the trance condition, take a person's hand, then enter into the sphere of their character, past life, and occasionally forestall the future. This was done very frequently in private and semi-public meetings. My public work in these days consisted chiefly of speaking and replying to questions at the end of the lecture, with an occasional clairvoyant delineation. Ten years ago, at the request of my spirit friends, I began to give public psychometric descriptions, and have persisted in doing so ever since. My experience has been varied. At first I did not give diagnosis of diseased states, nor attempt to apply remedial measures for ailments, but these things came by degrees. During the last six years, after business hours, I have had a large number of callers from far and near, of all classes of society, and have been subjected to very severe tests. On one occasion a shorthand clerk from one of the largest offices in Manchester called upon me. He did not know what he had come for. He had been sent by a friend with a sealed envelope, which was only to be given me when I was entranced. This was done, and I related what was given to me of the experiences of the owner, along with a description thereof, with incidents in the past life. My visitor knew nothing. He retired with his notes, but in a few days I received a letter with a respectable monetary enclosure, thanking me for the satisfactory test I had passed through.

I am in receipt of a large number of letters for psychometric examination. All sorts of things are sent—locks of hair, gloves, finger nails, pencils, bits of ribbon, etc.,—and according to the testimony I have received I must have been useful in many cases. I know I am not equally successful in all instances and occasionally fail completely; and a failure, too, sometimes when I am most desirous of success. I cannot always account for these things. Some of the testimonials that have come to me have been published in the *Two Worlds*. Within the recent memory of its readers there has been published the recommendation of Mr. Stead, editor of *Review of Reviews and Borderland*; the testimonial of a Church of England clergyman, and many other matters to which I need not refer. But in conclusion I will take a few lines from letters I have received, though I have foolishly burned hundreds of very satisfactory and unsought testimonials of usefulness.

My latest testimonial, dated October 8, 1894, comes from Northumberland, and states: "In our correspondence I find, after setting aside all the points that seemingly tell for nothing—an abundance of evidence which goes to prove beyond a doubt that you possess a wonderful and useful gift." This is written by a Northumberland miner. A young lady at Rochdale writes, under date September 29, 1894: "I had suffered very much from lumps under both ears, giving me a great amount of pain, but by the aid of your controls they have been completely taken away." From Wilton, Blackburn comes the following: "The delineation so far is in every way satisfactory." The following extract is taken from a letter dated Sept. 12, 1894: "It is only fair to you for me to write and tell you that what you sent me psychometrically was quite correct. I must say also that I myself had an opposite opinion." This comes from the Midlands, and here is another from the same district, "It gives me great pleasure to say that the prescription you sent to me for my sister has done her an amount of good in every direction, and the description and symptoms of complaint you gave were all correct in every detail, although I was unacquainted with anything you wrote me. June 14, 1894." I received a note from Wexford, Ireland, the other day which is altogether too long to quote, though it is from a person of culture and good standing. I will only give a line or two: "Your reply just to hand. Generally speaking,

your diagnosis is wonderfully accurate. 'Sadness, nervous restlessness, dull headache accompanied by languidness all over,' is just my present condition." Here is an extract from a letter that came to me from Stoke-on-Trent—under date January 30, 1894. "The delineation of character that you sent me is quite correct. In fact, none of a number of phrenologists who I have been to have explained the peculiarity of my nature as regards my impulsiveness and cautiousness as you have done."

My last quotation is from the letter of an analytical chemist, dated 13th July, 1889: "Of three of the four articles we brought the owners were satisfactorily described. In one case, a glove, it had been worn by a second person, and the description answered partly to one and partly to the other. At the time we did not know who were the owners of two of the articles, and of the third (a ring) certain things that you told respecting the gentleman's health were entirely unknown to us, but on inquiry proved correct. *This reading was therefore not mind reading.*"

But I must stop out of consideration for your space, not that my list of testimonials is exhausted, but I do not wish to even appear as if desirous of advertising myself. The object I have in giving these quotations is to adduce first-hand evidence of the value of psychometry. That is a gift worthy of consideration, and needs to be cultured, not for the money gain, but because of its scientific value and its use to humanity. I have not given the writers' names because the letters are private, but the original letters can be seen by those who are curious in these matters.

SPIRITUALISM IN RELATION TO EDUCATION AND POLITICS.

An Address delivered by the Guides of Mr. J. J. Morse at the Hyde Spiritualist Room, November 21, 1894.

THIS is a time when the two strong forces of humanity are entering into a sort of warfare. Spiritualists must not remain onlookers during the conflict. They must realise that they are not here to receive great favours but must wheel into line on one side or the other, and be ready to take their part in the fight. We have the satisfaction of knowing they will respond to the call to arms, not only to regain their liberties, but to win the battle out and out. The conflict lies between the Clerical and Anti-clerical forces of the Nineteenth Century. Beaten in argument, driven back by the fierce logic of their opponents, baffled by all scientific investigation, the clerical forces retreat within their lines to devise ways and means to outwit their conquerors. A waste of time, it is true, but men who have had the upper hand for so long will not willingly lose it. The people have lost confidence in the clergy. When men hear them declare religion from the pulpit on Sunday, which they do not practise the rest of the week, they begin to think there is something wrong. Beaten back by the rude experience of daily life, the clericals seek to win by strategy, and do not fight in the open. In the words of the great Shakespeare, they assume a virtue which they do not possess, and exclaim, "We are the friends of progress. We want to see God's kingdom established in this world. We want to see everybody happy. We want all of you to come to God. Yes, they want you to go with them, and then when they have hold of you they will bring out the rod of ecclesiastical tyranny. We know them of old!"

Then we come to the education of children. Do you always think your little ones are as important as you ought to? Are you not sometimes anxious to get them out of the way because they trouble you? Parents sometimes exhibit such feelings, and when they do they not plainly show their incapacity? A child properly trained becomes a good citizen, one who is able to take his part in the affairs of his town and country. "But surely," someone will say, "The education of the young is not a question that affects the future of the Empire?" Why not? "Well, we teach the youngsters how to read and write; surely the stability of this country does not depend upon the three R's?" Yes, the future of the Empire depends upon how the young are educated. Until the last 25 years their training was more or less wrapped in an atmosphere of clericalism. The Divinity of the Bible, its divine inspiration, the resurrection of

the body, etc., all of this was driven into the minds of the children. The result is that England is boasted of as a "Christian country." A Christian country where men, women, and children pine and die for lack of food! At last it was recognised that religious instruction was not necessary. A rightly educated child is of more use to the country than a soldier. If you spend your money in the education of the country you will raise up an army of men and women who will in the future repay you a hundredfold. But someone will ask, "Do not our lawmakers establish Christian teaching in our schools?" Oh, yes. In rural districts the little girl still bows her curtsy to the squire and vicar. Children still learn to submit to "pastors and masters, and all who are set in authority over them." They are still taught that they are wholly bad. Is it necessary a child should be convinced it is "totally depraved" before it can learn to write? Is it necessary it should know the creed and catechism before it can read? I hear somebody say "religious education is a very serious thing, you know, and if we bring up children without a knowledge of religion what will become of them, they will be anything but good men and women?" Is not the sense of purity and right strong enough in a man to keep him from going to ruin? "Oh, but what would become of the religious teachers if the children were educated in your way, that is, plus a good, sound secular education, minus a religious one?" Well, they might try work for a change. "But their dignity would be gone. Their authority would be gone." These people are such decided failures in their own line of business, where would be the disaster if they began to work? The plain fact of the matter is this: It is no more necessary for a child to learn religious doctrines, before it can learn secular subjects, than it is to learn Greek before it can become a blacksmith. But again someone will say, "I am a Christian, and I want my child bringing up as a Christian child." Yes, there is something in favour of that. We quite agree with you. But if you want your children brought up in *your faith* you must let every one else bring up *their children in their faith*. Your next door neighbour is perhaps a Jew, he will want to bring his children up in the Jewish faith, yet on no account can he be called a Christian. "But then it would be so hard to give up our denominational schools, they are supported by the Government, you know, and we are not so rich as the Government." Oh, that's it, is it? You are not rich enough to do as you desire, and you want someone else to help you and strive for freedom. And though there are denominational schools let them support themselves, in other words "let every tub stand on its own bottom." Someone may say, "This is not Spiritualism, I always thought Spiritualism was banging chairs about and lifting tables up, and all that sort of thing, you know." But this is the work of the Spiritualists. We want to raise up the people from the mire, and until we get absolute freedom this battle must go on. Where will you stand? Will you be with the Spiritualists, the progressives, or against them. You will have to fight on one side or the other. There can be but one answer: You must wheel into line with the Progressives and fight so that truth and liberty can be established in this world. "Politics are an unwholesome subject to deal with," you say. Very well, they want disinfecting by being thoroughly dealt with. We live under laws that were made 50, 60, or 100 years ago. They fitted the national foot then, but since that time it has outgrown the boot which pinches upon the nation's corns and bunions. Nowadays the extension of political liberty has, after much suffering, given you full control of your bodies, and nearly, but not quite, full control of your souls. Yet many legal "privileges" exist which require reforming. In time you will have a Government which will have the interests of all the people at heart and will work to secure the advancement of the body and soul of all. Again the cry comes, "But politics are not Spiritualism." No; but they ought to be. Spiritualism without a policy is like Hamlet without the ghost—the central figure of the play. If politics are so very dirty and Spiritualism so very clean, bring the politics to Spiritualism, and let them be washed. Politicians should aim at the wellbeing and happiness of the people. But they are so occupied with their petty party squabbles and personal interests and ambitions that the world must wait because these reformers (so called) have not time.

It is time these things were altered, and the change would not be for the worse if things were turned upside down. "But," says the aristocrat, "if you overturn society you would stamp on me. I should be buried under everybody else." Yes, and perhaps that is the best place for you. For the poor devils who have been at the bottom so long cannot do better than take a rest upon your shoulders, as you have been resting upon theirs.

The use of your mental faculties, the enjoyment of all that is noble and pure, these things are the gifts of God for your welfare, and in the proper use and enjoyment of these consists the happiness of your life. Some think that this is impossible; it is impossible under the present condition of government. But is the present state of government to be perpetual? You of thoughtful observation say no. You see the contraction of privilege and the extension of general power has already begun. You see the signs of the gradual decline of authority. You see kings and rulers becoming less and less important: losing their power and influence in the control of human life, and in their place you see justice being established, the right of every man to live in the world, and to make the best possible use of it admitted. The present political sentiment will be driven from the country, and in time you will have that life which Spiritualists advocate. Some people say, "We must have rulers, you know." Must you? What do you want rulers for? Is not the sense of right deep enough and the love of freedom strong enough to induce you to live a good life? Have you not sense of decency enough and respect for other men who live in this world to keep you in the right path? Nowadays politicians cannot deal with everyday life. Who made these rulers and governors? Why you, the people. You placed them in their power, and if you have no further use for them why tolerate them? Cast them out, and establish in their place Justice, Truth, and Equity. Learn that it is honesty and self-respect that makes a man. Live the life that God intended he should live. Let politics take this higher form, so that right and justice will be the law, and civilisation will be carried triumphantly onward in the future.

Man is a spirit. He is a spirit embodied in the flesh. The better you make yourselves in this world, the better and happier you will be in the next. The elevation of the world, the extension of knowledge and freedom is the duty, the true duty, of every man. Resist the evil which tempts you, for your own and your children's sake. Strive for freedom, right and justice, not only for your own country, but for the entire world, and then we shall have established the policy of Spiritualism and the manifestation of God in this world.

THE CAREER OF THE CHRIST-IDEA IN HISTORY.

BY HUDSON TUTTLE.

BIRTH AND YOUTH OF JESUS.

According to the faith of Christendom, God becomes man in Christ, and thereby procures the salvation of the world.—HASE.

THE first Gospel says that Jesus was born in Bethlehem, implying that it was his native city. His birth was announced by prodigies. A star not only indicated to the wise men of the East that a great king of the Jews was born, but guided them on their journey to pay him their devotions. They were commanded by Herod to secure the child concerning whom they uttered such prophecies; but after worshipping, warned by a dream, they departed to their own country.

Then an angel appeared to Joseph, and bade him depart for Egypt; for Herod would seek to destroy the child. Immediately afterwards, Herod slew all the children, two years old and under, in Bethlehem and the coast thereof. After Herod's death, Joseph again dreamed, the Lord commanding his return; but, being fearful of the ruler of Judea, he went to Galilee, and dwelt in the City of Nazareth.

According to Luke, Nazareth is the dwelling-place of Joseph and Mary, and he says they went up to Bethlehem to be taxed. There Christ was laid in a manger. The wise men came not; their place being supplied in a more antique manner. Out on the broad plains, silently watching their flocks, and gazing on the stars, were a band of shepherds. The glory of the Lord

shone around them; and the voices of angels spake that a Saviour, a Christ, was born; and hosts of assembled spirits sang praises to God.

The shepherds repaired hastily to the abode of Joseph and Mary, worshipped the infant Saviour, and praised God. This is a beautiful poem, comparing well with similar strains in the life of Buddha. The writer of the former, with artless simplicity, exposes the object he has in view by its narration. Herod destroys the infants to fulfil the prophecy of Jeremiah; and Joseph turns aside into Galilee to fulfil another prophecy, that he should be called a Nazarene.

Critics have been perplexed by the latter prophecy, as it was never made, at least not in any book which descended to the fathers; but the queries which arise on considering these extraordinary stories present still greater difficulties. Who were these wise men from the East? They seemed well acquainted with the Hebrew prophecies, and believers in the prevailing idea of the coming of the Messiah. How did they know what the star indicated? The story is indicative of Jewish conceit, which took for granted that all nations were familiar with their exalted beliefs. The subtle Herod gave these strangers a desperate commission, and that too when their intentions were wholly unknown to him; and, when they did not return, he destroyed all the children of a certain age. While the child could have been so easily dispatched by a trusty messenger, and this wholesale slaughter avoided, why should he have chosen the bloody expedient? The answer is given by the silence of all contemporary historians. Josephus gives a tediously prolix account of Herod, but does not mention an occurrence which must have excited the indignation of the nation. It is not mentioned by any author until the fourth century, when Macrobius introduces it in a passage of the most unreliable character.

A belief extensively prevailed that a star was symbolical of the coming of the Messiah, and this introduced the star into the story. Again the myth rests on prophecy; "A star shall come out of Jacob." The rabbins teach that a star will appear in the east to herald the Messiah. It was believed, in common with the ancient world, that stars were connected with great events, and heralded their coming.

As the Jews held that a star was to precede the Messiah, it became necessary for the disciples to prove that he met this requirement. The prophecy passed into fact as soon as the birth became sufficiently remote. The star appeared. Who could interpret it but the celebrated magi of the East? They came, and worshiped; but, strange to say, they or the influence they exerted are never heard of afterwards. They acted an important part, fulfilling the prophecy of Isaiah, that remotest kings and people should come to Jerusalem to worship, and inflaming Herod to issue his murderous decree, and, playing it well, retired from the stage. The halo surrounding the birth of all great men obscured the writer's vision. Pharaoh decreed a similar slaughter as Herod to secure the death of Moses; and the infancy of Abraham, Cyrus, and Augustus, were surrounded by like perils. Nimrod was warned, by a star, of the birth of Abraham. To the writers of the Old and New Testaments, God was immanent in nature; and no event transpired without divine interference.

The flight of Moses out of Egypt furnished the model for the flight of Jesus into that country. The model is so closely followed, that the angel which appears to Joseph, telling him to return, uses the same words that the angel employed when he told Moses to return out of Midian.

