

# THE TWO WORLDS.

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## MRS. ANNIE BESANT ON "THE CONDITIONS OF LIFE AFTER DEATH."

FOR her personal character Mrs. Besant is perhaps nowhere held in higher respect than among Spiritualists. They sympathise deeply with her in the persecution through which she has passed in her progress from orthodox theology through materialism to some form of belief in life continued beyond the grave. But this sympathy in no way blinds us to the modes of transition, nor her past and present attitude towards Spiritualism.

The time was when we were objects of sneering contempt and denunciation, and that was the time when Mrs. Besant was living in the full confidence that the cold grave would cover all that was left of her at death. Now we see her, only a few years later, posing as the high priestess of a so-called religio-philosophical, pseudo-scientific system which pretends to have solved the mystery of the ages, and affirms with the force of certainty concerning all the states of the living and the dead. Then we saw her the sober, practical, logical, useful woman engaged in uprooting the errors of orthodoxy, exposing social wrongs with all the fervour of her earnest heart,—a light in a benighted world. Now we see her the mystic, intoxicated by inveterate metaphysical dram drinking, reeling in the dreams of every sort of spiritual phantasm, fancying every-one is inebriated but herself.

Away in her Mahatmal retreat, she has proclaimed to a wondering world what are "The conditions of life after death." She has done this through the medium of *The Nineteenth Century Review*, in an article of about 7,000 words. The article is remarkable for its positive element throughout. Seldom have we seen anything in which dogma was so rampant and proof so lacking. It is one continuous series of definite statements, made as by one who knows, and whose dictum should be accepted without doubt. It would take more than the whole space in the TWO WORLDS to do justice to her article, but a few extracts are here introduced for criticism, and in support of what has already been stated:—

"More than ever, in this age of doubt and of challenge of all traditions does man yearn for a definite knowledge of his future, nay, for some sure knowledge that he has a future at all. It is not enough that heavenly visions soothe his heart; his intellect demands satisfaction, and refuses to be silenced by authority. . . . Each must judge for himself whether the hypothesis be sufficiently credible to be taken on trial as a theory, and time alone can decide whether the theory shall ultimately be accepted as a plain record of the facts of Nature."

We take no exception to these statements beyond the mere doubt as to what is here meant by theory. When the facts of nature are known, it seems to us that the next business of the philosophical student is to trace the facts to the laws that govern them, so that when affirming the fact some basis of proof may be given.

"All agree—religionists, Spiritualists, and scientists alike—that the human soul leaves the body at the change that men call death. Spiritualists allege that in the case of mediums at least, it can leave the body during earth-life and allow another entity to take possession of and control the body; occultists declare that it can leave the body at will and return to it at will, bringing back and impressing on the physical brain the experiences it may have undergone during its extra-corporeal travels."

It will be observed that we have here three statements, everyone of which is too general to have any scientific value; they are unguarded, and the latter particularly is worthless, because it rests upon the *ipse dixit* of an occultist, with all the lack of definition of what is involved in that term. No scientific Spiritualist would attempt to put forward such a statement, without at the same time giving some proof for the statement, *i.e.*, supposing it to

be capable of proof. The experienced hypnotist knows that this is true in part, as the result of a compact between himself and subject, as a *bona-fide* experiment, but this is very different from the soul leaving "the body at will." Besides, in these cases they are capable of proof or otherwise, generally speaking, the exception being where the soul or spirit passes beyond the realm where proof is possible.

Mrs. Besant says the believers in the continuing-life of man may be grouped into three great classes:—(1) "Those who believe in the authority of documents—many of them of great antiquity,—documents containing statements either directly written by living persons who claimed to possess first-hand knowledge on the matter in question, or written down by the followers of such persons from their oral teachings. This class includes all the members of the religious world who base their belief in man's survival after death on the testimony of prophets and seers as recorded in their several scriptures." (2) "Those who believe, on the authority of statements, professing to be made by the denizens of the invisible world, who know by personal experience the conditions they describe. This class includes all Spiritualists, and also all religionists who accept as part of their scriptures revelations on this matter by Gods, angels, or spirits." (3) "Those who believe on the authority of what they claim as their own first-hand experience, their own investigations—carried on while they are still in the body—of the states usually reached only through the gateway of death. To this class may be added those who accept from them directly their first-hand testimony on various corroborative grounds satisfactory to themselves."

"It is with this last class," says Mrs. Besant, "that this article is chiefly concerned, for their methods and results are less familiar to the public than those of classes 1 and 2."

It is curious to notice that Mrs. Besant is evidently one of those who has "accepted their first-hand testimony on various corroborative grounds satisfactory to themselves."

We join issue with her here, and declare that evidence of the conditions of life after death is no evidence at all unless it is such that everyone can have who is capable of noting evidence, and following it to its logical and natural conclusion. If Mrs. Besant has this evidence, will she tell us in what court it was presented and by whom tendered; if she cannot do this, her article has not the slightest scientific value, and affords no help at all to anyone who wishes to go beyond blind belief to that peace and serenity of mind which perfect knowledge alone can give.

From this point Mrs. Besant proceeds to affirm, *inter alia*, that there are seven regions in which souls dwell beyond the grave, and by a singular inversion of an order held by or believed in by some Spiritualists, she has got the seventh to begin with, and the first as the highest or uppermost region.

Space will not permit of a reproduction here of her description of all these "regions," but as a sample of her unsupported statements the seventh "region" is given:—

"This region must be taken by itself, for it represents all the truth that there is in the descriptions of the hells of all religions. It is gloomy, dreary, with atmosphere heavy beyond description; to walk through it is like walking through clinging viscous mud. Save for this, the souls make their own torment, for here are murderers, profligates, drunkards, criminals of brutal types, suicides, all full of fierce unsatiated passions, seething with revenge, hatred, longings after vicious indulgences which the loss of the physical body incapacitates them from enjoying. Just as they were on earth, save for the body, and every passion showing itself unbridled, they rage and raven, and they crowd round all foul resorts on our earth, gloating over crimes and filthy orgies, stimulating those in the body

to fresh access of debauchery and crime. Earth-bound are they till they wear out their passions, and when these wear out the soul passes on."

As this description is so like that given by the returning spirits known to every well experienced Spiritualist one wonders how Mrs. Besant came at her authority for making the statement. But as she does not admit that her source is like that of the Spiritualist, we have nothing but her bald dogma, without a shadow of evidence.

The Third Region, she says, is "Inhabited by souls of narrow intelligence, but of good life and crude religious beliefs, Literalists of every faith, who were filled with selfish longings for their own salvation in the most materialistic of heavens, here find an appropriate, and to them, enjoyable home, surrounded by the very conditions they believed in. The religious and philanthropic busybodies who cared more to carry out their own fads, and impose their own ways on their neighbours than to unselfishly work for the increase of human virtue and happiness, are here much *en evidence*, carrying on reformatory, religious, schools, to their own great satisfaction, and much delighted are they to still push an astral finger into an earthly pe with the help of a subservient medium, whom they patronise with lofty condescensions. They build astral churches and schools, and houses, astral cities, reproducing the materialistic heavens they coveted; and though to keener visions their erections are imperfect, even pathetically grotesque, they find them all-sufficing. People of the same religion flock together, but minor sub-divisions seem to be largely forgotten."

Who can read a graphic description like this without demanding the source whence the information comes? Perhaps Mrs. Besant is an occultist, who can "leave the body at will," and has been there! At any rate it is a statement made without one tittle of evidence in its support.

She says, "When the soul at death leaves the body of flesh it is clothed in a violet-grey body made of ethers, or of matter of different densities, all rarer than the gases of our earth." This is interesting if true, but we have only the word of Mrs. Besant for it.

Referring to earth-bound spirits, she says: "As for the most part these earth-bound souls are of small intelligence. . . They are positive in proportion to their ignorance, respecting the whole astral world as identical with their own very limited area." This seems to us a two-edged sword that may cut Mrs. Besant as effectually as it cuts these unfortunate souls which she holds in such cheap contempt. We now come to the gist of the whole business, for while claiming superior knowledge for herself and the fraternity she represents, Mahatmas and the shade of Madame Blavatsky, Mrs. Besant admits that "The evidence adduced by Spiritualists as to man's continued existence cannot be lightly waved aside as incredible, nor be crushed under the imputation of fraud. . . . The inferences drawn from the facts may be open to challenge, but the facts themselves will bear the strictest scrutiny, and it is right to remember as to the inferences that the most thoughtful and careful Spiritualists do not now ascribe all the phenomena of the seance room to disembodied human intelligence." Just so; every intelligent Spiritualist who has investigated on scientific lines, knows very well that the "facts themselves will bear the strictest scrutiny," and he never affirms but in strict accord with the laws or causes to which the facts have been traced.

This question of "the conditions of life after death," had been scientifically settled long years before Mrs. Besant fell under the psychological influence of Madame Blavatsky. It was settled nearly two thousand years ago in the words: "Whatsoever a man soweth that shall he also reap." As for rambling in the regions beyond the grave, so graphically but problematically depicted by Mrs. Besant, we have a far more practical work to do in the region of sense in which we are now located. Light has to be carried into the darkness. Suffering souls in the body require relief. Tyrants require to be restrained in their rapacity. The causes that drive the fairest of God's creatures to prostitution to supplement the miserable wages paid by their employers, require to be removed. Freedom to live a natural life in the fairest world that sense has any knowledge of, is demanded by every child of earth. The law of life requires to be understood, both now and that

which follows. There is a great work for all of us to do in descending into hell to preach to the spirits that are in prison, before we are so anxious to sublimate ourselves, and leave hell to take care of itself. Eternity is long enough to allow of a gradual growth from a lower to a higher condition of life. It is easy to live the life of the hermit, or the ascetic, or the mystic, away from the promiscuous throng, but, after all, no man who understands what life's mission is, "hideth his candle under a bushel." There is an influence which every good man or woman can exert in "diffusing the light of wisdom, aiding the strength of reason, dispensing the beauties of virtue, and lessening the aggregate of human misery and vice," and the place and time are here and now. The life that now is, is only the source of that larger life which is to be, which, like a mighty river, becomes part of the great ocean of eternity.

PETER LEE.

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

NO II. BY H. VENMAN.

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### CASE OF THE APPEARANCE OF MRS. A. (part 2.)

IN "Les Annales des Sciences Psychiques," September-October, 1896, in an article by M. Mangin, dealing with the above narrative, as quoted from "Borderland," is a resume and theory regarding it, by Dr. A. Russel Wallace, in which he claims it to be a case of levitation and transportation by an invisible agent, and quotes in brief the case of a Mrs. Guppy (which was fully reported in "The Spiritualist" Magazine at the time of its occurrence), as supported by evidence of quite equal value. Mrs. G., it is alleged, was carried from her house in Holloway to a room in Central London, in which a seance was at the time being held, in darkness and with locked door. It is stated that Mrs. G., with her lady-companion, were making up the weekly housekeeping accounts, Mrs. G. seated near the fire, with pen in hand, and paper before her, entering amounts dictated by her companion, when the latter, raising her eyes, missed Mrs. Guppy from her chair. Surprised at her sudden disappearance, the lady went through the house in search of her, failing to find her in any part of it. An hour later Mrs. Guppy was brought home in a cab by two friends, who declared that in a darkened and locked room, wherein a seance was being held, they had found Mrs. Guppy in slippers, her head uncovered, a pen in one hand and a note book or paper in the other, on which the ink of the last written word was wet. On examination the room door was found locked inside. Mrs. Guppy was astonished and terrified. She said that "while occupied, as before stated, she suddenly found herself enveloped in darkness, without having experienced any feeling of having moved, and that she heard strange voices. By comparing notes it was found that only a few minutes could have elapsed between her disappearance from Holloway until her appearance in the locked room."

We find records of levitation in abundance in the lives of the saints, in accounts of the phenomena exhibited by fakirs in India, and the narratives of travellers in almost every country of the globe, and such are verified in quite recent times during the researches of Messrs. Crookes, Wallace, Dale Owen, and many others, in the case of Daniel D. Home, and numerous mediums, nor are records of such occurrences absent from the books of the Old and New Testaments. A vast majority of these are too well attested to be entirely denied. But the cases now being dealt with exhibit an essential feature absent from these, viz., the passage of a living being through walls or other solid material obstacles, constituting a heavy tax on our credulity; hence a strict comparison of hours and minutes in connection with such occurrences must be made, failing which and other crucial tests we have a right to be rigidly sceptical. Now, in the case of Mrs. A., Mrs. B. and Mrs. C. may have erred, writes M. Mangin, in stating they saw her, one at 8-30 p.m., the other at 8-45. It must also be shown to be absolutely impossible that the service on that night might have concluded 15 minutes or so earlier than usual, enabling Mrs. A. to catch the 8-14 train, reaching her home about nine o'clock. (Under such circumstances it might have been a journey performed while in a somnambulant condition, as occurred to a Madame B. known as Leonie) in France, recorded, I think, by Dr.

Gibier, but this and many other typical cases of the same phenomenon will be described and dealt with in future occult "Leaves," as well as in an "Encyclopædia of Occultism" which the writer has had in hand for some 40 years, as yet unpublished.) The theory of a somnambulant journey is supported by the abnormal appearance and *distracted* manner of the figure in the church, and if the journey did not harm her, as it might not during a hystero-somnambulant crisis, she might well have been better on waking, as Mrs. B. stated she was, and which is borne out by her ability to finish a letter to Mr. Stead she had commenced.

Dr. Wallace relies upon the following facts to support his theory of levitation and "carrying to a distance":—(1) During all the time Mrs. A. was in the church (*i.e.*, from 7-5 to 8-30), she was not seen by anyone in her home, all the inmates believing her to be asleep from 6-30 to 9 p.m., hence she would have ample time to dress for out-of-doors, and to be *instantaneously transported* across a distance in London, (2) She had, while in the church, all the appearance of a person in trance. She did not recognise Mr. Stead, though he looked full in her face in a strong glare of gas-light, as she went out. She remained seated throughout the service, taking in her hand, automatically, the prayer-book offered her, without using it, and taking no notice of the collecting-box held before her. (3) She entered the church late, and left it before anyone else, indicating that she felt her time to be limited, lest she should be missed from home by any of the inmates, and that her departure and return might not be observed. So profound a trance no doubt refreshed her, so much that she could finish the letter to Mr. Stead, thus adding another to his remarkable array of proofs. (4) "On the preceding Sunday she had been possessed by an almost irresistible desire to attend the service in this particular church." Such a strong impulse was evidently abnormal.

Now, it appears to the writer of this *resumé*, that Dr. Wallace's comments are all most reasonable when applied to a normal journey, made going and returning, partly by train, partly on foot in a *somnambulant trance*, the result of a recurrence of the impulse of the previous Sunday; but why introduce the astounding suggestion that her body was supernaturally carried by some invisible unknown agent, using some abnormal force? The whole case, as illustrated by the Professor's remarks, is, I consider, in favour of an *ordinary journey* made by Mrs. A. to the church while in a *trance state*.

