

THE TWO WORLDS.

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LESSONS FROM SPIRITUAL PHILOSOPHY.

BY ÆNOS.

POLITICS.

"To be insensible to the sufferings of our fellow creatures is the most dangerous disease of the soul."—Zoroaster.

"A new commandment I give unto you: that ye love one another."—Jesus.

"Religion and Politics are inseparable. Without religion political science can only create despotism and anarchy. We seek neither the one nor the other. For us, life is an educational problem, society the medium for developing it and of reducing it to action. Religion is the highest educational principle; politics are the application of that principle to the various manifestations of human existence. The ideal remains in God; society should be so arranged as to approach to it as nearly as possible upon earth."—Mazzini.

"Therefore politics mean the application of the religious principle to all the departments and affairs of life."—David Urquhart.

"The most fatal error that ever happened in the world was the separation of political and ethical sciences."—P. B. Shelley.

In the quotation from P. B. Shelley substitute "religion" for "ethics," which were synonymous terms to the people originally using them, and you at once see the interdependence of the two.

The above quotations will amply explain my reasons for bringing such an execrated subject as "Politics" under consideration. It will be now apparent that religion without politics is very much akin to "piety without practice." Politics is religion in practice. By politics I do not mean that system of cunning, sophistry and lying, illusion and self-aggrandisement, in the furtherance of which our public men are so busy under the euphemism of "political duties," but the practice that is prompted by our religious principles, viz., to so arrange society as to approach the ideal life as nearly as possible upon earth.

Any consideration of religion without an equal consideration of politics is inadequate; it is the false ideal of being good without doing good. It is the natural and inevitable outcome of the "save yourself" doctrine; the doctrine of a narrow soul that is undermining the very foundations of the Church, so that its collapse as a powerful and authoritative body is well within measurable distance.

It is no more possible for a man to be good and not do good than for an evil one to do good. One is the natural guarantee of the other. It is only the evil or indifferent who would scorn "Politics." The full, pure religion is that which says: *Be good and do good.* The religious philosophy which is based on that message is the philosophy of the future. The living, growing doctrine which is the end and aim of all ethical science, has its climax in the perfection of the race, the brotherhood of man. The ethical system or religious philosophy of the future will not merely seek perfection in the individual; for while the majority of mankind are low, debased, greedy, cruel, and treacherous, anything resembling perfection in even a single individual is an impossibility. Our environment is a very persistent factor in our condition; by it we are affected in every way—mentally, morally, materially, and therefore spiritually. It is not enough to cry for the brotherhood of man; we must work for it. We shall never instil a brotherly feeling into men by merely endeavouring to lift ourselves out of poverty and wretchedness; by using our abilities and talents for self-gratification; by looking at success in business or profession as essentially worthy, without regard to the methods by which success was attained; by persistently pointing out our good qualities, and telling the world *we* are saved; by telling them to walk in our footsteps and they too will be saved. That is cant of the worst kind. We must make salvation possible by improved environment; by giving all the opportunity of being good, and living sweet, wholesome, worthy lives.

To-day this is not possible; it is no longer true, in fact, that "there is something within reach" to fill every mouth that is brought into the world.

It is true that in the wealthiest city in the world there are a hundred thousand paupers. Do you, dear reader,

grasp the full significance of that? Can you form even a hazy notion of the suffering, misery and wanton waste of human life and human energy going on in our midst? But there is more to come. The number of paupers is rapidly on the increase. One in every four of the working classes dies a pauper; one out of every two who reach the age of 65 are buried in pauper graves. More than 50,000 children go breakfastless to school in London every morning; more than half-a-million children in the United Kingdom attend school with bodies half-starved. Tens of thousands of our sisters can find no better way of getting a living than by a life of shame. Thousands of others have to eke out a scanty wage by the same means. I don't want to shock you, dear reader, or I would considerably lengthen this list of horrors. But these things exist, right under our very eyes. As the ostrich buries its head in the sand, so we bury ours in prejudice and platitudes, or cover our eyes with our hands, trying to persuade ourselves that the evil is removed, or has never existed, salving our conscience with the reflection that if it does exist we are not responsible; we always do our duty. But all this time the evil is growing and the misery increasing.