It was necessary to send Jesus into Egypt to give significance to the prophecy of Hosea, "Out of Egypt have I called my son." When Moses asked Pharaoh to allow him to depart from Egypt, he said to him that Israel was the first-born of God, and, if he did not grant his request, Jehovah would smite the first-born of Egypt. Hosea, referring to this, says, that, when Israel was a child, God loved him, and called him out of Egypt. The application of this passage to the flight to Egypt, by the parents of Jesus, is wholly unjustifiable.

To be continued.

Mr. J. SLATER, of York, has our thanks for an interesting group of York Spiritualists. We are always pleased to see the presentment of the features of friendly correspondents.

BASIL'S QUEST.

CHAPTER III.

THE following day Basil made the acquaintance of Dean Elmore and his wife, who was travelling with him. He found them friendly and unpretentious, interesting companions, and willing to give him all the information in their power. The Dean questioned him about his prospects, and gave him some valuable advice, especially with relation to indiscriminate charity. "If it should become known," said he, "that you have a large sum of money at your disposal you will be inundated with applications for help and subscriptions, many of which will undoubtedly be fraudulent."

In the course of the conversation some reference was made to religious matters, and Basil was obliged to confess his ignorance of the subject.

"Mr. Trefusis!" exclaimed the Dean's wife aghast, "do you really mean to say that you have never opened a Bible; that the divine character and attributes of your heavenly Father are unknown to you?"

"Yes," replied Basil quietly, his tone carrying conviction with it. "My mind on such matters is almost a blank."

The expressions on his companions' faces were almost ludicrous, yet Basil saw that the tears in Mrs. Elmore's eyes, and the pained look on the face of her husband, were perfectly genuine.

The Dean felt that he would have liked to animadvert strongly on the conduct of Basil's father, but curbing the inclination, he merely said: "It seems almost incredible in an age like the present that a young man of your attainments and position should know nothing of a subject of such vital importance. Thank God it is not too late to begin, and perhaps your condition may be an advantage after all. Your mind being, as it were, virgin soil, may prove all the more receptive to spiritual truths. I will give you a commentary, and then you may commence at once to study your Bible. You might also read my 'Incontrovertible Evidences' and 'Modern Fulfilment of Biblical Prophecies,' which I wrote specially for students, and which are, I think, calculated to counteract the too-prevalent evils of freethought and strong tendency of modern times to doubt an inspired work because it will not agree with the scientific reasoning of fallible men."

"But," put in Basil, "if I should come across passages or principles which I cannot conscientiously reconcile with my ideas of social or moral right, am I not to use my reason in such cases?"

The Dean gave Basil a rapid glance before replying. The question seemed to savour too strongly of modern scientific doubt to please him. It flashed across his mind that his notion of Basil's virgin soil had perhaps been rather premature.

"If you mean to judge the Almighty," he said, "by the same standard of reasoning as that by which you gauge mundane laws, you will undoubtedly make a mistake, and lose the benefit that might otherwise accrue. God often uses means which to us may seem strange and perhaps unreasonable. We see the present. He sees the end. We are not to question God's methods. 'We know that all things work together for good to them that love Him.'"

"Is not that something like the Kismet of the Mohammedans?" said Basil—"fatalism, in fact. Many persons would refrain from making an effort to help themselves, believing that accidents and misfortunes were sent by God for some ulterior purpose. In fact, I have heard that you have a sect in England who, in cases of illness, do not send for a doctor. Is not this culpable negligence?"

Mrs. Elmore, who had been listening attentively, here said: "I can quite understand your analogy, Mr. Trefusis, yet the cases are decidedly different. God has given us the instinct of self-preservation, and we are perfectly justified in using it when occasion requires."

Basil quite agreed with this view, but thought at the same time, "If God gave me the instinct of self-preservation, He likewise endowed me with the gift of reason, and why am I to use the one and not the other?"

"Many seeming inconsistencies may present themselves," continued the Dean, "which I may be able to

clear away if you will communicate with me, or, better still, pay me a visit."

Mrs. Elmore cordially endorsed her husband's invitation, and added, smiling:

"I think we—when I say we, I speak for the Established Church—have the first claim upon you. You see, you are an Englishman, Mr. Trefusis. Now the Church is an integral portion of the Empire, and it is an Englishman's duty to uphold one with the other."

"It certainly never struck me in that light before, Mrs. Elmore," returned Basil. "I think Mr. Elmore must find you an invaluable ally in his work."

Basil had evidently touched a right chord. Both his listeners looked pleased, and a glance of trust and affection passed between them. The conversation then drifted into other channels, and at the expiration of their talk Basil felt that he had been in the presence of a man whose heart and soul were in his work, and to whom no labour would come amiss that helped to forward the cause to which his life was devoted.

On the whole, Basil found the time on shipboard pass very pleasantly. With the exception of two days' rough weather the voyage was free from incident. Our floating palaces, and a six days' limit, have bred in us a contempt for the dangers of the deep. The broad Atlantic has become the herring-pond, and the intervening channel; yet in spite of comfortable travelling and a quick passage, Basil was not sorry when Queens-town was sighted, knowing that a few hours more would bring him to his journey's end.

The Dean had advised him to study politics, saying they would open a new channel of usefulness, and enable him to be of service to his country. Consequently, as he and Armstrong were pacing the deck together, having a farewell talk, Basil asked his companion some questions relating to Parliamentary affairs, and the principal differences between the rival parties.

"The Tories will tell you," said Armstrong, "that the Liberals are a lot of incompetent and unprincipled office-seekers, and give you instance after instance where they have opposed bills brought forward solely to benefit the working classes. Now, on the other hand, the Liberals will tell you exactly the same thing about the Tories, and produce similar instances and statistics to prove their assertions. Seems incredible, doesn't it?"

"It does," replied Basil, "but if such be the case, it seems to me that the rising generation must have great difficulty in choosing between the two opposing parties."

"Not at all, Basil. In most cases they experience no difficulty whatever, and for a very excellent reason—they follow in the footsteps of their fathers. As our popular humorist puts it in one of his operas, a man is born

A little Lib-er-al
Or a little Con-ser-vative.

If you want to be amused, buy two leading newspapers of opposite opinions, after some great political speech. The organ on the same side as the speaker will refer in glowing terms to the masterly handling of this or that point: the unanswerable argument, the keen and scathing satire, the unrefutable statements, and finally the glowing peroration, surpassing all previous efforts. Now, open the other paper, and you will see something like this: What the right honourable member's constituents will say after last night's pitiful exhibition, we cannot pretend to say, but such a weak-kneed policy, such unskilful tactics, such childish petulance, such a conglomeration of mis-statements and inaccuracies, were surely never brought together in the whole course of political history."

"Come, now, Mr. Armstrong," said Basil laughing outright, "you are exaggerating."

"You think so? Well, I will send you a few marked newspapers and you shall see for yourself. You will find very little charity between political or religious factions, especially the latter. It is this intolerance which has led to such persecutions in the past, and if opportunity offered I firmly believe it would rise again as strong as ever."

"But surely, Mr. Armstrong, an educated man in the present age would at least be just?"

"My dear lad, when once religious intolerance lays hold of a man it blinds his reason, discretion, and judgment. I will give you a slight instance. You were having a chat with the Dean this morning. I saw him

looking at me as he talked, and though I did not hear one word of your conversation I dare venture to affirm that he said I was a dangerous man; that I might inoculate you with the pernicious doctrines of Socialism; and very likely told you to avoid me as you would the plague."

Basil blushed and looked uncomfortable. Armstrong's words were so near the truth that he felt almost guilty of connivance at their import.

"Sincerely, Mr. Armstrong," he hastened to say, "I thought Mr. Elmore was mistaken, and told him so."

"Thank you, Basil; but please don't look so disturbed. I do not doubt you. Don't misunderstand me. I believe the Dean to be a sincere and conscientious man. He thinks that he is perfectly within his rights in warning you."

In all their talks, Armstrong had said nothing or little about his home life, and Basil, feeling a desire to know something of this, asked if he were married.

"I am a widower, Basil. I have a son, a few years younger than yourself, but he is a cripple, poor lad. If you can spare an hour or two occasionally he would be glad to see you. He has few pleasures beyond his books, and a friendly visitor is a source of delight to him." Preparations for landing took up the remainder of their time on board, and a few hours more found Basil once again on the shores of his native land.

Mr. and Mrs. Elmore renewed their invitation to visit them at Muncaster, the Dean promising to send him some books as soon as he was settled.

Basil and Armstrong parted with a hearty grip of the hands, and a mutually expressed desire to see each other again as soon as circumstances would permit.

To be continued.

TRUTH IS SPREADING.

SPIRITUALISM IN THE PULPIT.

WE HAVE much pleasure in publishing the following notes of a lecture entitled, "Ghosts and Ghost Stories: A modern scientific investigation," delivered in New-street Wesleyan Chapel, York, on the 3th inst., by the Rev. Frank Ballard, M.A., B.Sc., of Brighton. The very brief notes are by Mr. Slater, of York, who recommends all Spiritualists to embrace the opportunity of hearing him if they have a chance. In an interview that Mr. Slater had with the lecturer it was stated that true Spiritualism would not progress and fulfil its mission until it was recognised and developed by spiritual and godly people, with which we agree. Our compliments to the lecturer, who is evidently a gentleman in advance of the Wesleyan orthodoxies, and withal dare open his mouth. May God raise up many such to tear off the scales from the eyes of the blind.

The Lecturer stated that the subject of the lecture was usually considered as fit only to frighten children and to form material for old wives tales; but possibly he might have something to say about it that would save it from ridicule, and possibly show cause for an alteration of their decision. Whilst getting rid of ridiculous and contemptible superstitions it was our duty to search for truth. Religious people were thought to be very much to blame for entertaining these things, forgetting the many references and teachings of the occult in the New Testament. After narrating several ghost stories, which were well authenticated by those who had nothing to gain and everything to lose, and after dealing with a number of cases investigated by the Society of Psychical Research, the lecturer stated we ought to know more of the nature of spiritual phenomena and their application. There was no doubt these subjects were of growing interest, and were opening out a wide field of study; for instance, there were the phenomena of apparitions, strange things seen and voices heard; presentiments, warnings, doubles, clairvoyance, dreams, etc. As showing the extending spirit of research, they would be surprised to learn that he had heard these subjects introduced into theological class rooms, John Wesley and family knew more of these things than Wesleyans now will admit. Why do Wesleyan editors in writing Wesley's life always dismiss every reference to the spiritual phenomena occurring at Epworth, whilst the Armenian magazine contains so much? The Wesley family were not lacking in shrewdness and common sense, and although their evidences are now dismissed, or explained as being caused by rats or mice, they knew it to be otherwise. A few years ago Mesmerism was said to be "all bosh," but what man of reputation dare say so now? The "divining rod" was said to be gammon, but it was found to lead to water. Haunted houses were similarly dealt with, but surely there must be something in it or a Wesleyan minister would not have recently refused to accept a circuit on that account. The lecturer stated it was not in his province to uphold Spiritualism, but he did not think it could be dealt with by a wave of the hand and consigned to the limbo of the ridiculous. No; its followers were too numerous, eminent, and scientific to be regarded as false or deceived. This subject cannot be introduced at tables without creating a smile of contempt; they know "all about it," and denounce it all as a fraud. He was well aware there were cases of deception. He himself once got hold of and cut the skirt of a spirit and found it to be boiled muslin; but could Wesleyanism present a clean sheet? Were there no hypocrites amongst the Wesleyans? On the other hand, he had attended genuine seances, and they had the testimony of eminent scientists and conjurers that there was no trickery in many of the manifestations of Spiritualism.

The people who said Spiritualism was all humbug were those who never spent five minutes in looking into it. Mr. Ballard then drew attention to two classes of thought—the two great forces of the nineteenth century, viz., Materialism and Spiritualism. The former was extending to an alarming extent, and there was good reason for terming it "Anti-Christ," and Spiritualism was a combating force that we could not afford to dismiss. The tendency of modern science, he said, was very largely materialistic, and would reduce us to mere automata. In dealing with modern materialism evangelical religion would certainly have to reckon with Spiritualism, and if this has to go, Christianity will have to go with it; for the theory of the resurrection has the same difficulty of acceptance as modern spiritual phenomena. He had no patience with the godless conceit of those who think they know all, even to the far end of eternity; but he would ten thousand times rather be a Spiritualist than a Materialist, holding the ghastly notion that this marvellous body of ours was to end with death. It is said that the origin of Spiritualism was demonic; but saying this does not prove it. We admit the activities of both good and evil spirits. Some people say everything is to be explained by natural causes, but what did they mean by natural causes? It had yet to be proved that ghosts were not natural. So-called miracles may be natural, and he for one did not believe the age of miracles was over. He was very thankful for anything that would advance his thought of the capabilities of the future. What may not be the breadth and length and height of the vistas of the possible future? He believed that the development of and attention paid to occult phenomena in recent years would be for the general benefit of humanity if prosecuted on reasonable lines. He asked them to do justice to Theosophy—although he would be prepared to show that it was a modern delusion—to be frank with Spiritualism, and while discarding phenomena in regard to which there was no definite information, and receiving carefully subjective experience, to consider in a fair-minded manner everything which was testified to by those of undoubted credibility.—A collection made at the close realised £65—an evidence of the appreciation in which the lecture and lecturer were held.

CORRESPONDENCE.

A GOOD IDEA.

SIR,—I am glad to inform you I have succeeded in getting my newsagent to get four *Two Worlds* and exhibit one in the window (which he has done); I take what are left. It is in a good thoroughfare, viz., (M. Bridge) Brunswick-road. Perhaps I shall be able to persuade him to exhibit a contents bill. It only means a few coppers a week, and a little trouble, perhaps, at first. If we can't do much in a large way we can try to do something in a small way.—Yours,
J. EWING.

69, Queen's-road, Liverpool.

[Many thanks, friend.—ED. T.W.]

A WAY TO HELP MAKE THE "TWO WORLDS" PAY.

SIR,—You are struggling manfully to make "our paper" self-supporting, but in my opinion some at least of the societies do not do what they might and should to push the sales. With a little energy and push, the sales, I am sure, could be doubled in many meeting rooms. But I would suggest that whenever a secretary sends you a "Prospective Notice" of a tea party and entertainment that he should enclose at least 6d. for each insertion of that notice, and where it runs into more than three lines 1s. for the first insertion and 6d. each week after. Societies could well afford this small acknowledgement for the advertisements you give them, and during the year it would at least do something towards wiping out your annual deficit. I commend this suggestion to secretaries everywhere. "One good turn deserves another," it is the turn of "our paper" now surely.
JUS. TICE.

THE TREATMENT OF MEDIUMS.