M. Mangin, the writer of the article in "Les Annales," suggests that the entire *mise en scene* at church may have been a telepathically-projected picture, complicated with "exteriorisation of movement," as expressed by M. le Col. Rochas (see an abstract from the records of his experiments, which I intend giving in my "Occult Leaves" later on). Many separate instances of a projected scene are on record; why not combine such with an "exteriorisation?" writes M. Mangin. (But it must be remembered that *this* appearance lasted an hour and a quarter, while those of telepathic apparitions have always been fugitive). Might not rather a number of persons be *collectively* influenced by a scene originating with Mr. Stead as the percipient of actions, in which Mrs. A. was the agent? As to the "force" which sustained the book in the hand of the phantom, and opened the door for her exit, might it not be due to action at a distance exercised by Mrs. A., Mr. Stead, or some other of the "influenced" persons, by exteriorisation of motive power? It seems to me reasonable to attribute the whole occurrence to Mrs. A. as agent, but allotting an equal share to re-action (and inter-action) among all the percipients.

In their experiences with Eusapia Palladino, M. M. Ochorowicz and Rochas found that the force from the medium was, as it were, impressed on the others present, and, continues M. Mangin, we must also remember the very striking experiences of M. Gibbeteau in respect of certain hauntings, induced consciously and intentionally by mental action of an agent at a distance, in which the agent telepathically impressed the hearers with noises they attributed to spirits, but which were really due to *action in themselves as percipients*, having only a subjective (not objective) existence. These percipients were temporarily acting as mediumistic-sensitives.

In all disturbances preceding the receipt of bad news, we are told of noises, sounds of broken glass and crockery,

banging of doors, movement of material objects without visible contact. All such are the effect of information received in "the sub-conscious," produced either telepathically or by clairvoyance; inducing externalisation of motive force. It is to be regretted that Mr. Stead did not earlier entertain the idea that the lady in the church was Mrs. A.'s double, as he might then have immediately followed her out of the church and possibly seen her *form* disappear.

M. Dariex, the editor of *Les Annales Psychiques*, does not seem quite inclined to admit M. Mangin's theory of a psychic-double; firstly, because the retention of the book in Mrs. A.'s hands does not, in his opinion, favour the idea of a phantasmal form, but rather of a materialised one of the Katey-King description, and is even more wonderful because the latter was only able to sustain itself in proximity to a medium (*e.g.*, Florence Cook); and secondly, on account of the very long period during which Mrs. A.'s "presentment" was visible. He inclines the two theories, one, the least tenable, being that of a collective hallucination, originating with Mr. Stead, and the other, more rational, that of the *actual presence of Mrs. A.'s physical body in a state of somnambulism*. He also hints at the possibility of an hallucinatory dream on the part of Mrs. A., the occurrences of which were transmitted, as phantasmagorical pictures, individually, to each of the actors participating in the matter in question, who filled the role of percipients, each in *propria persona*.

The opinion of the author of this present review inclines strongly to the theory of the presence of Mrs. A.'s physical body in the church in trance (although cases are to be found in "Phantasms of the Living," by Messrs. Gurney, Myers, and Podmore, of the S.P.R., apparently explicable only by that of telepathic transmission of a pictorial representation passing through the mind, or at the moment under the sensory cognisance of a distant "agent").

The theory of a levitation and carrying of the body through space over or through the crowded thoroughfares of the metropolis, as well as through walls and other usually impenetrable obstacles by some invisible agent, entails that the normal sight of everyone, within the range of which she came, should have been temporarily inhibited so far as her body was concerned at least, as in the cases of Appolonius of Tyana (and another celebrated teacher), who passed through the midst of multitudes who were about to stone them, unseen. In the details of the only two similar cases of alleged "carrying" by unseen beings, with which the writer is acquainted, viz., those of Mrs. Guppy, and Miss Lottie Fowler, nothing of any evidential value is to be found in support of such theory. In a conversation the writer had with the latter lady respecting her transit, her opinion was, that she might have become partially unconscious while travelling in an omnibus in Oxford-street, from which she had alighted in trance-condition (a state into which she had a habit of falling spontaneously), and made her way on foot at a rapid pace to the seance room in Lamb's Conduit-street, of which, however, she retained no recollection. This would seem to me the most satisfactory explanation of Mrs. A.'s appearance in a church, when believed to be ill and asleep in her bed, a long distance away.

*To be continued.*

IMPORTANT TO YOUNG SPIRITUALISTS IN MANCHESTER.—Mr. George Hill writes:—"I would like, through your valuable paper, to inform the Spiritualists in Manchester and district that the Committee of the Manchester Society of Spiritualists, Tipping-street, did, on the 24th of November, 1896, register Tipping-street Hall as a place for the Solemnization of Marriages, and on the 27th received from the Registrar General all necessary papers for the same as the law directs. This being the only hall at present in Manchester where marriages can be made, I do hope that the Spiritualists will, when it may come their turn to be married, avail themselves of this opportunity. I shall be pleased to give all information necessary on the subject to all those who may be thinking of taking on the responsibilities of married life. I might also add that I have received one application, and this wedding will take place at Tipping Street Hall on January 6th, being the first Wednesday in the new year. Who will be the next? Awaiting further applicants."

## HELL.

THROUGHOUT the domain of Nature there are two great points of attraction—of action and interaction; good and evil—heaven and hell. The geographical whereabouts of these places has been clearly defined—hell in the centre of the earth, heaven away above some impossible clouds, hanging on nothing, with Abraham, Isaac, and Jacob having particular harems all to themselves in these vapoury abodes, singing eternally. Upon calm reflection, eternal singing would be a most eternal nuisance before high heaven, besides being an impossibility both for men and angels. The everlasting banging of cymbals and screeching of fiddles and twanging of harps, to say nothing of other stringed and wind instruments, would simply make a hell of heaven.

We are told that the saints fling off their golden crowns before the most high. What a tremendous clangour! while the rustle of their wings and palm branches is—stunning! Day and night their praises never cease for an instant. They sing an eternal "Hosanna to the Lamb which was slain from the beginning." Poor Lamb! Hasn't a bleat left in him—slain from the beginning. The beginning of what?

Now, for the fresh arrivals to sing for an hour or two would be all very fine, but for the old hands who have been in that abode of bliss for ages it must be intolerable. The stupifying thing is, that the saints are expected to sing for ever and ever. What lungs could stand such tear and wear, even if they had put on immortality? This is the orthodox heaven, where a dozen or two bearded Arabs are sitting aloft in awful state, with no end of bosom friends—the "saints rest in Abraham's bosom." Now could any sane man or woman exist under such a condition of things on earth for twenty-four hours and keep their senses? How much less then, when the material frame is shuffled off, and all the senses become sublimated and more sensitive to surroundings. Verily the orthodox heaven wants re-modelling upon a more scientific basis. We began to describe Hell, but somehow or other we have stumbled into Heaven, with its fearful din of that eternal orchestra. One might be more inclined to think it was that other place,

Where the worm dieth not,  
And the fire is not quenched.

That immense sea of liquid flame, where, we are told, the damned are roasted for ever and ever, and never get overdone. The idea is an old one. Every nation under the sun had its own particular notions of hell, and all unanimously pourtray it as a place of punishment for sins committed while on earth. The ancient Egyptians had their "Hall of Justice," where the soul was tried and weighed in the balance, and, if found wanting, the judge took him in hand and meted out punishment commensurate with that soul's offences. But it was never roasted, or put through any fiery ordeal. No; it was a state or condition, pre-eminently disciplinary, which induced Reflection, sorrow, and repentance for faults or crimes committed on earth-life. The state of that erring soul was a mental expiation, not physical torture by fire. The Eastern idea of conditions or spheres of punishment still holds good: the soul is punished or rewarded for what that soul *did in this world*, not in what it believed (it, the soul); belief is nothing!

Faith in Osiris could not prevent a soul from being weighed in that unerring balance in that dread hall of judgment, where the accusers brought before the trembling soul all its evil deeds and all its good deeds. If the evil outweighed the good, woe to that soul; its path to righteousness was not strewn with flowers. But however hard the way of repentance might be, that soul *was not utterly lost, damned*. No! hope was held out, even for the greatest Egyptian or Indian sinner. They were not washed white in another man's blood; but they were educated, taught by painful experimental teaching, until they also became properly and fully "instructed souls," fit to take a higher place in the house of Osiris. They were not to howl and blaspheme in flames for ever and ever. The fiery element was a later addition, tacked on by the early Christian Fathers. As the element of fire is a symbol of purifying, it is also a symbol of destruction. The God of Israel was said to be a "consuming fire." Here we have Siva, the Indian devil. The fact is, both Eastern and Western theology and Theosophy have become such

a precious muddle of incomprehensible nonsense, the best thing is for every sensible man and woman to discard the whole lot, and strike out for themselves on this most simple principle, "Do your duty to yourself and your neighbour," which means your family and those depending on you, not the person in the next block or street. Keep within your income, thereby being clean-handed, free from debts, which corrode human life and force men to commit sin. Cleanliness and temperance in all things are the basis of all true religion.

Hades was the Greek term for hell, or the underground world. There spirits wandered around the Stygian shore, so vividly described by Homer in his "Illiad." There spirits were not tortured by fire as in the Christian hell. Charon ferried all such spirits as had been honoured by a properly solemnised funeral. Those poor beggars who had no rich friends to look after the undertakers' bills fared badly: they had to wander along the shore for a hundred years, until Charon would let them across to the infernal region. That is a remnant of Egyptian cult. They always put a piece of money under the tongue of the departed to pay the passage money to Charon across the Styx. Only those who brought a branch of golden palm went free of charge.

Lok is the name of the Scandinavian devil, and the kingdom of Lokamena was their name for hell. Neither in Lokamena was fire used to correct the erring souls of the Vikings. Thor used to bring down his terrible hammer when Lok or his satellites grew more than usually turbulent, and settled differences of opinion by felling the offender. That's how things were done in Scandinavia in those days. The argument was a stunning one (the hammer), if not always convincing. The inhabitants in Lokamena were of a social turn, and gave feasts occasionally, to which they invited Odin and Thor. As we have already said, sometimes Thor lost patience with Lok after dinner, settling the matter by a blow; but the fire and brimstone business was not in fashion with the Scandinavians. Expiation and progression was their seething doctrine. Everlasting torment in seething flames was got up later, and was in full force during the Middle Ages, under the Inquisition and Calvinistic dispensation. The wonder is that men's minds did not give way under such a hell-fire doctrine. The fierce hair-splitting dogmas, blended with still fiercer political party spirit, then overshadowed the whole of Europe in a lurid light. Hell was let loose in very truth upon the earth. Hanging, burning, beheading, torture, the stocks, thumbscrews, poisons, imprisonment, and every dreadful death that devilish cruelty could invent were employed to save the souls of the heretic, and send him to an impossible heaven.

If the poor wretch repented not of his heresy, he was solemnly damned by bell, book and candle. Eternal flames in utter darkness was his portion for ever and ever. Now there was in that sentence a contradiction, because where there are flames there cannot be darkness! but it served its purpose of frightening timid souls and making bad men worse.

*To be concluded.*

EXECUTION OF WITCHES. — Judge Remy once boasted that he himself had been the means of putting to death in sixteen years 800 witches. Luther states that 7,000 witches were burned at Treves; 600 by a single Bishop of Bamberg; 800 in a single year in the bishopric of Wartzburg; 1,000 in the province of Como; 400 at Toulouse at a single execution; 500 at Geneva in three months; and 48 in Sweden.

WILL Manchester Spiritualists, who desire to see a "Spiritualist's Union" society at work in this city, holding religious services of the best possible character in the heart of the city—not in opposition to any existing society, but to supplement the work carried on by them—kindly communicate by letter with the writer, A. W. Orr, through the TWO WORLDS, 18, Corporation-street, Manchester. If a sufficient number of replies are received, a preliminary meeting will be called at an early date to consider what steps can be taken. Several earnest Spiritualists have, at various times, expressed the desire for central meetings, and some special services could be arranged as an experiment if they are needed. Who will help?

### FEDERATION MISSION IN DUNDEE.

LIMITED as the funds of the Federation are at present, Mr. Swindlehurst felt that the plea from Scotland for help in mission work could no longer be ignored by the National Federation. Dundee possesses a few earnest, self-sacrificing souls in the work of active Spiritualism, and these deserve all the help from the centres of activity in the movement which can be afforded. A full week's mission work, mainly in the Gilfillan Memorial Hall, has been conducted by the organiser, ably assisted and supported by Mrs. Griffin and Miss Shackleton, whom the Dundee Society had specially engaged, independent of the Federation, to make the work the more effectual. Seven public meetings in one week, seven public exhibitions of spiritual clairvoyance, all followed by discussion of the points brought out in the lectures, is a good week's record for the Federation. The audiences have been fairly good, and very appreciative on the whole. The Press, in what it has published, has been very impartial and laudatory, for it reported good singing of songs and solos by Miss Shackleton, excellent display of clairvoyance by Mrs. Griffin, and good addresses by Mr. J. Swindlehurst. Of the part taken by the organiser he can hardly speak himself. The clairvoyance at all the meetings has been most marked and successful, fully two-thirds of those given being readily recognised. The full series of meetings were very ably presided over by Mr. James, the President of the local Society, whilst the friends and members of the Society were loud in their thanks to the Executive Committee of the National Federation for the opportunity thus given. Several persons gave in their names as desirous of becoming members of the local Society, as an outcome of the week's propaganda work.—[We learn that Mr. Swindlehurst's labours were highly appreciated, although he modestly says nothing about his own doings. He is the right man in the right place.—ED. T.W.]

### THE MYSTERY OF MALHAM TOWERS.

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

WHEN Dick, accompanied by the grooms, with a hurdle, arrived at the scene of the murder, he found the two who had gone on before discussing the affair, but with totally different expressions on their faces. The baronet appeared to be decidedly uneasy, and, as he talked, from time to time, cast furtive glances at his companion, who stared back with a quizzical but defiant look.

After the men and their master had departed with their ghastly burden, Andrew turned to Dick, and observed in a dry tone :

"He's a nice lot, Ransom. Fills the bill without trying. What do you think he was doing when I came up?"

"Going through Becket's pockets, perhaps?"

"Right! not only that, but I saw him transfer several articles to his own pocket."

"Did you tax him with it?"

"No; I felt inclined to do so, but then he'd have denied it. I saw by his face that he wondered how much I had seen. Wonder if we shall ever know the ins and outs of it all?"

Sir Edward Carrington had hastened to the body of his late butler that he might regain possession of the fifty pounds which he had paid over a short time previously. He took also the dead man's pocket-book, and with it—though he was ignorant of the fact—something which brought about a common, but unexpected event.

Late that night, in the privacy of his library, the baronet first locked the door to prevent intrusion, and then drew from his breast the dead man's pocket-book, which seemed unusually bulky, judging from its size and shape. Opening it, Sir Edward found that this was caused by the insertion of several sheets of foolscap covered with fine writing. A glance at the first sentence drew from him a startled exclamation, then, hastily drawing a chair to his desk, he sat down and began eagerly to devour the contents of Becket's papers. As he read, from time to time, he ground his teeth and gave vent to imprecations and curses. At the conclusion of his task, he passed his hand across his brow, which was damp with cold perspiration, the result of a terror-stricken mind.