This to a large extent is the result of religion without politics, of the "separation of ethical and political science." And, after all, are we quite sure that we are not at all responsible? Is there not a little responsibility resting on each of us? "Am I my brother's keeper?" Yea! If we believe it, let the world see that we believe it. Let us at once assume that responsibility; let each constitute himself his "brother's keeper," and cast aside the philosophy of Cain. Spirit ministers command us that we "love one another," ethical science, human reason, and the divine spirit within us command us to "love one another." We never tire of telling ourselves and others how we love "downtrodden humanity"; how that Spiritualism is the "gospel of the future and of humanity"; but loving one another, "love of God," "a loving God," "Spiritualism a gospel of the poor," "religion," all these things are useless unless they find a full, generous and ungrudging outlet in human action. We no longer believe in miracles; God's will must be worked out through the hands and brains of his people. Spirits and Spiritualism can only improve the lot of the human race so far as the well-directed energy of Spiritualists, individually and collectively, will permit it. Spiritualism is, we claim, superior to other systems, for, in addition to demonstrating the continuity of life, the all-being of spirit, and the possibility of "communion with the dead," its ethical or religious code is also superior to that of all other systems; being the last, it embraces the best of all that have gone before it. We promise that it shall do more than any other system toward removing the ills that beset human kind, that is equivalent to saying that we will do these things, for let us bear in mind, Spiritualism can only work through us. To-day, "religion" only exists as a sentiment, as the most convenient, the most profitable, and the most despicable form of cant; it is for Spiritualism to make it a living, vibrating reality, devoid of cant, by re-uniting "political and ethical science," or "religion and politics," thinking right and doing right, or Spiritualism must for ever take its place among the discredited systems of the past.

It is now that I wish to consider the teachings of spirits in their direct bearing upon our lives, and to see how far they are in agreement with what has been already said. I want if possible, to consider them without bias. The fruits of a teaching do not depend so much upon the way it is given as the way in which it is received, hence the poor harvests resulting from our work, when compared with the amount of actual work done. Nor must we calculate the value of our work by one standard alone, viz., the number of converts brought to our side, but rather by

the amount of reformatory work which is accomplished among those already there and in the world outside. There is too great a tendency to make Spiritualism agree with preconceived notions, both credal and otherwise, to allow it to take its proper place as a factor in human progress.

The teaching of Spiritual Beings, as revealed through Modern Spiritualism is highly idealistic in character. There is nothing more calculated to supply the desire to bring in a new era, with higher forms of life and living. There is nothing more calculated to generate in man that energy from which alone emancipation and liberty can arise, or from which man shall come to realise his duties and responsibilities, his position in the universe, in relation to God and his fellows, his place on earth as a man.

To some minds, the simple fact of spiritual teaching being ideal in character is sufficient reason for disregarding it. It seems so difficult for some minds to associate the ideal with the real; with them the ideal of to-day must always remain an ideal, because—simply because it is an ideal; yet we are compelled to admit, we who think of these things, that the ideals of one generation are the realities of another. An ideal is quite useless to the individual who decides that his ideal must always be an ideal. Who has not heard the superior person exclaim, contemptuously, "Humph! that's only an ideal." Our ideals must be looked at as the soldier looks at his target, as something to aim at, as something to hit. We must work to make them realities.

It was from the observation of this fact in human society, probably, that men first became conscious that life was progressive. It is from the observation of this fact "beyond the veil" that our departed ones return to tell us of a progressive life hereafter. It is from the apparent universal application of this principle—the lower giving way to the higher—that we have derived the now famous theory of evolution.

I have ventured the opinion that the teachings of enlightened spirits (and it should be borne in mind that those teachings are not based upon speculation, but on actual experience) are better calculated than anything I know, to bring a new era. What do we mean by a new era? Do we mean a more intellectual era? an era in which Spirit Communion will be better known, better understood, and more highly valued? Certainly; but more than that. We mean an era in which human life and human happiness will not be held so cheap as they are to-day; when, as the highest form of life, human life shall be held the most valuable, most worth rearing, propagating, and improving. When a human life shall be more highly valued than that of a horse, a dog, or a pig. To-day men are cheap. A human life is only considered of value when, driven to despair by hardship, want, worry, or shame, one seeks relief in self-destruction. Then, ah! then, one must be restrained, and perhaps—for a while—cared for. But so long as one submits quietly and uncomplainingly to slow torture, by starvation or the ravages of a disease for the cure of which one cannot pay—to destruction by others literally—then all the forces of law, temporal and spiritual, are on the side of the sufferer, to let him suffer undisturbed. Man is cheap to-day because he is too proud (?) and dignified (?) to sell himself or be sold by others, but not too proud or too dignified to give himself away, with a crust as an acknowledgment.

Our "new era" must bring something more than mere intellect, more science, more "spirit communion," more wealth; it must bring more joy, more happiness, more care for the welfare of others, more public spirit, that our care for others may take practical form; a fairer and more equal distribution of the wealth we possess. Vice must be dethroned and virtue put in its place. Kindness to the weak must take the place of condemnation. We must be as ready to condemn cruelty to men and women as we are to condemn cruelty to animals and wild birds. We look with favour on the one who gives crumbs to the starving birds in winter, but draw the line at helping starving men and women at the same season, or by finding them work, thus giving them the opportunity to help themselves. That we deery as having a tendency to demoralise them, to undermine their spirit of independence; and this spirit of independence we promptly quell whenever and wherever it asserts itself, by force of arms if necessary. What sophistry, what self-deceit. But it comforts demoralising moralisers; therein lies its efficiency and the secret of its popularity: by its conscience is stifled and moral progress arrested. [More next week.]