SIR,—I have with much pleasure read the account of Mr. Swindhurst's recent "exposure," and I think many other mediums could write similar experiences. The time has come when it behoves mediums to take care of themselves, and I should not be surprised if someone suggests a Medium Protection Society, for under present circumstances they are frequently made to minister to the insatiable greed that no amount of Spiritualistic teaching seems to have power to assuage in a certain class of persons, who would work mediums as they suck oranges, until nothing worth having remains. Let me give you a little of my own experience. Being fully convinced of the sterling worth of the truths of Spiritualism and of its power to unfold and develop the nobler and better qualities of mankind, need I say that in common with hundreds of other workers and mediums I have given both time and money, and in some cases health, with an ungrudging hand to the furtherance of the cause. I need not recount how many times I have been dubbed either fool or knave, or received gratuitous insults for my efforts. That treatment is only to be expected, and is the common lot of all pioneers who preach a doctrine in advance of accepted opinions, and should not for a single moment deter a resolute man from pushing forward; he has but to work on and he will see they "who came to scoff remain to pray." But amid the conflict one instinctively turns to one's friends for solace and support, and he it said to the honour of many Spiritualists, mediums do not turn to them in vain for much-needed sympathy. But there are a class of persons who seem of such a mercenary disposition that they do not hesitate to inflict (maybe unwittingly) much discomfort on the mediums they engage. It never seems to enter the heads of these inconsiderate ones that a medium is of necessity composed of a material somewhat different to cast iron, and as such should be treated with forbearance and sympathy. They appear to judge all men by their own standard,

and consequently fail to see that true sympathy cannot be bought at a price to be named, but is a commodity that only the heart and spirit of men deals in. They invite you to their platform, perhaps for the first time; they never think of consulting the medium as to the suitability of the entertainment they provide, but in happy-go-lucky sort of way anyone entertains the medium who is willing to do so. I have heard of instances where mediums positively refused to be quartered upon persons quite out of sympathy with them, and they were right in so doing. Then they will appoint as chairman someone who may have good intentions enough, but wholly unsuitable for the support of the medium. He gives out the hymn maybe in a manner that should the spirit of the composer be hovering near, he will feel ashamed of his own lines, and should any music-loving spirit hear the hymn sung he will undoubtedly speedily put as much distance as he possibly can between himself and the meeting. Then follows the inevitable reading, chosen too often without a thought of its suitability, and read in a style that positively wearies the listeners in their abortive attempts at catching what the reader intends to convey. Better by far to have no reading than have it done in the style I have often listened to. By this time the conditions, instead of being improved by the exercises of the congregation, have become quite irksome to the sensitive, and if he has not succeeded in keeping passive through the ordeal his discourse either falls flat or is halting and indecisive in its tone. These things exist, but they cannot longer be tolerated. On every hand we see evidences that the primitive days of our warfare are over, and we are now fairly launched. To retain public attention and the better class of listeners who are attracted to our meetings vastly improved methods must be adopted. A few hints given below may help to this desirable end.

(A) Treat mediums more considerately, and regard them as men and brothers; entertain them in suitable company to their social status.

(B) Provide chairmen who give good conditions, not those who deplete the medium and take from him the very force they should help to supply.

(C) Induce the organist to train a few at least of the best voices, so that harmonious singing might be enjoyed.

(D) Spend a few coppers in a bunch or two of flowers to adorn the rostrum, hang a few illuminated texts on the walls, and elect some warm-hearted friend to look after strangers and welcome them.

(E) Do not talk in a loud key before and after the meetings, thus giving strangers an adverse opinion of our good manners.

(F) Lastly, but not least, keep your engagements with mediums, and do not muddle up engagements, so that you find two speakers engaged for one date.

I do not usually write anonymously, but for this occasion will do so, in case it should be thought I am appealing on my own behalf. The editor has my address, and my permission to furnish it to any one who may take exception to the statements I have made.—Truly yours,
A MEDIUM.

CURIOUS MANIFESTATIONS.

DEAR SIR,—I should like to inform the readers of the *Two Worlds* of an incident that occurred to me the other day. I have been investigating Spiritualism three or four years, and have had several tests, but this one is the most remarkable. I had an occasion to go down a passage to open a door leading into the yard, when I saw a letter on the ground. I picked it up and found it was a letter of mine. I at once put my hand to my pocket and found it was turned inside out. I then went through my kitchen to go out into the yard by another door, and I saw my pocket handkerchief laying in the yard. I turned back, and on the floor in the kitchen stood a large leaden bowl I had been using just before, and inside the bowl was the envelope belonging to the letter, and half under the bowl was a butcher's bill that was in my pocket. I had not put my hand in my pocket that morning, and my daughter had swept the passage out before I went down. I said to my daughters, "We shall hear that Albert has passed on" (a nephew of mine who was ill, and who came here in the summer for the benefit of his health, and our principal spirit guide of our family circle, who was a Turk and a doctor in the Turkish Army, told us he would not get better, and I asked him if he would give me some sign when my nephew was about to pass over, and he promised he would). The next morning I received news stating my nephew had passed away at the Isle of Wight just about the time of the strange happenings referred to.—I remain, yours truly,
Hesketh Hotel, Towcester, late of
Newland, Northampton.

Mrs. Roddis.

MARVELLOUS TABLE PHENOMENA IN BLACKBURN.

SIR,—We were visited by Mr. John Taylor, of Hapton, on Nov. 18, and had seven sittings with him. At the first we got nothing after three hours' sitting. The same night, after supper, by his request, we sat for ten minutes only, and had scarcely got round the table when it rose on its two legs so that we had to stand to reach it. Mr. Taylor requested our president, Mr. R. Wolstenholme, to stand on his (Mr. T.'s) hands, when up he went, the table following without contact. My father, who is 210 lbs., as desired by Mr. Taylor, got on a chair along with Mr. W. (the two weighing about 350 lbs.); Mr. Taylor took hold of their hands and the back of the chair, and they were lifted up from eight to 12 inches from the floor. On Sunday morning, after a few tiltings of the table, Mr. Taylor asked to be tied. His legs were tied fast to the chair legs so that he could not move; then he called for some one to get on the table, and it was levitated from eight to 12 inches; then he called for two basins to be put upon the table, into which he placed his hands and the table lifted clear from the floor without any other contact. In the afternoon a dark circle was held, and at the Monday night circle we got nothing but a few table tiltings. Mr. Taylor promised to come again, which he did, when we had two more successful sittings, the table lifting with one and two big men on it bodily from the floor, and without contact, our hands being raised above the table. In some cases Mr. Taylor put a chair

on the table, and held it with his hands by the back, and when he lifted the chair the table followed like a bar of iron to a magnet. In one case a man stood on two tumblers placed upon the table. Mr. Taylor took hold of him by the legs, and when he lifted the man the glasses and table followed, as in the above case. All the sittings took place in the presence of not less than eight persons, and as many as forty were present, all told. Mr. Taylor has promised a series of sittings under strict test conditions, which will take place in the new year.—I remain,
R. BULLEN.
Blackburn.

[We were assured by a number of well-known Spiritualists last Sunday that these remarkable table manifestations were perfectly genuine, and were prepared to sign Mr. Bullen's report.—E.D.T.W.]

ITEMS OF INTEREST.

A NUMBER of letters, etc., are crowded out.
FOR SPEAKERS, etc., on Dec. 16th, see "Next Sunday's Platform."

MR. W. BAMFORTH desires us to state that he resigned his secretaryship to the Jagger Green Society on Nov. 11.

FOR THE BENEFIT OF ENQUIRERS and to encourage new readers we will send the *Two Worlds* POST FREE for 24 weeks for 2s. 6d.

ERRATUM.—We regret that in Mr. Adams' article in Mrs. Green last week the words "general countenance" were printed instead of "general countenance."

TO CORRESPONDENTS.—W. D. Brooks: One who knows, these are matters which you should put before the local committee for explanation.

MR. MAXWORTHY, Dr. Hall's representative, is so well pleased with the result of his advertisement in our columns that he repeats his generous offer again this week.

MRS. BERANT declines to be deposed from her post by Mr. Judge, and his Mahatma and the Theosophical camp is being split into factions. Oh the pity of it. Where is the boasted "wisdom?"

RECEIVED.—The *Magnetic and Botanic Journal* for Dec., price 1d., a first-class issue, and the *Phrenological Magazine*, price 6d., is exceptionally varied and interesting; also the *Mystical World*, *The Key*.

"THE EXECUTIVE of the Newcastle Spiritual Evidence Society regret the unavoidable necessity of postponing their Sunday services until such times as they can procure suitable premises for the purpose."—R. Ellison.

NEWCASTLE-ON-TYNE. NOTICE.—The Good Templars' Hall, 2, Clayton-street (corner of Blackett-street), has been secured temporarily for this Lyceum, and all members are hereby requested to meet there on Sunday next, 16th inst., commence at 2-30 prompt.—M. A. Black, hon. sec.

BEN'S HOLLOW, Dr. Nichol's books, Dr. Allinson's Essays, the works advertised by Mr. Morse, Messrs. Nesbit and Co., Mrs. Wallis and Mr. Robinson; the Ouija's Planchettes, Crystals Symbols, etc., set forth in the *Two Worlds* provide scope for readers and afford opportunity for good gifts at this holiday season.

FRIENDS HAVE OUR THANKS for bearing testimony to the remarkable phenomena they have witnessed in the past through Mrs. Mellow, but we are unable to use their letters just now. The point is what happened at the special seance in Sydney. Every seance must be judged upon its own merits. We confidently await further developments. There is no need to lose heart.

THE "TWO WORLDS" CENSURED.—Mr. Stansfield, the secretary of the Yorkshire Union, forwards us the following resolution passed at the Union meeting last Sunday:—"That the secretary of our Union write the editor of the *Two Worlds* condemning the practice so much in vogue by the editor of inserting into its columns the names of new speakers having open dates or open to speak for societies without substantial proof of their character or capabilities."

THE COR. SEC. of the Collyhurst Society, Manchester (Mr. J. Barran), writes a glowing notice of the addresses of Mr. C. King, and urges secretaries of societies to engage Mr. King if they have open dates. As we have frequently stated, we decline to accept the responsibility for recommendations of speakers and mediums. We do our best for all correspondents without fear or favour. If there is to be any inquisition into the status of mediums and speakers it ought to be undertaken by a thoroughly representative body, such as the National Federation.

LAST WEEK we re-published a spirit message from the *Light of Truth*. The medium was Mrs. M. T. Longley, and all communications re these "messages" should be sent to Mr. C. C. Stowell, Room 7, 206, Rae-street, Cincinnati, C., U.S.A. A Bradford friend, a shareholder in the *Two Worlds* Co. Ltd., writes that he was personally acquainted with the Wilson Flatler referred to, and was in the station when he was taken away, a few days before he died. He will make inquiries for fuller verification of the message.

OUR HOLIDAY NUMBER.—In addition to the attractions enumerated in our "special notice," we shall print the Portrait of Mr. S. S. Chittwell, chairman of the Board of Directors of the *Two Worlds* Publishing Co., Ltd., and publish an interview with him which will, we feel confident, be heartily welcomed by our readers, and a remarkable article by Rev. Moses Hull on "Some important points for Christians" will make this *Holiday Number* a phenomenal one—surpassing anything we have yet issued. Be sure you get it. You will be wise to get two or three copies to lend or give away.

MR. TETLOW writes: "I expected to have been able to send you satisfactory news by this time, but unfortunately I have made progress so very slowly, and have had a slight relapse, that I have been compelled to again call in a medical man, who says I have epidemic influenza, but may be all right with care shortly. Allow me to thank you and all kind correspondents. My illness has found me many sympathetic friends. I cannot speak too highly of our Burnley people. Had I been the intimate friend of all the society I could not have been more earnestly enquired about, but Mr. Walleck and family carefully and studiously watched over me

whilst there as if I had been their pet boy. Thanking everybody for their sympathy, I am, yours truly, JAMES B. TETLOW.—[We sincerely hope brother Tetlow will be all right again very shortly, and take all necessary care; we don't want to lose him yet by any means.—E.D.T.W.]

BRIGHTON.—Although there is no public propagation of Spiritualism in the town, yet, thanks to the quiet labours of Mrs. Walter Acton, aided by periodical visits on the part of Mrs. Bliss, the seeds of spiritual truth have been widely sown, and some of the results of their work were in evidence on Monday last, when a public meeting was held in the Athenaeum Hall, North-street. The audience attentively followed and intelligently questioned the writer at the close of an hour's address on the "Gospel according to Spiritualism," and at the request of the chairman an almost unanimous desire was publicly expressed (in the "usual manner") to hear a course of explanatory addresses, which will be given in the New Year. Many private enquiries were made, and a promising field of labour is opening in Brighton, but the labourers are at present few.—W. E. Long.

YORKSHIRE UNION.—Monthly meeting in the Temperance Hall, Bradford, Sunday last. The secretary submitted a report of the propaganda meetings at Queensbury and Mirfield, which had been decided successes; so much so that the hall at Mirfield was again taken for three nights the following week. A resolution was passed to the effect that new speakers be proposed one month previous to their acceptance on the plan. Suggestions as to the advisability of opening out new centres at Hebden Bridge, Birkenshaw, and Embsey were carefully considered and passed on to the executive for further consideration. Mr. Sutcliffe informed the Union that Halifax had decided to open a Mission Room, and asked some advice as to its possible bona fides towards this Union. Correspondence was read from several speakers, likewise from Mr. A. J. Smyth, secretary of the Birmingham Spiritualist's Union, asking for information as to the conditions and lines upon which our Union carries on its work, in view of more active work in the Midlands. The Union decided to give Birmingham friends a hearty invitation to visit Yorkshire at our next meeting, which will be Quarterly Conference Day, at Bailey, Jan. 13th, 1895. The meeting was interesting and harmonious throughout, 16 societies being represented, and closed at 12 o'clock, the president (Mr. Whitehead) in the chair. Suggestions or enquiries to be made to Wm. Stansfield, Bromley-street, Hanging Heaton, near Dewsbury, hon. sec.

IN MEMORIAM.

TUESDAY, December 4. Mr. George Hutchinson Felling passed to the higher life surrounded by his friends. His end was peace, quite conscious to the last, entreating the spirit friends he saw clairvoyantly to take him out of his suffering. He was an earnest Spiritualist of many years' standing. Mr. Jas. Clare will conduct a memorial service in our hall on Sunday, Dec. 23.

MR. SAMUEL JEFFERY, of Ugford, Wiltshire, passed to the higher life Dec. 1st, in his 64th year. He was a devoted Spiritualist, full of usefulness and love, and all that goes to make this life worth living. He has built for himself a mansion in a higher sphere, where we feel sure he will have a better opportunity to carry on his ideal intentions of doing good, and although we may miss him in the body we shall feel his genial spirit influences from his higher and brighter sphere.—Samuel Jeffery.

PASSED to the higher life, at Burnley, on Thursday, Dec. 6, Horace Eastwood, aged 2 years and 5 months. The service was a quiet one, conducted by W. Mason. Our little friend's sufferings were brief but keen, and he is now gone to make another flower in the spiritual garden.

IT IS WITH deep regret that we announce the great loss our esteemed brother and co-worker, Mr. William Pigford, of Perkinsville, has sustained in the passing to a higher life of his beloved daughter, Mary Pigford, on Dec. 8, aged 14 years. The earthly remains were consigned to mother earth on Tuesday the 11th. We extend our heartfelt sympathy to Bro. Pigford. It is only some nine months since his beloved wife passed on and left him with a small family, in which this daughter was a great help to him. May he be supported and sustained by the divine power, and guided, comforted and consoled by the angel friends, and sympathised with by all is the earnest wish and prayer of yours truly, Thomas Southern, Sec. of West Pelton Spiritual Association.