"What a lucky escape!" he muttered, leaning back in his chair with a sigh of relief. "Suppose these papers

had fallen into the hands of the police, or that Scotchman, Macpherson. Confound that fellow! I am sure, from the look of contempt on his face, that he saw me take the book from Becket's pocket."

Then he fell into a reverie, and for the second time that day began to feel the sting of remorse as he dwelt on his evil past.

"What a racket of a life I have had. Would I undo it, if it were possible? Ye—yes! I think so. Some portion of it, anyway."

Searching in his desk, he drew from it a faded portrait of a girl. The face was intensely beautiful, but there was no mistaking the type of features. She was a Jewess.

"Poor Miriam!" he said, almost sadly. "You trusted me in spite of all, and how did I repay you?"

As he gazed earnestly at the lovely face, his expression softened strangely, and, for a few moments, a strong yearning came over him to cast aside his craven fears and follow the course he knew to be right. It was the final struggle with his better self. Alas! that it should have been in vain.

"It is too late!" he exclaimed, jumping to his feet; then, tearing the likeness across, he flung it, in company with Becket's book and papers, into the fire. As he watched them scorch and blacken in the flames, he burst forth, angrily :

"What the devil has come over me to-day? Am I losing my nerve or what? How the pater would have laughed at my goody feelings, had he been here."

Taking up a lamp, he went into a far corner of the long room, and, holding the light above his head, gazed intently at a large oil painting on the wall. The face looking at him from the canvas bore a striking, unmistakable resemblance to his own; yet it was a firmer face. The expression was stern and severe; the lips were beautifully shaped, but, as the watcher's gaze fell on them, they seemed to wreath themselves into a sinister smile, and the eyes appeared to shoot forth the same evil glance which had shone in their depths in days gone by.

The baronet stood a long time before the painting, motionless, and in deep thought. As he was about to turn away, a voice fell on the still, night air :

"Like father, like son!" it said, mockingly.

Considerably startled, the man jumped backwards, nearly dropping the lamp he was carrying. Then, peering into a recess close by, he saw the form of old Nannie, her hands, as usual, crossed on the handle of her stick.

"Curse you, you hag!" he ejaculated; "you nearly scared me out of my wits. How the deuce did you get in?"

"I have been here all the time, master," she explained. "I saw you burn the papers, and the bonnie young face you first tore across. No," she added, rightly divining his thoughts, "I have not been meddling with your papers; Nannie can see without these," touching her eyes. Drawing up her form, she went on: "I see what black thought is in your mind, but you dare not do it. I shall not go until my time comes. I have work to do yet." Then, pointing to the picture: "Before he died, I warned him that his end was near. I warned your wife, and now," raising her voice to a scream, "the red hand is over you. I see it! Ah! look behind you; there is the evil spirit of him who is gone. Father and son! father and son!"

Was it fancy, or did the baronet really feel a cold hand pass quickly across his face. Thoroughly unnerved by his late experiences and Nannie's foreboding of ill, he could stand it no longer. Hurriedly putting down the lamp, he fled from the room, his ears assailed with an unearthly peal of shrill mocking laughter.

*To be continued.*

SPIRITUALISM AND SOCIALISM.—Mr. H. Forbes, 16, Marshall-street, Edinburgh, writes:—"Although all roads lead to Rome, all roads may not lead to Socialism. Our means to an end may not achieve the goal aimed at. Socialism, in my opinion, is no mere sentiment, as our friend Galloway might have us believe. Although plenty of "isms" may have feelings and sayings in common with Socialists, Socialism, being purely material, has therefore a materialistic basis for the reconstruction of society; by the socialisation of the means of production, distribution and exchange, a state controlled by the people for the people, in which the people will not be forced by miserable conditions to be selfish, lack sympathy, and do all manner of unjust things to one another. I believe that people are not born bad, but are just as their conditions make them. Human beings require good conditions just as any other things in the universe, so with that I maintain that until we have society reconstructed, Spiritualism or any other great truth will never reach the masses."

## CORRESPONDENCE.

## THAT "URGENT" APPEAL.

Dear Mr. Wallis,—Enclosed please find cheque value 15s., which the committee of the Salford Spiritual Church beg you will accept on behalf of the Federation Funds. This is in response to your "Urgent Appeal" in the editorial column of "our paper" a fortnight ago.—Yours fraternally,

A. H. ROCKE, hon. sec.

[We have also received from four Barrow friends:—Thos. Clifton, 1s.; R. Clifton, 1s.; T. Holden, 1s.; and T. Lawton, 1s. Nameless, 1s.; H. H., 2s.; H. J. Hughes, 1s. Mr. R. Fitton, 4s. Walnut-street, Hightown, Manchester, acknowledges from E. B. Cheatham, 2s.; A. J. Pearse, Plymouth, 5s. Mr. W. Rooke, hon. sec., of 165, Stockport-road, Levenshulme, Manchester, acknowledges: Parkgate Society collection, £5. Mr. A. Smedley, £1: Mrs. A. Smedley, 10s.; Mr. J. Ash, 2s. 6d.; Mrs. Adshead, 2s. 6d.; Mrs. T. Smedley, 2s. 6d.; Mr. T. F. Smedley, 2s. 6d.; Miss Beresford, 2s. 6d.; Collection, 16s. 5d.; Mr. H. Wigley, 2s. 6d.; Total sent by Mr. A. Smedley, Belper, £3 1s. 5d. Mr. Combs, Bridgewater, 2s.; Messrs. Hawkes and Hotchkiss, 2s.; Mr. Tetlow, Pendleton, 2s. 6d.; Attercliffe Spiritual Evidence Society, 13s. 5s.; Mr. France, Huddersfield, 2s. This fund is now growing very nicely; but is not nearly what it should be to enable the Executive to carry out the great work that the movement requires. There must be a great many Spiritualists who have not yet contributed their mite. Do not fail, friends. We shall be glad to receive contributions, and acknowledge the same from week to week.]

## LIGHT AND DARKNESS IN THE SPHERES.

SIR,—I feel compelled to say a word, lest the statements made by your correspondent, T. J. Murday, should mislead some of your readers. He says:—"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." To my thinking, this is very misleading. This is the same as saying: "Light and heat exist only in the mind." I fear Mr. Murday has mistaken the perception of light for the thing itself. Prof. Crookes and others have demonstrated that light is a material substance. Hence, light is a ponderable entity, and not imponderable, as has been supposed.

If the statements advanced by Mr. Murday were true and we were to become blind, there would be no such thing in the world as light, no glories of colour, in fact, no sun. Later on he says: "The atmosphere has nothing to do with the formation of light and heat." The very reverse is the truth! It is not difficult to prove that the atmosphere has everything to do with the production of light and heat. It is not correct to say "The sun is the sole source of light and heat, etc." The sun is simply the positive principle, the earth is the negative, neither of which could produce light without the other. Your correspondent, I think, does not understand there is a duality in all nature's forces. If your space allowed me, I would prove from scientific and common sense conclusions that the earth's atmosphere is as necessary as the sun in the production of light and heat.—Yours &c.,

ROLANDUS.

## MOVING ONWARDS.

SIR,—Surely in the light of the announcement of the new play for one of the world's greatest actresses, by M. Sardou, and his lucid explanation of his position as a Spiritualist, we may "rejoice and be glad"!

Fellow-Spiritualists, it means that the chill night of intolerance and spiritual blackness is being chased away by the oncoming dawn of the day of spiritual revelations. It means that those of you who have worked, oh! so faithfully, for the freedom of the many, amidst discouragement and persecution, shall be recognised as teachers of Truth. That Spiritualism—the Spiritualism we so dearly prize—slowly making headway against the muddy stream of Churchianity and prejudice, is to give its benediction in full measure to those for whom at present the incident of Death is a catastrophe. That ere long the waiting world—recognising the sweetness of a REAL communion of saints—shall rouse from its apathy and fearfulness, and by loving deeds develop, in a rational millennium, the real kingdom of now, fitting preface to a more glorious by-and-bye.

Brothers and sisters! now is the time. Quit you and be strong! Close up the ranks; forget the petty differences. Be ye reconciled one to the other! Present to the enemy an unbroken front! Read wisely and well; circulate your literature! Remember the Propaganda Fund; and now, on the eve of victory, intelligently, manfully, and mutually—shoulder to shoulder, and with the dear angel visitants in holy partnership—let us bring Spiritualism, our dear old Cause, like a mighty flood-tide into the world, till—

"Then shall all men's good

Be each man's rule, and universal peace  
Lie like a shaft across the land."

—Yours fraternally,

G. HORATIO BIBBINGS.

RE ABSTINENCE FROM INTOXICANTS.—Mr. Jabez Dutton, of Lincoln, was "pleased to read the remarks of 'Medium's Friend' in reference to the use of intoxicating drinks by Spiritualists. I became convinced many years ago that all Spiritualists would be better able to develop the spiritual side of life without it, and that all mediums should shun it as they would a deadly viper. Let us not forget the fate of poor Kate Fox and others. If the thing is evil, and there is abundant proof that it is, why not go to the root of the evil and do all in our power to suppress it? I have been called a fool many times for acknowledging myself a Spiritualist, but if we are afraid of standing up for the truth we are cowards in life's battle, and not worthy of the blessing the truth brings. My abstinence from all intoxicating drink and tobacco in every form was the outcome of my early investigations into Spiritualism, and I have thanked God many times for the blessings it has brought into my life and home. I feel this is a vital question with Spiritualists.

## A SUGGESTION AND A PLEA.

SIR,—The readers of "our paper" seem to be continually reproaching the Editor and Directors because the columns of the journal are not capable of being stretched, and because more room is not given to helpful articles. No doubt such articles as are suggested by your numerous correspondents are needed, and there is one way in which more room could be given to them. Each week two or three pages of the paper are crammed by "reports," which must interest very few, and which contain no vestige of valuable information. This week we read in "Next Sunday's Platform" and the "Prospective Announcements" that Mr. So-and-So will speak for a Society; and next week we shall have the opportunity of wading through columns of matter reporting that Mr. So-and-So spoke on this subject or that, and was "very good." Surely all this is absolutely unnecessary! Why could not Societies be content with the announcement of the speakers and, if need be, the subject on which they will speak? Anything important could be reported at more length. The reports that were published would be more valuable, there would be more room for good articles or selections from some high-class Spiritual literature, and the paper would be immensely improved. Again and again I have been pained by hearing good Spiritualists, whose hearts are in the work, speak disparagingly of "our paper" on account of the inanities published in the report columns. I feel sure that if something were done to relieve the paper of these useless reports, the readers would welcome the change and the circulation would improve. The Two WORLDS has been immensely improved from time to time, and is undoubtedly the cheapest journal the movement has; but its friends should not be content until it is perfect, and the suggestion I have made seems to me to be one more step—and an important one—towards perfection.—Yours fraternally,

44, Tynemouth-road, South Tottenham. JOHN KINSMAN.

[We are between two fires—those who consider the reports misleading, unreliable, and unnecessary, and wish the space devoted to them could be better utilised with more generally interesting correspondence and articles—while on the other side are those who send the reports and the mediums who ask secretaries to notice favourably. We would ask reporting secretaries to make their reports brief and truthful, and to make a rule NOT to report any speaker or medium who asks for a notice, and that would soon stop a good many complaints. A medium's work should speak for him; he ought never to descend to the level of soliciting a puff.—Ed. T.W.]

## ITEMS OF INTEREST.

PLANS are crowded out by the numerous reports and letters.

STRATFORD friends are reminded that the portrait and sketch of Mr. J. Veitch will appear next week.

THE TWO WORLDS can be obtained of Mrs. Chambers, newsagent, 144, Forest Lane, Forest Gate, London, E.

We sincerely regret to learn that Mr. H. Hunt has had the misfortune to lose his wife, and sympathise with him in his bereavement.

BRADFORD Spiritualists can obtain Albums from Mr. J. W. Gott, 2, Union-street, for 2s. 6d. We hope many will avail themselves of this offer.

BLACKPOOL friends can obtain Albums, free of postage, for 2s. 6d. from Mr. W. J. Leeder, 6, Charney Grove, Charney Road. Don't miss this opportunity, friends.

MR. T. RICHARDSON thanks the Hollinwood developing circle for their handsome present to him on Thursday, the 26th, and hopes that the angels will bless and guard them in their efforts.

ORDINARY newspapers invariably publish what pays best, consequently they may be regarded as barometers, which fairly indicate the state of the public mind, and their present attitude towards Spiritualism indicates that they find "there is money in it," and the long conspiracy of silence or contemptuous ridicule is breaking down at last. "It dew move, it dew!"

IF THEY HAD THE POWER? Rev. Swayne, vicar of Walsall, has been taking legal proceedings to recover tithes from people who received no benefit from, and did not require, the ministrations of that gentleman. If the priests were united, and had the power which such union would give, we should soon go back to the "Dark Ages." Our liberty is dependent upon the dis-union of the clericals.

MR. J. J. MORSE is expected to arrive Saturday evening, Dec. 19. Manchester friends will give him a public "Welcome home," on Monday, Dec. 21, in the Co-operative Assembly Room, Downing-street. Mrs. Britten and other speakers, and some good singers, will take part. Mr. E. W. Wallis will preside. Tuesday, Dec. 22, Liverpool friends will give him a public reception. We shall all be glad to see and hear Bro. Morse again.

SPIRITUALISM is likely to be freely discussed in the columns of the *Newcastle Weekly Chronicle*, as the result of a rather weak and would-be satirical account of a seance reported in a recent issue. Our contributor, A. J., is taking up the cudgels, and it is hoped that Spiritualists will "chip in" with accounts of personal experiences. We would advise that letters should be short, clear, and pointed. It is better to send two or three short letters than one long one.

THE "Mediums' Night" at the Manchester County Forum was quite a success. The room was well filled. Miss Smith gave 18 good clairvoyant descriptions, 16 recognised. Mr. Conolly and Mrs. Wallis also gave clairvoyance, and despite some rather unfavourable interruptions the meeting was on the whole successful and enjoyable. The collection last week for "Urgent" fund for Federation Propaganda was 22s. Mrs. Wallis next week on "Is there any evidence of spirit presence and control?"

FROM Paris comes the news that M. V. Sardou has written a play on "Spiritualism" for Mme. Bernhardt. To an interviewer, the famous writer said: "I am a convinced Spiritualist, and have been one for a long time. For forty years I have taken up the subject of Spiritualism. You have before you a man who has seen everything in these matters. I have seen flowers fall from my ceiling. I have even been a surprisingly good medium, and have done a great deal of slate-writing. To-day, the greatest savants in the world—geologists, chemists, and most renowned physicists in England—are beginning to believe in these inexplicable phenomena."