THE RONTGEN RAYS.

THE Rontgen rays are no longer the "X" or unknown rays; their wave length, after a long series of experiments, has at length been determined, and they are found to be only about the one-fourteenth part the length of the ultra-violet wave. The vibration period of the ultra-violet section of the spectrum may be taken at a mean value of about 2,300,000,000,000,000 per second; so that this number multiplied by 14 will give us approximately the figure value of those, until lately, unknown vibrations. These numbers are, however, so great that they convey a very poor impression to the mind of the rapidity of etheric pulsations, and we shall perhaps grasp the idea better if we, for the purpose of illustration, represent the waves that give us the red of the spectrum by 5; the waves that give the violet will be shown by 8; the ultra-violet by 20 to 40, and the Rontgen waves by 300 to 600. The range of the human eye is only about one octave, and, as we have seen above, the Rontgen rays are sixteen to twenty octaves higher; therefore to render them visible to normal vision we must employ some means of transforming them down until their frequency falls within that particular octave to which the eye is sensitive. At this level, however, they are simply waves of light, and do not possess the remarkable qualities of penetration which belongs to them at their normal value. This reduction of wave frequently gives rise to the phenomena of fluorescence, and may be brought about in various ways.

The photographic plate is, however, peculiarly sensitive to the ultra-violet and Rontgen vibrations, and in the matter of sensitiveness it far excels the human eye—being capable of receiving impressions over a range of at least, fifteen octaves, and probably more. In fact, the photographic plate is practically our only means of ascertaining the existence of these vibrations.

Rontgen Rays do not obey the same laws as light rays; that is to say, they are not refracted or reflected by ordinary substances such as glass, so that they cannot, in the usual way, be brought to a focus by lenses. Glass is really very opaque to those rays, while aluminium, wood, ebonite and many other substances are very transparent, and allow them to pass with scarcely any absorption. Even flesh is very transparent, and it is this which makes the Rontgen valuable in surgery. The heavy metals—platinum, gold, copper, etc.—and bone are more opaque than most other things, and only allow the range to pass through when in comparatively thin sections.

If our eyes, or other receptive faculty, were sensitive to the Rontgen vibrations, the appearance of our surroundings would be quite changed. We would see through each other—the "wall of flesh" would be removed, and we would appear as simple skeletons. Stone walls, wood, and some metals would appear transparent or semi-transparent; while we would find some difficulty in seeing through glass and several other things which are more or less clear to our vision at present. Whether this has anything to do with the sight of the clairvoyant is not determined so far; but it is evident that we poor mortals, with our one octave of sight perception, and about ten octaves of sound, far away down the scale of Nature's keyboard, are but poorly equipped to scale the heights and sound the depths of the surrounding universe. We have a slight knowledge of the existence of upwards of fifty octaves of vibration for which we have no receptive or responsive organs wherewith to sense them.

The experiment of (shall I say "the late," Mr. Editor?) Traill Taylor in psychic photography led him to state his belief that the lens of the camera had nothing to do with the impressing of the psychic form on the plate; that in short these impressions were due to rays or vibrations, not of the nature of light, but capable of directly affecting the sensitive plate and of passing through the substance of camera and dark slide. How this statement was scoffed at the time will be remembered by everyone. Poor Traill Taylor must have taken leave of his senses to assert that invisible rays could penetrate wood and register images on a photographic plate! But who scoffs now? Psychic emanations may not after all be Rontgen rays, but that there is a strange affinity or resemblance is very evident. The difference may be simply one of a few octaves more or less. The near future will undoubtedly see the invention of scientific apparatus which will enable us to sense more deeply those soul pulses of nature, and reveal more

clearly to our understanding the stupendous fact that the physical universe, as represented to our consciousness by our very limited receptive faculties, is a mere atom in the midst of the vast depths of Nature's infinities.

T. J. MURDAY.

HELL.

Concluded from page 780.

THE hells of Dante and Milton were painted with terrible force and skill, but we are quite sure their descriptions never proved a deterrent to evil doers. In fact, no description of that awful place of torment ever deterred men from sin—nor ever will. The great Ghibiline's hell was both a religious and political place of punishment; friends and foes are alike portrayed there. Dante dreamed of the Unity of Italy, and fought for its accomplishment. But then, the times were not ripe for the consummation of his dearest wishes. Conflict with the factions of his time made him fierce. His hell was the reflex of those strifes. Although John Milton's Devil is a far more terrible personage than the noble Florentine's, both the *Divina Comedia* of Dante and the "Paradise Lost" of Milton bear the unmistakable impress of clairvoyant revelations. The minds of both poets were strongly imbued with their peculiar religious beliefs. In the writings of Dante we perceive the inquisitorial gloom and severity. In Milton's, the puritanical rigidity colouring the entire poem.