ON THURSDAY, Dec. 6, the earthly body of Dr. Thomas Wilson was buried in the London Necropolis, Woking. Mrs. Wilson was accompanied by Mr. A. M. Rodgers, Mr. Smiles, Mr. David Duguid, of Glasgow, and Mr. Glendinning. Mr. James Burns was invited, but was unable to attend. The coffin was taken direct from the train to the open grave, where Mr. A. M. Rodgers conducted a spiritual service in a very able manner. In his extempore address he spoke of the sweet consolation which Spiritualism gives to mourners in the certain knowledge that those who have been removed still live, and that the change called death is to the departed a great gain. He bore strong testimony to the noble character of Dr. Wilson, who had been his near neighbour for many years, and concluded with the very emphatic declaration, "He was a good man—he was a good man." Mr. Rodgers then read a beautiful hymn, and led in prayer, imploring the blessing and guidance of the Divine Father for the lonely and aged widow. After the coffin was lowered, white flowers were strewn upon it, and a wreath of roses placed above the grave, emblematic of the singular simplicity, tender heartedness, sterling honesty and purity of the good man's life. Mr. and Mrs. Wilson have lived together in harmony and happiness for 50 years, 24 of which have been spent at 103, Caledonian-road, King's Cross, where, for the present, Mrs. Wilson can still be found by those who desire to help her in her extremity. If a few persons were to join in contributing sixpence or a shilling each weekly it would be a boon to her whose wants are few. At Cavendish Rooms on Sunday night Mrs. Wilson was at the further end of the hall from the platform and received a message from Miss MacCreadie's control. Mrs. Wilson was entirely unknown to Miss MacCreadie.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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

FRIDAY, DECEMBER 14, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

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SPECIAL NOTICE.

OUR GRAND HOLIDAY NUMBER

will be dated December 28, and issued on December 24, so as to be in time for the Christmas parties.

The paper, including an

EIGHT PAGE SUPPLEMENT OF SPLENDID SHORT STORIES

will be devoted to seasonable

ARTICLES, POEMS, EXTRACTS AND BRIGHT THOUGHTS, and in addition to the lighter matters we shall print a splendid discourse given by the brave and outspoken William Denton some years before his demise, entitled SPIRITUALISM A UNIVERSAL RELIGION, which is most appropriate just now.

Mr. J. J. Morse has kindly contributed a fine story founded on fact, entitled,

OVER LAND AND SEA.

The author of "Basil's Quest" has favoured us with a truly sensational story,

SAVED BY A SPIRIT: OR A STRANGE ADVENTURE.

A thrilling story of the old days, entitled,

THE STORM WITCH,

will be read with great interest.

THEY HAVE COME BACK FROM SHADOWLAND, gives a description of "Spirits who haunt the homes of the living and invest temporary environments of life with all the terrors of unfathomed death," a sufficiently creepy title for a Christmas story, surely! which is said to consist of "tales set down from the lips of narrators who were either witnesses of them or actors therein."

This issue will be

PRACTICALLY A DOUBLE NUMBER.

The price of this issue of the *Two Worlds*, including the eight-page supplement, will be *twopence*.

The number printed will depend upon the number of orders received. We shall send the usual number of copies to agents and societies unless specially instructed otherwise, and hope to receive orders for a large number of extra copies, which must reach us by first delivery on Monday, December 24, at the very latest.

Will agents for societies please call at the station parcel office on Monday evening the 24th for their parcels. Remember the Grand Holiday Number, price 2d. Order early and order often.

MEDIUMSHIP.

By HUDSON TUTTLE.

THE mass of mankind understand the delicacy of the conditions of mediumship, the acuteness with which the nervous system is strung, its keen susceptibility to pain, about as well as the illiterate boor understands the sensitiveness of the plate in the camera, or the subtle ways of electricity. To be a true and conscientious medium, while the light of heaven at times comes to the heart, is also to be subject to the acutest pain. A thousand influences are always operating, and the brain of the medium receives all and trembles under their

power. These may be good or evil, and the very resistance to the latter costs an effort most exhaustive to vitality.

The fact of mediumship pre-supposes an exceedingly sensitive state of the mind, and the better the medium the higher the tension of susceptibility. In this exalted state, disagreeable objects, opposing words or antagonisms, which ordinarily would pass unfelt and unnoticed, strike with rude hand the bare nerves, and produce excruciating torture. The presence of an object or person may be sufficient to antagonise and destroy the more ethereal influence of spirits and leave the medium in an exhausted and deplorable condition. I know of nothing which will compare with the acute depression of the mind to which the medium is subject after such an experience.

It is true, while there is a flood of inspiration, he breathes an atmosphere of delight, and lives in an ideal world. Earth and its cares sink out of memory, and all is pure, exalting and noble. When the inspiration departs, the rosy light fades out of the spiritual vision, and the mortal eyes open to the cold, grey rays of earth-life. How chill and sordidly selfish, poor and unprofitable, then seems this existence!

Then, after the flood, comes the ebb; the veritable valley of despondency. When the immortals cease to inspire, it seems as though they had departed. The medium feels alone, deserted and weak. He may become a prey of melancholy, or the depression of spiritual energy may produce serious physical disturbances, ending in disease and death.

Recognising these facts, the position of the medium cannot be regarded as enviable, unless its laws are so well understood by the medium that he can protect himself against injurious and painful conditions; even in that case, they will unexpectedly arise and constantly confront him, for those around him, even dearest friends, know nothing about the acuteness of his feelings, and unconsciously produce the very effects they seek to avoid.

Mediumship is a faculty common to mankind, and as such is capable of cultivation. Now that we have just entered the vestibule of the temple of Spiritual Science, and are commencing to learn the principles of that science aright, we may hope for the achievement of corresponding results. "Test conditions" may be valuable as a rude measure of safety, applied to phenomena, but the understanding of the laws and conditions of mediumship will confer more perfect safety from fraud and imposition than any "test conditions" possible to impose. When thoroughly understood no such surroundings will be required. In fact all mental manifestations, under any circumstances, must carry within themselves the evidence of their truthfulness or falsity. Each must be judged on its own merit. HUDSON TUTTLE.

A "CLOUD OF WITNESSES."

By EDINA.

THE first seventeen years of my life were spent in a village of 4000 inhabitants in the north of Scotland, which for the purposes of this article I shall designate as P—. Half a century ago the place was very primitive, and being at a considerable distance from any line of railway we did not see many new faces; and as we lived so much among ourselves, got to know each other very well, with the result that I was pretty familiar with all the denizens of the place at that early period of my life. It was therefore not matter for great surprise to me that very soon after communication with the "other side" was opened up by means of automatic writing, messages began to come from former denizens of P— who had passed over. Among the first was one received from my dear old mother; and this was speedily followed up by several communications from the gentleman under whose auspices I became a member of the legal profession, and in whose chambers some of my early years were spent. These were followed up, at intervals, by a series of communications of greater or less value from several of the former inhabitants of the place, which were mostly of a complete and satisfactory character, and clearly demonstrated that many of the former natives of P— appear to have "foregathered over there," and were able in succession to come to our home and tell me by the internal evidence contained in the

messages that they were in very deed the persons they represented themselves to be, and also to demonstrate very clearly (1) that they continued to have a distinct personality in another sphere, (2) that they were glad to be able to give me evidence of this by using the hand of my daughter to write their messages. I select a few of the leading communications and their purport.

1. J. M. L., the legal gentleman who trained me for my profession, and with whom in my subsequent visits to the place, I continued to maintain an unbroken and kindly friendship till his demise, has, since he passed over, written me three messages, all more or less disclosing identity. The local colouring is extremely good, and the peculiar sententious mode he had of expressing himself when in earth life, comes very prominently out in the first message he wrote me. In this one he refers to the probable marriage of his eldest son (who, I afterwards learned, was then resident in P—) with a Miss L—, but says that he would rather that it had been a Miss T—. Neither of these ladies were known to us, and I had no means of verifying this part of the message for some months, till I paid one of my occasional visits to P—, when I made some judicious inquiries on the subject, and found the statement regarding the engagement to Miss L— was quite accurate; while it also appeared the family had been on friendly terms with a Miss T—, who was certainly a most eligible wife for the son in question; in fact, if anything, too good for him. Now, the medium knew nothing of this gentleman or his son, and never saw him except once in the street, when she was about 12 years of age. As I have said, none of the facts above given were known to me, owing to the infrequency of my visits to P—, so that this part of the message was only verified on inquiry. I was quite familiar with the handwriting of J. M. L., and it has not been reproduced.

2. The next communication in order was the Rev. Mr. M—, an Episcopal clergyman, who lived in P—, and who passed on some years ago. From this person we had two messages, the first of which an account of the personal statements regarding matters known only to myself, left no doubt in our minds that the clergyman (with whom I had occasional talks on my visits to P—) had in very deed come back to tell us of his continued existence. The second message from him, got two years ago, was short and somewhat fragmentary, but it came to us on the occasion of two young ladies visiting our home who usually reside in P—, and on this occasion he gave them his kindest regards. This communication was written by the medium while the young ladies were in the house and followed immediately after one received by them from a near relative now on the other side, and who had also controlled the medium on the same afternoon.

3. Several messages have been got by us from a Mr. P—, who resided in P—, and who died a few years ago from cancer of the stomach. This young man had been introduced to the medium some time previously when we were living at one of the Clyde watering places, and here again the internal evidence and personal characteristics of the communicator came out very clearly. The medium has on more than one occasion seen and spoken with Mr. P—, who appears to have retained on the other side the joyous, breezy disposition he had when on earth. In the last communication we got from him he requested the medium to sit the following night, as C— M—, a bright youth, whose career was suddenly cut short by an accident three years ago, would write a letter to his mother. She did so, and the letter, which was then written, has made the poor mother's heart "sing aloud for joy" because both handwriting and internal evidence told her in the clearest manner that her lost boy was still alive on the other side, and eager to tell her of his happiness. It is one of the few cases where I have "dared," and successfully "dared," to give comfort to a bereaved soul; and could I lift the sacred veil which surrounds this communication it would bring conviction home to many a doubting heart. This same youthful communicator has again sent us a message within the last eighteen months equally convincing and satisfactory to the relatives and containing statements relating to the family quite unknown to the medium. She never saw him in earth life, but she has under test conditions identified his portrait as the young man who

on more than one occasion has spoken with her and written by her hand.

4. The Mr. P— above referred to was, when in earth life, intimately associated with the family of Mr. G— M—, one of the leading business men in P—, who has also passed over. The medium had never seen G— M—, but shortly after Mr. P— had written his second message to us she was visited by an individual, who stated to her his name was G— M—, and that he had lived and carried on business in P—. Her description of his personal appearance was quite accurate, down even to the colour of his hair, which was of a rich auburn, and I had no doubt of his identity. Very soon thereafter one message was automatically written by him disclosing identity, and full of local associations known only to myself, one of them extending as far back as the witchcraft period, and relating to a tradition of the district regarding the burning and torturing of an alleged notorious witch, who once lived in an adjoining parish to that in which G— M— and myself had been born and resided.

5. During the past four years we have had several other messages from former residents of P—, but these possess no outstanding features of interest, so I close with the case of Dr. —, a former minister of the parish, and who before his demise became one of the leading divines in the Church of Scotland. I do not wish to disclose identity here, in the interests of the living or of the dead, but have to state (1) the medium never saw this personage, and I greatly question if she ever knew of his existence. At all events his face and personal characteristics were quite unknown to her. (2) It is over forty years since I was a member of his Bible class, and since that time my intercourse with him has been of the slightest description; for so far as my recollection goes we have met thrice during the last four decades. This distinguished scholar and divine only passed on during the last twelve months, and while we were living at the seaside during the autumn of this year the medium saw in her room a clergyman wearing his pulpit gown and D.D. hood. He spoke to her; and she stated his utterance was very rapid and peculiar. On my inquiry whether this visitant spoke with a lisp or a burr, she informed me that he had the latter, but it was a very peculiar one. The visitor refused to tell her his name, but stated that he knew me very well; that he had long been a clergyman in my native place, and had seen me in his Church. This statement, coupled with a description of the visitor's peculiarity of speech and appearance convinced me that our visitor was none other than the redoubtable Dr. —, who before his demise had become one of the most distinguished divines in the church to which he belonged. To make assurance doubly sure, however, I, with, after a great deal of inquiry and with some difficulty, was able to procure a cabinet photograph of the deceased, taken without his clerical robes, and on the evening of 29th November last, being fully two months after the medium had seen the visitor in her room (and when presumably she had forgotten his existence), I placed the photo before her. She at once informed me that this was the doctor of divinity she had seen in her room at the seaside on September last, only she stated that his face was older and more wrinkled than in the photo. This was strikingly correct, as the photo was taken in 1886 or 1887, and, before his demise in the end of 1893 Dr — had aged very much.

Summing up this account of our spirit visitors from P—, I think it only gives "point and certainty" to the views before put by me in these columns as to environment and association. One by one these persons formerly resident in P— have come to our home, and in the local colouring of their messages, and by many interesting characteristics and details, have demonstrated to us their continued existence and rapport with each other in the spirit world. It is by links such as these that the chain of spirit identity is forged, and the great problem of continued and sentient existence in another sphere satisfactorily solved.

For the benefit of the sceptic, I must add that the medium was only thrice in P— during her whole life. Two of these visits were paid when she was quite young, and only lasted for a day or two, and the third was paid in the course of this year, long after all the messages had come, but before she saw D—, as above detailed.

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD, Surrey Masonic Hall.—Mr. Payne read and commented upon a portion of Paul's 1st Corinthian letter, where he speaks of the Church (which all Christians admit was the true Church of God) as numbering amongst its membership prophets, healers, seers, etc. In the so-called Christian Church to-day these spiritual gifts are not in request, and as if to accentuate the difference between the first and nineteenth century churches any persons who exercises these powers are promptly denounced. Mr. Long stated his assurance that God would not condemn any for the development and rightful uses of any faculty we are endowed with. After prayer Mr. Long's guide, "Wilson" spoke of his experience of death, and summed up a vigorous address by saying that the Spiritualist's gospel was "Through death to life" in opposition to the Materialists position of "Through life to death," and that supporting the Spiritualists are the unfailing facts of spiritual phenomena, supplying both evidence and reason for such faith.

102, CAMBERWELL ROAD (Mrs. Clark's).—9: Discourse by the Indian control of Mr. Dale, and information to the sitters by Mr. Dale as a medium in his normal condition.—A. J.

CAVENDISH ROOMS, 51, Mortimer Street, W.—Full attendance, several turned away. Mr. W. T. Cooper's remarks upon Spiritualism were excellent, and impressed all with the evident earnestness, lucidity, and ability of the speaker. Miss McCreadie's little control, "Sunshine," made many new friends. This spirit friend is well suited to give clairvoyant descriptions, and her remarks are always to the point, the quaint modes of expression lending an additional charm to her frank and outspoken sentences. Twenty descriptions were given, several being immediately recognised. Great satisfaction expressed. Friends, old and new, attend next Sunday to give Mr. E. W. Wallis (editor of this paper) a hearty welcome. Subject of trance address, "The power, purpose, and principles of Spiritualism."

FOREST HILL, 23, Devonshire Road.—Thursday, Mrs. Bliss' controls were very successful in giving clairvoyant descriptions. We should be pleased to receive the names of mediums who would occasionally take the circle on Wednesday or Thursday. Sunday, Mr. C. Hardingham gave a very instructive address on "True Catholicity," which was much appreciated.—J. B.

MILE END, 218, Jubilee Street.—Mr. Veitch's most interesting address on "The progress of Spiritualism" was highly appreciated. On Sunday, Dec. 21, Mr. Bradley will give an address. Will speakers having a date vacant for January kindly communicate with W. Marsh.

MISS FLORENCE MARRYAT will lecture shortly at Peckham Public Hall, Ryelane, on behalf of the Peckham Society of Spiritualists of Chepstow Hall. Further particulars next week.—W. H. Edwards, hon. sec.