The London News Agency recently circulated a story to the effect that a man named Green dreamt that his brother had committed suicide in Kent. He wrote to his brother's wife, telling her of the strange dream, and the letter was at once handed to the police by that lady, as her husband had been missing for some days, although the dreamer did not know that fact. She received information that the body of a man had been discovered in Orpington, and, going there, was able to identify the "belongings" which had been taken from the body of the suicide as having been possessed by her husband.

OUR esteemed fellow-worker, Mr. J. J. Morse, will return soon from his visit to "our kin across the sea," and it is intended to hold a large meeting of Manchester Spiritualists on Dec. 21st, to give him a hearty "welcome home." As it is hoped that the meeting will be graced by the presence of many leaders, whose names Spiritualists delight to honour, the earnest co-operation of all local Societies is cordially invited. Bills containing full particulars will shortly be distributed for exhibition in the Societies' rooms, and chairmen and secretaries are requested to kindly call the attention of their members to the proposal. The meeting will be held in the Co-operative Assembly Room, Downing-street, Ardwick.

TO CORRESPONDENTS.—*John Lovd*: *Ænos* may not be altogether right, but he is trying to draw "lessons," and, while we do not by any means agree with everything we publish, nor all that he advances, his thoughts are entitled to sympathetic consideration. When his whole case has been presented we will open our columns to replies thereto as far as our space limits will admit. We pointed out last week that we thought *Ænos* was too sweeping in his statements.—*John Clayton Winder*: Hardly suitable for our pages; the question would be more appropriately put in the columns of the *Church Times*. We doubt if Bishops read the *Two Worlds*.—*W. Acfield*: Thank you. Unfortunately no report was taken.

SPIRITUALISM is getting into the papers everywhere. At a Wesleyan bazaar in Sheffield, Mr. Walter Appleyard, a Spiritualist, played an important part, and a local paper, commenting upon his speech, says it was "one of the choicest specimens of bazaar oratory that any Sheffield audience has ever listened to; such a command of elevated expression is rare in any but the veterans of public life." Evidently, Mr. Appleyard's Spiritualism has not brought about the deterioration which so many people affect to discover in Spiritualists. The reporter appears surprised that the Wesleyans were tolerant enough to permit Mr. Appleyard to boldly express his heresy. Even Wesleyans are growing—some of them!

NORTH-EAST LANCASHIRE, LYCEUM DISTRICT COUNCIL.—At the very successful quarterly Council meeting at Blackpool, Saturday last, Mr. M. Brindle presided, a full muster of delegates being present. It was decided to have an united demonstration at Blackburn some time about June next year. Blackburn Lyceum extended an invitation for next Council meeting, which was unanimously accepted. The Council also recommend to the various Lyceums the desirability of the visitors being delegates as well. After business a very enjoyable tea and social followed, which was well attended. A very hearty vote of thanks was given to Blackpool friends for their kindness in entertaining the delegates.—Thos. Wilkinson, hon. sec.

S.N.F. GRAND JUBILEE BAZAAR.—At the committee meeting on the 21st, a strong representation of the extended committee was present, and the general tone of business was most hopeful. Walsall Society (which, by the way, is in the midst of 70,000 population of poor toilers) has promised to provide £20. May it be hoped that this move shall prompt other places of greater size and wealth to honourable rivalry, and so keep the secretary busy recording the pile of promises which shall give the movement a forward impulse! It may also be noticed that in addition to these previously-reported, donations of 5s. from Mrs. J. F. Hewes, the committee have to acknowledge Mrs. H. T. Brigham's 5s.; Mrs. Morgan, £1; Mr. Colbeck, of Ashton, 10s. These sums are of great importance, just now helping the committee with preliminary expenses. Mrs. James Robertson (Glasgow) has also promised a handsome contribution, valued at £5. 5s. Now is the time for all earnest lovers of the movement to show what they are made of, and it would be a pleasure to hear from such centres as Birmingham, Cardiff, Notts, Liverpool, London, Manchester, Leeds, Bradford, Huddersfield, Newcastle, Sunderland, Glasgow, Dundee. Lead the way, friends, and give as Providence has given, and assuredly "We shall arrive." Towns not named are not forgotten. Let us hear from them also, and have the grateful acknowledgement of the Committee and Federation. Intimation of the intention, and donations may be sent to ROBERT SUDALL, Esq., Treasurer of Council, 44, Railway Road, Darwen; JOHN O. MACDONALD, Sec. Committee, 33, Milton-street, Patrio-roft, near Manchester.

HERESY HUNTERS AT WORK.—A number of Church people assembled recently in St. James's Hall, London, and accused the Dean of Ripon "of declaring that 'God is rather Force, or Law,' that 'the Supreme Power includes mankind,' that the miracles of Our Lord are 'the subject of apology,' that the Atonement only illustrates 'self-sacrifice,' that certainty of immortality through the resurrection is like a 'passion which may become a source of great danger and corruption,' and that the clergy need not be required to believe what they teach in divine service; and as Archdeacon Wilson's recent speech at Shrewsbury was considered even worse than anything Dean Freemantle had written, it might be said that over the altars of their respective cathedrals might be inscribed "to the Unknown God," like the one which St. Paul saw at Athens." The meeting resolved:—"That, having learnt with the greatest alarm that certain clergy of the Church of England have proclaimed in public that the existence of a personal God can be no longer relied on as a truth divinely revealed; that the truth of almost every other article of the Christian faith is openly denied and set aside; that suggestions are made that the creeds and other Church formalities should be repeated in a new and false sense by the clergy and people in divine service; and further, that opinions adverse to the truth and supremacy of the Christian revelation are taught from Church of England pulpits—this meeting of English Church people calls upon the entire Anglican episcopate assembled at Lambeth in 1897 to reaffirm as true and binding the whole Christian

revelation contained in the creeds, and to condemn such teaching as opposed to it." We sympathise in a certain sense with these Christians—they at least are consistent. It is not creditable that men with agnostic minds should stay in the Church, and take its pay while they disagree with its creeds and formalities. Let them be frank, and step down, and out, and we shall then respect them.

S. S. WRITES: "I observe that the Stratford Society is straining every nerve in organising a lecture, by Florence Marryat, in aid of a local Hospital. I hope there will be a 'bumper house,' and am delighted that there are, apparently, no 'shilling' and benevolent funds within our own movement in greater and more deserving need of assistance than institutions supported by (and supporting) people who, while willing enough to take Spiritualists' money, yet sneer at, and would put a stop to, Spiritualists' therapeutics!"

"SEEKER after Truth" suggests that great good would be derived if we could have lectures on medical botany by those who have made it a study. "We need to know the laws of health, for therein lies the happiness of the people. I believe if the botanic system was better understood it would predominate, and one would not hear of the sickness and sorrow which now prevail. It is the want of knowledge which prevents the magnetic and botanic system coming to the front. I am sure, if it was advanced by experienced and capable people, the people would soon realise its superiority over allopathy."

THE poor paper cover of "Spiritualism Explained, in Seven Trance Addresses through Mr. E. W. Wallis," has not deterred us from looking inside. The subjects are—"The return of the dead," "The message of the dead to the world," "From Hell to Heaven," "Spiritualism, advice to inquirers, its foundations, its revelations, its confirmations," "The Education Problem, church or no church." Whatever their source, these addresses are eminently reasonable, and people who may find it hard to agree all along might admit the purity of the source and admire the facility of the flow. The book is supplied by P. Galloway, Vyse-street, Birmingham. Why is there no London publisher?—*Light*. [E. W. Allen, 4, Ave Marie-lane, E.C.]

MISS KATHARINE ST. JOHN CONWAY (Mrs. Bruce Glaizer) has written a clever story entitled "Aimee Furness: Scholar." It is a great improvement upon her previous novel, and while maintaining the probabilities and interest throughout it throbs with human sympathy and passion. The principal characters are well drawn, and while one is sorry to part with them, there is a feeling of pleasure in having made their acquaintance. The humanitarian sentiments, which are increasingly characteristic of these closing years of the century, are well presented, and the author deserves recognition for her helpful setting forth of the gospel of humanity. The book is issued from the *Clarion* Office, Fleet-street, price 1s., and is well and clearly printed.

A NOTE TAKER for the *Dundee Evening Telegraph* says:—"I looked into a meeting of Spiritualists or inquirers the other night, and found many well-known citizens, of known business experience and ability listening to an address. Questions were invited, and the speaker was heckled very closely. It is amusing to witness the discomfiture of the clever materialist or conventional orthodox believer when he, for the first time, essays a duel with a smart Spiritualist. The Spiritualist is generally able to turn the table on an antagonist by quoting against him the very authorities he relies upon for support. There is no doubt that Spiritualism has a very peculiar fascination for certain types of men and women, and those who are desirous of convincing the Spiritualists that they are wrong had better take the simple precaution of studying up the subject a little.

THE LAND OF PROMISE.—The irony of fate is often strangely illustrated in real life. At an inquest recently held in London, upon a costermonger, aged 35, the Coroner asked why the place of death had been put down as "the Land of promise?"—The policeman said "That's the name that was on the corner of the street."—The Coroner: Where is it situated?—Coroner's Officer: It leads down to the gates of Shoreditch Workhouse. (Laughter.)—The Coroner: Oh! That's the Land of Promise, is it? I wanted to know where it was.—Dr. McIntyre (assistant medical officer at Shoreditch Union): The "Land of Promise" is now nearly done away with; the extension of the workhouse has covered a great portion of it.—A Juror: A public-house at the top and a workhouse at the bottom; that's a nice "Land of Promise," that is. (Laughter.)—Medical evidence showed that death was due to syncope from delirium tremens, and the jury returned a verdict of "Natural death."

## 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 Summer-Land, Bessie, infant daughter of Mr. and Mrs. Whitaker. Her mortal remains were interred in the Preston Cemetery on November 25 by Mr. Postlethwaite, through whom loving words and comforting assurances were given. About 100 friends gathered to witness the ceremony. In the evening a number of friends met at the Central Society and spent a comforting and profitable hour listening to the same medium.

PASSED on to the higher life on the 26th inst., Mr. John Leach, of Blackpool (late of Oldham and Bingley), aged 49 years. On the 27th a short service was held at the house, when a few comforting words were spoken to the bereaved by Messrs. Leeder, Howes, and Howarth. The body was interred on the 28th inst. at the Blackpool Cemetery. Our deepest sympathy is expressed for Mrs. Leach.

THE mortal form of T. W. Harrison, of Heaton, was interred on Sunday last at Sherriff Hill Churchyard. North country readers will remember Mr. Harrison as an early and energetic disciple of Spiritualism, when to be such you were brought in contact with those showing a lack of education or even intelligence. The writer has attended many seances with Mr. Harrison, who was a man of more than ordinary ability and culture. As a builder, he witnessed at Heaton what the magic wand of time could accomplish, as shown during the past twenty-five years. Many sorrowing friends attended his funeral.

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EDITOR AND GENERAL MANAGER,  
E. W. WALLIS.

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## LONDON AGENTS.

SPECIAL NOTICE TO OUR LONDON READERS.

We have arranged with Mr. E. W. Allen, of 4, Ave Maria Lane, City, our wholesale agent, and also Messrs. Nichols and Co., 23, Oxford-street, near Tottenham Court-road (for the West End), for them to keep a supply of our pamphlets, handbooks, albums, etc., for sale, wholesale and retail, and agents at the various meeting places will find that they can do good work by pushing the sale of our publications at their meetings. It is impossible to tell where a paper or book will go, or how much good it will do, but now that there is such a spirit of enquiry abroad, every effort ought to be made to disseminate the literature, and help the people who want to know.

## LESSONS FROM SPIRITUAL PHILOSOPHY.

BY ÆNOS.

To consider, then, our first premise:—

"Spiritualism is a religious movement, therefore Spiritualists must be religious."

What, then, do we mean by "a religious movement," and by "religious?"

"Religion" has been variously defined by different men, but none have defined it as being what we see paraded before us as religion to-day. To answer our question we must know what we mean by "religion," and on what should we base our definition better than on the meaning attached to it by the people who coined the word?—the people of Ancient Rome.

Bear in mind that when we borrowed the word we borrowed, or should have borrowed, its meaning too. If the old meaning is not retained, a dishonest purpose has been at the bottom of it. "When a word is borrowed from one language to another, it is borrowed for one of two purposes: either to express something for which we have no word in our tongue, or to deceive the people by attaching a false meaning." The reader shall decide for what purpose this word was borrowed.

I know it is often urged that this does not matter so long as we know what we mean. But do we know what we mean when we use this word? I venture to answer: In the majority of cases, no. Again the reader shall decide.

Mazzini says:—"Religion is eternal. It will be the soul, the thought of the new world. Every man has in his own heart an altar upon which, if he invoke it in earnestness, purity and love, the spirit of God will descend." Again:—"Religion is the highest educational principle."

Kant says:—"Religion consists in recognising all our duties as divine commands."

Another writer (David Urquhart) who has given much consideration to this subject, says, speaking of it in the ancient sense:—"Religion is the consciousness of duty, not abstracted to God, nor to man, but to all men and to all things."

The last, besides explaining itself, also explains the others. It tells us of the one-ness of life, it breathes a divine brotherhood. It contains the very essence of righteousness, the basic principle of Spiritualism, "Duty to all men and to all things," because each is part of all.

But what of the other side? Let good John Ruskin answer:—"Our national religion is the performance of church ceremonies, and the preaching of soporific truths (or untruths) to keep the mob quietly at work while we amuse ourselves."

Now, what is the difference? It is the difference between good and evil; between a noble ideal and a degraded and degrading one. The difference it makes to the people is this: That whereas they should strive to do their duty, and to exact their duty from others, they are told to "believe in the Lord," "to keep quietly at work," etc.; and this is called religion.

Religion is now, as formerly, considered to embrace the highest and noblest ideals of the human race, and when the highest religious(?) authority in the land descends, for selfish purposes, to inferior ideals, and retains for them the names for the highest, and passes them off for such, all those influenced by such ideals become degraded to the level of the inferior ones.

That is why it matters, then, whether we have a pure or impure religion, and whether the thing called religion is what it pretends to be. It is as important a question as the question of pure or impure food, for religion is the food of the soul, and impure religion is the most insidious of all poisons, because its effects are harder to detect and more difficult to eradicate; the mind, being largely the part affected, cannot perceive its own corruption, nor can it be perceived by any but those whose minds remain unaffected, who are, alas! far too few.

One other thing we perceive in this definition is that religion is not, and cannot be, external, as embodied in a church or a creed, but is, and must ever remain, internal, silent in the human breast, the "inner monitor that discriminates between right and wrong," "the consciousness of duty," not to a man, or a church, or a class, but to all. Considered otherwise, "duty" may lead to all manner of crimes. To do duty to a church or a party often means to forget our duty to everything else, and may inflict the greatest injury on others.

In this definition also we find the answer to the much debated question, "Is Spiritualism a religion?"

