

# THE TWO WORLDS.

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PRICE ONE PENNY

## OFFICIAL ACKNOWLEDGMENTS.

The recent meetings of the American National Spiritualists' Association, in Washington, lasted three days, and were eminently successful. The able *resume* of the state of Spiritualism in this country, written by Mr. J. J. Morse, which was recently printed in our columns, was received with great pleasure, and duly and officially acknowledged in the following terms:—

J. J. Morse, Esq., Hotel Bella Vista, San Francisco, Cal.

Dear Sir and Brother,—It affords us the greatest pleasure to inform you that your most encouraging report of the present status of the great Spiritual movement in Great Britain was received with acclamation by the entire body of delegates and visitors assembled this day in Masonic Temple during the morning session of the second day's proceedings of the Fourth Annual Convention of the N.S.A. It is with feelings of heartfelt gratitude that we learn of the great progress which has recently been made in England, not only as concerns the platform and literary phases of spiritual propaganda, but particularly with reference to the flourishing condition of the Children's Progressive Lyceum, the cause of which has been so substantially aided through the regular publication of the *Lyceum Banner*, of which you are the beloved and honoured Editor.

We also take extreme pleasure in responding to the truly fraternal spirit which you have manifested toward the work of the N.S.A. and the Cause in general in the U.S. of America.

Taking note of the admirable work introduced in your report under the heading of "Spiritualists' Benefit Society," we would respectfully remind our English brethren that the good work in which they are engaged in providing a benefit fund for those who have been active workers, to sustain them in the event of disability, and to provide them with pensions in the event of superannuation or other equally pressing cause, has its counterpart in the enterprises of the "Veterans' Spiritualists Union of America."

The number of active Lyceums now operating successfully in England compares more than favourably with the immediate standing of the Lyceum movement in the U.S.; and as we should always take a good example presented by our friends elsewhere and embody it in our conduct, we express to you the fervent hope that the good results accruing from active Lyceum work on English soil will fire with renewed zeal and energy the many Societies in this country which are still sadly in need of an effective Sunday school for children and young people, where the sublime truths of the Spiritual Philosophy may be inculcated with the assistance, not only of competent teachers, but also of such excellent Manuals as you employ.

We note with genuine gladness the ever-increasing sentiment of fraternity, which is now so happily uniting the two hemispheres of earth, and ushering in the era of universal brotherhood and sisterhood, in which all the nations of the earth will blend in spiritual union and sincere co-operation for the general weal.

The excellent English newspapers, *Light* and the *TWO WORLDS*, are by no means strangers to American readers; and as from the columns of our own papers we have learned with great delight of your success on these shores, especially in California during the past year, it has given us equal pleasure to read in the journals of your native country of the cordial reception given during the past few months to Mrs. Helen Temple Brigham, of New York, a lady who for many years has occupied, with distinguished credit to herself and the Cause she so ably represents, an influential place on the Spiritual platform of the U.S.

We note with great pleasure that the honourable name of Mrs. Emma Hardinge-Britten appears in your report. She is not forgotten by her hosts of American friends, many of whom are encouraging the hope that she may again visit these shores, where an enthusiastic welcome

always awaits her. We are not forgetful of the good services rendered here by Mr. E. W. Wallis, whose editorial policy in connection with the *TWO WORLDS* calls forth much appreciation in this country as well as across the seas.

We pray you, honoured Sir and Brother, to convey in person to Mr. E. Dawson Rogers, the able Editor of *Light*, to the officers and members of the London Spiritualists' Alliance, and the members of the English National Spiritualists' Federation, and all the other organisations mentioned in your report, our fraternal greetings, assuring them of our vital interest in their work, including the Marylebone Association of Spiritualists as well.

It gives further pleasure to note that England and America are standing together on the question of affording legal as well as moral protection to all honest mediums, and for discountenancing all dishonest attempts to counterfeit genuine phenomena.

Your remarks on "Jesuit" spirits, "obsession," and other moot points affecting the safety of the Spiritualist movement in general, and mediums in particular, called forth the fervid applause of the large gathering of delegates and others present during the reading of your report; our sentiment that pure lives and noble aspirations, coupled with an earnest study of the law of spirit inter-communion, affords the best and indeed the only sure protection against any and all abnormal and aberrant manifestations of psychic force.

We have but to add that your report was unanimously and gratefully accepted, by a rising vote, by the National Spiritualists' Association of America, and we trust next October to have the pleasure of greeting you personally in our midst.

Heartily wishing you God speed and Angel guidance wherever your path may lead you, we have the honor to remain your sincere friends and well wishers.

(Signed) GEORGE A. FULLER,  
MRS. CORA L. V. RICHMOND, J. V. MACKINTYRE,  
MRS. IDA P. A. WHITLOCK, W. J. COLVILLE.

Masonic Temple, 9th and F. Streets,  
Washington, D.C., Oct. 21, 1896.

Mr. Francis B. Woodbury, Secy., A.N.A.S.,  
Washington, D.C.

My Dear Sir and Brother,—It was with feelings of the greatest pleasure I perused the official letter that you sent me, pursuant to the instructions of the late Convention of the American National Spiritualists' Association, held in Washington, D.C., which reached me yesterday. I shall treasure same among the most prized of my possessions, and ever consider it as a marked expression of the esteem and confidence towards myself from that most distinguished body.

The signatures attached thereto impart even an additional value to the document, headed as they are by that of our honoured friend and esteemed co-worker, Mrs. C. L. V. Richmond, whose labours in my native land are to this day remembered with the utmost pleasure by thousands of our people.

I regret I shall not be able to accede to your generous invitation to be with you next October, but, if at any other time it is my good fortune to do so, I assure you it will give me the greatest satisfaction.

Again thanking you and all concerned for the generous and fraternal recognition of my humble effort to aid our common cause, and heartily congratulating yourself and President Barrett upon the fact of your unanimous reelection to your responsible positions in the A.N.S.A., believe me, with every expression of my high esteem,

Very sincerely and fraternally yours,  
Hotel Bella Vista, San Francisco, Cal., J. J. MORSE.  
Nov. 5th, 1896,

## LESSONS FROM SPIRITUAL PHILOSOPHY.

BY ÆNOS.  
ENVIRONMENT.

Those who believe in a continued future existence, and that departed spirits communicate with man, however else they disagree, are Spiritualists, but only as they cultivate the noble faculties and harmonise their lives, are they entitled to the name in its highest meaning.—HUDSON TUTTLE.

BEFORE perusing what follows, I would like the reader to carefully study the above extract from Mr. Tuttle's writings, which fairly states the position of representative Spiritualists, and also to turn over in his or her mind those teachings of the spirits which refer to this life, and thus be the better able to appreciate what follows. It appears that there are two kinds of believers in Spiritualism, i.e., (1) those who simply believe in the existence of spirits, and their ability to influence those on earth and each other; and (2) those who, in addition to the above, believe in a spiritual aspect of the subject, or those who believe that spirits have another object in view besides merely making themselves known to us; that is, to make us better men and women, to "cultivate the noble faculties," to harmonise our lives, and generally make us the better for their presence, and, further, to so order society as to make "heaven on earth," possible.

Suppose, then, for convenience, we divide them, and call the first Spiritists, and the second Spiritualists. I have little doubt that most people will desire to belong to the latter class. To those, then, I would say, that one of our duties is to spiritualise men, to try to make ourselves and each other better, and, so far as in us lies, to give men the opportunity of becoming better. I say, "Give men the opportunity of becoming better," advisedly, because do we not believe in the power of environment: that men in pure and sweet surroundings will become good men, and those in evil surroundings become bad? Therefore, we must purify our surroundings. It is not always easy to determine altogether what a man's surroundings are without the aid of clairvoyance, because one whose material surroundings are all that can be desired, may be encompassed with influences for evil of a spiritual kind.

When this is the case, it will undoubtedly be found to be due to the fact that the individual in question has at some past period of life either lived in, or frequently entered, places congenial to those beings by whom he is surrounded, and there developed passions and appetites in accordance with the ruling tendencies of those spirits. By the same rule good spirit surroundings are sometimes found with persons whose material environment is by no means enviable. Hence, as we claim to be reformers, social as well as spiritual, it is essential that we should recognise it as part of our duty to cleanse all men's environment.

We are taught that the spirit world is a reflex of this world in all its features, physically, morally and intellectually, especially so in its lower spheres; we know beyond doubt, beyond any man's power to deny, that those who inhabit it have formerly inhabited this globe, and reason unites with the spirit in telling us that as they leave this world they enter the next, without any change but a physical one. What deduction, then, can we draw from this but that all the features of this world are reproduced and multiplied there a thousandfold. Every murderer who suffers death upon the scaffold is one murderer driven to another land, possibly to enjoy a greater liberty there than he enjoyed here, and if need be—and we have sometimes been told it is the case—to perpetuate his horrible crimes by proxy, thus dragging others down to his own level. The bad go as well as the good. As the good return to help, uplift, and to instruct those in congenial surroundings, so the bad return to obsess, to drag down, and to demoralise those whose weakness, passions, or surroundings make it possible. When we think of the helpless millions whose position is of this kind, when we think of the unborn millions who are destined to live in such places unless we bestir ourselves, whose lot it will be to be born in sin, and crime, and degradation, to live in it and to die in it, to curse the hour of their birth and every hour that passes, to know not the tender touch of a loving hand, nor a gentle word from a mother's lips; to whom the restraining hand of a wise father shall be unknown, to whom this fair, wide world shall be naught but a nightmare, a foul blotch in a foul life, a dream unhallowed by a single thought of love\*; does not the monitor within and

\* We feel that our contributor weakens his argument by over stating his case; he is too extreme.—ED. T.W

the spirit without unite in telling us we have a duty here, a great, a pressing duty? I know, unfortunately, that there are some who claim that this has nothing to do with Spiritualism, whilst others, admitting that Spiritualism has a responsibility, do not think it of sufficient importance to take any action. But I shall endeavour to show that the social evils of the time are something against which we should take a stand, not only individually, but collectively. To do this I must lay down certain premises, as follows:—

1. Spiritualism claims to be a religious movement, therefore Spiritualists must be religious men.
2. Every movement claiming to be a religious movement, must also concern itself with Social Reform.
3. Any movement claiming to be a religious movement, and not taking an active part in the progressive lives of the people, is neither logical nor sincere, and is, therefore, unworthy of support.
4. Spiritualism claims to be superior to all other systems of worship, therefore the superiority of Spiritualism must be demonstrated.
5. If Spiritualism is not superior to other systems it has no claim upon the people, therefore we must consider in what respects Spiritualism is superior to other systems, and why the other systems have failed.
6. The chief reasons why the old systems no longer claim the affection of the people are—(1) Because they have proclaimed so many things as facts which could not be demonstrated; and (2) because they were no longer actively concerned in the welfare of the people.
7. The Religious Philosophy of the future must be able to demonstrate its facts of a spiritual nature (if any), and must supersede all others in its ardour and activity for public weal.

To be continued.

## SUNDERLAND EXPLAINS.

SIR.—Your pointed query as to what had become of the societies in the North-Eastern district, seeing that they are not so vigorous as formerly, is one which is not unreasonable, and I hope will be taken into consideration by the friends in each of the localities mentioned.

So far as Sunderland is concerned matters are already improving, though it is questionable whether we shall be able to regain the position we formerly occupied as a well-organised and effective society. Our principal worker and organiser was Mr. T. O. Todd. He came to us from the Methodist body. Having been an active worker and organiser in connection with societies for thirteen or fourteen years, and being well known and highly respected in the town, we expected he would be of great service to our cause. In this we were not disappointed, for he entered heart and soul into our work. Under his care, assisted by a good committee, and backed up by the members, the Society had a season of great prosperity. The hall, which we rented for Sundays only, was taken on a three years' lease for our exclusive use. About £80 was spent in painting, decorating, providing new seats, piano, and other fittings. Three trustees were appointed, and became personally responsible for the lease. Matters went on so well, that three years ago our position was most unique. We had largely attended meetings. The hall held over 200 people, and sometimes we had to close the doors and refuse admission when the hall was crowded. During the month of October we were able to get an audience of a hundred people nearly every week night—people who would not come on the Sunday. We had what was admitted by our travelling speakers to be the best choir in the movement, and on special occasions could muster over 30 voices. There was also an orchestra of exceptional abilities, numbering about a dozen instruments. Both choir and orchestra were trained by Mr. Todd, at a very great sacrifice of time and money. Mrs. Todd taking the piano and Mr. W. D. Todd the organ, in addition. To supplement this, Mr. Todd reorganised the Lyceum, and trained the children to assist in the musical services, consequently these musical services became one of the features of Centre House Society. Teas, coffee suppers, dancing parties, and a whole round of educational and recreational meetings were kept going, until the cry went forth—as Mr. John Lamont most aptly says—"The leader is a man of action and force, a worker. I won't serve with him, let us start another Society."

When once the tide turned it seemed useless to try to stem it, and as soon as ever the older society was getting into debt, the members and also some of the committee left Mr. Todd as trustee to get out as best he could, which he did, at a cost of about £30, which sum is still due to him by—nobody. Our present position is this: through the kindness of one of our members a house has been purchased in a central but quiet locality, and is occupied by one of our most respected members and his family. Alterations have been made, with the result that we have a pretty little hall for 80 or 100 people; public meetings every Sunday and Wednesday evenings; a splendid lyceum; regular seances; all our meetings well attended. During the three months of our new operations we have had visits from Mr. Walter Howell (twice) Mrs. Brigham (twice), Mrs. Sagar (5 lectures), and numerous social gatherings.

Arrangements are under way for a series of weekly socials, a week-night meeting for the Lyceum children, where they will be allowed more laxity than the Sunday affairs; a series of lantern lectures, and by special request of the members, a series of Sunday evening lectures on the manifold phases of Spiritualism, will be given by Mr. T. O. Todd, whose devotion to our cause and working propensities are as vital as ever. Our finances are good, and our prospects bright. Signed, by order of the members' meeting,

THOMAS ADAMSON, Secretary.

## LEAVES FROM AN OCCULTIST'S NOTE-BOOK.

No I. BY H. VENMAN.

*Continued from page 730.**All Rights Reserved.*

THESE abnormal pictures have been variously obtained, sometimes through a camera like an ordinary photograph, sometimes while the sensitised plate is held wrapped up in paper in the hand of a sensitive. They are sometimes positives, sometimes negatives, sometimes transparencies (like those taken for lantern exhibition). In one recorded instance, the portrait of the same man has been obtained seven times—twice by Mr. Traill Taylor, and five times by Mr. Glendenning, the medium being Mr. Duguid. On some of the negatives bearing this portrait the name, "D. G. Gosling, No. 314," may be seen along the margin of the plate (see reproduction in *Borderland* of July last), as though it had been written on a slip of paper and stuck on the negative, as is frequently done by photographers for future identification. The face of this figure is sometimes younger-looking than at others. Some of these photographs have been taken on a plate exposed in the usual way, others appearing on plates wrapped in paper and held by the medium, those used being "Ilford-Ordinary" and "Imperial." The medium, while holding the plates, said "he experienced a feeling as if he were holding the handles of an electric coil while a weak current was passing," when this ceased the plates were taken from the medium's hands and at once developed. A sitting female figure in costume of early date was found upon one plate, in the centre of an oval opening extending to just below the sitter's hands, which were folded in her lap, exactly as though the negative during a printing, had been covered with what is known to photographers as a vignetting glass. The following plate bore a female figure, bust only, not vignettted, but having the appearance of a copy from a picture or printed engraving rather than from a living sitter.

During his experiments, the late Mr. Traill-Taylor obtained, on ten plates, *with five different sitters*, portraits of one person, not always on the same portion of the plate, nor always looking in the same direction, but always the same *head, bust, and dress*.

Mr. Glendenning found that in all attempts to determine by "willing," the appearance of pictures on which he had steadily fixed his thoughts, or of persons whose portraits he desired to get, he was unsuccessful, being unlike the cases of Chinese thought-transference, in which, it will be remembered, the operator desired the percipient to *think strongly* of the picture, while the prepared paper was being pressed on his head; and Dr. Baraduc has recently claimed a like condition as essential to the success of his experiments, viz., that "he has succeeded by will-power in precipitating an image mentally conceived, which he terms a mind-image (or psychic icon) upon a sensitised photo plate." We have also, in the July issue of "*Borderland*," an account of a mind-imaged portrait, telepathically produced in Bucharest, of a certain Dr. Istrati, on a plate, the property and at the time in the possession of his friend, M. Hasden, to whom Dr. Istrati had given a promise to project his portrait when at a distance from Bucharest about equal to that between Paris and Calais. This was accomplished on the fourth of August, 1893. Dr. Istrati having been "evoked," by M. Hasden thinking strongly of him, and wishing with all the will-power he could exert, that a portrait of Dr. Istrati should appear on the plate he, M. Hasden, had in his possession.