MORSE'S LIBRARY, 26, Osabury-street, London.—14: Miss A. Rowan Vincent.

NOTTING HILL, 111, Clarendon Road, W.—Well-attended meeting. Mrs. Ashton Bingham addressed us upon "Moral Philosophy," principally directing attention to the many wonders in nature. A very interesting discourse.

PECKHAM, Chepstow Hall.—On Tuesday, owing to the attraction at Stratford, many members were away. Those who were present were, however, well rewarded for their trouble. Mr. Robson gave a trance address and ably answered questions. Mr. Edwards gave clairvoyant descriptions and treated nine patients. On Sunday Mr. Stokes gave an address on "A Scientific basis of immortality," and gave able answers to questions. Most of the lecture was read and consequently limited the time for the lecturer's remarks. On Tuesday, at 8-30 p.m., circle and magnetic healing by Mr. Edwards. On Sunday, at seven o'clock, Mr. James Burns, editor of the *Medium*, on "Man as a Model of the Universe."

STRATFORD SOCIETY, Workman's Hall, Friday, Dec. 14, Mr. E. W. Wallis at 8 prompt, on "Spiritualism good for both worlds."

SPIRITUALISTS' ALLIANCE, 2, Duke Street, Adelphi.—At 7 o'clock on Monday evening, December 17, Mr. E. W. Wallis, of Manchester, will give a trance address on "Life problems in the light of Spiritualism," followed by answers to questions.

STRATFORD.—Miss Florence Marryat's lecture was a great success. It is the talk of the neighbourhood; everybody highly satisfied; we have never heard such a grand lecture, and so admirably delivered. Our building fund profited to the extent of about £15. All of us here do not know how to thank Miss Florence Marryat for her kindness, and if we can engage her again next winter it will be a great privilege. We wish her God speed in her good and noble work. I beg to thank all friends who helped us. Sunday, Mr. Butcher gave a grand address on the "Sermon on the Mount." Hall crowded as usual. He also sang a beautiful solo, which was highly appreciated. Friends, remember our building fund, donations thankfully received by any of the committee, or by me at 23, Keogh-road, Stratford, E. Come and give Mr. E. W. Wallis a hearty welcome on Friday, Dec. 14. Mrs. Bliss and Mr. Long, Sunday, 16.

MANCHESTER AND SALFORD.

A VOICE FROM THE STAGE.—Spiritual Hall, Cobden Street, Pendleton: Mr. Christopher King (ex-actor and inspirational orator) will deliver his dramatic lecture on "Lessons from the stage play of 'The Silver King,'" on Monday, Dec. 17, at 7-30; admission 2d. and 3d., for the benefit of a family in distress.—Advt.

ARNDWICK, Tipping Street.—Wednesday, Dec. 5, circle conducted by Mr. Whelan. Mrs. Hyde gave remarkable clairvoyance and psychometry to a good audience. Dec. 19, Mr. B. Plant. 9: Afternoon, Mrs. Hyde gave clairvoyance and psychometry for diseases. Evening, the choir sang "The helping hand" very nicely. Mrs. Hyde named the infant son of Mr. and Mrs. J. Brown, its spiritual name being "Victor." Mrs. Hyde's guide spoke on "Mother's Love" in a masterly manner to a crowded audience. Clairvoyance and psychometry very good. Manchester,

New Year's Day, a grand tea party, entertainment and ball in the large Co-operative Hall, Downing-street. Particulars next week. Lyceum: Conducted by Mr. J. W. Sims. Usual programme. Recitations by Miss G. Wood, F. Brown, G. Wright; Miss M. Brown, organist.—W. H. W.

BRADFORD, Grey Mare Lane Labour Hall.—Thursday, Mrs. Rennie conducted and gave very good clairvoyance, as did Mr. Barram. A public circle on Sunday afternoon at 2-30, all welcome. Messrs. Barran, Murphy, Crompton, and Sargent gave very good clairvoyance. Thursday, public circle; all are welcome.

CORBRIDGE'S CAFE, Tuesday, Dec. 11, Mr. J. J. Morse, instead of a paper, spoke under control on "Spirits in Prison" in a thorough and comprehensive manner, which was very much appreciated. Next Tuesday, at 8, Miss Cotterill on "Experiences in the Slums."

HARFURHEY, Collyhurst.—Dec. 6: Public circle, conducted by Miss —, a young medium, recently brought out under the auspices of Mr. W. Lamb, of Hulme. Miss Smith's style is good, and her clairvoyant and psychometric delineations gave great satisfaction. Sunday, the guides of Mr. C. King delivered powerful addresses on "The utility of Spiritualism" and "Are Spiritualists Atheists?" On Monday, Mr. King again appeared, accompanied by Mrs. King, and gave an interesting and amusing entertainment, consisting of phrenological delineations, psychometry, and clairvoyance; also solos by Mrs. King, who has a pleasant, well modulated voice, and a very impressive recitation by Mr. King. During both Sunday and Monday evenings the audiences were never for a moment allowed to feel bored, but the interest kept up to the close.

HARFURHEY, Collyhurst Society.—A grand Service of Song, "The Silver Lining, or the Young Student," on Sunday afternoon and evening, Dec. 23. Reader, Mr. R. A. Brown; organist and conductor, Mr. P. Smith.

HULME, Meeting Room.—Public circle conducted by Mr. Lamb. Mrs. Cassells and Mr. Lamb gave successful clairvoyance and psychometry to a large attendance. 9th, 6-30, public circle. Invocation by Mrs. Cassells; Miss Smith gave good clairvoyance; Mr. Connolly and Mrs. Cassells gave good psychometry. An enjoyable evening, closed by Miss Smith. 10th, Mr. Rooke, after a much appreciated address, gave some remarkable clairvoyance, all recognised. Organist, Miss Goodall.

OPENSHAW, Granville Hall, George Street.—Lyceum usual session: Miss Howard opened. Recitations by E. Orme and M. A. Barlow; song, W. Schallton; duet by E. and A. Lewis. Election of officers.—Conductor, Mr. Booth; assistant conductor, Miss Howard and Mr. W. Booth; guardians, Miss Garbett and Miss G. Orme; guards, Miss Barlow, Mr. Shaw; organists, Miss Garbett and Mr. W. Orme; secretary, Mr. Harford. Group leaders, Miss Howard, Miss A. Howard, Miss Booth, Miss A. Orme, Mr. W. Booth, Mr. Harford, and Mr. Shaw. Again pleased to hear Mr. Kay's guides, who gave a most intellectual discourse on "What is true Spiritualism?" Much food for the mind. Psychometry and clairvoyance good, all recognised. Large after-circle opened by Mrs. Howard, Mr. C. Eyre doing good work in hand healing. Miss Baugh, also a friend, gave good clairvoyance.—T. H. L.

PATRICROFT, New Lane, Winton.—Mr. J. O. Lamb's controls discoursed on "The Unknown God" to a fair audience, and gave general satisfaction. Clairvoyance good.

PENDLETON.—Afternoon, Mrs. Green not being present, we had a circle. Mrs. Green was in good time for the evening service, and spoke on "The immortality of the Soul" to a crowded room, and everyone seemed pleased to hear and see Mrs. Green again at work. Speaking of her illness, she told the audience that she had to thank the spirits for still being with us; had it not been for her spirit guides and others they brought with them she would have been in the spirit world long ago. Mr. Fitton kindly presided, and read a chapter from the Bible. Mrs. Britten next Sunday.

SALFORD.—5, circle conducted by Mr. Hesketh; 7, debating society. A valuable and encouraging paper by Mr. J. Moorey: "A few thoughts on the teachings of Spiritualism," treated from a "Betterment" standpoint, original suggestions being thrown out which, if properly worked, would no doubt be of immense benefit. Interesting discussion followed. We are very grateful to Mr. Moorey, and hope to have another paper at an early date. Master Bradburn, a clever little artist, gave two mandoline solos in a pleasing manner. A violin solo was also contributed by M. H. F. Duesbury in a finished style. Songs by "Little Connie" (Moore) made up a very enjoyable evening. 9, Members' developing circle at 3 p.m.; very encouraging; at 6-30 Mr. Essam's guides gave a magnificent discourse on "Is Spiritualism a truth?" also clairvoyance, mostly recognised. Members' business meeting Dec. 17, at 8 p.m. Social on the 26th. Annual tea meeting Dec. 29, 5 p.m.

WEST GORTON.—Dec. 3: Invocation and address by Mr. Hall, psychometry by Miss Knight and Mrs. Porter, recognised. J. Atkinson clairvoyance, magnetising by Messrs. Hall and Atkinson. Mr. Lewel gave an address. 5: Invocation, address, clairvoyance and psychometry by Mr. Duffy, and Mr. Barrand gave psychometry. 9: Lyceum; invocation by Mr. Todkill, Mr. W. Taylor conducted, recitations by M. B. Elliott and L. Wood, dialogue by L. Wood and G. Wright. Parents, please see to the regular attendance of children. Public circle 6-30; invocation and clairvoyance by Mr. Creasdale; Miss Todkill gave tests and psychometry.

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SITUATION BY MIDDLE-AGED Widow as Housekeeper, or to attend on invalid lady or gentleman, experienced.—Address R., c/o Editor *Two Worlds*.

MR. A. WILKINSON, 5, Addison-street, Accrington (late of Haslingden), is now booking dates for Lime Light Exhibitions of all kinds, including Spirit Photography, etc. Write early.

WANTED.—Every person who can afford to send a Christmas present to a poor friend to consider for a moment if there is anything that would be more useful than Gott's parcel Lot 11. It is good both in quality and value.

PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Mr. Macdonald spoke on "Do the incarnate participate in the work of carnate life?" Night, questions from the audience.

ACCRINGTON. Whalley Road. 3: Miss Skipper gave a good address and clairvoyance. 5: Mrs. Johnstone, of Todmorden, interesting address, psychometry good. 9: Mr. Manning very ably discoursed on "Love," and "What will I do with Jesus, which is called Christ," followed by clairvoyance and delineations from photos. Many are inquiring into the truths of Spiritualism through Steen's performance. It will be the means of many joining our ranks. Truth will flourish. Mr. Wilkinson gave a grand limelight exhibition, "Round the world with the camera," "Billy's Rose," "Signal Box," etc., also 70 spirit photos, all being well pleased with the views from his powerful lantern.

ACCRINGTON. St. James's Street.—Monday: Pleased to hear Mr. Holmes, of Burnley, who was very successful in diagnosing disease. Sunday: Mrs. Brookes was unable to attend through sickness. Mrs. Johnstone, of Todmorden, kindly gave good and satisfying addresses and clairvoyance. Look out for tea party, Dec. 29.—A. S. Barnes.

ARMLEY. Theaker Lane.—Afternoon, Mr. Campion gave a nice address; evening, Mr. J. D. Hardisty, son of our worthy president, gave a grand treat. This gentleman is a Wesleyan Methodist, and in his address showed the difference in the teachings of Jesus and the present-day teachings of orthodoxy. We feel certain our friend must eventually take the Spiritualist platform to be in his proper place.

ASHINGTON. Memorial Hall.—The Spiritualists have had an exceptional good week-end. On Saturday night a concert and ham supper was well attended, and very successful: proceeds towards building fund. On Sunday, Mr. Westgarth's guides gave excellent lectures to large and appreciative audiences on "If a man die shall he live again?" and "Spiritualism and its relation to Socialism." The members thank all who have so kindly assisted them, and acknowledge receipt of the following subscriptions.—Mr. J. T. Hogg, Ashington, 2s. 6d.; Mr. W. Davison, Gateshead, 2s. 6d.

ASHTON.—Dec. 2, Mrs. Stair gave splendid addresses on "The Philosophy of Spiritualism" and impromptu poem. Dec. 9, the controls of Mrs. Horrocks gave good addresses on "Immortality" and "Heaven and Hell," followed by clairvoyance and psychometry.

ATTERCLIFFE. Vestry Hall.—Dec. 2, Mr. C. Shaw took questions from the audience and treated them in a masterly manner, and was well received. Clairvoyance good. 9, Mr. Z. Foote, negro medium; first visit to Attercliffe. He gave his life experience, and why he became a Spiritualist, to a large and appreciative audience. Evening: Subject, "Spiritualism is not new but old." A crowded audience listened very attentively. Psychometry excellent. We trust we shall hear our friend again ere long.—G. C.

BATLEY CARR.—Morning, good Lyceum. Answers to the question, "What is Justice?" were:—"To do what is right and just," to judge liberally and think purely. "Tis a reward of actions, be they good or bad." Subject for next Sunday, "What is Wisdom?" Afternoon and evening, the inspirers of Mr. W. Johnson spoke on "Death viewed from a spiritual standpoint" and "Our children, the three R's." These were Right training, right thinking and Right living. Both addresses were splendid. The collections were on behalf of the B.S.L. Union's Publishing Fund, and amounted to 17s. 4½d., for which the Publishing Committee thank both Mr. Johnson, who not only gave his services, but paid his own expenses, and the society for the loan of the room.—A. Thitson, sec. B.S.L.U.

BIRMINGHAM. Smethwick.—9th, at the Central Hall, Cape Hill. The controls of Mr. Wollison, of Wolverhampton, gave an address upon "The Universality of God" in a very able manner, and appreciated by an attentive audience.

BIRMINGHAM. Masonic Hall, New Street.—At 11 Mr. J. Hands gave Spiritualistic readings, which were well selected and effectively rendered. At 6-30 our president, Mr. Geo. Tubbs, spoke on "The fall of man in the light of spiritual philosophy"; the crude inconsistencies of the once accepted dogma are being replaced by a more spiritual and rational conception as the result of knowledge and experience pertaining to the higher life; a very harmonious meeting.—Debating Section: 4: Mr. J. Rooke gave an interesting resume of "Spiritualism past and present." The virulent attacks on the movement by the press of twenty years ago were not only wanting in common honesty but were of the most scurrilous and vindictive nature. However, a change had taken place, and now contemporary literature seemed to fully recognise the fact, and that after all Spiritualism and its advocates were worthy of serious notice.

BLACKPOOL. Alpine Hall.—Mr. Williamson's guides gave a stirring address on "What am I?" He also distinguished himself with psychometry; we hope to have him again. At the after-circle Mr. Galley gave every satisfaction with psychometry. Will mediums who will come for entertaining and expenses only communicate with Albert Grime, c/o Mr. G. Galley, 3, Mostyn-terrace, South Shore.

BLACKPOOL. Liberal Club, Church Street.—3rd: Mrs. Crossley kindly gave her services. A fine meeting was held at 20, Coop-street. 4th, a grand social tea and entertainment, kindly given for the benefit of our Society by our esteemed friend, Mrs. Rieley; nearly 50 persons partook of the good things. Singing, games, and dancing followed. Sunday, 9th, Mrs. Groom's first visit to Blackpool, and judging from the feeling of the two large audiences (evening being crowded) she must have made a grand impression. The afternoon discourse was a real treat on "Spiritual gifts." "Who are they," asked the control, "who possess these gifts?" Why, the Spiritualist, to be sure; the other communists are too good to possess them. Poems on the words "Charity and Love" (suggested by the audience) were grand. Evening subject, "The real life beyond the grave." Spiritualism is the only religion that

opens the door of the spirit world and shows the real life of the hereafter. Another excellent poem on "Duty" (also sent up from the audience). The clairvoyance speaks for itself: out of 36 given 30 being fully recognised. This visit must have roused the spirit of enquiry, and may great good be the result.—W. H.