If we accept the last definition as the best, as the true one, the answer is apparent enough. Spiritualism is, for such a purpose, as much outside man as is Christianity, or Buddhism; therefore Spiritualism is not a religion, but Spiritualism is a religious philosophy, for it reasons on the "duty of man." In this connection, allow me to say that a "religion" must be all "religion," and contain nothing else. Spiritualism, like other systems, contains many elements that are not religion, and, therefore, is not a religion, but a religious philosophy. We also see that Spiritualism is, for the same reason, a religious movement; therefore, all men claiming to be Spiritualists should be religious men.

I remember on one occasion hearing a medium, who was presumably apologising for being on the platform, remark after the discourse was ended, that she "did not profess to be a religious woman." Oh! what a shock to the susceptibilities. I suppose she meant that she did not profess to be a Christian woman; but who knows, perhaps she did not know what she did mean. But what an unfortunate revelation of ignorance and fatuity.

Now I suppose that we shall agree that our mediums and ourselves ought to be "religious"; that being so, we must do our duty to each other, and the extent to which we know and do our duty will be the measure of our religion. No longer should it avail a man to answer, in reply to the query: Do you profess to be a religious man? "I believe in the Lord." The Bible or the Church? "I offer prayer and thanksgiving, and attend my place of worship regularly." The answer must be: I know my duty and strive to do it; and the actions of his life must be the criterion by which he is judged.

We have a national church, a so-called national "religion," to the support of which we must all contribute, whether we will it or will it not, so long as it can play upon the credulity of the majority of the people. For many centuries it was the greatest power in the land; as it reached the apex of its power, as it passed it, and long

after it began to decline, England passed through what is best and most justly known as "The Dark Ages"; to-day it shares that power with the Lords, the Barons, and the wealthy Commoners; and to-day we can truthfully say with Theodore Parker: "England is the paradise of the rich, the purgatory of the wise, and the hell of the poor."

*To be continued.*

### MR. W. J. LEEDER.

MR. W. J. LEEDER has been a worker in the cause of Spiritualism for upwards of twelve years, and for several years past he has come much to the front as a speaker and clairvoyant, and as a medical botanist of exceptional ability, his remarkable cures being known throughout the movement. We thought our readers would like to know "what manner of man" he is, so we print his portrait in this issue, and the following interview.

I found Mr. Leeder at his house in Charnley Grove, Blackpool, busily engaged sorting his correspondence. I at once told him my mission, and he laid aside his work to answer my questions.

How long have you been a Spiritualist, and how did you become acquainted with Spiritualism?

While living at Devonport, Devonshire, I attended meetings that were held in Heydon's Rooms. My age was then 16, and I at once began to investigate. In the course of several weeks I was controlled many times and made to say things that I had no inclination to say in my normal state, give addresses on religion, etc. In fact, I was convinced of the truth of Spiritualism more by the effects produced on my organism, and by the clairvoyant and psychometric powers that at once showed themselves, than by a great deal of outside evidence. But before I knew anything of Spiritualism I had strange experiences, and must always have been clairvoyant, and guided by spiritual influences. I remember, when quite a child, attempting to jump a short flight of six stairs; I took the leap, but instead of going down in the usual way, a net seemed to surround me, and I was *carried* gently to the bottom. I used to see men and women when no material persons were about.

After about twelve months' varied experiences, I joined the Spiritualistic body at Plymouth, and lectured for them more or less for several years, during which time I had abundant testimony, through varied experiences, of the reality of spirit people, and had the pleasure of working with most of the pioneers of the spiritual cause in the South West of England. All this time my mind seemed inclined to medical work, and I was most frequently impelled to diagnose disease and give prescriptions through the medium of clairvoyance, the names of the different remedies frequently appearing on a piece of paper. Several mediums told me that Dr. William Harvey was frequently with me, and the same Doctor, who spoke through a prominent medium to me, said I should ultimately practise the healing art, and "perform cures that the church would call miracles." In January, 1890, I went to Halifax, and during two years practised with Dr. Blackburn in Medical Botany, Massage, Magnetism, Medical Electricity, etc., the disease of every person being diagnosed by clairvoyance. In 1892 I went back to Plymouth, and obtained the diploma conferring the title of Doctor of Magnetics. I began business for myself on similar lines to that practised in Halifax, but feeling out of touch with the great Spiritualistic centres, I removed first to Nottingham, and then to my present address in Blackpool, where I hope to be in convenient touch with the great movement which I love and for which I strive to do my best. It is also more convenient for my patients.

What kind of mediumship is yours?

Well, I must call it trance. I used to hear all that was said when under spirit control, but I hear very little now, sometimes not a word. I have also psychometric and clairvoyant powers.

How do you feel when going under control?

The spirit who controls stands in front and looks into me; his eyes appear to grow into two golden lights, then after a little while these two balls merge into one, which grows larger and larger until it seems to become part of myself; then I feel as if I was 6 or 7 feet in the air, resting on air and inclined backwards. When the speaking is going on, a line of yellow flashes, like telegraphic

dots and dashes, goes from me, in the air, down to where my material body is standing. I am sometimes conscious of all this, yet cannot hear a word.

Are your psychometric and clairvoyant powers natural?

Yes. I can see and sense psychically at any time when in good physical condition."

Can you always see or sense with the same amount of success?

Oh, no. It all depends upon conditions and the ratio of *rapport* which takes place between myself and client; the aura, temperament, in fact the whole organisation has a remarkable effect upon the results obtained. I don't think any medium is infallible—they all depend upon physical, mental, and psychological influences.

You believe in auras, then?

Yes, I am compelled to do, because I see them. I judge the standard of persons mentally, morally, and physically, by the colour and density of their magnetic aura.

What are the most distinctive colours?

To me they are ruby, golden yellow, and green. The shades and combinations are of course very varied.

What kind of person would you judge one with a green aura?

Well, if it was emerald green, and emanated from the head, I would judge him to have a happy combination of intellectual and spiritual powers. In a general way green, when about the body, is an indication of sorrow or sickness, and the darker and more dense the green the worse the sickness or sorrow. When the brain emanations show a predominance of red the individual is very passionate, if blue, intellectual, yellow, spiritual; varying according to the combinations and grades of colour.

You diagnose diseases clairvoyantly, I believe?

Yes; I diagnose nearly every case I get by that power.

Is the diagnosis always correct?

I do not claim to be infallible; and there are some cases that one cannot get at, but I should say 90 per cent. are correct. No person is infallible in these matters.

Do you get prescriptions for patients from your spirit guides?

Well, I have a guide—a North American Indian—who has given me some remarkable remedies; but I usually rely upon my own practical knowledge and experience, but allow my guides to help me when they desire. I cannot cure everybody; I wish I could. I fear the man who is going to cure every ailment has not yet been born.

Have you any testimonials?

Yes; you see here is a big bundle; but I seldom publish any, because the general public are apt to think they are 'faked,' and very few persons care to have their names published. I try to make every client a *living* testimonial.

Do you like public work?

Yes, I like it immensely, especially lecturing, and I have lectured more or less for twelve years.

Does the exercise of your mediumship affect your health?

Not in the least. I have grown stronger both mentally and physically all the time I have been a Spiritualist. I am sometimes tired out with overwork, but a night's rest always sets me right. I consider Spiritualism teaches knowledge of *self*, which is the keystone of the arch of higher manhood.

You must value Spiritualism, then?

I think it the most sacred, glorious, humanising, spiritualising power on the face of the earth. And when *used* and not *abused*, it carries man to possibilities of spiritual unfoldment he had never dreamed of.

Amen! said I, as, wishing Mr. Leeder all success, and thanking him for his interesting chat, I bade him good day.

T. MOORES.

A. R. WALLACE'S first lesson, when investigating spiritual phenomena, was this: "Never to accept the disbelief of great men or their accusations of imposture or imbecility as of any weight when opposed to the repeated observation of facts by other men, admittedly sane and honest."

## SPECIAL REPORTS.

## HULME SPIRITUAL CHURCH, JUNCTION-STREET.

A MEETING for forming a society was held on Saturday, Nov. 28th. Mr. W. A. Herring, elected chairman for the evening, after a few remarks called upon Mr. Lamb to make a statement. Mr. Lamb remarked that he would hand over everything to the new society on the condition that they remained a society. It was resolved unanimously that Mr. Lamb's generous offer be accepted. Officers were then elected:—President, Mr. Lamb; vice-presidents, Mrs. Robinson and Mr. Herring; cor. sec., Mr. Lee; treasurer, Mr. Connolly; doorkeepers, Mr. Garner and Mr. Thornton; bookstall keeper, Mr. Blumenthal. It was resolved that the above constitute the committee. The following were elected trustees: Mr. Lamb, Mrs. Morgan, and Mrs. Wattering. The secretary *pro tem.* announced that there were already 50 paid-up members. The usual vote of thanks concluded.

## RE-UNION OF SPIRITUALISTS AT STOCKPORT.

WITH a view to re-uniting old and new members and friends, a social tea and entertainment was held on Saturday, Nov. 28. There was a good and representative attendance. The tea was excellently served, and in quantity and quality gave every satisfaction. A first-class entertainment followed, when the assembly was considerably augmented. Mr. Isaac Pickett, vice-president, presided. The programme was lengthy and well selected. Songs were rendered by Misses S. Cox, R. Moore, Louise Marston, May Taylor, J. Rowbotham, and Mr. H. Wych; duet, Misses Kenyon and Rowbotham; pianoforte solo, Miss Edith Dewhurst. The humorous songs by Mr. Alf Widdowson were all encored; also the Lancashire readings and recitations by Mr. A. Davies, and the splendid whistling solos by Mr. Hodgkinson. The committee are deeply indebted to the three last-named for their services. A special feature was the really fine performance of the younger Lyceum scholars in three action songs, which were enthusiastically encored. Great credit is due to the children and to their patient and persevering conductor and trainer, Mr. G. Halsall. Mr. J. R. Wych ably accompanied the singers. The entertainment showed the possibilities of the Lyceumists under proper and competent training. Mr. T. O. Todd, of Sunderland (Editor in charge of *Lyceum Banner*), thoroughly enjoyed the various items. The Lyceum is in a very healthy and promising state.

## SPIRITUALISTS' CLUBS.

At last we have in London on a firm basis, and in a flourishing condition, a Spiritualists' Club, to provide the ever-lacking amusement for the younger section of our particular community. This is, indeed, a step in the right direction, for previously what was the youth to do? At the age of about seventeen to twenty-one years, they are (or imagine they are) too old for the Lyceum, and have not had sufficient experience to take active part in our societies, and I feel positive it was for the want of something akin to the "Kenotes Club" (as I am informed they style themselves) that Spiritualists have lost many would-be helpers and workers. I have before pointed out the many other reasons why such clubs or associations should be instituted, and I reiterate it is at this time of life that the most influence is exercised by religion. A young man is invited by his friend to join "Our Young Men's Christian Club," and once they get an intelligent youth they are very loth to part with him. It has been my experience with young men and young women that their religion is mainly the result of their surrounding and company, and partly from their mental bent, association and habit that determine his or her attitude. If he possesses a vigorous and original mind, he will in the end cut his cloth to the pattern that suits him best, but for the most part the youth will content himself with the conventional wear of his family or his parish.

I am proud that I was one of the original founders of this club, which will be welcomed not only as a means of providing amusement for, but to cement together, the young Spiritualists who are to be the backbone of our cause in the future. B. B.

## A MONTH'S WORK AT DAULBY HALL, LIVERPOOL.

NOVEMBER had five Sundays, and the management provided as speakers: Mrs. E. H. Britten on the 1st, Mr. E. W. Wallis on the 8th, and Mr. Walter Howell on the 15th, who presented the philosophy of Spiritualism in such a manner as to educate the members, rivet the attention and command the respect of a large number of strangers, whose interest had been aroused by the recent "Pembroke Debate," which ended so satisfactorily for the Liverpool Society of Spiritualists. The genuineness of the phenomena was well established by Mrs. Green on the 22nd, her clairvoyant descriptions being of a most convincing character; and the clairaudient and clairvoyant medium, Mr. Thomas Wild, on the 29th gave one of his unique manifestations of spirit control, friends being described and full names and addresses given in each case, some of which were immediately pronounced correct, and others left over for verification. One lady in the audience said: "The name, address, and particulars are correct, and I am not a Spiritualist." Each Monday evening a circle for members only has been held, with a full attendance and satisfactory results. On the 16th Mr. Walter Howell was present and answered questions, and on the 23rd Mrs. Green gave the members her valuable assistance. On Tuesday evenings a public circle has been held, on each occasion with a crowded attendance, and several of the sitters have joined the Society that they might have an opportunity of studying the literature. The Lyceum held their preparation class and circle on Wednesday evenings, and the meetings were very enjoyable. On Thursday evenings a class for members and friends has been conducted by Mr. W. J. Rao, with Mr. Hudson Tuttle's "Arcana of Nature" as the text-book. The Children's Lyceum has been held every Sunday at 11 a.m., and both officers and children have been regular in their attendance. The *Lyceum Banner* Lesson Plan has been adopted, and, in addition, the "Liberty Group," and visitors are studying Mr. W. J. Colville's "Mental Therapeutics," under the direction of Mrs. Chiswell. The weekly offerings are about

the average, but an improvement would be of great advantage to the Society. The bookstall has been well supported, and there is a growing demand for the weekly papers. The library has been well patronised, and efforts made to purchase recent books. S. S. C.

## ARE THE ETHICS OF JESUS COMPATIBLE WITH THE NEEDS OF THE HOUR?

MR. WALTER HOWELL, on his second visit to lecture at the Masonic Hall, Birmingham, on Nov. 29, received a very cordial welcome from the members and friends of the Spiritualist Union, and a well-merited appreciation from a large audience, whose regular attendance and thoughtful attention had so recently been directed to an excellent course of six lectures delivered in that hall by Mrs. M. H. Wallis (particulars of which we hope to furnish later). The compatibility or otherwise of the Ethics of Jesus and the teachings of Christianity to meet present-day needs have been dealt with in many forms for the past half century, but there is a special and peculiar interest given to the subjects just at this moment, seeing that the controversy which has for so long raged *outside* the Church has now been taken up by its high dignitaries at the Church Congress, lately held at Shrewsbury, and Darwin's researches are admitted to have displaced Christian Doctrine.

There is, of course, a difference between "Christian doctrines" and the "Ethics of Jesus," but this difference is often a delusive retreat, into which many young investigators into doxies and isms for a time take refuge, for, while forced to abandon modern Christian theology, they claim to have found an all-sufficient source of wisdom and truth in the teachings of Jesus, especially when supplemented with modern Spiritualism; and here comes in the merit of Mr. Howell's lecture in showing the invalid position of this intermediate section of thinkers. The character of Jesus, he said, was doubtless dimmed by the clouds of mythology, but his actual and specific teachings had no authoritative record upon which could be based a consistent system of ethics. He was unable to deal with him even as an historic personage; the books which purported to contain his sayings and doings were incomplete and fragmentary. However sublime may have been his character and divine his genius, its elements were latent in his father and mother, and just as man is an epoch-maker, so an epoch also makes a man. Jesus, like all other men, was a production of his age, and cannot be estimated apart from the time in which he lived.