On awaking on the morning succeeding the experiment, Dr. Istrati exclaimed, "Oh! I'm sure I've appeared on Hasden's plate in a small miniature, for I have dreamed of it distinctly. The term *Iconography* has been coined to express this projecting, writing, or drawing upon a sensitised plate, and it is supposed to be effected by astral (etheric) vibrations set up in the mind and creating fluidic pictures or images which, if originating at a distance, may be telepathically projected by telekinetic force both consciously and unconsciously by the agent, resembling the pictures seen in crystal-vision, or by those who possess the faculty of second-sight, or "seership." My own opinion, based upon observation, is that an actual or a symbolic picture is mentally formulated as a concept, or percept, by the originator, then externalised (*i.e.*, projected outwards) falling on the vision, globe, or crystal, or any suitable surface capable of receiving it as in the case of "Un-

journal," as practised by the Dervishes, with a "Bhatta," or Black Mirror, a pool of ink or treacle in the palm of the gazer's hand, or a well of water overshadowed by trees, as in the Greek oracles of the temples. All these assist by inhibiting the nerves of the external sense organs, and so giving play to the "sub-conscious" mind, as we can see stars on a sunshiny day from the bottom of a well or a deep shaft, because it cuts off the view of all but a patch of a sky. Such pictures somewhat resemble those projected by an optical lantern on a screen in the focus of its lens. The difference between a psychic picture and an Iconograph appears to me to be that the latter, having been impressed on a sensitive plate remains in latency until chemically developed, and when thus objectivised to the ordinary sense of vision, remains permanent, while the Psychic picture, projected on crystal, mirror, wall, or other insensitive surface, vanishes as the action which induced its appearance dies out. This will enable us to better understand the apparitional images suggested by some of the theorists in the case of the appearance of a Mrs. A. in a church, when really at home ill in bed, either as double or in physical body, reported in "*Borderland*" magazine, of which Mr. Stead, its editor, was one of the percipients.

The case of the appearance of Mrs. A. (or her double), at a distance from her home, when believed to be lying ill in bed, as recounted by Mr. Stead (who was an eye witness), in "*Borderland Magazine*" for January, 1896, with extracts from an article thereon by M. Mangin, and critical comments of its Editor, M. Dariex, in "*Les Annales des Sciences Psychiques*" of September-October, 1896, also review and critical summary of same by H. Venman, A.S.P.R., etc. :—

## RESUME OF MR. STEAD'S NARRATIVE.

Mrs. A., a lady known to me, is in bad health and a weak condition. She is living in Bayswater, and had just prior to these events endeavoured to make a few calls in Oxford-street, but being taken suddenly very seriously ill, it was only with the greatest difficulty she regained her home. During a conversation with her in September last, I remarked that I was in the habit of attending two services on a Sunday at a Congregational Church at X, some distance from her home, of which I was a member. She replied, "Is it not a waste of time?" and I said, "I should like her to come there and judge for herself" if it was so or not. One Sunday morning, when Mrs. A. was on a visit to her mother, Mrs. C., she (Mrs. A.) went to my church, attired in a blue cloak, with a small closely-fitting bonnet. Being a lady of striking appearance and somewhat peculiar costume, she seemed to have attracted more than ordinary notice of many persons present. She came early, taking a seat by herself in a pew near the choir, on the north side of the church, and directly opposite the pulpit. Two of the deacons spoke to her, the minister noticed her presence, and both in the choir and by those who sat near her, inquiries were passed as to whom she was.

Soon after Mrs. A. fell ill at her house in Bayswater. She was liable to sudden attacks or fits, which would seize her in the street, train or omnibus, and had been urgently warned never to leave home unaccompanied. I saw her on Oct. 7th or 8th, looking wretchedly ill, when she said that on the Sunday previous she had been unaccountably seized with an almost uncontrollable desire to attend the service in my church. I made her promise me that she would not dream of any such mad act, saying, "You might have a fit in the church." She replied, "Oh! I should not really have come, but the craving was very strong."

On the night of Oct. 13 (Sunday), I was at church, and during the singing of the first hymn, saw a figure in black glide very rapidly down the aisle, and take the same seat near the choir which Mrs. A. had occupied on Sept. 29. I was occupying a front seat in the gallery, and thought "How like that is to Mrs. A."; but it cannot be. Just then she returned to enter the pew, and I recognised her in a moment; her face had a ghastly pallor; she was dressed in black and wore a large black hat, which I had seen her wear before in London. I felt angry that she had broken her promise to me, and as she looked so haggard I feared she would have an attack of illness before the conclusion of the service, and as her fits usually lasted several hours, I wondered what I should do if she did. She did not stand up during the singing. One of the con-

gregation offered her a hymn-book, which she took but did not open.

The pew-opener also gave her a book, which she took with an absent air and laid on the ledge before her. She remained sitting during the whole service until the last hymn, when she stood up. When the collecting box was presented to her she did not take any notice. During the singing of the last hymn she stood up, holding her hymn book, and as the last verse was being sung she suddenly laid down the book and moved down the aisle with swift steps, and I lost sight of her. I tried to catch her eye, but although I had a full view of her face, and recognised every feature as that of Mrs. A., she gave me no sign of recognition. Believing she might be taken ill on her road home, I hastened to the railway station, searching everywhere without seeing anything of her.

On reaching home my third son remarked that "Mrs. A. had been at church that evening." And next morning my eldest daughter also said she had seen her there, and that on her road home my eldest son had commented to her on Mrs. A.'s presence that evening at the church. I received next morning a letter from Mrs. A., stating she had been taken ill the previous evening with severe cramps, and had to call in a doctor, who gave her some narcotic, which calmed the pain and sent her to sleep. Of course this was absolutely inconsistent with the fact, to which my own eyes bore witness, viz., that she had been in the Congregational Church from 5 or 10 minutes past 7 until half-past 8 o'clock. I was quite certain as to her identity. Of that there was no possible doubt, and the others who saw her in the church at once identified her with the lady, who, in a blue cloak, had attended there on a previous Sunday morning. On the evening in question, the church was brilliantly lighted, and Mrs. A.'s seat was immediately under one of the gas-lights. Next morning I visited Mrs. A., at her house in Bayswater. "How is Mrs. A.?" I asked of the housekeeper, E. "A little better" (said she). "Yesterday she was very ill." "Did she go anywhere?" I asked, "Oh, no!" replied E., "she was far too ill to go out." "Are you quite sure?" said I. "Oh, yes! for we had the doctor, and she went to bed." I asked was Mrs. B. (a relative of Mrs. A.'s) in? and, as she was, I asked to see her. On entering, I found Mrs. A. lying on a couch in the drawing-room in a very prostrate condition. I asked her if she had been out the previous day. She said, "She had slept from 7 to 9 o'clock last evening; she had been unable to get about the house without help; and had certainly never crossed the door-step. Why did I ask? I told her how she had been seen at our church the previous evening, whereon she reminded me of her promise, adding, "but I never thought of it last night at all, but only how to be rid of my pain. You must be mad! I was never out of the house yesterday. If you doubt me ask Mrs. E., Mrs. B., or my maid; they all know I never left the house," and D. (the maid) remarked, "I undressed and put her to bed soon after six last night." They had all been alarmed at her sufferings, and were positive she had never left the house. Mrs. A. signed a written statement containing all the foregoing facts, and similar corroborative statements were signed by Mrs. B., Mrs. E., and the maid. The doctor who was called in corroborated all in which he had been concerned, stating from certain data that he must have been at Mrs. A.'s house for half an hour, between 5 and 6 p.m., and, in his opinion, her physical condition wholly negatived her making a journey of six or seven miles, which in her state indeed, had she undertaken it, might have caused her death. Both Mrs. B. (her relative) and Mrs. C. (Mrs. A.'s mother), assert positively that they were with her in her room on the night in question when she awoke, at 25 minutes to nine o'clock. It is an impossibility, either by train or any other means, to get from Mrs. A.'s house in Bayswater to our Congregational Church between the time I saw her walk down the aisle, and the time stated by the above two witnesses that they saw her awake in her room." On the other side, the witnesses to the fact that they had seen her at the church are Mr. Stead, his two sons, his daughter, and her maid, all of whom were there, and are positive they were not mistaken. The minister also remembered remarking her presence, and that she was the same lady who had attended there in a blue cloak some Sundays before at a morning service, but was on the second occasion dressed in deep black. So also declared the deacons who had seen her in

the church for the first time, while another who had not been there on her first visit remembered seeing a lady walk rapidly down the aisle dressed in black, as described by Mr. Stead, taking a seat in the pew indicated. She pushed open the wrong sidedoor on going out, without waiting for him to assist her. Several of the choir also signed statements corroborative of most of the details given by Mr. Stead.

To be continued.

### THE MYSTERY OF MALHAM TOWERS.

BY WESLEY NOAKES, author of "Basil's Quest"; "Red Cross," etc.

#### CHAPTER X.—CONTINUED.

WHEN they had proceeded some distance, Lena looked back, and remarked to her brother:

"Why, Dick, from this distance, he looks just like you. If I had come across him from behind, I should certainly have thought it was you."

"Go on, dear; pile it up. The man is fifty if he's a day. It's a good job that I'm not conceited. Suppose I had drawn a comparison between you and some antiquated specimen of your sex; Miss Finch, for instance."

"I'm not thin-skinned, brother mine, so your attempt would be thrown away. As to your not being conceited, you surely don't expect me to endorse that. I have never yet met a man who hadn't a good slice of conceit. It is a predominating part of the masculine character."

"Bless me! what wonderful intuition. What a profound and extensive knowledge of human nature you possess, dear."

"You have laid yourself open to attack, brother Richard," rejoined Lena, "and I am not going to pass it over."

"Feminine spite," he muttered.

"Not at all. Righteous retribution, if you like. I have noticed lately that you have acquired quite a bearing of importance. In fact, I'm not sure whether you are not slightly taller than you were. I have been thinking seriously of sending a few lines to Miss Thornton—Oh! I'm not blind—just to warn her. I expect she thinks you are a model of manly perfection. Poor deluded creature! Well! (with an exaggerated sigh) she is not the first poor woman who has fallen down before an idol of clay—the article they call MAN. MAN, indeed! Let me see; how would one define the creature: Animal kingdom—very much so; biped, omnivorous, gregarious—witness your clubs. Principal traits: Self esteem, large ideas—generally mistaken ones—as to the best position he is fitted for, dogmatical, pugnacious, and er—as a rule, an unqualified nuisance, unless he is allowed to have his own way. I think that will do for the present."

"Thank you, my dear," said Dick, taking off his hat with a flourish. "Your perspicacity is abnormally developed. Shall I define woman for you? No; after second thoughts I won't. The ability is not wanting; but my chivalrous nature won't permit it."

Lena made him a sweeping courtesy.

"As to writing to Miss Thornton," he went on, "I could pay you back in your own coin. Ah! I'm glad you have the grace to blush, miss. Your conscience is troubling you. Guilt is largely writ upon your features."

"Didn't know my face was a mirror, Dick."

"Um! I suppose you consider that brilliant. What book did you prig it from? Well, well! Your puny efforts to be smart amuse me a little. I like to meet an opinionative, self-assertive young person, who—"

"How fond you must be of your own company, dear."

Dick made a grab at her, which she skilfully eluded, remarking, with a laugh:

"You had better give in, without further waste of words. I am in good form to-day. Here! give me a dozen yards, and I'll race you to the stile. I hope you are sufficiently humbled," she gasped, a few minutes later, as she came in a yard ahead, panting but triumphant. Shortly after this, little Johnnie Macpherson, hatless and breathless, tumbled headlong into the kitchen of Ivy Cottage, where his parents were just sitting down to tea. The lad's face was pale, his eyes were starting from his head, and every limb was shaking with fright.

"What d'ye mean by bursting into a room in that fashion?" began Andrew, but his wife cut him short.

"Don't you see the lad's scared to death," she said. "What's amiss, Johnnie?"

The boy burst into tears, and hid his face in his mother's lap. They let him cry awhile, and then Andrew took him on his knee.

"Now, laddie, what is it?" he asked, kindly.

"Mr. Ransom!" sobbed the boy. "Long Ned Golker has killed him. He hit him from behind with a big stick before I could cry out."

"Nonsense, you've been dreaming. Mr. Ransom is getting his tea at this minute."

"I tell you he's dead," persisted the lad; "I saw long Ned—"

His father jumped up, left the room, and returned with Dick.

"Now then, ye gowk," he said; "d'ye ca' that a deid mon?"

The boy stared at Dick as if he were some strange and wonderful animal.

"I'm glad it's not Mr. Ransom," he said at last; "but who was it, then?"

"Sit down a minute, Ransom," said Andrew.

"Now then, Johnnie, start at the beginning, and tell us all about it."

"I was in the plantation," began Johnny, "looking for a nest, which Billy Dawson told me he'd seen in the big elm. I saw a man sittin' down by the pool; he had a hat like Mr. Ransom, and a grey coat like his."

Dick started. "What was he doing, Johnnie?"

"Gettin' somethin' to eat. Then I saw long Ned come through the bushes behind, and just as I was wonderin' what he wanted, he felled the man with a big stick. Then I screamed out, and Ned ran away. That's all."

As Johnnie proceeded with this recital, Dick's face grew grave. As the boy concluded, he said:

"Lena and I met a tramp in the wood as we came home. The poor fellow was very ill and half starved, so I gave him that old grey coat I wear sometimes. He must be the man Golker has assaulted. Come along, Macpherson, the man may be dying."

"What would lead Golker to do it?" he asked, as they hastened along the road. "Not robbery; tramps, as a rule, are not burdened with money or valuables!"

Andrew pondered a few moments, and then, a thought striking him, he burst out:

"It's as plain as a pikestaff, Ransom. The blow was never intended for the tramp."

"For whom, then?"

"For you."

"Me?"

"Just think it over. Ned Golker has never forgiven you for knocking him down and administering that drubbing, the night of the meeting. I know he has sworn to get straight with you. Now, he met me this afternoon at Sedgecombe, therefore he knew you would probably go home alone. He waited in the wood with the evident intention of stealing out unawares and fetching you a crack with his cudgel. In passing through the plantation, he must have caught sight of the man wearing your coat, and, deceived by the resemblance to yourself, crept up behind, as Johnnie stated, and put his murderous plan into action. You have had a narrow escape. By the way, how was it you did not go home at the usual time?"

Dick gave him the particulars of the strange occurrence which had led Lena to change her mind and call at the works.

"I have heard of similar cases, Ransom. It's a wonderful thing; I suppose you have been theorising to account for it? Come to any satisfactory conclusion?"

"None that will cover the entire ground."

"At all events, it has, in all probability, saved your life. Ah! there he is, poor chap, flat on his face. I think it's a bad job."

"They lifted the man up, but he was quite dead, the back of his head crushed clean in."

Andrew stared at the dead man's face and exclaimed:

"Why, it's George Becket. He's pulled down considerably, and grown a beard, but it's him sure enough."

"Who is he?" questioned Dick.

"He was butler at the Towers, but went away to America or New Zealand some years ago. He had a good post; what led him to give it up I can't say, but everybody thought he was foolish for leaving."

"Another mystery, perhaps, Macpherson."

"The Towers ought to be pulled down, Ransom; it reeks of mystery and crime. Did you ever hear about the doings of Sir Reginald Carrington and his crew. He was the present baronet's grandfather."

"I have heard the 'dead mens' revel' referred to. What was it?"

"Sir Reginald and some dozen others, the aristocratic scum of the county, used to meet at the Towers once a week, to indulge in a wild drunken orgie. Behind every man's chair stood a coffin, in which was a shroud. As the clock struck the midnight hour the revellers wrapt themselves in the shrouds, got into the coffins, and with full glasses drank success to Old Nick. I have heard the toast, but it won't bear repeating. It's the most blasphemous and sulphurous piece of English that it is possible to imagine."

"It's perfectly ghoulish, Macpherson, I can scarcely credit it."

"It's true enough, disgusting as it is. A relative of my wife's was lodge-keeper at the time. Now, what are we going to do about poor Becket?"

"Suppose we walk on to the Towers and ask them to telephone for the police; they have a wire there."

Andrew concurring with this proposal, they made their way to the house and asked for the baronet, who told the servant to bring them in.

"Hello! Ransom," he said. "That you, Macpherson? What can I do for you?"

"Ned Golker has just killed a man in the lower plantation, Sir Edward. We thought you would telephone to Malham for the police."