BOLTON. Bradford Street.—Mr. Hunter, one of our local members, gave an interesting discourse on "Spiritualism the guide to immortality"; Mr. Ormerod, our worthy president, officiating at night, "There is no death," well dealt with. Mr. Hunter gave excellent psychometry.

BRADFORD. Jesse Street, Manchester Road.—Mrs. Bentley's inspirers gave two able addresses. Clairvoyance very good. Fair audiences.—S. C.

BRADFORD. Milton Hall.—Drawing-room entertainment, Dec. 1, was a great success. Mr. F. Colbeck presided. Mr. A. Moulson gave successful psychometric delineations from photographs, etc. Mr. Longfield, sen., gave an astonishing conjuring performance, and is son of an adept at ventriloquism. Their joint services were much appreciated. Mr. Hoyle's family are undoubtedly wonderful musicians. The good programme was efficiently rendered. Proceeds to meet cost of tea urns.—C. W. H.

BRADFORD. 421, Manchester-road.—Mrs. Hunt on "The world may change from old to new" and "Give us of your spiritual oil, for our lamps have gone out," spoke in an eloquent way, much admired. Excellent clairvoyance. Good audiences.—J. A.

BRIGHOUSE.—Mr. Pawson's inspirers spoke very ably from "Fraud." Evening subjects from the audience answered to the satisfaction of all; clairvoyance very good.

BURNLEY. Guy Street.—Mrs. Harrison's control gave good address on "Glad Tidings" and "Sowing and reaping," to good audiences; clairvoyance good.

BURNLEY. Hammerton Street. Afternoon: Mr. G. Featherstone spoke on "Spiritualism, whether of God or not." To say as little as can be said of this address it was good from first to last and full of useful advice, especially to those who have not yet thrown off the old teachings. Evening: Questions from the audience were answered in an excellent style. Look out for our grand tea party on Dec. 25—Magic Lantern Exhibition by Mr. A. Wilkinson, of Accrington, on Saturday last was a success, the views were all that could be desired, the scenery of Ireland was good; the songs by Miss Barlow, also the comic part, was varied, to suit the children. A good time, and Mr. Wilkinson has our thanks for his kindness in giving us the exhibition.

BURNLEY. Elm Street.—Miss Jones' guides gave good addresses on "Thou canst not toil in vain" and "Our travels in the spirit world, or, a peep into the spirit spheres," to good audiences. Successful psychometry.

BURY.—Mrs. Robinson's guides discoursed to very nice audiences, giving good advice to both Spiritualist and non-Spiritualist. Clairvoyance at each service.—B. Standing.

CARDIFF.—9: Mr. H. G. Allen gave an able address upon "The antiquity of Spiritualism." The after-seance was well attended, again kindly taken by Mrs. Billingsley, who demonstrated the presence of many spirit people by her successful clairvoyant descriptions.

CLECKHEATON.—We were for the first time in the Oddfellows' Hall this year, had a very good day with Mrs. Campion and her guides.

ELLAND. Central Hall.—An enjoyable day with Mr. L. Thompson. Afternoon: Subjects from the audience were very well dealt with. Evening: Subject, "Ancient and modern truth: there is no death," the address being very interesting; good and appreciative audiences.

FELLING. Hall of Progress.—Mr. Jas. Wilkinson, Tyne Dock, read a portion from the Psalms, and, after explaining, answered several questions.

GATESHEAD. 1, Team Valley Terrace.—Mr. R. Grice was unable to attend, and Mr. Bancroft kindly gave a capital address to a large audience on "Death the road to life." Mr. Dixon chairman.

GLASGOW. 4, Carlton Place.—11-30 a.m.: Mr. Sharpe chairman. Mr. Watt spoke on "Clairvoyance: Psychometric, inspirational, and natural," treating each phase thoroughly, and making the matter plain to all. Mrs. Waddington gave sixteen clairvoyant descriptions; all were very minute, and the majority were recognised. 6-30 p.m.: Mr. Findlay, chairman, read an extract from Hudson Tuttle on "Spiritualism—the Balm in Gilead." Mr. Sharpe addressed the meeting on "A model prayer." The various words and phrases of the Lord's Prayer were taken up and examined. The word "Father" was very beautifully dealt with, showing that God was not to be regarded as a King or Creator, for those terms signified distance, but as "Our Father," to whom we can take all our wishes and aspirations as children. Jesus, in such words as "our" and "us," claimed a brotherhood with all men, and never any special place or power for himself. We hope to hear Mr. Sharpe again soon. Mr. Vall will in future preside at the organ as conductor of the choir which has been formed. New tunes of Mr. Vall's composing are to be sung at both services. This gentleman stands high in the musical profession, and has very generously given his services in the formation and training of a choir for the work here. Hope to tell you of a successful day on Sunday.—W. N. A.

HEATON.—8: Mr. Ellison, of Chester-le-street gave a very successful physical seance to our members. 9: Mr. Murray gave a short address, followed by clairvoyant delineations, for the most part recognised, even to the name.

HEYWOOD.—Evening, the Service of Song, "A Sister's Love," was given by an augmented choir. Mr. Amos Smith kindly gave the connective readings with marked success. Solos well rendered by Miss Turner and Miss Frost. Room filled by an appreciative audience. Miss Janet Bailey gave clairvoyance at each service with her usual ability. Mr. Walter Cropper, as conductor, is to be congratulated on the efficiency of his choir.

HOLLINWOOD.—Dec. 3, the singing class had their tea party, concluding with games. Tuesday, Mrs. Hyde conducted the circle, clairvoyance and medical advice being exceptionally good. A good audience. Sunday, pleased to have Mr. M. J. Gartside, of Rochdale,

whose guides discoursed very feelingly, conveying many spiritual truths full of sympathy and love for bereaved ones. Clairvoyance good; good audiences.—F. N. Law.

HORTON. 15, Quaker Lane.—2-30 and 6-30. Mrs. Kendall gave very good delineations.

HULL. Psychological Society.—Mr. Bolton, chairman. Mr. Lax read for lesson "Basil's Quest," 2nd chapter, followed by an interesting address on "Mediums and mediumship," by Mr. Turner, making special reference to the physical mediumship of Dr. Slade and Prof. Tollner's experiments. At the commencement of the service, Mr. Turner, in a beautiful inspirational strain, full of tender sympathy, named the infant daughter of Mr. and Mrs. Winship "Dorothy," sprinkling her with white flowers. Crowded audience.

HUNSLEY.—Mrs. Roberts' guides gave good addresses in the afternoon on "The heavenly spheres," and evening to a crowded room on "Speak gently." Clairvoyance very good.

HYDE. Mount Street, Travis Street.—Opening of new organ. Dec. 23, Opening Services continued, Mr. J. J. Morse; collections for organ fund. 25: Public Tea Meeting at 4-30, tickets 1s. adults, children 8d. 30: Mr. William Johnson and Mr. Thomas Wild, clairvoyant, Rochdale.

JAGGER GREEN.—2: Mrs. Armitage, of Brighouse, gave eloquent lectures from biblical subjects, followed by clairvoyance. 9: Mrs. Waterhouse gave good addresses on "We do not die" and "What shall I do to be saved?" followed by clairvoyance.

LANCASTER.—Mrs. Midgely delivered forcible addresses on "Bible Spiritualism" in her own impressive manner. The various points of exhortation were listened to attentively; good audience; clairvoyance to the point and all recognised. R. A. Brown's photo sold out at the first meeting.—J. B.

LEEDS. Progressive Hall.—A good day, Mr. S. Grattan's guides spoke on "The need of redemption," also poem on "Love," followed with clairvoyance, also solo by Miss Amy Tupman, "Never give up the right way."

LEICESTER. Liberal Club, Town Hall Square.—Mr. J. Leeder, of Nottingham, delivered trance addresses. Evening, five written subjects from the audience were very satisfactorily answered and applauded by the large audience. Clairvoyant descriptions followed.

LEICESTER. People's Hall, Millstone Lane.—Mr. Wright gave an interesting address on "Spiritualism the want of mankind." Large and attentive audience. Mrs. Place gave, as usual, very successful clairvoyant descriptions.—E. Sibson, president.

LEICESTER. Crafston Street.—Evening, Mr. Sainsbury on "Capital Punishment; Biblical, Moral and Spiritual," attentively followed. A fair audience.—[Last week's report said a "petition was signed"; it should have been "were requested to sign a petition,"]

LEIGH. 2, Newton Street.—Pleased to listen to our brother Mr. J. Gibson and son, of Pendleton. Afternoon: Circle, clairvoyance, and psychometry, satisfactory to all. Evening: Subject, "The Two Worlds," showing the blessings and comforts all true Spiritualists enjoy by the binding together of the two worlds; clairvoyance and psychometry very good; hoping to hear them again soon.—S. D.

LIVERPOOL. Daulby Hall.—2: A good meeting at 3. Packed at night: Mrs. Wallis gave capital addresses and clairvoyance and named two infants, Herbert Goodman, son of Mr. and Mrs. Owen, spiritual name Victor, and Lucy Mary, daughter of Mr. and Mrs. Grave, spiritual name Jessamine. The impressive service was much appreciated by strangers and friends alike. 9: Mr. W. J. Rae spoke well on "Evolution" to a fair audience. Large after circle. Mrs. Butler's clairvoyance was very successful.

MACCLESFIELD.—Afternoon: Madam Henry conducted a circle. 6-30: Her controls gave an earnest and able address on "Reform"; successful clairvoyance at each service.

NELSON. Ann Street.—A very good day with Mrs. Emmott's guides on "Let us reason together" and "I am thy God and a jealous God, visiting the sins of the father upon the children unto the third and fourth generation." Psychometry very good.

NELSON. Bradley Fold.—Mrs. Rennie's guides spoke very nicely on "Speak gently" and "What is religion?" afterwards very good clairvoyance to good audiences.

NEWPORT (Mon.). 85, William Street.—An address by Mr. Wayland's guides on "The Gospel of Spiritualism." All anxious inquirers cordially invited. All seats free.

NEWPORT (Mon.).—10: Spiritualists have cause to remember the visit of Mr. T. Hooper, of Bristol, who was with us during the first four days of this month attending seances each evening. His clairvoyance in the normal state is good, and we made the acquaintance of several of his guides, who appear to take complete control of his organism. On the 2nd, and again on the 4th, we listened to conversations in Italian by the controls of Mr. Hooper and a Newport lady and gentleman. We hope to see more of Mr. Hooper.

NORMANTON.—2nd, our friend Mrs. Stansfield, of Batley, gave nice and instructive discourses. Clairvoyance very good. 9th and 10th: Mrs. Beanland lectured to good audiences on "What is true religion?" and "Spiritualism and its value." Clairvoyance exceptionally good, the Christian and surname of one spirit friend being given and recognised.—E. Backhouse.

NORTHAMPTON.—Mr. Clark, of Leicester, kindly paid us another visit. Afternoon subject, "How angels are made," to moderate audience. Night, "Who are the Blind?" A very good audience seemed very well pleased.

NOTTINGHAM. Masonic Hall.—Mrs. Wallis's address upon "Weighed in the balance" was very strengthening and uplifting. Her answers to questions in the evening were highly appreciated. One question respecting the numerous foreign controls, and which conveyed the idea as having been given in a cynical manner, was cleverly dealt with, and gave an opportunity of paying a graceful tribute to brother J. J. Morse's controls. Clairvoyance very good.

NOTTINGHAM. Morley Hall.—Mrs. Barnes being absent through illness, Mr. Knight kindly assisted for the evening. The chairman read an address through Walter Howell on "True Worship," followed with clairvoyant descriptions by Mrs. Knight.

We trust by the help of the angel world Mrs. Barnes will be able to take her place again next Sunday.—T. J.

OLDHAM. Bartlam Place.—Lyceum: A pleasant session; conductor, Mr. Standish. Elder group listened to an interesting essay by Mr. Dixon, "Socialism and Spiritualism," discussion to be continued next Sunday; recitation, Miss Stansfield.

OLDHAM. Spiritual Temple.—Miss Barlow, of Rochdale, gave thirty-nine clairvoyant descriptions in a very pleasing manner, four doubtful; she also sang two solos in a masterly manner. Very fair audience in the afternoon, crowded at night.—O. M. Look out for the grand concert on Monday, Dec. 17, by the Oldham Orchestral Society; conductor, M. W. Lawton. Friends rally round and help us.

PRESTON. Lawson Street Hall.—Mr. Postlethwaite's controls on "The gospel of grace" and "Humanity, whence and whither?" handled both subjects well and gave every satisfaction, and gave several good psychometrical delineations.

QUARRY BANK. High Street.—Mrs. Forrester's guides gave a beautiful address on "A child of humanity and a spark of divinity"; good clairvoyance. Pleased to have Mrs. Dowler, of Smethwick, who gave an instructive reading and "My experiences in Spiritualism," to an attentive audience. We heartily thank Mrs. Dowler, and hope to see her again soon.

RAWTENSTALL. Spiritual Church.—A pleasant day with Mrs. Marshall, whose guides gave good addresses; good clairvoyance.

ROCHDALE. Baillie Street.—Mr. G. Adams, of Leigh, speaker, clairvoyant and healing medium, discoursed on "Thou art a lamp unto our feet and a light unto our path" and "God is not a spirit of weakness but of power." His controls described accurately the ailments of several of the audience and gave prescriptions. A good after-circle.

ROCHDALE. Regent Hall.—Tuesday's circle conducted very successfully by Mrs. Rennie, of Oldham. Good audience; collection at the door. Sunday, Mr. Mayoh delivered good addresses. It seemed a pity there were not more present to listen to such good lectures. Perhaps it would have been better if someone had been engaged to give a little clairvoyance.

ROCHDALE. Water Street.—Public circle conducted by local mediums. Grand address by Mrs. Goodhew, "The grave has lost its dread." 9th, Miss Halkyard gave nice addresses. Her clairvoyant descriptions were exceedingly good. Good audience at night.

ROYTON.—Mr. Young conducted services, assisted by Mrs. Kirkby, who related the story of the marvellous cure brought about through the mediumship of Mr. Young in a very forcible manner to many strangers. Mr. Young devoted the time to very successful healing, and he delineated from photograph and gave spirit surrounding. A glorious day altogether.—W. C.

SHAW.—Our efforts to promulgate Spiritualism in Shaw have proved successful. Dec. 2: Large audiences listened to eloquent addresses by Mrs. J. A. Stansfield. On Sunday, 9th, Mrs. Stansfield again favoured us, and Mrs. Calverley, of Royton, gave successful clairvoyance. Mediums willing to come for expenses please communicate with Mr. H. Woolley, 14, Whitworth-street, Shaw.

SOWERBY BRIDGE.—Owing to illness Miss Patefield was unable to attend, and sent Mr. Hilton, who delivered an excellent address on "Spiritualism"; much appreciated by a good audience. Good psychometry.—G. H.

STALYBRIDGE.—Tuesday, 4: Public circle conducted by a local medium. Miss Bessie Hunter's controls delineated many clairvoyant tests. Sunday: Services were conducted by Mr. W. H. Taylor, of Royton. Many questions were well answered. Very good clairvoyant tests. An impromptu poem on "Justice" received great praise.

STOCKPORT.—Mrs. Hulme's discourses were good and pointed. At night 500 people were interested with the recital of spiritual facts well known and utilised by us for our benefit. The personal and localised deity was contrasted with the All Surpassing Goodness and Presence felt, seen and permeating every atom of the universe, and to whose wisdom and power the Spiritualist owes and gives allegiance. Clairvoyance remarkable and good.—T. E.