It is also a strange fact that the clairvoyant revelations of Swedenborg resembled both the descriptions of Dante and Milton. Whether the philosopher's mind was coloured by reading their two great dramatic works, or whether he really saw with his own eyes all that he describes in his visits to the Nethermost, will ever remain an unsettled question, just as will that other question, *i.e.*, whether Dante really visited Hell, in company with Virgil, in clairvoyant vision. True, the children in the streets of Florence plucked his gown, and whispered to each other, "See, the man who has beheld the flames of Hell." Truly, that strongly marked face, so severe in its sombre melancholy, might easily indicate a soul who had been and seen the gloom and lurid darkness of the deepest pit of L'Inferno where dwelt

In that deepest deep, a lower depth,
The archfiend himself, and the false prophet.

Swedenborg gives us more local details in description of Hell. He tells us of "stinking pits," of other places full of dreadful discordant noises; also, like the Florentine and England's blind old man, he describes abodes of darkness, where the extremes of heat and cold meet and blend to torture the damned therein.

One thing is clear. All writers, whether they be poets or philosophers, agree in picturing hell as a dreary abode indeed; while the translation of the Gospel gives us a vivid picture of the rich man looking up from his place of torment and beholding Lazarus a long way off, sitting in Abraham's bosom, no doubt beseeching him to come and cool "the tip of his tongue." But this account given in the Gospel, must be taken with some reserve, in consequence of the interpretations and faulty translations, first from Hebrew into Greek and Latin, and finally into English, if they ever were written in Hebrew! Theologians themselves admit that the translations of both Old and New Testament are very full of errors, the sense of the original text being often quite lost, so that the conditions of the rich man and Lazarus must be taken with a grain of salt. This same grain of salt must be used in accepting all the other Gospel and Biblical narratives, as well as the pictures of Milton, Dante, and Swedenborg.

The lake of burning brimstone, so dear to the Calvinistic mind, must have originated in seeing some volcanic eruption, such as the Solfaterso Stromiboli Vesuvius, and that other more terrible crater in America—the Cotopaxi, a place all ready made to hand, above the earth in broad daylight, where there is "unquenchable fire." Probably some highly-imaginative individual among the churchmen of the first or second centuries took these actual and natural phenomena to illustrate *his* ideas of future punishment, and produce a sensational effect among his flock. That idea once set afloat, like the snowball, gathered as it went—the rest was easy. Eternal punishment was greatly affected by the Puritans in England, the Covenanters in Scotland, and the Protestant Party on the Continent;

Each and all of these different religious denominations, at home and abroad, repudiated the Roman Catholic idea of purgatory, the intermediate stage between the very bad and "unco guid." The latter were not bad enough to merit hell fire, but were scarcely good enough to enter heaven. The Protestant Party eliminated purgatory from their states of punishments, just to be different from their Roman Catholic brethren, whom, we think, were nearer the mark in having an intermediate condition for the ordinary rank and file of sinners, while for the positively bad—those who smashed the Decalogue wholesale—hell was their portion. For those negatively good people, Limbo was a kind of neutral state very appropriate for their neutrality. Altogether the Roman Catholic idea of degrees or conditions is nearer the truth and common sense, for whether in our conception of God, Heaven, Purgatory, or Hell, we must be reasonable, and exercise our common sense, which is the most uncommon sense of all our senses.

Theological cranks damned the people *en masse* if they dared to differ from those most reverend and learned fathers, "for ordination," "pre-election," "effectual calling," "transubstantiation," etc. All these heads and points of doctrine were the cause of endless disputes. Men in those days had no voice in their eternal welfare, according to the dogmas promulgated, the Creator of the Universe is made responsible for all this. Hear what Holy Willie says in his prayer:—

Oh Thou, who in the heavens dost dwell,
And as it pleases best thysell,
Sends *ane* to heaven and *ten* to hell,
All for Thy glory,
An "no" for ony guid or ill they've dune before Thee."

Some were called to everlasting life thousands of years before their birth, while ten thousand other luckless wretches were doomed to endless torment in the darkest pits of hell. "All for thy glory," not because they had done any good or ill, but because in the press of business their names had been overlooked. This was the cheering belief of Protestant Europe for two hundred years at least. Even now this is the unmixed creed and belief of thousands. The trouble is to know who are the fore-ordained to either place?

We take it both rewards and punishments for deeds done in the body can only be relative, otherwise there would be no justice.