"Dear me, how shocking! What kind of man is he? Have you er—seen him before, Macpherson?"

"Yes, sir; it's George Becket."

"Ah! I feared so, poor fellow; I saw him this afternoon. He came to see if I could do anything for him, as he had got into low water. You are sure he is dead?"

"Scull smashed in," said Andrew, tersely.

"Terrible! how was it done, did you say?"

"Golker struck him from behind with a stick."

"Golker," said the baronet; "the name seems familiar."

"He has been up before you several times, Sir Edward; tall, dark fellow, half gipsy."

"I remember him; up for poaching. Well, I'll call over the wire, and then have a look at poor Becket. Where is he?"

"By the pool at the far end of the plantation."

"I know the place. Do you mind going round by the stables, Macpherson—Ransom will accompany you—and sending some of the men with a door or hurdle. I suppose the body must come here until the police arrive."

"Ransom," said Andrew, when they were outside again, "did you notice the expression on his face when I said Becket was dead?"

"Not particularly; why?"

"It was a look of relief; he was glad. There's more in this matter than appears on the surface. Will you take the message to the men? I'm going to keep an eye on his lordship. There he goes; see you again, Ransom."

He watched the baronet enter the plantation and then followed in his steps, keeping some distance behind.

*To be continued.*

J. P. HOPPS says of Dr. A. R. Wallace, in his little book "Death a delusion":—"I felt that *if* testimony had any value, its *full* value was reached when it came in such a way from such a man, the habit of whose life was fine discrimination and steadfast abiding by facts."

DR. PEEBLES once said:—"The fires of Gehenna are quenched; personally, while travelling in Palestine, I walked across this now well-cultivated valley of Hinnom, Gehenna hell-fire. The worms had died, the fire had been quenched, the soil had been tilled, grasses and grain were growing there luxuriantly, and, in the vineyards there, our Palestine party plucked and feasted upon most delicious grapes. Think of it—grapes in hell—the Gehenna hell of the New Testament!"

SPEAKING of the high moral tone of the spirits with whom he communicated, and the great benefit to be derived from communion with them, M. A. Oxon, in his book "Spirit Identity," said: "Nothing has more impressed me than the breadth of charity and love, the purity and zeal for truth which such spirits show. To commune with them is to be raised above the cares of earth, and to see with keener insight 'the one thing needful,' as the traveller who ascends the mountain side looks down on the mists and fogs that wrap the valley below."

## CORRESPONDENCE.

## RE S.N.F. GRAND JUBILEE BAZAAR.

SIR,—The earnest letter of appeal by Mr. Venables was a source of much pleasurable anticipation to me, and I looked in your next issue with some keenness for a tangible response, but disappointment followed the inspection. I therefore ask you to allow me to follow up that very sensible letter with a few remarks.

It seems to me most strange, when I look around and see the enthusiasm of a "faith" people embodied in monumental stone, bearing the stamp of the master spirit of architectural genius, and note the long-sustained and generous aid which has been given to error—soul-beguiling error—that the light of the age should have so ungenerous a reception. That a gospel of uplifting Truth, built upon knowledge, upheld by reason, satisfying all the yearnings of man's nature, and presenting a reformative power unequalled in the history of human life, should be left so high and dry as to call forth even a piteous appeal to support a single hard-working missionary in so vast an uncultivated field as this country presents, is incomprehensible.

I was in Scotland the other day, and heard one man there say that he "loved to support the work by his personal aid and means," because it had done so much for him. It was no vain boast, as the history of Spiritualism in Scotland can tell, and I know that he has already indicated that his generous sympathy is with the work of the propagandist to such an extent that if the Bazaar could find 200 such supporters the work would go with a boom.

Are there not among the readers of your admirable paper two thousand who could say with him, "because it has done so much for me." My appeal for aid for the preliminary arrangements has fallen flat. Shall it so continue? Let me say to all who have been blessed with the spirits' communion and the world's means, let us record your joy in the angel's message by your tenders to the work of human redemption. I am not a good beggar, as they say of some people, nor am I ambitious to win such a fame. But a hearty response in suggestion and more solid aid will receive the most grateful acknowledgments of the Bazaar Committee, the Federation, and yours truly,

JOHN C. MACDONALD, Sec Bazaar Committee.

## LIGHT AND DARKNESS IN THE SPHERES

SIR,—Your correspondent, E.B.B.R., Richmond, puts a question relating to Light and Heat, and advances a theory which is by no means new, as I have myself, more than once, heard it put forward as information given us from the spirit-world. However, we need not concern ourselves as to what this or that spirit-control has to say on this subject. It is enough for us to know that here, at least, science makes no mistake. Light and heat are the direct results of etheric vibrations. Light (comprising the colour scale) is the sensation produced on our brain, through the medium of the eyes, by etheric vibrations, having a frequency of about 500,000,000,000,000 (in the red) to 750,000,000,000,000 (in the violet) per second. These vibrations are emitted by all bodies when raised to a state of incandescence—as the sun for example—and exist only as waves in the ether, until they fall on our eye, when the sensation of light is produced. Remember that outside the brain and our consciousness, light does not exist.

Heat is due to a set of etheric vibrations of a lower value extending from 17,000,000,000,000 up to light vibrations per second. Physical matter is affected by these etheric pulsations just in proportion to what we may call its molecular sympathy. The atmosphere has nothing to do with the formation of light and heat, and those etheric pulsations exist in space just as they do here. Wherever there is a source of incandescence—a sun—we have etheric waves originating and travelling outwards in the same manner as when a stone is thrown into the water—waves of water originate and spread outwards from a centre. There is no necessity to locate the spirit world outside the atmosphere. It is more than probable that it is interwoven through and through with that plane of sensation we know as the physical universe: that it is everywhere around and within us.

It would occupy too much space in the Two WORLDS to clear this matter up to E.B.B.R., and his best course will be to read up some works on Light and Heat and Spectrum Analysis. From a study of such books he will gain much knowledge of the workings of Nature in her finer forces, and be more in a position to accept the statements made under alleged spirit influence at their true value.—I am, &c.,

T. J. MURDAY.

SIR,—Your correspondent E. B. B. R. asks "a question," preceded by a thought of his own which he assumes to be "a general belief," that beyond the earth's atmosphere utter darkness and intense cold prevail, as far as our feelings or understandings are concerned, and that the solar rays do not become light and heat until mixed with the earth's atmosphere." Then he has a supposition that "those who have passed from this into the Spirit life are supposed to have advanced to a higher state of intelligence," and on this thought, this assumption, and this supposition, he bases his question, "Would any of your readers who are in communication with such spirits verify or contradict the above theory?"

Your correspondent has started an inquiry which would require more space than you probably will spare to give an intelligible answer. Light and Darkness, heat and cold, are names given to conditions appreciated by our physical senses. Not all "those who have passed from this into the spirit life" advance immediately "to a higher state of intelligence," for some who pass over are probably a length of time (as we count time) before they become aware of the change that has taken place in relation to their previously used body. So our friend is evidently rather confused in his reasoning on this subject.

When the spirit leaves the earthly body in a natural way it becomes sensible of visual faculties fitted for its changed conditions. What we term light to our optics may be darkness to the spiritual optics. What is darkness to us may be light to those who pass on in a natural order. The question of light and darkness, as related

to existence in the new conditions can only be interpreted to us by symbols, or by analogies. Our friend is evidently somewhat confused in mixing up atmospheric conditions of light and heat. Light gives me the idea of radiation or expansion. Heat gives me the idea of pressure or weight. On the earth's surface we have more heat than we can believe is found 200 miles away from the earth.

The material universe may be composed of atoms varying in density so greatly as to afford to the spiritual forces, operative in equal variety, relative conditions of light and heat. These atoms, set in motion by spirit energy, propelled and repelled according to emotional proclivities of the denizens in the several spheres, give the sensations natural to the being, and state of being.

What can a person born blind on the earth know of "light?" It is also conceivable that the sensations of cold may differ so vastly in degree as to amount to comparative insensibility. Take a man from Equatorial heat to Arctic cold instantaneously, and what would be the result? And, *vice versa*, bring a man from the polar regions to the equatorial conditions of life instantaneously and imagine the result. In all probability the result in both cases would be the severance of connection between the ego and his earthy body. Then suppose what it will be like for a warm-hearted, loving, affectionate, emotional spirit to pass on to the higher life—his individuality finds its natural level and sphere of life. His opposite in earth life has no escape from the consequences of his natural deserts. Cold-hearted people in earth-life would not be able to exist among warm-hearted spirits until they had become acclimatised by conforming gradually to the laws of being "over there."

Our friend will see, if he will think deeply and long, how foolish it is to expect to gather grapes from thorn bushes in Spirit life, any more than he does expect to find it possible in earth life. But I may be wandering from the principal point in his question—the relationship of "utter darkness and intense cold" beyond the influence of the earth's atmosphere. However, I have endeavoured to spiritualise his question, and to show him that there is a significance on the spiritual plane, and that both on that plane and on the earth plane "utter darkness and intense cold" are purely relative terms.—Yours faithfully,

J. L.

## IN MEMORIAM.

In Memoriam Notices not over ten lines in length are published gratuitously. When exceeding that number, sixpence for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.

PASSED to the Summerland, Nov. 15, 1895, at Walsall, Agnes, the dearly loved daughter of Mabel Ware.

BLACKPOOL.—Passed quietly to the higher life on the 18th inst., Jane, the beloved wife of Thomas Rigby, Blackpool. A steady, quiet, yet earnest Spiritualist, deep sympathy is felt for Mr. Rigby and family, in this their hour of trial.

PASSED to the higher life, on the 3rd. instant, at 123, Little Green-lane, Birmingham, James Jenkinson, senior, aged 56. Mr. Jenkinson was not a Spiritualist in the sense of the word, but felt convinced that there was another life beyond this earthly one.

We are sorry to record the passing on to Spirit of Mary Hool, on Nov. 17, 1895, in her 9th year, and was interred on Saturday, at Burnley Cemetery. About 30 members of the Hammerton-street Lyceum attended. Mr. W. Hool tenders his sincere thanks for the sympathy shown to him and family.—W. Mason.

MR. JOHN HAYNES passed to the Higher Life on Nov. 11 at his residence, "The Shand," Barrow-in-Furness, aged 77 years. His health had been failing for some time. Chest and heart complications were the cause of his dissolution. He died, as he had lived, a true Spiritualist. He was a good and charitable man. His great object in life was at every opportune moment to make others acquainted with those Spiritual verities which had buoyed him up amid all the vicissitudes of life. For 23 years he has been a faithful Spiritualist, and done honour to the cause he stood identified with. We mourn his absence in the body, but we know that he is very near to those who are in sympathy with him. He has composed both poems and tunes, 17 of which are found in a collection of "Songs and Solos" compiled some years ago by Mr. E. W. Wallis. "Hand in hand with angels" was a favourite hymn, to which he composed a very beautiful tune. It may be said of him as it was of Jesus of old, he went about doing good. His workmen sang his praises, and those who knew him called him blessed.—J. Walsley.—Mr. Nettleship writes:—He was a loving husband and father, and a sympathetic friend, and with another brother, the oldest Spiritualist in Barrow. Quiet and unassuming, with a smile and kindly word for everyone, he was loved and respected by one and all, passing on with the sure knowledge that loved ones would greet him. And almost the last words he spoke to the writer were "The casket is nearly worn out, but it's been a good and faithful servant." It is no mean tribute to memory when none say one word of ill. [Our old friend has our congratulations upon having arisen to the Spiritual life he loved so well. May we also be ready! The *Barrow News* for Nov. 14 gave a good report of the life work of Mr. Haynes.—Ed., T. W.]

We regret to announce the sudden passing away of the wife of Mr. Joseph Hands, of the Birmingham Spiritualist Union. She gave birth to a son on the 6th inst., and for a time seemed to progress favourably, but puerperal fever followed, to which she succumbed on the 12th. She was a thorough Spiritualist, and previous to her marriage, some 18 months ago, was a consistent worker in the Spiritualists' Society at Hulme, Manchester, of which place she was a native, being the daughter of Mr. and Mrs. Goodall, of Hulme. Her sudden removal to spirit life was a severe shock to her husband and parents, but the sustaining power of Spiritualism has greatly lessened the poignancy of their grief, and enabled them to bear their sudden loss with courage and fortitude. The funeral, which took place on Tuesday, the 17th inst., at Witton Cemetery, was conducted by Mrs. Groom, and was largely attended, the B.S.U. being well represented. In the chapel, Mrs. Groom, in her normal condition, after delivering an earnest invocation, referred in appreciative language to the estimable personal qualities of the deceased, whom, as the result of a long friendship, she knew to be an exceedingly spiritually-minded woman. The address at the grave, which

was given under control was attentively listened to throughout, notwithstanding the raw chilliness of the afternoon. The evolution and transition of the Spirit form from the gross and tangible conditions of earth-life to the more refined and impalpable stage of existence was illustrated by analogies drawn from Nature, and the grand truth, "There is no death, what seems so is transition," was impressively enforced. The ceremony closed with the hymn, "O grave where is thy victory," and benediction. The thanks of all are due to Mrs. Gibson for her conduct of the service; and to Mr D. Findlay, of Smethwick, who kindly consented at a moment's notice to give out the hymns, and who also read the appropriate poem of Lizzie Doten's, "Gone Home"; also to Mrs. Deakin and the friends who came long distances to assist in the singing. There were a large number of beautiful wreaths and floral crosses, contributed by sympathetic friends, accompanied, in every instance, by expressions of the deepest sympathy towards those so suddenly bereaved. [The *Birmingham and Aston Chronicle* for Nov. 21 gave a kindly report of the funeral services. We knew Mrs. Hands for several years, and sincerely sympathise with her parents and husband in their affliction.

## ITEMS OF INTEREST.

SOME LETTERS AND ITEMS, &c., crowded out. A number of good articles next week.

PORTRAIT AND SKETCH OF Mr. J. W. Leeder next week. See his advt. for an offer *re* Albums.

I CANNOT tell you how much pleased I am with the debate on "Is Spiritualism true?"—R. Hopton.

A correspondent writes, "All tests recognised." Of course, they would not be tests if they were not.

MEDIUMS and friends passing through Carlisle can obtain copies of the TWO WORLDS at the station bookstall.

E. G. E. wishes to know of, or meet with, Spiritualists in or near Nuneaton. Address E. G. E., c.o. Editor T.W.

MR. W. H. ROBINSON writes:—I think the Album is "just lovely," as the Scotch folks say. That is the general verdict.

MR. J. W. MAHONEY is returning to the Spiritualist lecture field, and is announced to give a course of addresses in Birmingham.

WE regret to learn that Mrs. Stair, of Rawdon, has been ill, and unable to fulfil any engagements since August 16. She is now improving in health, and hopes to be able to re-commence her public duties early in January next.

ALL "Prospective Announcements" must be accompanied by the requisite stamps or they cannot be inserted; viz., 6d. for 30 words, over 30 and under 60, 1s.; beyond 60, 1s. 6d., each insertion. Attention to this matter will save disappointment.

ARCANUS writes:—"I have about twenty unbound copies of the *Medium and Daybreak*, which I am willing to give to any Society who would pay for the carriage of the same. I think it would be a pity for them to be dispersed. First come first served."

FOR Mrs. Barnes' Pension Fund: London Cor., 2s. 6d.; Mrs. Singleton Moss, 5s.; proceeds of concert promoted by Mrs. Summers and Mrs. Corquin, per Mr. T. Stubbs, £3 2s. 6d.; A Friend, 1s. For Mr. Wallace's Pension Fund: Mrs. Singleton Moss, 5s. 6d.; Mr. Lamb, 2s.; Mrs. Bradley, Longton, 2s. 6d.

WE insert the Sunderland explanation as desired, but cannot devote space to counter statements. It is best that by-gones should be by-gones. What we want now is UNITY, GOODWILL, and ACTION. Let the dead past bury its dead, only, let all profit by its experiences, and be kindly disposed one towards another. Amen!

THE Debate at the County Forum, last Tuesday, was a good one. The room well filled, the discussion lively and good tempered, and Mr. Bibbings, both in his opening and closing speeches, did splendidly. Mr. J. B. Tetlow ably presided, and there was a good collection for the propaganda fund. Next Tuesday is the mediums' night, and it is hoped a good number of mediums will attend and take part.

IMPORTANT to "REPORT" WRITERS.—Some of our friends are trespassing upon our good nature and our space. There are, in this issue, nearly 120 reports, and the number increases weekly. While we rejoice at these signs of the growth of the movement, we regret that our columns do not grow, and, while we have every desire to comply with the wishes of our correspondents, we are compelled to request that ALL reports shall be of the nature of telegrams—as brief as possible.