Many of his precepts and principles are admittedly the best that the world has ever received, but they had been spoken before, and though as old as the hills, were as barren as the rocks if not put into practice. This they had not been by his professed followers, and even their charities toward those who had been reduced to beggary by false systems were but a monument of injustice! The intellectual honesty which is one of the greatest needs of the hour was not covered in adequate detail by Jesus, and although Jesus lived at a time when slavery was protested against, we have no record that he ever entered his protest. At the time in which Jesus lived religion was based upon the supernatural, and civilisation upon a military system. To-day that supernatural is proven an extension of the natural, and our civilisation was based upon an industrial system that involved far more subtle problems than were ever dreamt of then. The brotherhood *in man* was made possible by universal application of its principles apart from special doctrines, and happiness should be incidental to the accomplishment of the larger duties of man toward man.

## LONDON NEWS AND NOTES.

BATTERSEA. Temperance Hall, Dodington Grove.—Sunday's discussion was protracted and adjourned. Mr. Simons will reply next Sunday, at 11. Evening, Mesdames Boddington and Hodder rendered solos effectively. Messrs. Adams and Boddington gave short addresses. *Prospective*: Do not fail to attend our first social and dance, on Thursday, Dec. 17. Tickets of any of the members or the Secretary, H. Boddington, 30, Upper Tulse Hill, S.W.

BRIXTON. 8, Mayall Road, S.W.—Mr. Dale gave an interesting address upon Ecclesiastes xii., where the death change is so poetically described. N.B.—Will speakers willing to help a new effort communicate with Mr. J. Dale, 6, Sydney-road, Stockwell.

CAMBERWELL New Road. Surrey Masonic Hall.—Morning: An individual calling himself a "Scientific Spiritualist" (sic.) explained his ideas. A gospel of illusion, telepathy, form projections, etc. *ad nauseum*, was the result. Only one thing, apparently, was real in the speaker's mind, viz., "the supreme uncertainty of what he announced as certain." Mediumship evidenced imperfection of organic structure. Anyone could develop clairvoyance by drinking alcohol. He had seen a spirit being, and had described her, the description being recognised. In the next sentence he said he didn't see her; it was a thought projection of her friend, and therefore was a perfect illusion. If this is the result of basking in the society of Psychical Researchers, and picking up the crumbs of information and immature wisdom that fall from their lips, the writer is one who would rather not. The discussion was adjourned till Dec. 6. Evening: Mr. W. E. Long spoke on "The Judgment Day." With the logic of fact and knowledge behind him, the speaker presented an eloquent argument for understanding in preference to believing.—R. B.

CANNING TOWN (affiliated). 11, Swanscombe Street.—25: A stirring phrenological address, by Mr. Davis, helped to explain the conditions of man as well as Spiritualism. 29: Mr. Barrell gave an able address on "Practical Spiritualism." Mrs. Barrell's "Mike" showed that Spiritualism should be spread abroad for the good of all.

CANNING TOWN. 47, Hermit Road.—26: Miss Finlay's guide gave a touching address and successful psychometry. 29: A crowded audience. Mr. Sloane was at his best both in his trance addresses and normal psychometry. *Prospective*: Sunday, Dec. 6, Mr. Walker, trance speaker. Thursday, 10th, address by Mr. Calick and clairvoyance by Mrs. Weedemeyer. All should hear this clairvoyant and test medium.—H. H., sec.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Another crowded meeting. An address by Mr. T. Everitt. 20 clairvoyant

descriptions given by Miss McCreddie's control, "Sunshine," 15 fully recognised, 2 more partly so, 1 description given, and recognised, of a person still in the body. Appreciated solo by Mr. Frank Butterworth, and a part song by the M. A. S. choir.

EDMONTON. Beech Hall, Hyde Lane.—Most interesting address from Mr. R. Brailey's guides on "Who and what is God?" 26: A hearty vote of thanks was accorded Mr. J. T. Dales for his instructive lecture upon "The sun's influence on character," illustrated with diagrams.—A. W.

KENTISH TOWN, N.W. 85, Fortess Road.—Mr. Walker, of Edmonton, gave a short address, with satisfactory clairvoyance. *Prospective*: Dec. 6, Mr. Ronald Brailey will give trance address, psychometry, and clairvoyance, in aid of Mrs. Spring, who still continues very weak.

ISLINGTON. Wellington Hall.—Mr. Arthur Lovell on "How to cultivate our forces." Dealt with the scientific aspect of spirit, and gave as the keynote for cultivation and unfoldment, "Concentration," and practical instruction for its development. A spirit friend, through Mrs. Jones, corroborated. A cordial vote of thanks to Mr. Lovell.

MORSE'S LIBRARY. 26, Osnaburgh-street, N.W.—Nov 25. A successful and satisfactory meeting with Miss McCreddie, who devoted the entire evening to clairvoyance. Twenty-two descriptions, 14 fully recognised. Miss Samuel again sang in her usual charming manner. *Pros.*: Dec. 9, Mr. J. J. Vango, clairvoyance.

STOCKWELL. 32, Lansdowne-gardens.—Wednesday circle, good results were obtained. Sunday, a circle held; clairvoyance and control were very good. *Prospective*: Next Sunday Mr. J. T. Dales on "The Sun's Influence on Character." During the evening tests will be given.—H. E. Brown.

STRATFORD. Workman's Hall.—Mr. Veitch gave a very interesting lecture on "Spiritualism," every one glad to welcome him back again. *Prospective*: A Dance on Dec. 11 for our Building Fund. Look out for Rev. J. Page Hopps on Dec. 17.

## MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Mr. G. T. Manning conducted a four nights' mission, the hall being almost full nightly, his psychometry from photos and articles held up in the audience being accurate, some very convincing. Tests were highly appreciated. Wednesday, Mr. J. Young, for the first time, gave extraordinary psychometry. He is a powerful healer, as testified by a man in the audience. Saturday social a good success. Sunday, Mrs. Robinson gave instructive addresses and very good clairvoyance. Nov. 30, a grand lantern entertainment, given in aid of the Lyceum by Messrs. Braham and Bletcher, consisted of some beautiful views of "The Legends of Isle of Man, together with comic pictures. Very much enjoyed by all. Hymns thrown on the screen were heartily sung, and seven photos of the committee received loud applause. Hearty thanks were given our two young friends by our president, Mr. Hill, seconded by Mr. Simkin.

BRADFORD. Church Street.—26: Mrs. Porter gave good address, "Is Spiritualism True?" Medical psychometry excellent. 29: Mr. Duffy's guides splendid address on "Nearer, my God, to Thee." Good psychometry.—J. S.

CHEETHAM. Ash Lodge, Halliwell Lane.—Thursday: Madame Henry was exceedingly successful with psychometry. Sunday: Mr. J. Moore related his experiences in his development, which will be helpful to young mediums in our society. Evening, "The uses and abuses of Spiritualism," with good clairvoyance at close.

COLLYHURST STREET.—25: Extraordinary clairvoyant psychometry by Mr. J. B. Tetlow; 100 present. 29: Mr. W. Johnson discoursed on "Basic principles of Spiritualism," and questions from the audience, both well and ably dealt with. *Lyceum*: 29, Usual routine. Recitations by Ethel Pollard, Fanny Pollard, Clara Kay, James Edward Smith; 70 present.

ECCLES.—25: Miss Foster's guides discoursed nicely on "What spirit life really is"; exceedingly good clairvoyance. 29: Mr. J. B. Tetlow's guides gave stirring addresses on "Humanity is ever asking for sympathy" and in answer to written questions; crowded audiences; excellent clairvoyance.

GORTON. Ainsworth-street.—29: Mr. George Adams gave a good address on "What shall I do to be saved?" good clairvoyance and psychometry; large circle. 8-15: Madame George gave good clairvoyance.—T. H. L.

HULME. Junction Street.—Sunday: Answers to questions by Mr. Hesketh, clairvoyance by Mrs. Hesketh. Monday: Mrs. Hulme spoke of the passing on of our late organist, Mrs. Hands, and told us she could see her in spirit in our midst.

LONGSIGHT. 24, Grey Street.—26: Mrs. Hesketh gave an interesting address. 29: Mrs. Porter addressed a good audience on "Dreams and dreamers." Good clairvoyance. Will mediums with open dates please correspond with Mr. A. H. Heggs, 82, Clowes-street West Gorton, cor. sec. *Prospective*: On Saturday, Dec. 5, at 7 p.m., we shall have a social concert and dance. We have a good array of talent, vocal and instrumental. Also a laughable farce, entitled "The Padded Room," by members and friends. Tickets can be had from any member, or at the door. Come and spend an enjoyable evening.

OPENSHAW, George-street.—Mr. W. Lamb's guides addressed the circle in the morning. At night a very good address on "Spiritualism, the light of the present day," was much enjoyed. Psychometry very good. Large after-circle; Mrs. Booth, Mr. Duffey, and Mr. Shaw did well.

PATRICROFT.—25: Public circle; Mr. J. C. Macdonald, quite a success. 29: Mrs. L. A. Peters gave excellent addresses on "The summer-land," and "Does man live after death?" Miss M. Richardson, 12 years old, gave clairvoyance; well recognised. May success crown her efforts.

PENDLETON. Cobden-street.—26: Mr. T. H. Bibbing's guides discoursed most eloquently to an attentive audience on "The benefits of discontent" as an incentive to further spiritual and material development. 27: Fortnightly healing circle, conducted by Messrs. Hyspie and Ross, six patients treated for various com-

plaints. 29: Miss Jeffery's lectures were well delivered, and Miss Whitely's clairvoyance was remarkably clear, every description being recognised.—Lyceum Tea at 5, and Entertainment at 7, Saturday, Dec. 12; a first-class tea will be provided. Several well-known artistes will take part in a Grand Entertainment. Mr. W. Spary, humorist, has been specially engaged. Tickets, children under 14 years of age, 6d.; Friends, 9d.; Entertainment only, 3d. Friends, kindly note:—This effort is to raise funds to buy the prizes and provide the Christmas Treats for the children. Who will help?

SALFORD.—25: Miss Knight regrettably absent through sickness. 29: Good attendance at Lyceum; results are very encouraging. Messrs. A. Braccogirdle and J. Hayes conducted the evening service very satisfactorily.

## PLATFORM RECORD.

ACCRINGTON. St. James' Temple.—Monday: Madam Henry and Miss S. Butterworth gave many clairvoyant and psychometric delineations. Sunday: Mr. J. Holmes gave nice addresses, good clairvoyance and psychometry.

ACCRINGTON. Whalley Road.—29: Miss Ethel Barlow gave clairvoyance in her usual able manner. Duets highly appreciated.

ASHTON.—Very good addresses through Mr. and Mrs. Richardson, followed by medical psychometry.

ARMLEY.—22: Mrs. Mercer's guides gave satisfaction to all, 29: Mr. Hartley being unwell (we wish him a speedy recovery) Mr. J. H. Barraclough kindly proved a very good substitute.

ATTERCLIFFE.—1: Mrs. Robinson gave trance lectures and clairvoyance, very fair, good audience. 8: Mr. W. E. Mason gave interesting lectures on "Spiritualism, social and domestic," and "The awakening of the soul"; clairvoyance good. 15: Choir anniversary; a good day; Mrs. Griffin's clairvoyance and trance addresses excellent. 22: Mr. G. Featherstone answered nine questions in a very able and fluent manner. Oct. 21: Election of officers—Mr. R. Grange, president; Mr. J. M'Leod and Mr. Webster, vice-presidents; Mr. S. Houlston, treasurer; Mr. E. E. Smith, secretary.

BARNOLDSWICK.—Good addresses by Mr. Murray on "Are all spirits earth-bound? and who and what are they?" Clairvoyance afterwards.

BARNSELY. George Yard.—Mr. Armitage's guides answered questions in a very masterly manner, well received. We have ordered our first dozen of Two WORLDS.—F. F.

BARROW-IN-FURNESS. Philharmonic Hall.—Miss Smith, of Manchester, gave a week's mission, which produced a good impression. Excellent psychometry and clairvoyance. 29: Mrs. Smith, of Leeds, gave very eloquent addresses and good clairvoyance.

BARRY. 12, Dock View-road.—To a large circle Mrs. Preece's control gave a very able address on "Temperance," and good clairvoyant descriptions, nearly all recognised. Spiritualists and earnest inquirers are cordially invited.

BIRMINGHAM. Bloomsbury.—29: Mr. Bibbings, B.A., delivered beautiful discourses on "Our Father" and "The twilight of death," which gave great satisfaction. Mr. Binn's rendering of solos was very enjoyable. 30: Mr. Bibbings kindly gave his services. Very good psychometry, interspersed with recitations. We thank him heartily. *Prospective*: Will mediums with open dates in '97, please correspond?—Mrs. Harlow, 27, Havelock-road, Salsley.

BIRSTALL.—28: Opening tea a grand success; 57 friends sat down, after-meeting being well attended. The committee thank friends from Cleckheaton, Liversedge, Batley, and Dringington, who so ably entertained us by bright and brotherly speeches, songs, and recitations. 29: Mrs. Talbot addressed a good audience very efficiently. Clairvoyance exceptionally good.

BLACKBURN. Northgate.—25: Public circle; Miss Barlow gave good clairvoyance. 26: Mothers' tea; Mrs. Best gave clairvoyance. 30: Mrs. Whittaker, two good addresses; clairvoyance successful.

BLACKPOOL. Albert Road.—29: Mr. Whittaker gave a good address on training children; Miss Barlow, of Olitheroe, spoke on the same subject, and gave good clairvoyance. 6-30, Mr. Brindle, chairman; Mr. Albert Wilkinson gave a splendid discourse on "Spiritualism," and sang solos.

BLACKPOOL. South Shore.—In response to the desire of a number of residents a room will be opened on Sunday, Dec. 6, in Bolton-street, off Waterloo-road. Circle 10-30. Speaker at 2-30 and 6-30, Mrs. Dearden Smith on "The needs of the day" and "Prophets and seers." Mr. G. Galley will give clairvoyance and psychometry. Mr. John Harwood will preside.

BOLTON.—Miss Halkyard gave very good addresses upon "Are we not all ministering spirits?" and "Spiritualism the key note to knowledge." Clairvoyance very good.

BOOTLE (Liverpool).—Mrs. S. G. Rennie addressed fair audience on "Death and what after?" and "Charity." Clairvoyance fairly successful.

BRADFORD. 421, Manchester-road.—Mrs. Russell gave excellent addresses, "In the Spirit spheres," and good clairvoyance to good audiences.

BRADFORD. Otley-road.—2-30 and 6: Mr. Allan Moulson generously gave his services for our anniversary; crowded audiences; numbers unable to get in. Afternoon devoted to remarkably successful clairvoyance. Evening subject, "What must I do to be saved?" Well handled. Clairvoyance all recognised. A magnificent anthem, composed for the occasion by the choirmaster, Mr. E. M. Armitage, was ably rendered by the choir. Altogether, a real red letter day.