TODMORDEN.—Mrs. Griffin gave excellent discourses on "Truth and the truthseeker" and "Prove all things," etc. 16: Mr. Lomax and Mrs. Lambert. Mrs. Lambert has been rescued from death through spiritual agency. As a thank offering will give her services as a clairvoyant free for six months. See Guy-street, Burnley, report last week.

WAKEFIELD. Baker's Yard.—8: Opening of our new room; a fair number sat down to tea, and good number at the after meeting. Friends from Batley, Ossett, and Normanton being present. Short addresses by Mr. Pawson, Mr. Smith and Mr. Sugden, listened to very attentively. Songs by members ably rendered. A most enjoyable time. Mr. Smith, of Ossett, was a good chairman. In March we intend to hold a sale of work. Presents of dolls or clothing or knitting will be thankfully received by any of the members. Sunday, a grand day; our friends Mr. Brown and Mr. Farnsworth, of Manchester. Afternoon, Mr. Farnsworth opened the meeting and Brown gave the address, which was very much applauded. At night Mr. Farnsworth spoke on "Salvation here and hereafter" to a sympathetic audience. Good attendances. Chairmen, Mr. Webster, of Batley, and Mr. Cliffe of Ossett. Miss Webster, of Batley, presided at the organ.

WALSALL. Central Hall.—2nd: Pleased to again welcome Mrs. Gregg after an absence of some months. She gave two practical and elevating addresses. Very good clairvoyance at both meetings. Large audience at night. She also gave two very successful seances. Many strangers are anxiously inquiring into Spiritualism. 9th: Mr. D. Findlay, of Smethwick, whom we are always pleased to see, and he is very kind to come and help, spoke on "He stood in the midst of them," showing that though our loved ones are passed to the other side of life they are often standing in the midst of our family circles.—S. B. B.

WISBECH. Public Hall.—Mr. Ward gave a very spiritual discourse upon a subject from the audience, "Seek ye the Lord whilst He may be found, call upon Him while He is near." Clairvoyance, as usual, very good.—A. H. B., cor. sec.

PROSPECTIVE ARRANGEMENTS.

BACUP.—Mediums please note, all correspondence should be addressed to Mr. John Horsman, hon. sec., 100, Newchurch-road, BLACKPOOL. Alpine Hall.—23: Mr. and Mrs. Galley. 30: Mrs. Russell.

HANLEY. Central Hall, Pall Mall.—Mr. J. J. Morse, Sunday, Dec. 16, at 10-30 a.m. and 6-30 p.m.; also Monday, Dec. 17, at 7-30 p.m., at Grove House, Birches Head: Spiritualists are earnestly invited to make these meetings a success.

HUDDERSFIELD. Brook Street.—The services on Sunday, Dec. 16, will be held in the Trades' Hall, Northumberland-street, at the usual times. Mr. J. Farnsworth, late Unitarian minister, will lecture. All friends invited. Hymn papers provided for all.

HYDE.—Dec. 18, opening of a new organ, Mrs. Wallis speaker; 23, opening services continued, Mr. J. J. Morse.

MR. AND MRS. HESKETH, 90, Carter-street, Greenheys, Manchester. Changed address. Societies please note.

MORLEY.—Lyceum, Cross Church-street: Public ham tea at 5 p.m., Dec. 15, at 7-30, singing, reciting, reading and a dialogue, "Minding the babies," eight characters. Tickets 8d, 6d, and 4d.; entertainment only, 3d.—E. Robinson, gen. sec., 7, Wesley-street.

SECRETARIES PLEASE NOTE Mrs. Beardshall has no open dates for 1895.

HOLIDAY ENTERTAINMENTS.

ACCINGTON. 26, China Street.—Saturday, Dec. 29, tea party. A hearty welcome to all. Good programme.

ARMLEY. Theaker Lane.—Christmas Day. A grand Tea at 4-30 and entertainment at 6-45. Tea and entertainment, adults 9d., children 6d. and 4d. Friends rally round.

BATLEY CARR. Tour Street.—Christmas Day: Public ham tea at 4-30 and entertainment, also a sale of work, tickets 9d. and 6d., on Dec. 31. New Year's Eve, a pie supper at 9 p.m., to which we invite all friends, tickets 6d. It is intended that we finish the year and begin the new after a good repast and meeting.—J. A.

BIRMINGHAM UNION.—2nd Annual Conversation, Wednesday, Jan. 9, New Gallery, Barwick-street, 7-30 to 12 o'clock. Kindly note.

BLACKBURN. Freckleton Street.—Christmas Day, annual Lyceum tea party at 4-30; grand entertainment at 7 p.m., including Christmas cantata, "Bundle of Sticks." Children under 12 6d., over, 8d., entertainment 4d.

BOLTON. Bradford Street.—Tea party and entertainment on Saturday, Dec. 29. Songs, duets, recitations, etc. Tickets 8d. and 6d., Dec. 23, Miss Jones.

BRADFORD. Manchester Road, Jesse Street. Jan. 1, New Year's Day, coffee supper at 6 o'clock, followed by entertainment and social. Tickets 4d., entertainment 2d.

BRADFORD. Horton (Spicer Street).—Dec. 30, at 2-30, a musical service; at 6 p.m., the service of song, "Rest at Last." Both will be given by members of the Otley-road Lyceum, conducted by Mr. Jackson. Dec. 31, pie supper at 7-30 and social.

BRADFORD. Milton Hall.—The married ladies will conduct a Grand Social at 6-30 on Boxing Day, Dec. 26, when a refreshment stall and bran tub will be provided; adults 3d., children 2d. Lyceum ham tea at 5 and concert at 7-30 on Saturday, Dec. 29, 1894. This will surpass all others; Mr. J. Foulds chairman; tickets, 9d. adults, children 6d. and 4d. Sunday, Dec. 30, Special Lyceum Day: Mrs. Wood, of Scarr Hill, will speak; hymn sheets provided; collections in aid of Lyceum.—F. L. Schen, secretary.

BURY.—Tea party and entertainment, Christmas Day; adults 1s., children under 12 years 8d.

DEWSBURY. Bond Street.—Dec. 25, a ham tea at 4-30 and entertainment at 7 p.m. A cantata, "Christmas Vision," by the Lyceum scholars. Old and new friends heartily welcome. Tea and entertainment, 9d., 6d., and 4d.; entertainment, 2d. and 1d.

FELLING-ON-TYNE.—Saturday, Dec. 22, annual Christmas tea at 4-30 p.m. and concert; good company expected.

GATESHEAD. 1, Teams Valley Terrace.—Wednesday, Dec. 26, annual tea and concert. Friends support us. Tea and concert, 9d.; concert only, 3d. Tickets of any of the members.—E. H., sec.

LEEDS.—A public ham tea in the Psychological Hall on Dec. 26; tickets, 4d. and 6d., children, adults 8d.

LEICESTER. Liberal Club, Town Hall Square.—Wednesday, Dec. 26, annual tea at 4-30, tickets 6d.

LEICESTER. People's Hall, Millstone Lane.—Annual tea and entertainment on Dec. 27. Dec. 28, a free tea and entertainment to aged people.

LIVERSEDGE. Carr Street, Little Town.—Tuesday, Dec. 25, public ham tea and entertainment 9d. Dialogues, "The Fashionable Lady" and "Minding the Babies," songs and recitations. All are welcome.—T. Horner Lee, Little Town, Liversedge.

LONDON. Notting Hill, 111, Clarendon Road, W.—First social gathering on Boxing Night, 7 till 12, concert and dance; a hearty welcome to all. Mrs. A. Bingham in costume as Mother Shipton for palmistry. Tickets 1s., in aid of the funds, to be had of Mrs. Mason.

OLDHAM. Bartlam Place.—Dec. 24, a social gathering at 9-30 prompt, potato pies will be the order of the evening; price 6d. Christmas Day, a sandwich tea; price, adults 10d.; children 6d. Lyceum, tea party on Dec. 29, when Mr. Britland's band will be in attendance; oranges, apples, etc., will be given to the Lyceumists, all for the moderate sum of 6d. adults; children 4d.

PATRICROFT.—Saturday, Dec. 22, tea party, tickets 1s.

ROCHDALE. Regent Hall.—Annual tea party on Jan. 5, 1895. The Black and White Minstrels and others will be present.—F. B.

SOVERBY BRIDGE.—Christmas Day, a grand tea at 4-30 and entertainment at 7 p.m. Tea and entertainment 1s., entertainment 6d.; children under 12 half price.

STOCKPORT.—Dec. 25, annual tea and entertainment by the talented Lyceum. Song, recitations, dialogues, and the charming operetta, "The Enchanted Rose," with its sparkling music, new scenery, and effects specially prepared. Our Lyceum is noted for the excellent programmes they provide.—T. E.

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Mrs. Duckworth, Medical and Business Clairvoyant, 17, York Street, Heywood

J. M. Holehouse, Speaker, Psychometrist, Hand-healer.—Bridge-st., Belper.

Mrs. Hulme, Clairvoyant and Psychometrist, 371, Collyhurst-road, Manchester

F. T. Hodson, Trance Speaker, Clairvoyant & Psychometrist, 25, Muriel-rd., Leicester

Prof. Willis, Croston-street, Daubhill, Bolton. Send photo and 1s.

R. Foster, Herbalist, Magnetic Healer, 166, Eastwood-view, Doncaster-rd., Roth'am

Mrs. Bradley, Clairvoyant, Psychometrist and Healer, 174, Uttoxeter-rd., Longton

Miss Sarah Hannah Whiteley (aged 12), 62, Whitworth-road, Rochdale

Healer, Mesmerist or Magnetist, Psychometrist, Clairvoyant; advice on all matters from letter.—Mr. J. Spray, 193, Wellesley-st., Loughborough

Clairvoyance by letter, 2s.—Miss Blake, 3, Herbert-st., Pendleton.

Mr. G. Adams, Trance Speaker, Clairvoyant, and Healing Medium, Leigh and Bedford, has a few open dates for 1895.

Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.

Mrs. Cookson, Herbalist, 108, Whetley-hill, Manningham, Bradford

Spirit Surroundings by letter, 2s. Miss Blake, 3, Herbert-st., Pendleton

Miss E. Barlow Clairvoyant (age 13), 22, Kenion-street, Rochdale.

Mr. Holmes, Medical and Magnetic Healer, 6, Peace-st., Burnley.

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

Mr. J. Young, Clairvoyant and Psychometrist, 13, North-st., Royton,

J. B. Tetlow, Psychometrist and Clairvoyant. Sittings by appointment. 142, Fitzwarren Street, Pendleton, Manchester.

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NEXT SUNDAY'S PLATFORM

National Federation.
Societies marked thus * are affiliated with the

Accrington—26, China-street Lyceum, 10.30; 2.30, 6. Mrs. Best.
Tabernaacle, Whalley-road, at 2.30 and 6.15, Mrs. Russell, also on Monday 7.30. Wednesday at 7.30. Thursday 7.30, members.
***Temple**, St. James-street, 2.30 and 6, Mrs. France, and on Monday, Tuesday, at 7.30. Wednesday, 7.30, Members' Circle.
***Armley (near Leeds)**—Theaker-lane, Lyceum, 10; 2.30, 6.30, Mrs. W. Stansfield, and on Monday, Monday, at 2.30, Public Circle; 7.30, Public Meeting. Sat., 8, Public Circle. All welcome.
Ashton—Church-st. (off Warrington-st.), 2.30, 6.30, Mr. W. H. Taylor. Public Circle, Tuesday, 7.30.
***Aftercliffe**—Vestry Hall, Board Room, at 3 and 6.30, Mr. W. E. Inman. Wednesday.
Bacup—Princess-st., off Bainside-lane, Lyceum, at 10; 2.30, 6.30, Mr. J. Pilkington.
Barnoldswick—Spiritual Hall, Lyceum, 10; 2.30, 6.
***Barrow-in-Furness**—82, Dalkeith-st., 11, 6.30.
***Batley Carr**—Town-st., Lyceum, at 10 and 2.30; 6, Mrs. Ingham.
***Batley**—Wellington-street, Lyceum, at 10 and 1.45, 2.30, 6.
Belper—Jubilee Hall, Lyceum, 10, 2; 11 a.m., 6.30, Mr. T. Timson. Wednesday, 7.30.
***Birmingham**—Smethwick: 107 and 108, Cape Hill, opp. Windmill Lane. Lyceum at 3, 11, 6.30. Masonic Hall, Union, 11, Short Speeches by members; 6.30, Mr. P. Galloway, Spiritualism: A Resume.
Bishop Auckland—Temperance Hall, Gurney Villa, at 2 and 6.
***Blackburn**—Old Grammar School Freckleton-st. 9.15 Lyceum; 11, Circle; 2.30, 6.30, Mrs. Craven.
15, New Market-st., W. Northgate, Lyceum, 9.30; Circle 11; 2.30, 6.30, Miss Whiteley. Mon., 7.45, Members only. Wednesday, 7.45, Circle.
***Blackpool**—Liberal Club, Church-st., 9.30 Lyceum; 11, Members' Circle, 2.30, 6.30, Mr. G. F. Manning.
Alpine Hall, Victoria-street, 10.30, Public Circle; at 2.30 and 6.30, Mr. C. H. Beeley. Mon., 7.30.
***Bolton**—Bradford-street, Lyceum, 9.30; 2.30, 6.30, Mrs. Brooks.
Bradford—Bowling: Harker-street, 11, 2.30, and 6, Local. Mon., 2.30, Wed., 8.
Horton: 15, Quaker-lane, 2.30 6.30, Mrs. Mason. Monday, 8, Circle. Thursday, at 8, Circle.
Jesse-street Mission (off Manchester-road), Circle at 11, 2.30 6.30, Mrs. Wood. Tues., 7.45, Circle.
***Little Horton-lane**, 1, Spicer-street, 2.30, 6, Monday, 7.45.
Lower Temperance Hall, Leeds-rd., 11, Developing Circle; 2.30 and 6.30. Monday, Wed., 7.45.
***Milton Hall**, 32, Rebecca-st., City-rd., Lyceum, 10; 2.30, 6, Mrs. Midgley.
421, Manchester-road Mission Room, 11, Circle; 2.30, 6, Mr. and Mrs. Marshall. Tues., 8.
***Oley-road**, Lyceum, at 10.30; at 2.30 and 6, Mrs. Wooley. Tuesday, 7.45.
St. James' Church, Lower Ernest-st., 2.30, 6.30, Mrs. Mercer. Wednesdays at 7.45.
Walton-street, Hall-lane, 2.30, 6, Mrs. Whittingham. Monday, 7.30.
West Bowling—Boyn-ton-st., at 10, Lyceum, 2.30, 6, Mr. A. Walker. Mon., 8, Thurs., 8, Circle.
***Brighouse**—Martin-st., Lyceum, at 10; 2.30, 6, Mrs. Crossley.
Bristol—Phoenix Coffee Palace, Lower Ashley-road, at 8 p.m. on Wednesdays. Developing Circle.
***Burnley**—Hammerton-street, Lyceum at 9.30; 2.30, 6, Mrs. M. H. Wallis.
145, Oxford-road. Wednesday's at 8, Prompt Reception Seances.
***Elm-st.**, Lyceum, 9.30; 2.30, 6, Mr. W. Johnson. Tuesday, 7.45, Public Circle.
102, Padiham-rd., at 2.30 and 6. Open every evening, 7.30. Wednesday, Members only.
***Guy-street**, Gannow Top, Lyceum, 10; 2.30, 6, Mrs. Hunt. Monday, 7.30, Mr. Taylor. Wed., 7.30, Public Circle.
***Hull-street**, Lyceum, 10, 2.30 and 6, Anniversary, Mr. Birch and Miss Whiteley. Wed., 7.30.
***Bury**—Spiritual Hall, Georgiana-street, Lyceum at 10; 2.30, 6, Mr. Mayoh. Wednesday.
***Cardiff**—Public Hall, Queen-st. Arcade, Lyceum, at 2.45; 6.30, Mr. F. B. Chadwick.
Cleckheaton—Oddfellows' Hall, Lyceum, 10; at 2.45 and 6, Mr. J. T. Todd. Monday, in old room, 7.30, Developing Circle. Thursday, 7.30, Public Meeting.
***Colne**—Cloth Hall, Lyceum, 10; 2.30 and 6.30, Mr. Hepworth.
***Darwen**—Church Bank-st., Lyceum, 9.30 and 1.45, Circle, 11, 3, 6.30. Monday, 4, Sewing Class. Wednesday, at 8, Circle.
Dewsbury—Bond-street, Lyceum, 10.45; 3 and 6, Mrs. Menmuir. Thursday, 7.30.
Elland—Lyceum at 10.30; at 2.30 and 6, Mrs. Waterhouse.
***Felling**—Hall of Progress, Charlton Row, 2.30 and 6, Mr. J. Wilkinson.
***Foleshill**—Edgwick, 10.45 and 6.30, Mrs. Barr. Monday, 8, Circle.
Gateshead—1, Team Valley Terrace, 11 and 6.30, Mr. R. Grace.
79, Taylor-terrace, 6.30. Wednesdays, 8.
47 Kingsboro-terrace, at 6.30, Mr. J. E. Wright. Thursday, 7.30.
Glasgow—4, Carlton-place, 11.30, Mr. Simmers; 6.30, Mr. Vance, Musical Evening.
Halifax—Winding-road, at 2.30 and 6, Mr. Geo. Featherstone, and on Monday.
Hanley—Grove House, Birches Head, at 3 and 6.30, Mr. J. J. Morse, and on Monday.
Heckmondwike—Thomas-street, at 10, Lyceum; 2.30, 6, Thursday, 7.30.
Heywood—Temple, William-st., Lyceum, 10; 2.30, 6, Mr. Birch. Tues., 7.30.
High Shields—1, South Eldon-street, Lyceum, 2.30; 11 and 6, Mr. J. Clare.
***Hollinwood**—Factory Fold, 2.30; 6.30, Mr. Standish.
***Huddersfield**—Brook-street, Lyceum; 2.30 and 6.30, Institute, 3A, Station-street, at 2.30 and 6.30, Mrs. Jarvis.
***Hull**—St. George's Hall, Story-st. No. 4 Room, 2.30 and 6.30, Mr. Bolton. Wednesday, 8, Public Circle. Thurs., 8, Members' Developing Circle, both at No. 8 Room, Friendly Societies' Hall.