TO CORRESPONDENTS.—A *Lover of Straightforwardness*: Your right course is to apply to the promoters of the Sale of Work, and ascertain what is going to be done. *J. Seed*: Have you written to him again? We are not responsible for mediums who fail to attend to their correspondence. *Henry Long*, Bolton: The information is not definite enough to act upon. *W. S. Hooser*: We cannot advise you; the best plan would be to consult a lawyer. *A Muir*: Because we are not orthodox, and it did not come inside the church. *J. Kellett*: Will see what can be done.

PREMATURE BURIAL AND ITS PREVENTION.—A book of dual authorship, by Wm. Tebb, F.R.G.S., and an American writer, Col. E. P. Vollum, M.D., was recently announced by Swan Sonnenschein and Co., London, price 5s. Mr. Tebb was prompted to study the subject through a case of trance and premature burial in his own family, and the American writer (a physician and Medical Inspector of Hospitals in the United States) has, as we are informed in the preface, been laid out for dead himself, and narrowly escaped being buried alive. These experiences have induced the authors, unknown to each other, to inquire into the subject of Trance, Catalepsy, Syncope, and other death-counterfeits, in various countries; and the result is a comprehensive treatise of twenty-three chapters and four hundred pages, together with a remarkable bibliography of works on the subject, the titles of which alone occupy twenty-five pages of the volume. The authors are of opinion that both in England and the United States, living burial is by no means of infrequent occurrence, and they suggest the means of prevention. The book is calculated to arouse public interest in an important but much neglected subject.

MR. W. H. ROBINSON wishes to inform correspondents that on account of the rapid sale of "Yoga Philosophy," it is being reprinted, and he will supply all orders as soon as the book is ready.

ONE of the drawbacks to the spread of Spiritualism (in my opinion) is the want of more respectable buildings for holding meetings. Instead of having half-a-dozen places in such towns as Leeds and Bradford, where the accommodation is poor, and often dirty, why not try to have two or three respectable places, and a higher class of speakers. I have heard speakers who were very ignorant, and could hardly read a verse out of the Bible decently. Such things must be altered if Spiritualism is to make the progress it ought.—J. S.

THERE is every index that Spiritualism is gaining an increased hold upon north country people. We are not unwilling to accept a truth if the same is honestly put before us. Looking back some twenty-five years, we in the North here make much progress, viz., in our type of mediums, each being of a much higher tone spiritually and intellectually. From these we have "manifestations" almost daily. I allude to the following: J. H. Lashbroke, Tarsis-street, Newcastle; J. W. Robson, Rye Hill, Newcastle; W. H. Robinson, Newcastle; R. Rostron, Heaton; and J. Bancroft, Rippon-street, Gateshead; the latter gentleman having a somewhat enviable reputation as a "healing medium." Why should not the occupants of our various places of worship see in the above men fellow-workers in the service of the "Great Spirit?" Wisdom is coming, though it would seem but slowly.—W. G., Low Fell, Gateshead.

SPIRITUALISM IN SHEFFIELD.—The movement here appears to be of an energetic and progressive character, and will continue to be so while it has such staunch, able, and conscientious advocates and exponents as Messrs. Mason, Shaw, and Inman. The ability and skilled workmanship of the cutlers' craft seem to have impressed themselves on the minds of those who have hoisted the flag of religious freedom, as typified in Spiritualism, and become its open and fearless advocates amongst Sheffielders. At the home of Mr. and Mrs. Hardy the writer has witnessed Spiritual phenomena which not alone tend to convince the sceptic of the cardinal truths of Spiritualism, but demonstrate the immense benefit which this form of worshipping God would confer upon mankind, by emancipating the people from the darkness of religious intolerance and sectarian "isms." I have been much pleased with the able, pronounced, and effective advocacy of the several local mediums whom I have had the pleasure of listening to at Hollis Hall, Bridge-street. Mr. Mason is a trance speaker and clairvoyant of power and ability. An address on "The Social and Domestic Aspects of Spiritualism" was lucid in argument and illustrative comparisons, and intellectually bright and convincing throughout. I hope he may enjoy good health that his services may be increasingly utilised. Mr. O. Shaw and Mr. Inman are also active workers, and mediums whose abilities are of no mean order.—INVESTIGATOR.

THE SHILLING FUND, to help the Propaganda of the Federation. In addition to the sums already acknowledged, we have received from Mabel Ware 1s., G. E. Gunn 5s.; Mesdames Simpson 1s., Patton 1s., Wrigley 1s., Tearle 1s., of Preston; Messrs. Howarth 1s., T. Banks 1s., Foster 1s., Ribchester 1s., Tomlinson 1s., A Friend 1s., of Preston; Chemist, 2s.; Mrs. Bradley, Longton, 2s. 6d.; Mr. Joseph Aldorft, Eccles, £1 1s.; A. M., 5s.; A. F. M., 5s.; Mr. F. Ash, New Brighton, 2s. 3d.; Mr. Jno. Kellett, Barrow-in-Furness, 1s.; Mr. Jno. Auld, Dennistoun, 5s.; Mr. W. Pogson, Armley, 1s. 6d.; Mrs. Bronchley, London, 2s. 6d.; Mr. T. R. R., 2s. 6d.; G. E. A., 20s.; Mr. Williams, 1s.; Mr. H. M. B. Ker, 1s.; seance, per Mr. Lamb, 8s.; Mrs. Bellingham, 2s. 6d.; Mr. Herring, 5s.; Mr. George Clark, Berwick-on-Tweed, 1s. We confess we are considerably disappointed at the comparatively few Spiritualists who have felt themselves called upon to respond to this appeal. One shilling each is not a large sum, but if the thousands of Spiritualists in the kingdom would each send but one to the Hon. Treasurer, Mr. R. Fitton, 44, Walnut-street, Hightown, Manchester, the fund for spreading the light would reach substantial proportions. But we have never begged, and shall not do so now. If the work is necessary it must and will be sustained—if it is not sustained we must conclude that our readers do not deem it necessary to proclaim the spiritual gospel in new districts. Mr. Fitton writes:—"Please acknowledge the following sums in response to your call for help: Rich. Fitton, £1; Miss Flint, Portobello, 2s.; J. S., 1s.; W. Pollard, Manchester, 5s.; M. Robinson, Failsworth, 2s.; John T. Daly, London, 2s. 6d.; Miss A. E. Fitton, 2s. 6d.; R. O. C., Gateshead, 1s. I am much surprised at the poor response.—Yours truly, Richd. F. Fitton."

LET US BE GOOD TO EACH OTHER.—Nunquam, in the *Clarion*, says:—"William Ranstead wrote to me as follows, immediately after the Bounder's death: 'Whiffly and I have been up to-day having a last look at poor Ned. He looks peacefully beautiful. I did not think I could love a man so much. To-night I feel very sad. But last night Hughie, Harry, and I tried to comfort ourselves with poetry and reminiscences, and we came to the conclusion that it was all right. We must all be very good to each other while there is yet time. My heart is full of regrets for lost opportunities.' That seems to me to cover the whole ground. 'We must all be very good to each other while there is yet time.' Sink the petty feud; bury the ugly hatchet; leave the cutting sarcasm unspoken; stifle the unkind judgment ere its birth; pay to all men a little more than flinty, grudging justice will allow—for what is there to quarrel over, and who is so righteous that he may throw a stone? Only a few weeks before his death, as we rode towards Holyhead, the Bounder, who had just forgiven an old wrong, said to me, 'I do believe there is nothing in this life that's worthy but forgiveness.' I smiled, and reminded him of his favourite text, 'The greatest of these is charity,' but he remained grave for a minute, and then said, 'Yes, forgiveness is the one human act that is divine.' So I say to my readers, if they wish to do something as a mark of affectionate regret for the death of the Bounder, let them go and forgive somebody. That is always a noble and sweet thing to do for its own sake, and there is no difficulty about finding an object; some one is always doing us some wrong—and besides, forgiveness is never so difficult nor so magnanimous as when we extend it to some one who has done us no wrong at all."

## THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

LONDON WHOLESALE AGENTS.

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FRIDAY, NOVEMBER 27, 1896.

EDITOR AND GENERAL MANAGER,  
**E. W. WALLIS.**

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

### DIFFUSE THE LIGHT.

Will our subscribers aid us in the diffusion of a knowledge of Spiritualism by inducing a friend to fill in and forward with remittance the form which accompanies the present issue. A little effort on the part of those interested will materially enlarge our circulation.

#### MISS E. MARSH.

MISS E. MARSH is the only child of William and Elizabeth Marsh, of 218, Jubilee-street, Mile End Road, E. She inherits her mediumistic gifts from her mother, who came of a Worcestershire family, famous round the whole country side for those peculiar endowments which we have since come to associate with Spiritualistic phenomena. Mrs. Marsh was brought up by her grandmother, and she well remembered how the country folk would come from miles round in quest of the old lady's healing influences. If anything ailed their cattle, or if sickness fell on their household, the healing touch of old Mrs. Bishop was sought for, and seldom invoked in vain. During Mrs. Marsh's lifetime, her grandmother would often control Miss Marsh, especially if there was any nursing to do, when she would set about her self-appointed task in a precise and practical manner, chatting away to herself the while, with a strong country brogue, always kind, and eager to give advice to those who sought it. Mrs. Marsh was a powerful medium herself, both clairvoyant and physical, and her daughter, whose life-like portrait we now insert, is still more highly developed, and a very wonderful normal clairvoyant. Miss Marsh, when under control by her favourite guide, "Sunshine," is endowed (being herself in quite an unconscious state) with remarkable gifts of clairvoyance and psychometry, and displays most remarkable talents in phrenology, invariably giving very striking and true descriptions of persons and characters of those who may be present, or passed on, or may have been personally quite unknown to her. One control in particular, who gives the name, "John Brown," an American, has conveyed valuable information in reference to appliances in her father's present manufacturing business.

Miss Marsh's first control was an Indian chief, "Uyomin," who often from her early infancy controlled her. A most wonderful coloured sketch or portrait of "Uyomin," "The Chief of the Delaware Tribe," was drawn by a spirit, who appeared in the material form, on Sunday, Dec. 1, 1878, in the presence of Mr. and Miss Marsh, and four other witnesses, in Miss Marsh's seance room. There was also an equally-wonderful coloured sketch drawn at the same time representing the return of the Prodigal Son. The two coloured sketches, which measure about 15 by 12 inches were executed in about 40 minutes, and are considered, by judges who have seen them, "masterpieces in every sense." These pictures, together with the actual spirit-artist's writing, have recently been photographed. It has been suggested by one of Miss Marsh's controls, that copies of these pictures should be sent to the editor of the TWO WORLDS, and see if copies of them could be brought before the public for sale at a reasonable price, with a view to assist with funds towards the getting of a more convenient hall for Spiritualistic meetings in the East End of London.

Miss Marsh's gifts as a healer, a clairvoyant, both

normal and under control, have steadily developed; her mediumship has been so well attested by her numerous friends and acquaintances, and her kind nature is so well-known to many, that to anyone acquainted with her many attributes, it would be superfluous to say much. But to those of our readers who search for sincerity and truth, it may be well to mention that owing to her father's fairly comfortable position in life, she has no occasion to make gain by her marvellous gifts. Therefore, whoever may seek to know Miss Marsh, cannot fail to admire her simplicity, goodness of character, and her womanly attributes. Possessing a love for the beautiful and true, ever seeking happiness for others, working for the well-being and good of all alike, having little desire for wealth or fame, and always willing to do her utmost for any who stand in need of advice, she has accomplished a fine work for the good of humanity, and has been the instrument for affording comfort and consolation to many mourning hearts.

### A USEFUL EXPLANATORY MANUAL.

By B. B.

MANY people who are able to snatch a little time for rest and recreation during the winter season turn to literature for diversion, and especially anything savoring of mystics or Spiritualism. Thus the little book, "Spiritualism Explained," in seven trance lectures, by E. W. Wallis (P. Galloway, Birmingham), comes very opportunely at this time of the year. I should certainly have liked to have seen it in a better cover, but, being curious, remembering the old maxim about outside appearances, I was tempted to look inside. In cloth cover it is a nice little book.

This little book, I find, is published by "The Birmingham Spiritualists' Union," and will be welcomed by all Spiritualists as an effort to put in permanent form some ideas on very attractive subjects. It has often been a source of great regret while listening to the beautiful philosophy expounded through Mr. Wallis and other speakers, such as J. J. Morse, etc., to know that all their efforts will be lost, except to the few whose privilege it is to be present; therefore all praise is due to the B.S.U., and it only remains for Spiritualists to show whether they appreciate the effort made on their behalf. While on this point, I should like to suggest that Societies should have a publishing fund, in order, at different periods, to publish some of the papers, etc., read and given before their audiences: this is quite practicable, if placed in proper hands, and it would be gratifying to see some effort made in this direction; it would not only give to the world, in tangible form, Spiritualistic ideas on important questions and matters, but in all probability increase the Societies' exchequer. But to return, "Spiritualism Explained" is simply a title to cover various titles, eight in number:—"The Return of the Dead," "The Message of the Dead to the World," "From Hell to Heaven," "Spiritualism, its Foundations," "Spiritualism, its Revelations," "Spiritualism, its Confirmations," "The Educational Problem: Church or no Church?" and "Advice to Inquirers."

THE RETURN OF THE DEAD.—Many ideas are given in this address as to the conduct of man under the expectancy of the continuance of life, and the speaker mercilessly shows the ridiculous position of many people who yet retain and teach the theory of the resurrection of the mortal body at the last trumpet call. This seems an awful and most absurd idea for any thinking man to have. When trying, in my own mind, to conceive the spectacle, I feel sure that some persons, seeing others rising from their graves, would be killed by fright—thus necessitating a second resurrection.

THE MESSAGE OF THE DEAD TO THE WORLD should really read messages, for to quote Mr. Wallis: "First of all, to know yourself, secondly to be yourself, and thirdly, to realise that you are a spirit in the process of education, that this earth life is but an infant school of experience. The struggles and adversities will be turned to good account and yield you the compensatory good of cleaning and enlarging your mind, strengthening your will, quickening your aspirations, if you love truth desire good, and do the right to the best of your ability." In this lecture death is robbed of all the horrifying and harrowing associations we were taught in our younger days, and makes you want to tell others of what you have read, and perhaps believe.

FROM HELL TO HEAVEN.—Under this heading the

lecturer endeavours, with not a little success, to prove that there is no Hell as preached by orthodoxy, but only that which we make for ourselves. This reminds me of a saying we so often hear, "It's not the world that's bad, it's the people in it!" It is the fear of Hell that has kept a certain portion of the church together, and has made it what it is. The great mistake the Christians have made, as they are finding out to their cost, is in appealing to the baser elements of humanity. "Hell, the devil, and the eternal fires," as the speaker contends, "are entirely the inventions of man to render abject and submissive many a miserable product of tyranny." This lecture truly pictures to us an awful hell, which we can make for ourselves, and a reasonable heaven. Many good hints will be found on page 51 for those who wish to inquire into, and are new to the subject.

**SPIRITUALISM: ITS FOUNDATIONS, REVELATIONS, AND CONFIRMATIONS.**—These subjects are treated in the speaker's best style, and as I before stated, if we could only get the words of our own philosophers put into print in this fashion, and extensively circulated, they would do more good than we have any idea of, for in this age literature goes where nothing else can.

It is such truths as this little book sets forth that we want to put before the world, for the social and intellectual betterment of civilisation, for since the one divine gift of reason is the world's exercise, we can cordially welcome any speaker who seeks to reduce the absurd tangle of lies upon which theology is based to its true elements and proportions. It may be true that human passions will always outweigh human reason, but we must welcome the truth for its own sake, and in this way modern Spiritualistic science will revolutionize all theology and all philosophy, and the old theories of Hell, Heaven, etc., which have so long masqueraded as science, cannot possibly escape exposure.

There is no doubt, in the present writer's mind, that greed and lust of power have always been more potent forces in the world than love and sympathy; but this conviction does not exclude a keen enjoyment, intellectual and moral, of the lectures of a man who stands for plain, unalterable truths and facts of life, and that interpretation of Nature's laws which strips them of the mystery of theologic cant and humbug, and leaves them revealed as the divine provision, sustenance, joy, comfort, inspiration, and consolation of the race.

### "LET THERE BE LIGHT."

God said: "Let there be light, and there was light."

IN THE EARLY morning hours, being alone, and lost in deep meditation, a vision passed before me. I saw a dimly-lit bed chamber—so dimly lit that the one glimmering spark of light permitted there only served to accentuate the shadowy gloom of the chamber. So still, so desolate did it appear that its loneliness cast a gloom over my spirit. The atmosphere seemed heavy with sadness and damp with tears.