"Only believe and you shall be saved" is all nonsense! Is it possible that a born criminal can enter into the same degree of happiness or degree of perfection as one whose organism was altogether so superior that although these two men belonged to the same race, they were as far as the poles apart in mental status? Common sense comes in here, and says, Certainly not.

Hell is a condition which we make for ourselves here and hereafter. The delinquent born here, if not cured in this time-sphere will certainly be cured after he, or she, "crosses the Bar." Entrance into the Eternal Port will perhaps not be triumphant nor jubilant for them, but there they will be cured, educated, improved, perfected to their highest capacities. In the Father's home there are many mansions. For the greatest sinner there is also a place at the Father's table when that lost one is fit to appear among the guests. Progression is the creed for the enfranchised souls. We are none of us wholly responsible for actions. We inherit from our ancestors defects of organism and character which colour our lives and mould our respective destinies, "rough-hew them as we will."

UNITY.—A correspondent suggests that we should write an article upon the need for unity, and informs us that in the town where he resides there has been a division of forces, and some Spiritualists have betaken themselves to another place, and are holding meetings which injure the prospects of success of the original society. Now, these things are in some aspects deplorable, but they *will* happen so long as men and women are what they are. Even in spirit life there are many spheres, and each one goes to his own place. What we want is sympathy and goodwill. Let us agree to disagree. Let us encourage each other. We shall not all be able to see eye to eye; but, do not hinder one another! Neither should we be jealous nor harbour envy and ill-will. Let us all be united in the love of truth, the desire for good, and in our efforts to promote knowledge and goodness, and then we shall be at one in spirit, though we work in different spheres.

THE MYSTERY OF MALHAM TOWERS.

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

CHAPTER XI.—THE SECRET OF THE WEST WING.

Miss Finch had stopped at the gate of Ivy Cottage to speak with Andrew, who was smoking an evening pipe in the garden.

"Mr. Macpherson," she commenced; "I have heard that you are a good, and what is better, a cheerful giver. I know you don't attend our church, but, nevertheless, I am about to take the liberty of begging a small subscription from you," taking a card from her pocket.

Andrew eyed it suspiciously. "I don't mind giving a trifle, anytime," he said, "to a worthy cause. What is it, ma'm?"

"We are going to have a new stained-glass window in the chancel!"

"What is it going to cost?" asked Andrew, his face hardening.

"About five hundred pounds, I believe. We have already got half the sum, and"—

"Excuse me interrupting, Miss Finch, but I'd rather throw my money into the Carrington Mere than give it for such a purpose."

"But that would be wicked, Mr. Macpherson."

"Not more wicked than wasting it on bits of coloured glass, when it is required elsewhere. Have you ever been in Barker's Court, Miss Finch? It's the first opening past the Institute, on the same side. Well, that property belongs to the trustees of St. Cuthbert's. The houses are literally crumbling away, the drains as good as useless, and the other sanitary conditions in a disgraceful state. There are five or six cases of fever there at the present time."

"Why doesn't the sanitary inspector report it, Mr. Macpherson?"

"He has reported it several times, but where's the use when the trustees refer the matter to the rector; and he says the report is exaggerated, and that the distress is owing to the improvident habits of the residents."

"He may be right," put in the lady.

"How can improvident habits make a bad drain and a leaky roof?"

She did not reply, and he went on:

"I consider that the rector of St. Cuthbert's is personally responsible for much of the sickness and trouble which exists, and which he deliberately neglects, in order that the money needful to relieve it may be spent on his church. It's a scandalous shame that men in his position have so much power in their hands."

"If your statements are true, Mr. Macpherson, it is indeed wrong that the court should remain in such a condition; but I cannot think so badly of Mr. Watson, as to believe he knows the full extent of the evils and distress you have mentioned. Now, honestly are you not strongly biassed against all Church matters? Did you ever attend a place of worship, Mr. Macpherson?"

"Until I was married, ma'm, I used to sit two or three hours every sabbath in an odour o' sanctity, listening to a string o' moral platitudes, delivered by a smug-faced hypocrite, who wouldn't have put his nose into a fever-stricken home for all you could give him."

"But they are not all like that," said his listener.

"That's true enough. The most noble-hearted man I ever knew was a hard-working curate in the North. He inaugurated our social club, taught us much useful knowledge, and was always ready with a helping hand in cases of trouble and distress. He killed himself with hard work and personal neglect, during an epidemic we had at the time. Although many of our club members were not churchmen, we went in a body to hear his funeral sermon preached by the rector. The rev. gentleman referred to the dead man as our zealous, but misguided, brother, and said that he had not paid sufficient attention to his spiritual duties."

"That was not nice, I grant," commented Miss Finch.

"Nice, ma'm. It was despicable. We just rose up, the lot of us, and marched out of the place, and I have never put foot in a church since."