Hunslet (Leeds)—Institute, 2.30 and 6, Mrs. Brooks. Monday and Tuesday, 7.30, Circle. Saturday, Public Circle, at 8.
***Hyde**—Mount-street, Travis-street, at 2.30 and 6.30, Mr. R. A. Brown. Tuesday.
Idle—3, Back Lane, Lyceum, 2, 6.
Jagger Green—2.30 and 6.
Keighley—Lyceum, East Parade, at 2.30 and 6, Mr. Armitage.
***Eastwood**—Temple, 2.30, 6, Mr. Pawson. Monday, at 7.30.
***Lancaster**—Athenæum, St. Leonard's Gates, Lyceum, 10.30; 2.30, 6.30, Mrs. Midgley.
Leeds—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Lyceum, at 10.30; at 2.30 and 6, Mr. Todd. Monday, 7.30.
***Psychological Hall**, 2.30 and 6.30, Mr. Macdonald. Monday, 7.30.
Leicester—Liberal Club, Town Hall Sq. 10.45, 6.30, Thursday, at 8, Public Circle.
Millstone Hall Lane, Lyceum, 2.30; 10.30, 6.30.
Crafton-street, at 11, Circle; 6.30, Mr. Muggleton. Thursday, at 8, Circle. All welcome.
Leigh—Newton-street, Lyceum, 10.30; 2.30, 6.15.
Liverpool—Daulby Hall, Lyceum, 11; 2.30, Meeting for Public Discussion; 6.30, Mr. W. B. Banyard, of London; 8, Public Seance. Monday, at 8, Inquirers' Meeting. Tuesday, at 8, Public Circle. Thursday, at 8, Dr. Fisher's Class.
Liversedge—Bethel Lodge. Tuesday and Saturday, at 7.30.
Carr-street, Little Town Lyceum, at 10; 2.30 and 6, Mrs. Armitage.
London—Camberwell Road, 102.—7.30. Wednesdays, 7, Free Healing; 8, Developing.
Camberwell Gate—53, Grosvenor Terrace, Wednesday, at 8, Clairvoyant Seance.
Camberwell New Road—Surrey Masonic Hall, at 6.30, Spiritual Assembly.
Chelsea—45, Markham-square, King's-road, S.W., 7, Clairvoyant Seance; Monday, at 8, Clairvoyant Seance. Tuesday and Thursday, at 8, Developing Circles.
Clapham—32, St. Luke's-road, Friday evenings, at 8, Trance Address and Clairvoyance.
Clapham Junction—132, St. John's Hall, Mrs. Ashton Bingham welcomes inquirers on Thursday, at 7.
113, Edgeware-road (Mr. H. Hunt's), every evening, except Tuesdays, at 7.30; Saturdays, 6d.
Forest Hill—23, Devonshire-road, at 7, Mr. J. Dale. Thursday, at 8, Open Circle.
Kentish Town—8, Wilkin-street, Grafton-road, Monday, 6, Reception, Mrs. Spring; 8, Dawn of Day Open Meeting.
245, Kentish Town Road—Mr. Warren's, at 7, Mrs. Ashton Bingham. Thursdays, 8, Mrs. Mason.
Leytonstone—17, Beulah-road, Developing Circle, Monday and Friday at 8.
***Manor Park, Essex**—13, Berkley Terrace, White Post Lane, Sunday, at 11, Students and Inquirers Meeting; 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; 8.30 p.m. Experimental Circle for Inquirers. Thursday, at 8 p.m., for Spiritualists only, the Study of Mediumship. All meetings free.
Marylebone—Cavendish Rooms, 51, Mortimer-st., W., at 7, Miss M'Creadie, Clairvoyance. 16, Special Visit of Mr. E. W. Wallis (editor of the *Two Worlds*), Trance Address, "The Power, Purpose, and Principles of Spiritualism." 23, Miss Rowan Vincent, Replies to Questions. 30, Mr. W. T. Cooper; Clairvoyance by Miss M'Creadie.
Marylebone—113, Lisson Grove.
Mill End—218, Jubilee-street, fifteen doors from Mile End-road, at 7, Mr. Veitch, "The Progress of Spiritualism."
Notting Hill—128, Lancaster-road. Seance at Mr. Pursey's, Mondays and Thursdays, at 8.
111, Clarendon-road, W., Mrs. Ashton Bingham. Tuesday, at 8, Mrs. Mason. Sat., at 8, Circle.
Paddington—227, Shirland-road, at 7, Spiritual Service. Wednesday, at 8, Mr. Goddard. Sat., 7, Provident Society; 8, Social Gathering.
Peckham—Chepstow Hall, at 6.45, Mr. Stokes, Tuesday, at 8.30, Open Circle and Magnetic Healing by Mr. Edwards.
Peckham Road—1, Grummant-road, at 11, healing; 7.30, seance. Tuesdays and Thursdays, at 8, Developing Circle.
Stepney—Mrs. Ayers', 45, Jubilee-st. 7, Tues., 8.
Stockwell—4, Sidney-rd., Tues, 6.30, Free Healing.
***Stratford**—Workman's Hall, West Ham Lane, E., at 7, Mrs. Bliss and Mr. Long. Friday, 7.30, Mr. E. W. Wallis.
Longdon—Post Office Buildings, King-st, 2.30, 6.30, Monday, 7.45.
174, Uttometer-road. Monday, 8, Seance.
***Macclesfield**—Cumberland-st., Lyceum, 10.30; 3 and 6.30, Mr. Swindlehurst.
361, Park Lane, at 2.30 and 6.30.
***Manchester**—Ardwick: Temperance Hall, Tipping-street, Lyceum, 10; 2.45, 6.30, Mr. J. B. Tetlow. 8.30, Members' Circle. Wed., 8, Public Circle.
Harpurhey: Collyhurst-road, Lyceum, 10; 2.45, 6.30, Mrs. Hyde. Thursday, Public Circle.
Openshaw: Granville Hall (Liberal Club) George street, at 10.30 and 6.30, Mr. G. Adams.
Openshaw: Late Salvation Hall, Grey Mare Lane, 2.30, 6.30. Friends invited. Thursday, at 8, Public Circle.
West Gorton: 2, Peter-st., Clowes-st., Lyceum, 2.30; 6.30, Public Circle. Monday, 8, Private Circle. Wednesday 8, Public Circle.
Hulme: Corner of Junction-st., Lyceum, 10.30; 6.30, Public Circle. Monday, 8, Miss Smith. Thursday, 8, Mr. Lamb's Public Circle.
***Pendleton**: Cobden-st., Lyceum, 10.30, 1.30; 2.45, 6.30, Mrs. Britten.
Patricroft: New Lane, Winton, at 2.30 and 6.30, Mrs. King. Wednesday, at 8, Public Circle, Mrs. Lamb.
***Salford**: Co-op. Stores, Chapel-st., Lyceum, 10, 2; 6.30, Mr. Jeremy Gibson. Wednesday, at 8. Doors closed at 8.15 sharp.
***Middlesbrough**—Hall, Newport-rd., 2.30, 6.30.
Granville Rooms, 10.30, 6.30.
***Milom**—Lyceum 10 and 2; Platform 6; Public Circle 7.30. Wednesday, 7.
Morley—Church-st., Lyceum, at 10, 2; 2.30 and 6, Mr. C. L. Hilton.
***Nelson**—Bradley Fold, 2.30, 6, Mrs. Hoskita.
Ann-street, 2.30 and 6, Mrs. Townson.

***Newcastle-on-Tyne**—Heaton and Byker, at 6.30, Mr. Rostron, Clairvoyance.
Newport (Mon.)—Institute, 85, William-st., 11, 6.30.
Normanton—Queen-st., 2.30 and 6, Mr. J. Foulds.
North Shields—6, Camden-st., 6.15.
Northampton—Oddfellows' Hall, Newland, 2.30, 6.30, Mr. Ashby.
***Nottingham**—Morley Hall, 2.30, Lyceum; 10.45, 6.30.
Masonic Lecture Hall, 10.45 and 6.30, Mrs. Green.
***Oldham**—Temple, Bridge-street, Union-st. 3, 6.30, Mr. Essam. Tuesday, 7.30, Public Circle.
***Hall**, Bartlam Place, Lyceum, 10; 3 and 6.30, Thursday, 7.45, Public Circle.
Osselt—Queen's-st., 2.30, 6, Mr. Spencer.
Parkgate—Band Room, Albert-road, at 6.
Plymouth—8, The Octagon, 10, 6.30, Wednesdays 8.
***Preston**—Lawson-street, Walker-street, 2.30, 6.30, Mrs. Griffin. Thursday, 7.30, Circle.
***Rawtenstall**—Lyceum, 10.30 at 2.30 and 6, Miss Cotterill.
Rochdale—Regent Hall, Lyceum, 9.45; 2.30 and 6, Tuesday, 7.45, Circle.
***Water Street**, 3, 6.30, Public Circles. Tuesday, 8, Penn-street, Lyceum, 10; at 2.30, 6, Wed., 7.30, Circle.
Temple, 13A, Bailie-street, at 2.30, Public Circles. 6, Wednesday, 7.30, Circles.
***Ryton**—Lyceum, at 10; 2.45 and 6, Mrs. Warwck. Wednes., 7.30, Public Circle. Door Closed 8.
Shaw—Co-operative Hall, Beal Lane, at 2.30 and 6.
***Sheffield**—Hollis Hall, Bridge-st., 3 and 7, Mr. W. Fielding. Thursday, at 8, Circle.
Cocoa House, 175, Pond-street, 7.
Shipley—Westgate, 2.30, 6, Miss Walton.
***Slaithwaite**—Laith Lane, 2.30, 6, Mrs. Summersgill.
South Shields—16, Cambridge-st., at 6, Mr. W. Davidson. Tues., 7.30.
***Sowerby Bridge**—Hollins Lane, Lyceum, 10.30, 2.15, 2.30, 6, Mrs. Stansfield.
Spennymoor—Central Hall, 2.30, 6, Thursday, 7.30.
Stalybridge—Grand Theatre, 2.30 & 6.30, Miss Gartside. Tuesday.
Stockport—Hall, Wellington-road, nr. Heaton-lane, Lyceum, at 10; at 2.30 and 6.30, Mr. Johnstone. Thursday, at 7.30, Private Circle.
Sunderland—Centre House, High-street, W., 2.30, Lyceum; 6.30.
Monkwearmouth—Miners' Hall, Roker Avenue, 6.30, Mr. W. R. Henry.
Todmorden—Sobriety Hall, 2.30 and 6.30, Mr. Lomax and Mrs. Lambert. Monday, 7.30. Wednesday, 7.30, Public Circle.
Tunstall—13, Rathbone-st., 6.30.
Wakefield—Baker's Yard, Kirkgate, at 2.30 and 6, Mrs. Levitt. Wednesday, 7.30, Public Circle.
1, Barstow-square, Westgate, at 2.30 and 6, Mr. and Mrs. Campion. Wednesday, 7.30.
***Walsall**—Central Hall, Lyceum, at 10, and 2.30; 11, 6.30, Mrs. J. M. Smith.
West Pelton—Co-operative Hall, Lyceum, at 10.30; 2 and 5.30, W. Pigford.
***West Vale**—Green Lane, 2.30, 6, Mr. G. Gledstone.
Whitworth—Market-st., 2.30, 6, Mrs. Rennie.
Wisbech—Lecture Room, Public Hall, 6.45, Mr. Ward.
Woodhouse—Talbot Building, Station-road, 6.30.
Windhill—Local Board Office, Cragg-road, Lyceum, 10.15; 2.30 and 6, Mrs. Mercer.
Yeadon—Town Side, Lyceum, at 9.30; 6, Mr. Smithson. Thursday, 7.30, Public Circle.

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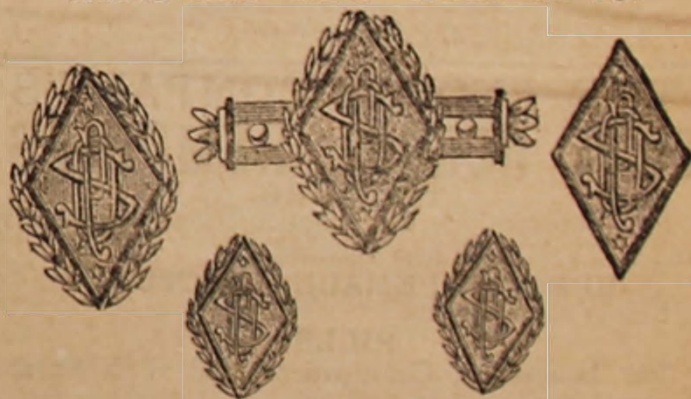
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