At first I imagined the room to be untenanted until at last my eyes, growing accustomed to the semi-obscurity, I saw that a woman, clad in garments of densest black, knelt alone beside the bed. She raised her head, and then I saw written on her worn and tear-disfigured face the record of a wasted life.

Arrogance, Hate, Love, Fear, Anguish, and despair all had left their deep and terrible impress.

Presently a storm of sobs and inarticulate cries burst from her over-charged nature; her whole frame was shaken and convulsed with the agony of her soul. And this was the frantic prayer she uttered: "Oh, God!—if there be a God—hear me! help me! pity me! All my life long I have mocked at you, I have denied your existence, I have been arrogant, selfish, wicked—but I have loved! Oh, God!—if there be a God—have pity, send me light! Show me where he is gone; show me how to find my husband! I cannot live without him; I dare not die! Oh, God! have mercy. Send me help, send me light!"

The vision faded. Many times over did it return and fade as before, till I cried inwardly, "Will the prayer of the woman never be answered?"

Each time her prayer grew more passionate and despairing, when suddenly, as she finally sank into an exhausted silence, I saw moving swiftly through the shadows a white-robed figure.

Nearer and nearer it drew to the kneeling woman, until it stood close beside her. Upon its radiant countenance beamed a smile of ineffable love and pity. It bent and whispered in the woman's ear, and the words, like sweetest music were wafted to my own, "I am 'Humility.' I am sent to help you. Be of good cheer, your prayer shall yet be heard."

The woman raised her head, and for the first time I saw a dim foreshadowing of peace upon her grief-worn brow. She bent low and prayed again.

"Oh God! if there be a God, have pity and forgive. I am vile and worthless—I deserve nothing. I deserve only to die as a dog in a gutter—for in all my evil life I have lived only for myself and but for one other—for him—but oh! if thou art a God of mercy—teach me to know Thee. Hear me, help me! Send me Light!"

And this time the vision did not fade as before, but the woman, when her prayer was ended, lay back, motionless, and a pallor stole over her features like unto death, and I cried again inwardly, "She is dead—her grief has killed her!"

And as I so cried the vision slowly changed; the walls and the shadows disappeared, and the place was filled with a great and glorious flood of light—while in the midst of the brightness stood a band of radiant beings, upon whose benignant faces shone the light of Peace, and Love, and Pity. The white-robed messenger "Humility" stood among them, and at her feet, with head bent low hands crossed meekly on her breast knelt the Woman. And "Humility" spoke softly, "I have brought her. Speak words of comfort to her."

Then he who seemed chiefest among them came near and touched the woman, and spoke solemnly and tenderly to her thus: "Sister, your prayer has been heard. Our Father God has taken pity on you. 'From the first day that thou didst set thine heart to chasten thyself before thy God thy words were heard.' (Dan. x. 12.) The things of earth had become as naught to thee, therefore, thy yearning spirit has forced its way into our presence. Return in peace. And the blessing of God our Father shall go with you, the Light shall be sent."

The vision faded for the last time. Again I saw the woman kneeling in the darkened chamber, and my heart was glad, for I knew that, slowly, perhaps, but surely, her anguished soul would find peace; I knew that the Light would come.

P.S.—The woman still lives upon this earth, humbly hoping to atone in some small measure for the wasted years, and if any sorrowing or bereaved sister is yearning to find her own lost ones, gladly, willingly, will she strive to show the path by which she herself was led to see the Light. DE PROFUNDIS.

THERE is a popular impression that when the last book of the New Testament was penned the final word had been uttered concerning things spiritual. This is a delusion most profound. How vain is the endeavour to confine the Infinite within the limitations of a book! People who believe thus might be more reasonably employed in trying to cram the sun into a pillbox! There is no book (or books) under the sun large enough to contain all the truth. The most highly-cultured mind can, at its best, grasp but a small portion of the truth; we only "know in part," hence we can but prophesy in part. None but the Infinite mind itself can grasp all truth. The consideration of this fact should teach us to exercise boundless charity towards all differing souls. There is surely some fragment of truth to be found in every religious system that is or has been upon the earth. And yet the orthodox Christian lays the flattering unction to his soul that he alone in all the world is right. Provoked by this attitude, small wonder that the opponent of the Christian has shown no little bitterness at times when dealing with the Christian records. Now, it would be a great gain if both parties became aware of the fact that claims have been made for the books of the New Testament which they do not make for themselves. There are twenty-seven independent books or letters. Out of the twenty-seven there is only one that makes the claim of inspiration for itself, namely, the book of Revelations. That book of all the rest was considered by the early Christians as being of doubtful authority; and in these latter days it is of all the rest the least understood. Now, if the books of the New Testament do not claim to be inspired or infallible, why should they be treated as if they did make such a claim? It is manifestly unfair to treat them so. Christians have claimed originality for the teaching of Jesus. But Jesus never made any such claim for himself. Through Christians making the claim for him he has often been "wounded in the house of his friends," when it has been discovered that some of his most famous sayings had been given utterance to by others hundreds of years before his time. By this absurd claim the Christians have placed Jesus in a false position. The New Testament, treated in a rational manner, will be found upon the side of Spiritualism. Indeed, to take away the Spiritualism from those books would be to pluck the heart out of them. It would be like trying to play Hamlet with Hamlet's part left out.—CHARLES ADAMS.

## LONDON NEWS AND NOTES.

**BATTERSEA.** Temperance Hall, Doddington Grove.—Morning: Discussion well sustained by Mrs. H. Boddington and Messrs. Martin, Simons, H. Boddington, and others. These public discussions form a good training ground for all classes of believers and unbelievers. Evening: Mr. Arthur Lovell gave a good address, filled with sound reasoning. Mr. Adams presided. Speakers, mediums, and soloists, or those willing to form a choir, are invited to write Secretary, H. Boddington, 30, Upper Tulse Hill, S.W.

**BRIXTON.** 8, Mayall Road.—22: At the inaugural meeting of a series to be held on Sunday evenings, Mr. Dale (of Stockwell) presided, and a good audience listened to an outline of proposed work, such as developing circles, etc. Mr. Payne addressed the gathering, and this attempt to disseminate the truths of Spiritualism opened successfully. Shall be glad to hear from mediums or speakers willing to supply our platform for travelling expenses. Pamphlets, etc., for distribution would also be welcomed. All communications to Mr. J. Dale, 4, Sidney-road, Stockwell.—Cor.

**CAMBERWELL** New Road. Surrey Masonic Hall.—Morning: The subject opened by Mr. W. E. Long, "Deeds, not creeds," provoked from a large audience numerous questions and instructive discussion. Evening: Mr. Long, chairman, made a vigorous appeal to the audience for that calm, tolerant behaviour necessary for the giving of clairvoyance in a successful manner. Mrs. V. Bliss redeemed her promise and came to us, despite a serious indisposition. The manner and spirit of her descriptions, etc., gave no room for doubt, for even the sceptic feels that she is at least sincere in her belief. We were forced to close the doors to keep the late comers from attempting to find a seat and making a noise.—R. B.

**CANNING TOWN.** 11, Swanscombe Street.—18: Mrs. Wimp kindly gave successful clairvoyance. Her controls are always pleased to be with us. 22: Miss Findlay's guide gave interesting and touching "Experiences in the Spiritland." Psychometry successful. Mrs. Basan kindly read a poem and gave clairvoyance. A pleasant evening. Meetings on Tuesdays and Thursdays are successful. Several members show signs of mediumship.—*Prospective*: First Anniversary Tea and Concert on Nov. 30; tickets, 6d.; children, 3d. We have a grand programme for the concert. Among those who will take part are: Mrs. Barrell, Mrs. Brailey, Mr. Pavey, Mr. Allen (songs), Mrs. Durant (recitations), Mr. Durant (ventriloquial entertainment), cornet and mandolin soloists, and others. Tickets are selling out fast. Hurry up, friends, and secure yours, and make the first anniversary of the original Canning Town Society a success.—A. Hopper, 48, Clarence-road, Canning Town.

**CANNING TOWN.** 47, Hermit Road.—19: Mr. Humphrey, a young medium, spoke very well. 22: Two friends from the North, Mr. and Mrs. Clegg, gave us the deep and earnest Spiritualism of good old Yorkshire. *Prospective*.—Sunday next, 29th, Mr. Sloane, trance speaker and psychometrist. All should hear this gifted medium. Thursday, Dec. 3, Mrs. Weedymer, clairvoyance. Sunday, Dec. 6, Mr. Walker, of Edmonton.—H. Harris, sec

**CAVENDISH ROOMS.** 51, Mortimer Street, W.—Last Sunday evening a brilliant effort of the inspirers of Mr. E. W. Wallis was highly appreciated by the crowded audience, and the address, "What happens at death and after?" will long be remembered as conveying the great lessons which Spiritualism teaches, in an exceptionally able and "telling" manner. Miss Florence Morse sang "The Gates Ajar" (Pisanti) sweetly.—L. H.

**EDMONTON.** Beech Hall, Hyde Lane.—Mr. Dally's most instructive and scientific address upon "Some Spiritual problems of to-day" was greatly appreciated.

**ISLINGTON.** Wellington Hall.—Mr. Jones, chairman. After a reading by Mr. Brooks upon the religion of Longfellow, Mr. Jones gave the subject for the evening, "Encouragement," which was dealt with by various speakers, Messrs. Harris, Davis, Beavior, and Mr. Thompson from Hull, who we were glad to make welcome. Friends in "the beyond" spoke encouragingly through Miss Harris.

**KENTISH TOWN.** 85, Fortess Road.—Mr. Peters kindly gave successful clairvoyance, in aid of Mrs. Spring, who still continues very weak and ill.

**32, LANSDOWNE GARDENS.**—18: Public seance. Mr. Orr gave clairvoyance and Mrs. Orr gave psychometry. Sunday: Miss Hammond Hill discoursed with her usual eloquence. Some good vocalists and instrumentalists rendered service. Who will volunteer for Dec. 6?—H. E. Brown, hon. sec.

**MORSE'S LIBRARY.** 26, Osnaburgh Street, N.W.—Very pleased to have Mr. E. W. Wallis. The evening was devoted to answering questions of widely differing character, dealt with in Mr. Wallis's well-known pleasing and instructive manner. In response to a vote of thanks Mr. Wallis made a short speech, comparing the early struggles of the movement with the present strength and gratifying signs of further development. *Prospective*: Dec. 2, Mr. Melville, "Physiognomy," illustrated with chart. At the close of the lecture he will give a few brief delineations.

**STRATFORD.**—Mr. H. Boddington gave an interesting address, and his wife's rendering of two solos was highly appreciated. All glad to have Mr. Veitch, he having recovered from his long illness. *Prospective*: Florence Marryat lectures on Dec. 3 at our Town Hall, and Rev. J. Page Hopps will preside, for the benefit of the West Ham Hospital. Tickets 2s., 1s., and 6d., from Mr. T. R. McCallum, 23, Keogh-road, Stratford, E. Half-yearly member's meeting, Thursday, at 8 p.m.; all members try and come.

OUR readers, we feel confident, will rejoice with us that Mr. E. Dawson Rogers is going on most satisfactorily, the injured arm is doing better than could have been expected.

We were pleased to find the Marylebone Association progressing, increasing the membership—nearly 270 on the roll now—having large and beneficial meetings, and generally doing a real good work. The singing by the choir is greatly improved since our last visit, and reflects great credit on Miss Butterworth, and the ladies and gentlemen concerned.

## MANCHESTER AND SALFORD.

**ARDWICK.** Temperance Hall, Tipping Street.—13: Miss Bosello Hunter gave good clairvoyance and psychometry. Saturday's social a good success. 22: Mrs. Ronnie spoke on "Friends never leave us" and "Charity," listened to with rapt attention by a fair intelligent audience. Clairvoyance very good.—*Prospectives*: Special mission during the week in the above hall, medium, Mr. Manning; all invited; come and see. Nov. 30: A Grand Magic Lantern Entertainment in aid of Lyceum, by Messrs. Blotcher and Braham, at 8 p.m. Adults, 3d.; children, 1d. Friends, rally round.

**BRADFORD.** Church Street.—22: Mr. Crompton's guide gave a good address on "What is Spiritualism?" Good psychometry and clairvoyance.

**COLLYHURST STREET.**—15: Excellent clairvoyance and psychometry by Miss Knight. Present. 107. 22: Mr. Mayoh. Questions from the audience well and ably dealt with, and "The change called death" (in reference to the passing on of Mrs. John Savage), logically expounded. Present, 380. *Lyceum*—16: Children's concert a great success. 22: Recitations by Clara Kay, Fanny Pollard, May Pollock, Ethel Pollard, Maria Cowle, Bertha Turner. Present, 84

**ECCLES.**—18: Mrs. Rennie gave a good address and clairvoyance. 22: Mrs. J. A. Johnston's guides gave very interesting addresses on "Is Spiritualism needed?" and "What spirit is." Good clairvoyance.

**GORTON.** Ainsworth Street.—Pleased to hear an old friend, who gave a good address. Audience well satisfied. Clairvoyance by Madam George, nearly all recognised. Lyceum conducted by Mr. G. Haslam, and Mr. Langrush. Will Manchester and other speakers, who chance to have any open dates, give us their services for expenses. We are very short of speakers, so it falls very hard on Mrs. Uren and Mrs. George. Address Mr. T. H. Lewis, 540, Gorton-lane, Gorton.

**HULME.** Junction Street.—Wednesday, clairvoyance by Mr. Connolly. Thursday, Mr. Lamb gave psychometry. Sunday: 6-30, Experience night for young mediums, very successful. After-circle well attended. Monday: Health lecture by Dr. Simon, clairvoyance by Mr. Lamb.

**LONGSIGHT.**—17: Mr. Geo. Adams' (Bedford Leigh) address and excellent clairvoyance and psychometry much appreciated. 22: Mr. Chas. Eyre gave a good address and some of the best clairvoyance we have had for some time.

**OPENSHAW.** Granville Hall, George Street.—Morning, Mr. Hopwood's guides made a pleasant chat. Evening, "What progress have we made since 1800?" Enjoyed by all. Large after-circle. Mr. Hopwood did good work with the sick. *Prospective*: Dec. 13, a great day. 10-30, Open Sessions; 2-30, service of song, "Spirit Return"; 6-30, service of song, "For Ever True," by Walter Booth, one of our Lyceumists. Fuller particulars later.

**PATRICROFT.**—18: Public circle conducted by B. Plant. 22: Mr. Adam's guides gave two excellent addresses and psychometry. Fair audience.

**PENDLETON.**—18: Social. The I.L.P. choir kindly gave their services, and a most pleasing programme was submitted of songs, trios, quartettes, violin solo, and recitals, ably conducted by Mr. Simpson. It would be impossible to individualise the honours, seeing the artists were all good alike. 19: Public circle. Good clairvoyance and psychometry by Mr. Moulding. 22: Public circle; Mr. F. Johnson, chairman. Several members, including the chairman, gave interesting reminiscences of their early career and their experiences in Spiritualism. Evenings: Open session by the choir. Very good selection of music from the Lyceum Manual and other sources. Recitals by Misses Meakin and Winder. Clairvoyance and psychometry by Messrs. Massey and Moulding.

**SALFORD.**—21: Fancy dress party very enjoyable, some very pretty dresses being worn. 22: Lyceum officers elected. Conductor, Mr. A. Bracegirdle; assistants, Mr. A. Smith and Miss Byrom; secretary, Mr. Jas. Bracegirdle; treasurer, Mrs. Cockins; librarian, Mr. J. Hayes; guardian, Mr. Smith. Evening: Miss Knight gave 30 clairvoyant descriptions, 28 fully recognised. *Prospective*: Dance on Christmas Eve, Dec. 24; dancing 7 to 11 p.m.; tickets 6d.; also tea at 4-30. Concert and Dance on New Year's Day; tickets, 9d.—*Special*: Fancy Dress Cinderella and Japanese Lantern Carnival. Tickets on Saturday, Jan. 2 (strictly limited), 2s. 6d; dancing from 6-30 till 12 p.m.; refreshments served at 9 p.m. Messrs. Roche and Healey's band will play for dancing.

## PLATFORM RECORD.

**ACCRINGTON.** St. James' Temple.—15: Madame Henry gave excellent addresses and very good clairvoyance. 22: The Lyceum Choir gave a service of song, "Marching Onward," to very good audiences. Collections very good.—A. S. Barnes.