"If ever there was a man who understudied his Master, it was Mr. Heaton. His life was a standing example to everybody, and in his brief career he did more to engender in us a respect for Christianity than all the combined beliefs of the churches would have done in a life-time."

"He must have been a good man, Mr. Macpherson. I am glad you had the privilege to know him."

As she bade Andrew 'good evening,' she added: "I mean to look into Barker's Court, and if I find that your statements have some foundations, someone is going to have a bad time."

"Losh!" he said, when the lady had gone, "I shouldn't wonder if her tongue worked the oracle. She was indignant enough about it."

His conjecture came to pass. In spite of her propensity for tattling and love of scandal, Miss Finch had clear views upon personal and moral responsibility, to which in her own way she paid strict deference. Her horror and indignation were both aroused when she found that the court was even worse than Andrew had represented, and that the Rector was thoroughly aware of the fact. She stirred the matter to the bottom, and brought it before the influential members of the congregation. The rector himself received a piece of plain speaking, which made his ears tingle for some time after, and in very shame he was obliged to see that all necessary repairs were duly carried out.

"I see you have had a visitor, Macpherson. If I'm not too impertinent, may I ask what she was after?" enquired Dick, who had strolled up.

"Guess!"

"Money?"

"Right. What for?"

"Brecks for the heathen, maybe; or snuff-boxes; or peradventure, a bicycle for your reverend friend who presides over the souls that worship at the shrine of St. Cuthbert?"

"Nothing so useful as any of them," said Andrew, going on to give the gist of the interview, and concluding by saying: "I never see a big stained-glass window, with its distorted images of saints and apostles, without longing to heave a brick through it!"

"Shocking, Macpherson; where is your love of decorative art? You are obviously no admirer of Burne Jones and his school of followers."

"You are right. I think one of Luke Fildes' homely pictures is worth the whole boiling of your Rosetti's and Burne Jones's. I don't deny that they have done fine and beautiful work, but what I have seen struck me as unnatural and unreal." Getting warmer, he continued: "I dinna like starved-looking women, wi' abnormally big eyes, which glow'r at ye frae a background o' pented pots an' ornamental dados. I could mak' as good a pictur' wi' an almanac an' a gaudy piece o' wallpaper. Did ye ever see Fildes' pictur' o' 'The Doctor?' Didna that appeal tae the better feelin's o' ye? Didna it rouse all the sympathy o' yer whole being? The pair grief-stricken mither; the gudeman who is powerless tae help an' comfort her, an' the kindly-faced doctor bendin' ower the wee smitten bairn. I could just greet when I think about it."

"Save us, if a man pents a sonsie-faced lassie, wi' the love-light i' her een, it's a pretty pictur', an' naething mair; but let him draw a hussie frae the classics, wi' mair cheek than modesty, sittin' unadorned on a marble slab, wi' ane arm encirclin' a pillar, an' the ither huggin' a Bacchanalian vase—an' that's Art. Bless ye, gie me a unnerweight o' clay an' a bucket o' whitewash, an' I'll fit ye up wi' a whole gallery o' art statoos i' nae time."

"For heaven's sake, Macpherson, drop it," cried Dick, the tears running down his cheeks. "You'll be the death of me."

"What's the joke?" said Lena's voice, behind them.

"It's Andrew here, expatiating on the beauties of Art, and his fondness for classical subjects. He is talking about making some nymphs for the garden."

"Fondness!" said Andrew. "Miss Ransom, your brother is playing Ananias in fine style. He is lost to all sense of shame."

"Dick has been beyond redemption for many a year," laughed his sister. "My efforts to reclaim him were ageing me so much that I had to give it up and leave him to his conscience."

"That was an easy punishment, Miss Lena. If he doesn't die till that pricks him he'll see the Millenium."

Dick assumed a mock air of injury. "I don't mind a mental combat occasionally—er—in a general sort of way," he said vaguely; "but when it comes to opposing an argumentative Scot and a young woman with a long tongue and a talent for sarcasm, I give them best, and retire gracefully into myself."

Then lighting his pipe, he perched himself on the gate, and smoked reflectively, while the other two chaffed him until they were tired. Then he resumed: "Now that you have, so to speak, annexed my mental scalp, and talked yourselves out of breath, perhaps the young lady will deign to say what arrangement she has made for to-morrow. Seriously, are you coming to the 'Towers'?"

"Yes," returned Lena. "Sir Edward will be away, and Miss Sumner has promised to take us through the house. Mrs. Renshaw and Helen will call here for me at two o'clock."