BURY.—Wednesday: Mrs. Johnson, nice address and good clairvoyance. Sunday: Mrs. Hulme, "The angels return to tell you God is love," and "Spiritualism, is it a new religion?" good psychometry. Our room is too small, many having to stand on Sunday evenings.

CAMBOIS. Mechanics Institute.—Mr. M. Chambers, of Ashington, lectured on "Is Spiritualism a religion?" highly appreciated. Mr. Murday presided.

CARDIFF. 100, Cowbridge Road.—21: Mr. Koulier on "Evolution"; questions answered and good clairvoyance by Mrs. Preece. 29: trance address by Mrs. Williams on "Influences." Good clairvoyance. Tuesday evening, all welcome.

CARDIFF. St. John's Hall.—29: Mr. E. Adams, in an address entitled, "Is there a Summerland?" controverted some of Miss Florence Marryat's statements in her address upon "The Summerland." Mrs. Dowdall's "Snowflake" kindly followed with clairvoyant descriptions.

CARLISLE. Temperance Hall, Caldewgate.—21: First tea and entertainment of the season voted a grand success. With the genial and ever welcome Mr. Griffin Hodson smiling at us from the chair, and his voice with its perpetual flow of humour, blended at intervals with songs, recitations, etc., from excellent local talent, no one could fail to pass a thoroughly enjoyable evening. Our very best thanks are due to many outside friends. 22: Mr. Hodson delivered eloquent addresses on "Charity" and "Spiritualism the hope of the world" to fair and attentive audiences. The latter bore upon our duty as Spiritualists, the more especially to each other.

CARLISLE. York Street Rooms.—Good meeting with Miss Skelton's guides, and Messrs. Rushforth and Cartner. Good clairvoyance.—J. Couch.

CLITHEROE.—Sunday: Mr. W. Rooke on "A chapter of experiences" and "Magic, witchcraft, and Spiritualism." Both discourses were interesting, the latter being treated in a really clever manner.

DARWEN.—Mr. B. Plant delivered good addresses, which greatly pleased our audience, clairvoyance being very good.

DERBY. 1a, Normanton Road.—Mrs. Newton gave interesting discourses to large audiences, upon "Do the angels return?" and "What has Spiritualism done for humanity?" Successful clairvoyance and medical psychometry. Monday: Mrs. Newton gave clairvoyance and psychometry very successfully.—J. R.

DERBY. 26, Stanhope-street.—Mr. Featherstone's controls spoke on "From dark to dawn," and dealt ably with questions from the audience, "The problem of life," and "Where and what is God?" After-circle well attended, and poetry given on "The Two Worlds" a treat.

GATESHEAD. 22, Redhough, Bridge Road.—Mrs. Robinson, Mr. and Mrs. Ball, and Mrs. Latimer gave good addresses, clairvoyance and psychometry, to good audiences. A good work is being done.

GATESHEAD. 31, Ripon-street.—Mr. Bancroft's guides gave eloquent addresses on "True Spiritualism," "Jacob's Ladder," and "John on Patmos."—[We cannot promise to publish before we see what it is like.—Ed. T.W.]

GATESHEAD. 47, Kingsbro-terrace.—22: Mr. G. James spoke eloquently on "The benefits we derive from Spiritualism." Splendid impersonations, 10 out of 12 recognised. 29: Mr. John Wilson spoke splendidly on "Modern Spiritualism." Still going forward; will soon want a larger hall.—Samuel Young.

HECKMONDWIKE. Church Lane.—Mr. J. W. Lee's guides gave a good address on "Mediumship," and good clairvoyance.

HOLLINWOOD.—Our esteemed friend, Miss Cotterill, discoursed in very good style to overflowing audiences, and gave very striking clairvoyance, all recognised.

HULL. St. George's Hall.—6-30, Mr. Needler presided; crowded room. Mr. P. Miller, in a good inspirational address, relegated the devil to the myths that had served our theological friends so well, but are now about played out. Mr. Pearson gave successful psychometry.

HUNSLET. Goodman Terrace.—Mr. Ripley's guides gave splendid addresses on "The Homeland," and "Who and what is God?" Good psychometry.

LEICESTER. Crafton Street.—Mrs. College's inspirers delivered an address on "Shooting Stars," subject from audience. Six descriptions, all recognised. Mr. Illife's clairvoyance much appreciated, crowded audience.

LEICESTER. Liberal Club, Town Hall Square.—Mr. H. Clark delivered a very interesting address to a fair audience, subject "The Saturday Night of the world," much appreciated.

LEICESTER. Millstone-lane.—29: Mr. Potter gave a good address on "Religion"; applauded. Clairvoyance by Mr. Bunney.

LIVERPOOL. West Derby-road.—Mrs. Hyde gave clairvoyance and psychometry to a most enthusiastic audience; description of spirit friends all recognised, and psychometrical delineations considered excellent.

LEEDS. Progressive Hall.—Mr. Kidd and Mr. Seakin gave every satisfaction. Monday, Mr. Seakin gave clairvoyance. Good audiences. We heartily thank them.—C. L.

LEEDS. 28, Back Adelphi Street.—23: Mrs. Wood's guides gave good clairvoyance. Thursday: Mrs. Eastwood's guides did remarkably well. Sunday: Mr. W. Seakin's guides spoke well, and gave excellent clairvoyance.

LEEDS. 8, Myers' Court.—Address by Mrs. Beecroft's guides on "Speak gently," and clairvoyance. Much appreciated. Good audiences.

LEIGH. Pleasant day with Mr. Beats. Subject "Make use of me, my God." Also psychometry very good. Pleased to hear him again.

LIVERPOOL. Eaton Hall. Mr. A. Ward addressed an attentive audience, taking the subject of that splendid address through Mr. E. W. Wallis, at Birmingham, in the early part of this year, "The Message of the Dead to the World." Just such messages, in just such language, are required, calculated to rouse people to a realisation of the truth and beauty of the real life here, and a safe and sure guide to a fuller and more glorious life in the hereafter.

MACCLESFIELD.—A very good lecture was delivered by Mr. Wm. Pimblott, of Macclesfield, on "True religion," well appreciated; good audience.—G. C.

MILLOM.—22: Mrs. Richardson's control spoke well on "Consider our ways and be wise." 29: Social, the following took part: Mr. Todd, Miss M. Cairns, Master James Dixon, Miss E. A. Dixon, Master T. B. Richards, Mr. R. Tyson, Master John Todd, organist. Mr. John Dixon, jun., in the chair.

MORECAMBE. 84, Euston Road.—Mr. Clarke gave a very interesting discourse on the "transition" of one of our friends, to a good audience.

NELSON. Ann-street.—26: Circle, conducted well by Mrs.

Johnstone. Sunday: Mrs. Marshall's guides spoke well on "Where are we now?" and "The eye perceiveth, but the heart does not understand." Excellent clairvoyance.

NELSON. Bradley Fold.—Mr. Macdonald's guides gave an excellent address on "Phrenology," followed by 12 good delineations. 28: His guides discoursed admirably, pointing out that man, by conforming to natural laws can subdue the animal nature and build up the spiritual. Good clairvoyance. Evening, subjects from the audience.

NELSON. Pendle Street.—Miss Skipper being unwell Mr. Sanders gave good discourses on "Light" and "What must I do to be saved?" Very good psychometry.

NEWCASTLE-ON-TYNE.—22: Madame Elvira, of Blackpool, delivered very able and instructive addresses, and gave very acceptable clairvoyance, nearly all recognised. Monday evening, an address on "Phrenology," illustrated with experiments, appeared to give universal satisfaction.

NORMANTON.—We were all delighted with the very instructive and elevating lectures by Mr. R. A. Brown. "The Gospel of Spiritualism" will linger in our memories as a lecture calculated to show its fruits with abundance in the near future.—E. Beckhouse.

NORTHAMPTON.—Good times with Mrs. Place, of Leicester; hall full; clairvoyance first class; 30 descriptions, 25 recognised.

NORTH SHIELDS. Oddfellows' Hall, Saville-street.—25: Successful psychometry by Mrs. Yeoles. 29: Mr. J. G. Grey's guides gave splendid discourses on "The Two Paths" and "Man and the Universe," chosen by the audience; also a poem on "Poverty." Highly appreciated by large audiences.

NORTH SHIELDS.—29: At Mr. Elwen's, of Chirton-hill, a most successful seance by Mr. G. James. Six most remarkable impersonations. Strangers were fully satisfied.—J. B.

NOTTINGHAM. Morley Hall.—Mrs. Alderdice and Mr. Swinfield gave very good addresses. Successful clairvoyance, much appreciated, one or two were recognised after the meeting.—L. Shipley.

NOTTINGHAM. Masonic Hall.—29: Mr. E. W. Wallis delivered a fine lecture upon "Spiritualism in the Bible and out," and answered nine questions, which were very instructive.—T. S.

OLDHAM. Bartlam Place.—26 and 28: Public circles. Miss Kay's clairvoyance and psychometry good. 29: Earnest and sympathetic addresses by Mrs. Crossley, "Who are the angels," and "Do our loved ones return?" Clairvoyance very good.

OLDHAM. Temple Society.—Mr. J. Young gave very pointed and instructive addresses; also very successful psychometry.

OSSETT.—Good day with Mrs. Hunter (and child), who spoke well on "If we die shall we live again?" to a full church. Good circle at night.

PARK GATE.—29: Very interesting and instructive addresses from Mr. T. Postlethwaite on "Does God answer prayer?" and "Humanity's search for Truth."

PRESTON. Weavers' Hall, Walker Street.—23: Mr. G. H. Bibbing's guides gave a most pleasing and eloquent lecture on "The testimony of the age to Modern Spiritualism." Mrs. J. Dixon's guides gave splendid addresses on "Christianity v. Spiritualism," and "The need of a Being." Psychometry exceptionally good.

PRESTON. Central.—29: The controls of Mrs. Britten, of Nelson, gave addresses and psychometry to large and appreciative audiences.

PRESTON. 37, Plungington.—Very profitable meeting with Mr. Sergeant and Miss Ryan. One of our members is suffering a cruel persecution for her Spiritualism, and the secretary was instructed to send her a message of sympathy.—G. H.

RAWTENTALL.—22: Mr. Saunders spoke on "Man's mission on earth" and "Who is our God?" 29: Mrs. Horrocks gave good addresses on "Prayer" and "A spirit's mission," to good audiences.

ROTHWELL.—Miss G. Hunter's guides spoke grandly on "Life and death" and "Spiritualism, past, present, and future." Clairvoyance very good. Crowded out at night.

ROYTON.—A pleasant day with Mr. Gibson, whose guides addressed good audiences. Psychometry and clairvoyance by Mr. Gibson of a satisfactory nature.

SHEFFIELD. Hollis Hall.—29 and 30: Mrs. Hunt delivered very good addresses to large and sympathetic audiences. Clairvoyance and psychometry remarkably clear and well recognised.—W. N.

SHEFFIELD. Langsett-road.—29 and 30: Mr. Dawson gave intelligent addresses on "In my Father's house are many mansions" and "Spiritualist Gifts"; excellent psychometry and medical delineations.

SHAW.—25: Mrs. Fielding, clairvoyance all fully recognised. 29: Mr. Standish gave a splendid reading, a grand address on "Spiritualism the revealer," also good psychometry.

SKIPTON.—Mr. J. C. Spencer's subjects were "What doest thou here, Elijah?" and "Traditions of the fathers." His lecture was very interesting and far reaching.

SMETHWICK. Central Hall.—29: A large, appreciative audience listened to an instructive address by the guides of our worthy President, Mr. Knibb, on "O, for the touch of a vanished hand, and the sound of a voice that is still." Also successful experiments in clairvoyance at after-meeting.—D. F.

SOUTHPORT. Meetings are held regularly at 17, Promenade, at 6-30, and all visitors are heartily welcomed. 29: Mrs. W. Stansfield's guides gave an entire stranger to the cause important evidence of life after so-called death, and confirmation to others. Knowledge is gradually supplanting "belief" with a few intelligent inquirers.

STALYBRIDGE.—25: Mrs. Hyde gave psychometry with remarkable success, assisted by Miss Leek, who gave good clairvoyance. 29: Miss Smith gave good addresses and very convincing clairvoyance to good audiences.

STOCKPORT.—At 10-30, on "Things wise and otherwise," 2-30, "The holy messengers between"; 6-30, "The God whom we adore." Mr. T. O. Todd, of Sunderland, spoke in an exceedingly able manner, many of the audience complimenting Mr. Todd on the grand truths he had so clearly brought home to them. Before the evening lecture Mr. Todd referred to the passing on, the previous night, of one of our Lyceumists, Miss S. H. (Annie) Bromley, and pointed out that each one was an artist, each painting his or her own picture, which

would be exhibited in the spirit world, and advised all to be careful of the colours they used. From what he had heard, our sister had painted such a picture as would shine forth, long after her earthly name had been forgotten. He extended to her mother and sisters his sympathy, what was their earthly loss was her spiritual gain. Suitable hymns were sung during the day. An In Memoriam Service will be held on Sunday, the subjects being "There is no death" and "Death, the gateway of life," Mr. W. J. Mayoh, speaker.

YORK.—A reunion of friends on Wednesday, the 25th. A sumptuous repast, provided by Mrs. Mandefield and Kemp, was supplemented by numerous rappings on the dining table, spirit friends thus manifesting their presence and delight. By request the after meeting opened with psychical manifestations, the table floating and turning over our heads, etc., until the cry went forth, "Hold, enough." Then came the blessings, viz., trance addresses through several local mediums, the one on "Fellowships" (chosen by us at the moment), through Mr. Place, dealing in choice thought and language with fellowships on earth, good and evil, fellowships in heaven with friends, martyrs, Christ. None can say that Spiritualism is not a religion who come to our meetings. They are foretastes of heaven, strengthening us by worship and communion for the daily battle of life.

WALSALL. Central Hall.—Mrs. Groom spoke upon "Spiritual Power." After reviewing the religions of the past, and characterising them as cold materialism contrasted with our spiritual philosophy, she appealed to all to develop their spiritual gifts. Thirteen clairvoyant descriptions, all recognised.

WAKEFIELD. Queen Street.—Miss E. Batty's guides spoke well on "I saw the wicked buried, and were forgotten from the city where they died." Splendid poems from Faith, Charity, and Truth. Clairvoyance good.

WEST HARTLEPOOL. 26, Prichard Street.—22: Mrs. Cleasby's guides gave good addresses, and described several spirits, and a very successful personation was given. 20: "Rosy" described several spirits.

WEST HARTLEPOOL. 6, Bailey-street.—Addresses by T. Moore's guide on "How shall we live?" and by Mr. Cressey on "Mediums."

WHITWORTH.—Sunday last, a service of song.

WISBECH.—A very instructive address by Mr. Ward on "Life is the time to serve the Lord, the time to ensure the great reward." Clairvoyance to a very fair audience.—A. H. Blundell.

Too LATE for this issue: Mexboro', Seghill, and Knightoote.

### PROSPECTIVE ARRANGEMENTS.

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

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.

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.