**ACCRINGTON.** Whalley Road.—22nd and 23rd: Mr. Davis gave good addresses on "God is love" and "Love one another." Very successful in clairvoyance and psychometry.

**BARNOLDSWICK.**—Good addresses by Mrs. Shulver on "Spirit mission" and "Brotherly love," also clairvoyance.

**BARNESLEY.** George Yard.—Mr. Barraclough's answers to questions from audience were well received.

**BLACKBURN.** Northgate.—18: Public circle; medium, Mrs. Dixon, good psychometry. 22: Mrs. Best, who gave striking clairvoyance.

**BLACKPOOL.** Albert Road Church.—22: Mr. G. H. Edwards gave splendid addresses on "What do we believe?" and "Life and death." Very favourable clairvoyance by Miss Whiteley.

**BOLTON.**—Mr. Standish gave us interesting discourses on "Spiritualism, man's salvation," and "The message of the dead to the world," both were well received. Psychometry very good.

**BOOTLE (Liverpool).**—Mr. R. C. Oraven lectured on "Spiritualism, its mission," and "Is the Bible the Word of God?" The latter was a masterpiece of sound reasoning, as well as a most vigorous exposure of the fallacies upon which the orthodox churches base their beliefs. Psychometry very successful.

**BARROW-IN-FURNESS.** Psychological Hall.—22nd, at 6-30 p.m., memorial service to improve the passing on of Bro. John Haynes, one of the pioneers of Spiritualism in Barrow. Addresses by the president, Mr. J. Cox, Messrs. Walsley and Watkins, who referred in feeling terms to the noble and unselfish character of Bro. Haynes. Mr. John Hamer, of Dalton-in-Furness, also addressed the meeting, contrasting Spiritualism now with 20 years ago, when they used to meet in secret, and the persecutions they had to contend with. Mrs. Walsley, Mr. Nettleship, and Mr. Proctor, also spoke in feeling terms of our dear brother. Truly, a grand spiritual meeting, and enjoyed by everyone.

**BARRY DOCK.** 12, Dock View Road.—15: A large circle of friends, chiefly young investigators, were encouraged by an able address on "Spiritualism," from the guides of Mr. Holton, of Cardiff. Afterwards good clairvoyance by Miss Johnson's control. 22: Mr. Holton gave an excellent address on "Eternal punishment," and Miss Johnson's control gave splendid clairvoyance. Glad to hear from all earnest inquirers and Spiritualists in the district.

**BIRMINGHAM.** Bloomsbury.—22: Mrs. Hyde's first visit a great success. "Was Christ a medium?" very ably dealt with. Fifteen clairvoyant descriptions fully recognised. Psychometry, healing, and clairvoyance. Monday's circle very good.

**BIRMINGHAM.** Broad Street Corner.—23: Mrs. Wallis had a reception of the ladies of our Union. Over thirty sat down to tea. A gentleman from Stockport and our dear old friend, Mr. Aldridge, were with us. During Mrs. Wallis's after-address the audience expressed their fullest assent to many facts spoken of, and the applause was most manifest. Will the women in our spiritual cause find courage and self respect enough to take up this work of labour and love, freeing ourselves from assumed modesty, and, as mothers, wives, and true friends of humanity, help to instruct the ignorant, guide the erring, lead the weak, and thereby bless earth and heaven in one voice of eternal praise.—Caroline Groom.

**BIRSTALL.**—Re-opening services. Mrs. Smith delivered a telling address on "The dawn of day." Really good clairvoyance. Made a deep impression upon a good audience. The society has been re-organised. Committee, Mr. F. Purdy, Mr. Pawson, Mr. Coe, Mr. Bottomley, Mrs. Seal, Mrs. Benson, Mr. J. Rhodes, Mesdames Blake, Gooder, Cee, Purdy, Bentley, and Smith, also Mr. Smith; trustees, John Pawson, F. Purdy, J. Coe, and J. Rhodes; president, Mr. Purdy, treasurer, Mr. Coe; financial sec., Mr. Teal; assistant sec., Mr. Bottomly; cor. sec., Mr. J. Pawson, to whom all communications must be addressed, J. Pawson, 63, Carlinghow-lane, Batley. Unfortunately the society find themselves involved in a debt of nearly £10 through no fault of theirs, but we trust by united efforts to clear it off. Welcome to all.

**BRADFORD.** Otley Road.—2-30: address and clairvoyance by Mrs. Hepworth, of Windhill. Mr. Todd, of Bradford, spoke with great effect, the room being filled by an appreciative audience, who followed his eloquent and inspiring address with rapt attention. Mr. J. R. Stead presided. After circle very successful; clairvoyance by Mr. Todd and Mrs. Hepworth.

**BRADFORD.** 421, Manchester Road Mission.—Mr. Ripley gave capital addresses, "Spiritualism" and "Who and what is God?" Clairvoyance excellent. Good audiences.—J. A.

**BRIGHOUSE.** Martin Street.—Mrs. Waterhouse spoke to the mothers in the afternoon. Evening subject: "Jesus said 'Great things have I done, but greater things shall ye do.'" Clairvoyance very good.

**BURNLEY.**—17: Mr. Davis, one of our locals, gave a lecture and delineated proofs of Immortality. 21: Mrs. Smith, another local, gave similar proofs. 22: Mr. J. B. Tetlow lectured well on "Man and his senses," and answered questions to a large audience. Clairvoyance and psychometry very successful.

**BURY.**—Wednesday: Mrs. Hyde gave inspiring address and good clairvoyance. Sunday: Mr. Macdonald, on "The age of reason," was highly appreciated. Written questions answered in grand style; clairvoyance good.

**CAMBOIS.** Mechanics' Hall.—Mrs. Young, of South Shields, gave short addresses and clairvoyance, which were highly appreciated, Mr. Murday presiding.

**CARDIFF.** St. John's Hall.—Mr. Longville, in a thoughtful address upon "There is a reaper whose name is death," referred to the numerous deaths in 1896 of celebrities in art, science, literature and religion, and urged that instead of the gruesomeness and dread which arise from ignorance of its true mission, death should be calmly understood and prepared for, and is transferred into an Angel of Light through the knowledge which Spiritualism confers. Mrs. Dowdall's "Snowflake" also very kindly gave clairvoyant descriptions. Hall full.—E. A.

**CARLISLE.** York-street.—Mr. W. H. Penman spoke on "Is Jesus the Saviour of the world?" suggested by a friend in the meeting. Good impersonation tests and clairvoyance by Messrs. Penman and Rushforth. Inquirers are made welcome.

**CLITHEROE.**—Mrs. Marshall gave good addresses on "Unity" and "Duty." Much appreciation. Very successful clairvoyance.

**DARWEN.**—Mr. C. L. Hilton, of Blackpool, delivered good addresses, which greatly pleased our audiences. His psychometry was greatly appreciated.

**DERBY.** Normanton Road.—18: Very pleasant coffee supper in aid of Bazaar Fund, kindly provided by Messrs. Sidafin and Hawley. 22: Mrs. Hulme gave truly spiritual and interesting addresses, "The angels bid you go forward," and named the infant son of Mrs. and Mr. Slater, Francis Henry, spirit name, "Ivy," followed by an appropriate discourse. Medical psychometry very successful. Room crowded. 23: Mrs. Hulme gave psychometry and clairvoyance, everyone recognised, room crowded.

**DERBY.** Webster's Buildings, Traffic Street.—Mr. W. J. Leeder lectured very ably on "Spiritualism a revelation." Clairvoyance. Mr. Bunny chairman. All recognised. Evening: Written questions from the audience were dealt with most satisfactorily, good clairvoyant descriptions, Mr. Victor Wyldes, chairman. Satisfactory after-circle.

**FELLING.**—15: Mr. Bennet dealt with "Who are the true worshippers?" in a masterly manner; psychometry good. 22:

Reception—Mr. Hall, president, made a few interesting remarks on a Yorkshire miner's experiences in the spirit world. Mr. Harland gave six personations, all recognised; good audiences.—J. Dobson, sec.

**FOLESHILL.**—15: Mr. W. H. Grant gave a very good address on "Hand in hand with angels." 17: Mr. G. H. Bibbings spoke well. The *Covenry Herald* says he "traced the growth of the Spiritualist movement, comparing it to the incoming tide, and defining it as being neither "creed, dogma, nor doctrine," but a movement for the uplifting of humanity, and for the benefit of mankind. He pointed out existing social evils, and suggested remedies; dealt exhaustively with the religion of past ages, the religion of to-day, and contrasted the various bibles of different nations."

**GATESHEAD.** 97, Coatsworth Road.—16: Some present thought that mediums did not require any particular culture or education, as spirits were competent to do all that for them. A gentleman contended that mediumship was organic, and the more refined, sensitive, and cultured the medium was, the better the manifestations. He quoted mediums that he knew personally, Messrs. Wallis, Morse, Howell, Colville, etc., Mrs. Britten and Mrs. Wallis, all of them having splendid latent capacities for development.—W. Stevenson.

**GATESHEAD.** 60, Herbert Street.—Bro. T. R. Penman's guide gave a splendid address on "Religion, past, present, and future." Bro. Wilson gave a very pithy address. Discussion followed.

**GATESHEAD.** 1, Team Valley Terrace.—A good audience listened to Mr. W. Wightman on "Spiritualism." Mr. Dixon, chairman.

**GATESHEAD.** 31, Ripon Street.—Mrs. Johnson's control invited questions, and spoke on "There is no death" and "Geology or the Bible, which is the most reliable?" Mr. Hall criticised Mrs. Besant's theory of man.

**HECKMONDWIKE.** Church Lane.—Mrs. Black's guides gave good addresses, also very good clairvoyance. Good attendance.

**HOLLINWOOD.**—17: Miss Halkyard did very well with clairvoyance. 22: Mr. Young did very well to crowded audiences. Psychometry and clairvoyance very good.

**HOLLINWOOD.**—21: Members of the developing circle provided a tea party for the benefit of the conductor, Mr. Tom Richardson, in recognition of his services. He is a good conductor, very strict and straightforward, and has a good method of conducting a circle. A meeting followed. After an invocation by a member of the circle three very good recitations were given, and a song. Mr. Richardson then made a short speech, and games were enjoyed. I thank friends for making it a success on behalf of the members of the circle.

**HUNSLET.** 3, Bottom of Joseph-street.—17: Mr. Johnston and Mr. Seener gave good addresses. Good clairvoyance by Mrs. Smith and Briton. 22: Mrs. J. Robinson spoke well on "My beautiful home," and "There is no death." Good clairvoyant descriptions to non-Spiritualists acknowledged to be correct. Good after-meeting; a friend gave excellent clairvoyance, all recognised. A record attendance.

**HULL.** 106, Walker-street.—8: Mr. Needler named two babies, Mrs. Casse's Lawrence Victor, spiritual name, "Excelsior," and Mrs. Clubley's Lilly. 22: Mr. Needler read from Wallace's "Modern Miracles," and gave a stirring address, "The theology of Spiritualism," to a crowded and attentive audience. Successful clairvoyance by Mr. Cass.—T. L.

**LEEDS.** Progressive Hall.—A good time with Mr. Kidd's inspirers. 22: Mr. Brooks spoke on "What is Spiritualism?" and "Behold, I will show you a mystery." Good clairvoyance.

**LEEDS.** 8, Myer's Court.—Address by Mrs. Beecroft's guides, "God is love," and by Mrs. Rodger's guides, "Oh think of the home over there." Clairvoyance.

**LEEDS.** 28, Back Adelphi Street.—19: Circle. Mrs. Eastwood is thanked for services rendered. 22: Mr. H. Long on "A new heaven and a new earth," "Are we all doing our best?" and "What is God?" Good audiences.

**LEICESTER.** Town Hall Square, Liberal Club.—The inspirers of our local friend delivered an address from "Bible Spiritualism" and "Modern Spiritualism." Fair audience.

**LEICESTER.** Crafton Street.—Mrs. King's inspirers spoke well on "When your earthly tabernacle is dissolved you have a building of God." Good clairvoyance. Crowded audience.

**LEICESTER.** Millstone Lane.—22: Mr. Muggleton's control on "Where are the dead?" spoke very intelligently. Clairvoyance by Mrs. Place remarkably good.

**LEIGH.**—Mr. J. Gibson and son gave successful addresses, clairvoyance and psychometry. [We do not know Mr. John Taylor's present address. Please write with ink, not pencil. Ed. T. W.]

**LIVERPOOL.** 8, Brougham Terrace.—The lecture and medical psychometry of Mr. Hughes, of Manchester, gave great satisfaction to a large and enthusiastic audience.

**LIVERPOOL.** Eaton Hall, Breck Road.—Mr. A. Ward addressed an appreciative audience on his "Experiences in Spiritualism and orthodox Christianity." Mr. Henry Jones answered written questions in a most telling manner. The after-seance was well attended. 103, Queen's-road: 19th, open seance. Miss Newman's controls gave convincing manifestation of spirit return.

**LIVERPOOL.** Everton.—12: First annual conversazione at 103, Queen's Road. Mrs. L. A. Peters delivered an excellent address to a crowded audience; her clairvoyance and psychometry was most satisfactory. Crowded room, some 70 persons present, including Mr. John Chapman, the veteran Spiritualist, Messrs. Mole and Lane, and many other valued and tried friends and workers. After some light refreshment we were treated to bright organ music, songs, and recitations by several friends. Sincere thanks are due to our valued organist, Mr. Jennings; also to Miss Drane, who sang most pleasingly. The object was to engender good feeling and sympathy by the interchange of thought.

**LONGTON.**—Mr. Scarratt spoke on "The life and work of Peter Kropotkin," the Russian Socialist, who left wealth and position for the sake of humanity, devoting his energies to the spreading of righteousness, founded on the principles of the brotherhood of the human race and the development of the divine in man. Mr. Holdcroft's clairvoyant descriptions mostly recognised.

**MACCLESFIELD.**—Mr. Hepworth gave excellent addresses fol-

lowed by successful clairvoyance. Monday: A grand concert. Splendid programme. The hall full.

MEXBRO' Market Hall.—Mr. Mason discoursed ably to a fair audience. Clairvoyance very good. [If you send your address, will send sample.—Ed. T.W.]

NELSON. Bradley Fold.—Mr. Pilkington's guides dealt scientifically on "A commonsense view of the phenomena and philosophy of Spiritualism" and "From God to Angel." The committee thank Mr. Pilkington, who gave his services in aid of the Building Fund.

NELSON. Pendle Street.—The president read "Guardian Angels" and "Peter's Dream" from the Two WORLDS, which were well received. Mrs. Foran's clairvoyance was exceptionally good; all recognised.—W. Sanders.

NEWPORT (Mon.). 32, Barrack Hill.—6-30: Address by Mr. Wayland's guides on "Is Spiritualism a religion? If not, what, then, is its mission?" Clairvoyance at after meeting by Miss Alice Wayland. These services are free to all.

NORMANTON.—Mrs. Midgley gave a nice discourse on "The coming religion." Clairvoyance recognised. Sixty-five persons stayed to our after-circle to hear our young clairvoyant, Mr. Johnson. Mrs. Britten's meetings last week have had a stimulative effect upon the Society here, and many strangers are now inquiring.

NORTHAMPTON.—16: Mr. Bibbings gave every satisfaction to the members and friends. Pleased to say we have secured another date. Sunday, Mr. J. Chaplin, of Leicester, gave very good addresses to good audiences.

NORTH SHIELDS. Oddfellows' Hall.—18: Psychometry by Mrs. Yeeles, all recognised. Audience good. 22: Mrs. Yeeles' guides gave a good address on "The Bible and Spiritualism." Seventeen clairvoyant descriptions, 13 recognised. Large audience.

NORTH SHIELDS. 80, Saville Street.—18: Mr. W. Davison's psychometrical delineations were highly appreciated by the recipients. 22: Mr. O. Thompson gave an interesting address on "Pious frauds, impositions, and superstitions." Listened to with rapt attention by a large audience.

NOTTINGHAM. Masonic Hall.—Mr. Walter Howell again delighted large audiences with a fine lecture upon "The failures and successes of Liberalism," and by answering questions from the audience. Our president remarked that we could badly afford to let Mr. Howell go back to America, a remark which the audience certainly approved. Monday, Mr. Howell lectured in the Cobden Hall upon his "Evolution from Methodism to Spiritualism."