"I am beginning work to-morrow, Macpherson, in the room where Lena spent the night with her pupil, so I intend to have a good look at the interior of that wardrobe," explained Dick. Then the two men entered into a long discussion on the subject of secret hiding-places, sliding panels, and the different methods of opening and closing the entrances to hidden passages; Andrew's long experience of cabinet-making enabling him to give his companion many valuable hints which he thought might prove useful in the forthcoming search.

To be continued.

A BLANK PAGE.

"PILGRIM."

BY W.

"A BLANK PAGE" is a novel of rather unusual character in these days of sensationalism. It is like a little bit cut out of everyday life. There are, of course, hero and heroine, but no plot to speak of and no villain. The incidents are quiet but interesting. To those whose tastes are vitiated by sensationalism there would be a want of piquancy; they would probably feel like the little boy who, when his father told him if he were good he would go to heaven, but that all naughty children were sent to hell, said: "Yes, father, but if I am *very* good mayn't I have *one* little devil to play with?"

The heroine is a pretty, graceful girl, full of love for all that is beautiful. Her mother died shortly after her birth, and her father, when writing to a friend on the subject of his great sorrow, said:—"In my hour of trial and temptation, all I knew of religion or philosophy failed me. My darling had vanished, my dearest hopes were shattered, and I was stranded and a wreck. The various speculations of different sects crowded into my brain, and I felt distracted. Silence and darkness confronted me. Since all theories cannot be true, I argued, all are probably false. Had I been left to myself, I thought, now in this time of need I might have found my God; but my mind was no longer virgin soil, it had been ploughed and tilled by others."

As a result, he drifts into Agnosticism. In the education of his little girl, he tries to avoid what he believes to have been faults in his own training. He endeavours to keep her mind unbiassed in youth, so that when she arrives at maturity, she may have a better chance of judging independently, and arriving at the truth, and so he calls her "A Blank Page." She is never taken to any place of worship, and as a natural result, with such good home influences, her religion consists in simply loving God and all His works, and believing all His ways are good and right.

When 21 years of age, she is taken to London for her first season in society, and society is sometimes very much shocked at the very unconventional way she expresses her thoughts. To her, speech is not given to hide her thoughts, but to speak the truth, often the very last thing which society wishes to hear.

One little incident would, had it occurred in real life, have warmed the heart even of Edward Carpenter, it is so ideally Socialistic. Ruth (the heroine) asks her hostess (a fashionable society lady) to take a poor man—a tramp to all appearance—into her beautiful home, for he has fallen down in a faint at her door, probably from starvation. But her hostess, who has already had several shocks from this child of nature, says: "My dear Miss Carrington, how can you ask such a thing? You don't know these London tramps! Think what a risk I should run! Who can say what dirty place he has come from, or what sort of character he may be? It would never do, believe me."

But Ruth does not believe her, and, her father's carriage driving up just at the moment, he is taken to her own home.

On her first visit to a theatre she is still more shocked to see the crowd of little ragged urchins who throng the street. One little fellow, smaller than the rest, and only about six years of age, with a sweet pathetic face and wistful eyes, attracts her attention. She asks him where he lives, but he does not seem to understand, so an older boy tells her "'E don't live nowhere, 'e don't—sleeps under arches and sichlike; 'e ain't got no father, nor mother."

He too is transferred to her home ere she will hear of such a thing as pleasure for herself. That night she kept awake a long time reviewing the events of the day, contrasting the luxury on the one hand, poverty, sin and wretchedness on the other, wondering at the coldness and indifference of a world that can tolerate such a state of things.

But her attention is not by any means given entirely to the miseries of our social life. On one occasion she visits the Pilot Club, where a number of women are discussing their grievances. The most "advanced" of these "new women" expresses herself as follows: "The want of the influence of woman is the cause of all the evil in the world. The woman is the soul, man is the animal! (Great applause.) We must raise him to *our* level! Educate him to *our* ideals! Equip him with *our* weapons! (Immense enthusiasm.) He has yet to be taught right from wrong, for all his ways are iniquitous! In fact we know that, speaking truthfully and without exaggeration, we are impelled to say that nothing which ever takes place on the masculine plane can possibly be right."

All which set Ruth wondering what it all meant, and what good were they doing.

There is a love story, of course—very prettily told—but the chief purpose for which the book is written is to advance the cause of Spiritualism. First, by showing what a comfort it is to all who accept its teachings; and secondly, that if our education were unbiassed by early training, we should all accept Spiritualism as a natural religion. This purpose of the story is led up to in a very natural way; and though not a sensational novel, it is decidedly interesting, and the characters are well drawn and true to life.

MR. J. J. MORSE.