FEDERATION PROPAGANDA.—Sunday, Dec. 6, with the Monday and Tuesday following, in the Liberal Club, Leicester, Mr. James Swindlehurst will conduct public meetings. Sunday, time of meetings as usual; week-nights at 7-45. Collections.

HUNSLY. Top of Joseph Street.—Saturday, Dec. 26th, Boxing Day, a Grand Coffee Supper and Social at 7-30. Tickets for adults, 4d. We give all friends a hearty invitation to come and make it a grand success.—Sec., B. Wellock.

HYDE. Mount Street, Travis-street.—Saturday, Dec. 5, Sandwich Tea and Social Entertainment, consisting of songs, recitations, and dancing. Tea at 4-30. Tickets, 1s.

LIVERPOOL. Daulby Hall, Daulby St.—Dec. 6, Mrs. E. H. Britten, 2-30 p.m., answers to written questions on "Spiritualism, religion, or reform"; 6-30 p.m., "The 19th Century Bible or the religion of man, the living word." At the afternoon service, Mr. and Mrs. O. Butler's baby boy will be named. 13, Mrs. M. H. Wallis; 20, Mr. W. Johnson; 27, Mrs. Green. Dec. 22, Social Reunion and Public Reception to Mr. J. J. Morse on his return from San Francisco; tea at 7 p.m.; tickets, 1s.

LIVERPOOL. 8, Brougham Terrace, West Derby Road.—Monday, Dec. 7, W. R. Carmichael will lecture on "Spiritual Science," and Leonard Thompson will give clairvoyance and psychometry. Mediums requiring engagements, please correspond with Secretary, Mrs. K. Russell, 2, Farnworth-street, Liverpool.

LIVERPOOL. Eaton Hall, Breck Road.—Dec. 6: 3 p.m., public seance; 7 p.m., Mr. Henry Jones, address, answers to written questions; and at 103, Queen's-road, Thursday, 8 p.m., Public Seance, spirit control, and clairvoyance. All welcome.

MORECAMBE. Spiritualists' Society, 84, Euston Road.—On Dec. 9 we hold our first Social Gathering and Meat Tea, when we hope all our friends will help to make it a success. Tea at 5 o'clock. Tea and Entertainment, 6d.

MAGNETIC HEALING.—Well-authenticated cures: curvatura of the spine, tumour, varicose veins, paralysis, rheumatism, sciatica, lumbago, &c. Testimonials and references.—Mr. and Mrs. JACKSON, 220, Euston Road, N.W. Patients treated at their own residences.

MISS CONSTANCE, Spiritual Scientist, receives, Monday and Friday, from 3 to 6 p.m. Fee, 2s. 6d. Seance at 7-30, admission 1s. 10b, Oxford and Cambridge Mansions, Marybone-road, W.

MR. G. GALLEY, clairvoyant and psychometrist, is now booking dates for 1897, first engagement for expenses only. Address, 3, Mostyn-terrace, South Shore, Blackpool.

MRS. M. H. WALLIS has Sunday, Dec. 27, open, which she will be glad to fill in the Manchester district or near it. Address, 164, Broughton-road, Pendleton, Manchester.

MRS. L. A. PETERS, 15, Luke-street, Johnston-street, Cheetham, Manchester, has Dec. 13 open for this year, also few open dates for '97

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."

NOTTINGHAM, Morley Hall, require speakers for Dec., Jan., and Feb., 1896-7. State gifts and terms to L. Shipley, 342, Alfred-street North, Nottingham.

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 6-30, when Messrs. Lambrooke, Stevenson, and other leading friends will take part. Spiritualists of Gateshead and district, come and make this a success.

SINGING.—A select Sight-singing Class (Voice Training, etc.), commences Friday, Dec. 4, at 8 p.m. Fee, 15s. per course of 12 lessons of 1½ hour each. Two lessons weekly. Mandoline, guitar, &c., taught. Private lessons by arrangement. "At homes" attended. Call 11 to 6 or appointment.—Geo. E. Bishop, 220, Euston-rd., N.W.

### 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.

A SPIRITUALIST, an experienced accountant, is in want of a situation as Bookkeeper or in a place of trust. Address Ibrox, c.o. Ed. T. W.

NOMACOTT POTTERY CO., Albert Works; Uttoxeter Road, Longton, Staffordshire Potteries.—China Tea Set, 40 pieces, grand value for 13/6; also Hand-Painted and Gilt Toilet Sets, 6 pieces, 7/6; Hand-Painted and Gilt Jugs from 1/3 per set of three, all best goods. Delivered Carriage Paid in England upon receipt of P.O. Order. Sample Cup and Saucer, 1/-. Price List for large quantities upon application.

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16, WATERLOO STREET, OLDHAM,

PSYCHOMETRISTS AND HEALERS,

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A. JANES, 5, CROFTON ROAD, CAMBERWELL, LONDON, S.E.

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## PLATFORM GUIDE.

## SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

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

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

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

**Ashon**.—Church-st. (off Warrington-st.), 2-30, 6-30, Mr J T Standish. Public Circle, Tues., 7-30.

**Ashington**.—Spiritual Temple, 5.

**Attercliffe**.—Vestry Hall, at 3, 6-30. Mrs France Bacup—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mrs E A Marshall.

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

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

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

**Belper**.—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mr Hepworth.

**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 J W G Hodson.

**Blackburn**.—Old Grammar School, Freckleton-st. 9 Lyceum; 11, Circle; 2-30, 6-30, Choir.

**Blackpool**.—Spiritual Church, Albert-road, Lyceum, 9-30, 11, Public Circle. 2-30, 6-30, Miss Smith Mon., 7-30.

**Bootle, Liverpool**.—Masonic Hall, 11, Lyceum, 2-30, Open Circle; 6-30, Mr T Postlethwaite. 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, Mrs Crossley.

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

**Burnley**.—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6, Mr G Featherstone.

**North-st.**, Lyceum, 9-30, 2-30 & 6, Mr Whittaker Tues., 7-45, Mrs Smith. Wed., 7-30, Ladies' Meeting.

**Bury**.—Spiritual Hall, Georgiana-st., Lyceum at 10; 2-30, 6, Mr Tetlow. Tues., 7-30. Weds., 7-30, Mr Sanders.

**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, Clitheroe. Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mr A Wilkinson.

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

**Comms**.—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 McDonald. Wed., at 8.

**Derby**.—1A, Normanton-road, 2-30, 6-30, Mrs Dixon 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, Mr G Featherstone.

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

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

**Leeds**.—Psychological Hall, Lyceum 10; 2-30, 6-30, Mr Brooks.

**Leicester**.—People's Hall, Millstone Lane, 6-30, Mrs Jowett. Tues. & Thurs. at 8.

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

**Liverpool**.—Daulby Hall, Dauby-st., 11 a.m. Children's Lyceum; 2-30 & 6-30, Mrs E H Britten. Mon. 8, Members' monthly business meeting. 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, adjourned 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 Wed., 8, Clairvoyance, 48, Clarence-road. Tues., 8, Members. Thurs., 8, Miss Findlay. T.W. on sale.

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

**Stratford**.—Workman's Hall, West Ham Lane, E, 6-45, Evangel on "Sve-enbourge." Thurs. 8, 13, Fowler-rd., Forest Gate, Sun. Lyceum & Tues. Public Circle. 54, Edmunton road, Member's developing Monday & Thurs., 8.

**Manor Park, 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, Mrs Wallis.

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

**Harpurhey**: Collyhurst-st. (off Percival-st., via Rochdale-rd. and Oldham-rd. Trams), Lyceum, 10-15, 2-15, services 3 and 6-30, Mr R A Brown Wed. 8, Miss Knight.

**Patricroft**: New Lane, Winton, Lyceum at 10; 3 & 6-30. Tues. 8, Wed., 8.

**Pendleton**: Cobden-street, Lyceum, 10; 2-45, Circle; 6-30, Thurs. 8, Fri., 8, Healing.

**Salford**: Co-op. Stores, Chapel-st., Lyceum, 2-30, 6-30, Mrs Brooks. 8-15. Mon. 8, Wed., 8, Mrs Newton.

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

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

**Nelson**.—Bradley Fold, 2-30, 6, Mrs Taylor.

**Newcastle-on-Tyne**.—Hall, 2, Clayton-street, off Blakett-street. Lyceum at 2-30; 6-30 p.m., Wed., 7-30.

**Nottingham**.—Masonic Lecture Hall, 10-45, 6-30, Mr W H Robinson.

**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, Open.

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

**Rawtenstall**.—Lyceum, 10-30; at 2-30 & 6, Mr Plant.

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

**Royston**.—Lyceum, at 10 and 1-45; 2-45 and 6-30, Mr J Kay. Wed., 7-30, Mrs Hyde.

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

**Slaitthwaite**.—Lath Lane, 2-30, 6.

**Soverby Bridge**.—Hollis Lane, Lyceum, 10 and 2; 2-30, 6, Mr Rowling.

**Stalybridge**.—Progressive Society, 3 and 6-30, Mr L Thompson. Wed., Miss Cotterill. Thurs., 8, Members' Circle.

**Stockport**.—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Mr W J Mayoh. Monday, 7-30.

**Sunderland**.—27, Ann-street, Sundays at 6-30. Every evening, 8.

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

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

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

## NON-AFFILIATED SOCIETIES.

**Accrington**.—Tabernaale, Whalley-rd, Lyceum 10-30, at 2-30 & 6-15, Mrs Hunt. Mon., 7-30, Public Circle. Wed., 7-30.

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

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

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

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

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

**Birstall**.—Railway Terrace, 2-30 & 6, Service of Song by Littleton Friends. Wed., 7-45.

**Blackburn**.—15, New Market-st., W., Northgate, 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, Mrs Stretton. Mon., 2-30. Wed., 7-30.

**Little Horton-lane**, Spleer-st., 2-30, 6, Mrs Stott.

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

**Olley-road**, Lyceum, at 10-30; at 2-30 & 6. Exley St. James' Church, Lower Ernest-st., 10-30, Circle. 2-30, 6-30, Miss Hunter. Wed., at 7-45.

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

**West Bowling**.—Boytown-st., at 10, Lyceum, 2-30, 6, Mr J Brook. Thurs., 7-45.

**Burnley**.—Guy-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.

**Cambois**.—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, Mrs Clough. 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 Armitage Thursday, 7-30.

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

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

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

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

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

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

**Halfax**.—Winding-road, at 10-30, 2-30, and 6. Mr G Newton, and on Mon. 7-30.

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

**Heckmondwike**.—Thomas-st., at 10, Lyceum. 2-30, and 6, Mr G H Hey. Thursday, 7-30.

**Holliswood**.—Factory Fold, 2-30, 6-30.

**Huddersfield**.—St. Peter's-street Rooms, Lyceum, 10 a.m.; 2-30 & 6-30, Mrs Midgley, on Mon.

**Hull**.—No. 3 Room, St. George's Hall, Story-st., at 2-30, and No. 4 Room, 6-30. Wednesday and Thurs., 8, at No. 8 Room, Friendly Societies' Hall.

**Hunslet (Leeds)**.—Top of Joseph-st., 2-30 and 6. Tues. and Sat., 8, Public Circles.

**3, Bottom of Joseph St.**: 2-30 & 6, Mrs Wood. Circles, Tues. & Saturday, 7-30.

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

**Leicester**.—Craftern-st., at 11 and 6-30, Mr Harrison. Wed., 8, Public Circle.

**Leigh**.—Newton-street, 2-30, & 6-15. Wednesday, 7-45, public circle.

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

**Liverpool**.—Eaton Hall Breck-rd., 3, Public Seance, 7, Mr Hy Jones, public seance 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, Mrs Waterhouse.

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

**Battersea**.—Temperance Hall, Doddington Grove, Battersea Park-rd., at 11, Discussion, Mr Timmons. 7, Mr Attwood. Thurs., 8, Mr Smith psychometry. No admittance after 8-30.

**Edmonton**.—Beech Hall, Hyde-lane 7, Mrs Brenchley. Thurs. 8.

**Islington**.—Wellington Hall, 6-45. Weds., 8, Members' Circle.

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

**Manchester**.—Eccles.—Conservative Club, 2-30 and 6-30, Mr Taylor. Wed. 8.

**Openshaw**.—Graville Hall, George-st., Lyceum, 2-30; 10-30, 6-30, Mr Pilkington. Thurs., 8.

**West Gorton**: Labour Hall, 24, Grey-street, Longlight, Lyceum, 10-30; 2 and 6-30, Mr Collins. Tues., 8. Thurs, Public circle.

**South Salford**, 4, West Craven-st., Regent-rd., 6, 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, Barraek Hill, 6-30. Healing.

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

**North Shields**.—80, Saville-st., near G.P.O. 6-30, Mr E W Wallis.

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

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

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

**Ossett**.—Queens Street, Lyceum 10. 2-30, 6, Mr Williamson.

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

**Rishton**.—2-30 & 6.

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

**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 Markland and Mrs Markham. Mon. & Thurs. 8.

**Shipley**.—Westgate, 2-30, 6. Mr J Parker.

**Shipton**.—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.

**Wakefield**.—1, Barstow-square, Westgate, at 2-30 and 6, Mr Hopwood. Wed., 7-30.

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

**Queen St.**, Westgate—2-30 and 6, Mrs Levitt, Wed., 7-30.

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

**Whitworth**.—Market-st., 2-30, 6, Mrs E Jackson.

**Yeodun**.—Town Side, Lyceum, at 10, 2-30 and 6, Mr Gladstone. Mon., 8, Members' Circle.

## OTHER MEETINGS.

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

**Blackpool**.—South Shore, Bolton-st., off Waterloo-rd., 10-30 circle; 2-38 and 6-30.

**Bradford**.—421, Manchester-road 10-30. Circle, 2-30 6, Mr Todd, and Mrs Webster.

**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.

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

**22, Redheugh Bridge-rd.**, Sunday, 6-30. Tues and Thurs., 7-30.

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

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

**Church Lane**, 2-30 & 6. Miss France. Weds. and Sats. 7-45.

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

**Hunslet**.—Goodman-ter., 2-30 & 6, Miss S Hunter. Tues., Thurs., Sat., 7-30.

**Leeds**.—28, Bk Adelphi-st., 2-30 and 6-30, Mrs Eastwood. Circles, Mon., Thurs. Sat., 7-30, Mrs. Siddle.

**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, Mr Peters. 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. Sloane. Tues., 7-30, private. Thurs., public Miss Finlay.

**38, Keildon 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. Barrell. 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, Sidney-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, Chewton rd., Pretoria-av., Fri at 8 p.m. Developing.

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

**Cheetham**, Ash Lodge, Halliwell Lane: 2-45 & 6-30, Mr W Johnson. Thurs., 8, Madame Henry.

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

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

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

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

**Preston, Central**.—2-30 and 6-30. Thurs. 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. Seekings. Tues.

**Nelson**.—Pendle-street Lyceum, 10-30; 2-30 and 6. Mrs Best. Tues., 7-30, Mrs Harwood.

**APARTMENTS.**

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
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