NOTTINGHAM. Cobden Hall.—A concert promoted by Mrs. Summers and Mrs. Corquin, on behalf of the pension fund of Mrs. Barnes resulted in a sum of £3 2s. 6d. The hall was nicely decorated with flowers, shrubs, &c., by Mr. Sanderson. Mrs. Summers arranged an excellent programme, which was highly appreciated. Pianoforte solo by Mrs. Holiday, violin selections by the sisters Brearley; songs by Miss Carson, Miss Reeves, Mrs. Summers, and Messrs. Cullen and Bacon; recitations by little Miss Dorothy Belton and Mr. G. Winfield; concertina solo by Miss L. Briggs, all splendidly rendered and highly appreciated. Mr. Brown, chairman, made some appropriate remarks. Mrs. Stansfield added to the success by giving psychometry. All friends, of course, gave their services free, and the hall was lent for the occasion.

OLDHAM. Bartlam Place.—19: Public circles; Mr. Wood very successful, and Mrs. Bann very good. 22: Service of song, "Two golden lilies," illustrated by limelight by Mr. Taylor, who kindly gave his services, for which the committee are very thankful. Hymns sung by the choir. Services highly appreciated. Upwards of 100 were turned away.

OLDHAM. Temple Society.—Mrs. Brooks gave very stirring addresses. Very practical clairvoyance, successfully given to good audiences.

OSSETT.—Mrs. Crawshaw gave clairvoyance, and Mr. Crawshaw spoke. We had a circle at night.

PARKGATE.—22: A real spiritual treat from the inspirers of Mr. W. Rooke, subjects, "Live well" and "The merits of Spiritualism." Clairvoyance and impromptu poems of real merit.

PRESTON. Central.—16: address by Mr. Jackson's control on "The physiological aspect of Spiritualism: clear and educational;" good psychometry. 22: Mrs. Lambert gave excellent clairvoyance; out of 45 delineations, 38 recognised. Large audience and splendid conditions, which helped Mrs. Lambert very much.

PRESTON. 37, Plunginton.—22: Happy meeting with Mr. Sergeant's controls; it was like a family gathering. Miss Ryan made a few remarks. Two and sixpence given to help a needy sister.

PRESTON. Weaver's Hall.—16: Miss S. Scott's guides on "The uses and abuses of spiritual phenomena," spoke well and gave good psychometry. 22: Mrs. Fletcher's guides gave good, clear and convincing addresses on "What good has Spiritualism done?" and "Search and ye shall find." Good clairvoyance.

ROTHWELL.—15th and 22nd: Mrs. Stretton's and Mrs. Taylor's guides' clairvoyance very good. Both of them well appreciated.

ROYTON.—Circle, psychometry by Mrs. Collinge. Evening: Mr. Wm. H. Taylor addressed a good audience, and gave good clairvoyance and psychometry.

SEGHILL.—Mr. Bennett on "Spiritualism, its message to man," was listened to with rapt attention. Successful psychometry.

SHAW.—17: The social realised £1 0s. 4d. 22: Miss Foster spoke on "Help me, my God," and "Suffer little children to come unto me," in a masterly manner; also gave a baby the name "Star of Bethlehem," and good advice to parents. Good clairvoyance.

SHEFFIELD. Hollis Hall.—22 and 23: Mr. Charles Shaw's guides answered questions in an able and comprehensive manner, followed by psychometry of a very definite description.

SKIPTON.—23: Mr. H. Woodcock, on "The two paths," and "Man and the Universe," was listened to with rapt attention, the evening address giving general satisfaction.—Thos. Laycock.

SMETHWICK. Central Hall.—22: Return visit of Mrs. Walker, of Northampton, whose guides delivered excellent addresses, "Whence and whither" and "He gives His angels charge over thee." Audiences gratified. Mrs. Walker attended Lyceum Session at 3, and spoke encouragingly to the members. Mr. Kent on "Right

doing on this side of life ensures future happiness" was very good indeed.—D. Findlay.

STALYBRIDGE.—18: Mrs. Cropper gave good clairvoyance and very accurate psychometry. 22: Mrs. Walter Trueman gave instructive addresses, and made a good impression. Showmen at the Theatre advertised our meeting, and caused the room to be packed.

STOCKPORT.—Mrs. Peters delivered grand addresses to large audiences, treating her subjects in an eloquent manner. In the evening, she, in very impressive language, named the daughter of Mr. and Mrs. Rossington, of Gorton, Hilda May, spiritual name "Sunshine." Clairvoyance excellent.

WAKEFIELD. Queen Street.—Mr. H. Crossley's guides gave splendid addresses on "The two worlds blended in one" and "A true religion" to a crowded audience. Successful clairvoyance.

WALSALL. Central Hall.—Our old friend Mr. P. Woolison, of Wolverhampton, delivered a short address, after which a very successful and enjoyable public seance was held. We were also favoured with a welcome visit from Mr. G. E. Aldridge, of Weston-super-Mare, who kindly presided.

WELLINGBOROUGH.—Mr. Harrison was opposed by Mr. Davis, Atheist. Spiritualism was again victorious. Mr. Harrison has consented to give an address on Wednesday, at the Workman's Club.

WEST HARTLEPOOL. 6, Bailey Street.—T. Moores' guide spoke on "The drama of life," subject from audience. Mr. Crissey's guide on "Who are the true children of God."

WISBECH. Public Hall.—Mr. Ward spoke well upon a subject from the audience. Clairvoyance exceedingly good.—A. H. B

RECEIVED LATE.—Salford. 4, West Craven Street. Mrs. Porter gave a most able address and excellent clairvoyance. After-circle Mrs. Porter and Mr. Ceasar gave good clairvoyance and some healing.

### PROSPECTIVE ARRANGEMENTS.

Terms—Four lines for 6d. per insertion, beyond four lines. 1s., beyond eight lines 1s. 6d. Cash with announcement.

ANY Society in or near Manchester may have the service of A. Brookhouse, Trentham-road, Longton, Staff., on Dec. 6, at trifling cost.

A. BROOKHOUSE, Inspirational Speaker, Democratic Socialist, will visit Societies, without fee, for expenses only.—Trentham Road, Longton, President Longton Spiritual Church.

BATLEY, BATLEY CARR, AND DEWSBURY United Lyceums Choir will render a Service of Song on December 5, entitled "For ever true," at Batley Carr rooms. Door open at 7, commence at 7-30; admission 3d. Hoping all friends will come and make this a success, as it is to raise money for a joint demonstration in the district on Whit Monday, 1897.

BENSHAM. Rectory Place.—Opening of New Spiritual Hall, on Wednesday, Dec. 2, with tea and social, instead of Saturday, Dec. 6, as previously announced. The Sunday services as announced previously. Team Valley Terrace Hall closed after Sunday, Nov. 29.

BRADFORD. Otley Road.—Anniversary, Sunday, Nov. 29, 2-30 and 6. Speaker, Mr. Allan Moulson. Afternoon devoted to clairvoyance. Tea will be provided. Special hymns by the children, and a new anthem written and composed by the choir-master, Mr. E. M. Armitage.

LIVERPOOL. Daulby Hall, Daulby Street.—Nov. 29, Mr. Thomas Wild; Dec. 6, Mrs. Britten; Dec. 13, Mrs. M. H. Wallis; Dec. 20, Mr. W. Johnson; Dec. 27, Mrs. Green. Dec. 22, Social Reunion and Reception to Mr. J. J. Morse on his return from San Francisco; tea on the tables at 7 p.m.; tickets, 1s.

LIVERPOOL.—The Spiritual Evidence Society will hold a series of meetings during the winter at 8, Brougham-terrace, West Derby-road, on Monday at 8 o'clock. Lectures will be given with clairvoyance and psychometry; a hearty welcome to all. Spirit-circles for development of mediums every Tuesday. Mediums having open dates, "Mondays only," please correspond—stating gifts and fees "railway fare included,"—with Mrs. K. Russel, hon. secretary, Spiritual Evidence Society, 2, Brougham-terrace, West Derby-road, Liverpool.

MISS CONSTANCE, Clairvoyant and Psychometrist, is open to receive engagements for public or private seances. Special attention given to the development of young mediums.—For terms, address 27, St. James'-square, Holland Park Avenue, London, W.

MR. G. H. BIBBINGS' ENGAGEMENTS.—Will Secretaries requiring dates for 1897 address c/o Mr. E. Adams, 303, Cowbridge-road, Cardiff.

NORTH EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—The next Quarterly Meeting will be held on Saturday, November 28, at Blackpool. Business to commence at 3-30; at 5-30 a Public Tea; at 7-30, a Social Evening. Tickets 6d. each. Social only, 3d. Will the visitors send in their reports at once to secretary? On Sunday, 29: afternoon, Messrs. Brindle, E. J. Whittaker, E. Hoskin, and A. Wilkinson, will give short addresses on "Lyceum work." Evening: Miss F. Barlow, Olitheroe.

NEWCASTLE-ON-TYNE.—Mrs. E. Hardinge-Britten, of Manchester, Sunday, 29th, in the Northumberland Hall, at 10-45 a.m., "Prophecy, Predestination, and Man's Free Agency." 6-30 p.m., on relevant subjects from audience on "Spiritualism, Religion, and Reform." Monday evening, 7-30 p.m., Good Templar Hall, "The Great Religious Crisis of the 19th Century; Its Present and Future Aspects." December 6th, Seance at 6-30 p.m.

NELSON. Bradley Fold.—Mr. McDonald will lecture in the above hall on Saturday, at 7-30, on Phrenology, followed by delineations of character, business, health, and mediumship. Collection at the close.

NORTH SHIELDS. 20, Saville-street, opposite General Post Office.—Dec. 6: Mr. E. W. Wallis, morning, answers to written questions; evening, "Our spiritual possibilities and destiny"; Monday evening, "Covet the best gifts."

OPENING OF NEW SPIRITUAL HALL. Rectory Place, Benshaw, Gateshead.—On Saturday, Dec. 5th, a Grand Tea and Social will be held. Tea on tables at 4-30, Social commence at 7-30. Tickets for tea and social, 1s.; social only, 6d. On Sunday services will be held

at 11 a.m. and 6-80, when Messrs. Lashbrooke, Stevenson, and other leading friends will take part. Spiritualists of Gateshead and district, come and make this a success.

SECRETARIES requiring dates and gifts for 1897, please address Mrs. H. Bromel, Berkely Villa, Robinson-road, Tooting, London, S.W. N.B.—Mrs. Bromel regrets that on account of illness in her family, all At Home Seances are stopped till after Christmas.

T. RICHARDSON, 34, Globe-street, Hollinwood, speaker and medical psychometrist, is open for engagements for 1896-97.

WANTED, FOR SALE, SITUATIONS, Etc.

WANTED, Experienced General, good wages, Mrs. Herring, 19, Withington Road, Brooks's Bar.

STRONG, trustworthy, good-tempered General wanted, Dec. 14, for family of two, large house.—Letter first, Mrs. R., Tweed Green, Whalley Range.

To be disposed of, Medical Herbalist Business. Present tenant over 20 years. Ill health cause of leaving.—Wild, 9, Great Jackson-street, Hulme, Manchester.

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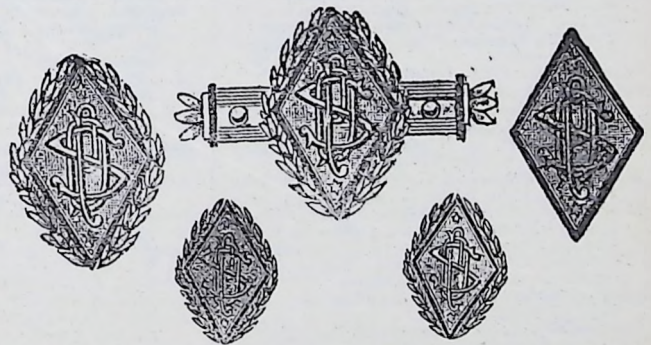
"It would be difficult for anyone to ignore the test horoscope of Mr. Pearson, of *Pearson's Weekly*, which is published in this number, from the pen of Mr. Wilde, and to deny that it is possible for an astrologer to use his curious science in such a way as to obtain extraordinarily accurate results, both as to the character and history of the person, whose horoscope he casts. No doubt mistakes are frequent, and there may be more misses than hits, but a series of hits such as Mr. Wilde seems to have made in the case of Mr. Pearson, is hardly explicable on the hypothesis of mere coincidence."

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Mr. Pearson says:—"I do not think there is the least doubt about the fact that Mr. Wilde had not the smallest knowledge of the personality of the individual whose horoscope he was casting.

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## PLATFORM GUIDE.

## SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

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

**66, China-st.**, Lyceum, 10-30; 2-30, 6.

**Armley (near Leeds)**.—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mr Hartley. Mon. 2-30, developing circle, 7-30, Service.

**Ashton**.—Church-st. (off Warrington-st.), 2-30, 6-30, Madame Henry. Public Circle, Tues., 7-30.

**Ashington**.—Spiritual Temple, 5.

**Attercliffe**.—Vestry Hall, at 3, 6-30.

**Bacup**.—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mrs M A Smith.

**Barrow**.—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.

**Barrow-in-Furness**.—Psychological Hall, Dalketh-st. 11 and 6-30.

**Bailey Carr**.—Town-st., Lyceum, 10 & 2-30; 6, Mr Watkin. Mon., Mothers' at 3. Thurs., Members' Circle, 7-45.

**Belper**.—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mrs Green.

**Birmingham**.—Masonic Hall, New Street, Union, Class at 10-45. 11-30, 6-30.

**Smethwick**.—Central Hall, Cape Hill opp. Windmill Lane, Lyceum at 3; 6-30, Mr Kolbb.

**Blackburn**.—Old Grammar School, Freeton-st. 9 Lyceum; 11, Circle; 12-30, 6-30, Mrs Wallis.

**Blackpool**.—Spiritual Church, Albert-road, Lyceum, 6-30 11, Public Circle. 2-30, Messrs. Brindle, Wilkinson, Hockins, Whittaker. 6-30, Miss Barlow. Mon., 7-30.

**Bootle, Liverpool**.—Masonic Hall, 11, Lyceum, 2-30, Open Circle; 6-30, Mrs Rennie. Mon., 8. Tues, 8, Seance, tickets. Wed., 8, members.

**Bolton**.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Bradford. Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mr Worsman.

**Brighouse**.—Martins-st. Lyceum, at 10; 2-30, 6.

**Burnley**.—Hammerton-st. Lyceum at 9-30; Services at 2-30 and 6, Mrs J A Stansfield.

**North-st.**, Lyceum. 9-30, 2-30 & 6, Mr Bamforth. Tues., 7-45, Mr W Davis. Wed., 7-30, Ladies' Meeting.

**Bury**.—Spiritual Hall, Georgians-st., Lyceum at 10; 2-30, 6, Mrs Hulme. Tues., 7-30. Weds., 7-30, Mrs Scott.

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

**Carlisle**.—Temperance Hall, Caldewgate, 2-30, 6-30.

**Chitheroe**.—Liberal Club, Wellgate, Members' Circle. 10-45. Lyceum; at 2-30 & 6, Mr W Rooke.

**Colne**.—Cloth Hall Lyceum, 10; 2-30 and 6-30, Miss Hall.

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

**Darwen**.—Church Bank-st., Lyceum, 9-30 and 1-45. Circle, 11. 2-30, 6-30, Mr B Plant. Wed., at 8.

**Derby**.—1A, Normanton-road, 2-30, 6-30, Mrs Newton, and on Mon., 7-30. Wed., 7-30.

**Glasgow**.—4, Carlton-place, 11-30, 6-30.

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

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

**Hyde**.—Mount-street, Travis-street, Lyceum at 2-30 and 10, 6-30. Tues., 7-30.

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

**Leeds**.—Psychological Hall, Lyceum 10; 2-30, 6-30, Mrs Stair.

**Letcher**.—People's Hall, Millstone Lane, 6-30, Mr Porter. Tues. & Thurs. at 8.

**Liberal Club**: Town Hall Square, 11 and 6-30, Mr H Clarke. Thurs., 8, Public Circle.

**Liverpool**.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 2-30 & 6-30, Mr T Wild. Monday 8, Members' Circle. Tues. 8, Public circle. Admission by ticket. Wed., 8, Lyceum Preparation Class and Circle. Thurs. 8, Mr W. J. Rae's class.

**London—Camberwell New Road**.—Surrey Masonic Hall, 11-15, address, questions, and discussion. 6-30, Mr W E Long. At 3, Children's Lyceum.

**Canning Town**.—I.L.P. Rooms, 11, Swanscombe-st., Barking-rd., Sunday, 6-45, Mr Davis & Mr Barrell. Wed., 8, Clairvoyance, 45, Clarence-rd. Tues. 8, Members. Thurs., 8, Mrs. Barrell. T.W. on sale.

**Longton**.—Post Office Buildings, 2-30, 6.

**Sturford**.—Workman's Hall, West Ham Lane, E, 6-45, Mr Veitch. Thurs. 8, Mr R Bralley. 13, Fowler-rd., Forest Gate, Sun. Lyceum & Tues. Public Circle. 54, Edmunton road, Member's developing Monday & Thurs 8.

**Manor P. rk, Essex**.—115, White Post Lane, Sunday 11, Mr J. Allen, Advice to inquirers, Members' Developing Class, last Sunday monthly, at 7 p.m. Monday, Reading Room at 7 p.m. for study; 8-15 p.m., Mrs. E. Allen, circle for inquirers and members. Thurs., at 8 p.m., Mrs. E. Allen, members' development. All free.

**Macclesfield**.—Cumberland-st., Lyceum, 10-30 & 3; 6-30, Mr W Pimblott.

**Manchester**.—Ardwick: Temperance Hall, Tipping-st., Lyceum, 10-30; 2-45, & 6-30, Mrs Robinson. Tuesday, 8, Choir. Wednesday, 8, Fri., 8, Members. Sun., 8-30 members' circle.

**Harpurhey**: Collyhurst-st. (off P-rcival-st.), via Rochdale-rd. and Oldham-rd. Trams), Lyceum, 10-15, 2-15, services 3 and 6-30, Mr Johnson. Wed. 8, Public Circle.

**Patricroft**: New Lane, Winton, Lyceum at 10; 3 & 6-30 Mrs Peters. Tues., 8. Wed., 8, Mr Kay. Pendleton: Cobden-street, Lyceum, 10; 2-45, Circle; 6-30, Mr J T Tetlow. Thurs. 8. Fri., 8, Healing by Messrs. Higgle and Ross.

**Salford**: Co-op Stores, Chapel-st., Lyceum, 2-30, 6-30, Miss Knight, 8-15. Mon. 8, Social. Wed., 8, Miss Allen.

**Mexborough**.—Market Hall, 2-30 & 6, Mr S Featherstone.

**Milom**.—Lyceum 10, 2, & 6. Circle 7-30. Wed., 7.

**Nelson**.—Bradley Fold, 2-30, 6, Mr Macdonald, and on Sat. 7-30.

**Newcastle-on-Tyne**.—Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mrs E H Britten. Wed., 7-30.

**Nottingham**.—Masonic Lecture Hall, 10-45, 6-30, Mr E W Wallis.

**Morley Hall**, 2-30, Lyceum; 10-45, 6-30.

**Oldham**.—Corner of Coronation-st., Mumps, at 3 and 6-30. Tues., 7-45.

**Parkgate**.—Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr Postlethwaite.

**Preston**.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mrs Dixon. Mon. at 7-30. Thurs. 8, members only.

**Rawstall**.—Lyceum, 10-30; at 2-30 & 6, Mrs Horrocks.

**Rochdale**.—Baillie-st.: 2-30, 6. Public Circle, Wed.

**Rothwell**.—2-30 and 6, Miss Hunter.

**Royton**.—Lyceum, at 10 and 1-45; 2-45 and 6-30, Mr Gibson. Wed., 7-30, Miss Knight.

**Sheffield**.—Hollis Hall, Bridge-st., 3 and 7 Mrs Hunt.

**Slathwaite**.—Lalth Lane, 2-30, 6.

**Somerby Bridge**.—Hollins Lane, Lyceum, 10 and 2; 2-30, 6.

**Stalybridge**.—Progressive Society, 3 and 6-30. Mrs Smith. Wed., Mrs Hyde. Thurs., 8, Members' Circle.

**Stockport**.—Hall, Wellington-road, nr. Heaton Lane, Lyceum at 10-30; 2-30, 6-30, Mr T O Todd. Monday, 7-30, Mr J B Tetlow.

**Sunderland**.—17, Ann-street, Sundays at 6-30. Every evening, 8.

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

**West Vale**.—Green Lane, 6, Mr. Parker. Wed. 7-30.

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

## NON-AFFILIATED SOCIETIES.

**Accrington**.—Tabernacle, Whalley-rd, Lyceum 10-30, at 2-30 & 6-15, Miss Barlow. Mon., 7-30, Public Circle. Wed., 7-30.

**Barnoldswick**.—Spiritual Hall, Lyceum, 10, 2-30, 6.

**Barnsley**.—George Yard, 2-30 & 6, Mr J Armitage.

**Bailey**.—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6. Mon., 7-30.

**Birmingham**.—Bloomsbury, 11 and 6-30, Mr Bibbings Mon. 7-45, Circle.

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

**Birstall**.—Railway Terrace, 2-30 & 6, Wed., 7-45.

**Blackburn**.—15, New Market-st., W., Noringate, Circle 11, 2-30, 6-30. Mon., 7-30, Members' Wednesday, 7-45, Public Circle.

**Bradford**.—Bowling: Harker-st., 10-30, Circle; 2-30, 6, Mr Bedford. Mon., 2-30. Wed., 7-30.

**Little Horton-lane**, Spicer-street, 2-30, 6, Mrs Waterhouse.

**Lower Temperance Hall**, Leeds-rd., 11, Developing Circle; 2-30 and 6-30, Mr Gledstone. Mon. and Wed., 7-45.

**Otley-road**, Lyceum, at 10-30; at 2-30 & 6, St. James' Church, Lower Ernest-st., 10-30, Circle. 2-30, 6-30, Mr A Moulson. Wed., at 7-45.

**Walton-street**, Hall-lane, Lyceum, 9-45; 2-30, 6, Miss Walton. Monday, 7-30.

**West Bowling**.—Boyn-ton-st., at 10, Lyceum, 2-30, 6, Mr Jagger. Thurs., 7-45.

**Burnley**.—Gay-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30. Mon., 8. Wed., Members' Circle at 8.

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

**Cambos**.—Spiritual Evidence, 2, 5-30.

**Carlisle**.—36, York Street, 6-30 Public Circle. Wed. 7-30 Developing.

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

**Dearnley**.—Liberal Club, 2-30 and 6.

**Dewsbury**.—Bond-street, Lyceum, 10 & 1-45. 3 and 6, Mrs Brooke. Thursday, 7-30.

**Dundee**, N. B.—Gifflian Hall, Wed., at 8.

**Elland**.—Newcombe-st., Lyceum at 9-30 and 1-30; at 2-30 and 6, Mrs Mercer. Thursday, 8, Public Circle.

**Exeter**.—Friars Hall, Friars' Walks, 6-30.

**Felling**.—Hall, Charlton Row, 2-30, 6, Mr Wainwright.

**Foleshill**.—Edgwick, 10-30 & 6-30. Mon. 8.

**Gateshead**.—31, Ripon Street. Sunday, 6-30, Wed. 7-30.

**Halifax**.—Winding-road, at 10-30, 2-30, and 6. Mrs Berry, and on Mon, 7-30.

**Raven St.**, Queen's-rd, 2-30 and 6, Mr F Colbeck.

**Heckmondwike**.—Thomas-st., at 10, Lyceum. 2-30, and 6, Mr C Rowther. Thursday, 7-30.

**Hollinwood**.—raotory Fold, 2-30, 6-30.

**Huddersfield**.—St. Peter's-street Rooms, Lyceum, 10 a.m.; 2-30 & 6-30, Mr W H Taylor, on Mon.

**Hull**.—No. 3 Room, St. George's Hall, Story-st., at 7-30, and No. 4 Room, 6-30, Dr Kelley. Wed. and Thurs., 8, at No. 8 Room, Friendly Societies' Hall.

**Hunslet (Leeds)**.—Top Joseph-st., 2-30 & 6, Mr Walker. Tues. and Sat., 8, Public Circles. 3, Bottom of Joseph St.: 2-30 & 6, Mr J Brook. Circles, Tues. & Saturday, 7-30.

**Keighley**.—Heber Street Spiritual Temple, 2-30, 6, Mr Armitage, and on Mon.

**Leicester**.—Craiton-st., at 11 and 6-30, Mrs College. Wed., 8, Public Circle.

**Leigh**.—Newton-street, 2-30, 6-15, Mr B Plant. Wed., 7-45, public circle.

**Leeds**.—16, Castle-st. Circle 10.30 a.m.; at 2-30 and 6-30, Miss France. Mon. Thurs. and Sat., at 7-30. Public circles.

**Liverpool**.—Eaton Hall, Breck Road, 3 open, and 7, Mr A Ward, public se.nce close of service. At 103, Queen's rd., Thurs. 8 Open Seance. Strangers welcome.

**Liversedge**.—Carr-street 10, Little Town. Lyceum; at 2-30 and 6, Mr J Wilson.

**London**.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Miss McCreadie.

**Battersea**.—Temperance Hall, Duddington Grove, Battersea Park-rd., at 11, Discussion, Mr Timmons. 7, Sev. ral. Thurs., 8, Mr. Peters. No admittance after 8-30.

**Edmonton**.—Beech Hall, Hyde-lane 7, Mr R. Brailey. Thurs. 8.

**Islington**.—Wellington Hall, 6-45, Mr A Lovell. Wednesday, 8, Members' Circle.

**Paddington**.—227, Shriand-road, No Meeting. Sat., 7-30, The Aurora Society.

**Manchester**.—Eccles—Conservative Club, 2-30 and 6-30, Mr J B Tetlow. Wed., 8, Miss Cotterill.

**Openshaw** Granville Hall, George-st., Lyceum, 2-30; 10-30, 6-30, Mr W Lamb. Thurs., 8.

**West Gorton**: Labour Hall, 24, Grey-street, Longlight, Lyceum, 10-30; and 6-30. Tues., 8. Thurs., Public circle.

**South Salford**, 4, West Craven-st., Regent-rd., 6, Mr J Kay. Circle 8. Wed., and Thurs., 8.

**Middlesborough**.—Hall, Newport Crescent, Lyceum 10-30 & 2. 3 & 6-30.

**Morecambe**.—84, Euston Road. Service 6-30.

**Nelson**.—Ann Street, 2-30 & 6. Wed. 7-30, Circle.

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

**Newport (Mon)**.—Arundel Villa, Barraok Hill, 6-30, Healing.

**Normanton**.—Queen-st., 2-30 & 6, Mr R. A. Brown, and on Mon. Wed., 7, Public Circle.

**North Shields**.—83, Saville-st., near G.P.O., 6-30.

**Northampton**.—Hall, St. Michael-rd., 11, 6-30, Mrs. Place.

**Nottingham**.—2, Porter's-yard, Holden-street, Wed. and Thurs. at 8 p.m.

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

**Ossett**.—Queens-St., Lyceum 10. 2-30, 6, Mrs. and Miss Hunter.

**Plymouth**.—8, The Outagan, 10, 6-30, Wednesdays 6.

**Rishton**.—2-30 & 6.

**Rochdale**.—Regent Hall, Lyceum, 9-45; 2-30 and 6, Mr. Mayoh.

**Milnrow Rd.**.—30 & 6, Public Circles. Tues. 7-45.

**Penn-street**, Lyceum 9-45; 2-30, 6, Wed., 7-30, Seghill-5-30.

**Shaw**.—Broadbelt's Rooms, at 3 & 6-30. Wed. at 8.

**Sheffield**.—Langsett Road.—3 and 7, Mr. Dawson. Mon. & Thurs. 8.

**Shipley**.—Westgate, 2-30, 6.

**Skipton**.—Temperance Hall, 2-30 and 6, Mr. Speneer.

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

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

**Monkwearmouth**.—Hall, Roker Avenue, 6-30.

**Wakesfield**.—1, Barrow-square, Westgate, at 2-30 and 6, Mr. Olliffe. Wed., 7-30.

**1, Baker's Yard**, 2-30 and 6.

**Queen St.**, Westgate—2-30 and 6, Miss Battye. Wed., 7-30.

**West Felton**.—Cottage Meetings at 5-30.

**Whitworth**.—Market-st., 2-30, 6, Service of Song.

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

## OTHER MEETINGS.

**Birkenhead**.—78, Woodchurch-road, circles, Wednesday, at 8.

**Bradford**.—421, Manchester-road 10-30. Circle, 2-30 6, Mrs. Russell.

**South Field Lane Mission**, Mon. and Wed. circle at 7-30.

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

**Cardiff**.—198, Cowbridge Road.—6-30. Tues. at 8.

**Derby**.—Webster's Buildings, Traffic Street, 2-30 and 6-30. Mon. and Wed., 7-30.

**Gateshead**.—97, Coatsworth Rd., Receipts Mon. 7-30. 91, Coatsworth-rd., Friday, 8, Public Circle.

**81, High West-st.**, 6-30, Reception. Tuesday, 8.

**Herbert-street**, 6-30, Wednesdays, 7-30.

**47, Kingsboro'-ter.**, at 6-30, Thursday at 7-45. Sat. 8.

**11, Team Valley Terrace**, at 6-30, Wed. 8, Sat. 8.

**22, Redheugh Bridge-rd.**, Sunday, 6-30. Tues and 1 hours, 7-10.

**Great Horton**.—10, Copley st., 3 and 6-30. Tues. 8.

**Heckmondwike**.—Bethel Lodge, 1 Tues. & Sat., 7-45.

**Church Lane**, 2-30 & 6, Mr. J. W. Lee., Weds. and Sats. 7-45.

**High Shields**.—1, S. Eldon-st, Lyceum, 2-30, 11 & 6.

**Hunslet**.—Goodman-ter., 2-30 & 6, Mr. W. Ripley, Tues., Thurs., Sat., 7-30.

**Leeds**.—26, Bk Adelphi-st, 2-30 and 6-30, Mr. W. Seeking. Circles, Mon., Thurs., Mrs. E-st-wood. Sat., 7-30, Miss Whimp.

**Myer's Court**, Sun., 6-30. Mon., Wed., & Thurs. 7-45.

**Liverpool**.—8, Broughton Ter., Mon. Public Meeting. Tues. 8, Private.

**London**.—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7. Wed. at 7, Healing 8, Circle.

**Camden Road, N.W.**.—5, Osney Crescent, Wed. 7-30 16, Harpur-street, Theobald Road, W.C.—Mon. and Thurs. Seances at 8 p.m.

**48, Clarence Road**.—Every Thurs. 8, Mrs. Barrell. Tues. 8, Members only.

**113, Edgware Road**, Mr. H. Hunt at 7. Tues., 8.

**Canning Town**.—47, Hermit-rd., Co-op. Society, 7, Mr. Soane. Tues., 7-30, private. Thurs., public Miss Finlay.

**58, Keidon Road, Leathwater Road, Battersea Rise, S.W.** Wed. 8. Collection. Last meeting.

**32, Lansdowne Gardens, Stockwell, S.W.**—Sun., 7. Wed., 8-15 public.

**111, St. Thomas' rd., Finsbury Ph.**—Tues. only 8-30

**Kentish Town**.—85, Fortress-rd. N.W. 7-30 p.m., Mrs. Barre. 1. Thurs. 8, circle.

**2, Millmen-st., W.C.**, Thurs., 7 to 8.

**North Kensington**.—43, Cambridge Gardens, Mondays and Thursdays, at 8 for 8-30.

**251, Ladbroke Grove**, Mon. & Thurs., 8, Mrs Pursey

**Stepney**.—Mrs. Ayers, 45, Jubilee-st., Tues., 8. Mrs. Barrell second Tuesday in each month

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

**32, Regent's Square, Kings' Cross, W.C.**—Tues. and Thurs. 8.

**32, Lansdowne Gardens**.—Stockwell, Sun. 7.

**Walthamstow**.—107, Chawton rd., Pretoria-av., Fri at 8 p.m. Developing.

**Manchester**.—Bradford: Church-st, Shakespeare-st. Lyceum, 2; 3 & 6-30, Wed & Thurs. 8.

**Cheetham**, Ash Lodge, Hallwell Lane: 2-45 & 6-30, Mr. J. Moorey. Thurs., 8, Miss Smith.

**Gorton**: I.L.P. Room, Ainsworth-st., Clowes-st., Lyceum 2-30, Miss Smith. 6-30, Mr. Adams. 8-15, circle. Thurs. 7-30.

**Hulme**: Corner of Junction-st., 6-30, Public Circle. Mon., 8, Mrs. Hulme. Thurs., 8, Circle.

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

**Nelson**.—Fendle-st., 2-30 & 6. Tues., 7-30.

**Preston**, Central.—2-30 and 6-3. 1 hours. 8, Members.

**Sheffield**.—Midland Cafe, 8. Tues. & Thurs., 8-30.

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

**Middlesborough**.—Spiritualistic Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs., 7-30

**Morley**.—2-30 & 6-30. Monday, 2-30, 7-30, Mr. Marshall. Tues.

**Nelson**.—Fendle-street Lyceum, 10-30; 2-30 and 6. Miss Skipper. Tues., 7-30, Mrs. Dixon.

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