THE meeting, to give our highly-valued friend, Mr. J. J. Morse, a hearty welcome on his return to this country, will be held in the assembly room in the Co-operative Buildings, Downing-street, on Monday, the 21st inst. A large number of our local leaders and prominent workers will assemble on the platform on the occasion, and Mr. E. W. Wallis will preside. A limited number of seats will be reserved, tickets for which will be obtainable from the secretaries of societies, or at the TWO WORLDS offices, at a charge of sixpence each. There will be *no* charge for admission to the rest of the hall, but a collection will be taken. It is earnestly requested that notices of this reception will be given from the platforms of all local societies at their various meetings, as Mr. Morse will probably make his first public appearance on that occasion, which will afford Spiritualists in this district an opportunity of evincing the affectionate esteem in which they hold those who have borne, as well as those who are now bearing, "the burden and heat of the day." Mr. Morse has in the past sustained his share of the fight against Ignorance and Prejudice. He is still working for the cause of Liberty and Truth, and will continue to devote his energies to the spread of Happiness and Virtue. Let us all unite, then, to give him a Lancashire "Welcome," that shall make him feel that it is good to be home again.

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?

PREMATURE BURIAL.

MR. WILLIAM TEBB was one of the earliest contributors to Spiritual Journalism, and has always been a steady and generous supporter of our cause, but he is more widely known as President of the Society for the Abolition of Compulsory Vaccination, and as the author of several books and pamphlets upon that subject, notably his last book, "The Recrudescence of Leprosy and its Causation." In conjunction with his friend, Dr. Edward Perry Vulliamy, late Medical Inspector, U.S. Army, and Corresponding Member of the New York Academy of Sciences, he has now placed us under further obligation by publication of the volume before us, "Premature Burial, and how it may be Prevented, with special reference to Trance, Catalepsy, and other Forms of Suspended Animation."

The subject is one of deep and vital interest to the whole community, and to Spiritualists in particular, as psychological sensitives or mediums are specially liable to those forms of suspended animation, catalepsy and trance, which are sometimes mistaken for death, and to consequent premature burial, and therefore require to be specially guarded against a danger so tremendous and so awful. It cannot be too widely known that the only certain sign of death is the commencement of putrefaction in the body. All other signs of death which are usually relied upon, experience has shown to be elusive, and even misleading and mischievous, by the false confidence they inspire, not only among friends and relatives, but even to the ordinary medical practitioner, who sometimes mistakes the counterfeit of death for its reality. As the study of these counterfeits of death form no part of the ordinary medical curriculum, it is no great wonder that these fatal and terrible mistakes occur.

People are often lulled into a false security by statements confidently made and generally favoured by the medical profession, that if instances of premature burial occur at all they are so exceedingly rare that they need excite no apprehension, and that therefore no special precautions need be taken. Unhappily the fact is otherwise. The number of well authenticated instances of the kind is so considerable as to be hardly credited by those who have not made special investigation into the facts, while there is abundant evidence that even a much larger number, some at the last moment, have been rescued from the very jaws of death, and it is certain that others have not been rescued at all, and have awakened from their long trance only to find themselves living tenants of a grave. Dr. Nollum himself narrowly escaped this terrible fate, and it is probably mainly due to this circumstance that in the first instance his inquiries were directed to this subject. Instances of apparent death, and of persons in consequence nearly being buried alive are common in the newspapers and in popular biography, generally arising from long continued trance, culminating in apparent death. George Fox, the founder of the Society of Friends, was once in a trance for a period of fourteen days. Jemima Wilkinson lay in her coffin in the church, and was only awakened by hearing the burial service read over her, when, to the amazement of all present, she sat up and delivered a solemn and appropriate address. So deeply impressed was she by this awful experience that the rest of her life was devoted chiefly to religious work, and especially to exhorting her hearers to prepare for that eternity into which she had so nearly been prematurely hurried. Cases of long protracted trance are well known in the experience of Spiritualists, but there is perhaps no need of further instances. Some are given in the work before us. The chapters on "Trance," "Catalepsy," and "Predisposing Causes and Conditions of Death Counterfeits," will be of special interest to our readers. We have already referred to the beginning of putrefaction as the only reliable and certain evidence of death; but this requires long and patient watching of the body, which for sanitary and social reasons cannot often be kept in an ordinary household till this takes place. Hence the necessity for the establishment of waiting mortuaries, with proper attendants and appliances, in case the faintest sign of returning vitality should appear, and where the body may be kept until the fact of death is unequivocally established.

It would have been easy, with the materials before them, for our authors to have made this the most sensational book of the season, had this been their object. But they have throughout expressed themselves in careful, guarded, and moderate language, and where authorities are cited exact references are given, and a valuable, copious bibliography is appended for the benefit of those students who may desire to make themselves more fully acquainted with the literature of the subject.

In our limited space it is obviously impossible to give a detailed examination or analysis of this important work, and we must content ourselves with commending it to the careful consideration of the reader. It may be hoped that the ensuing Parliament will not be allowed to pass without a vigorous effort being made to bring the question under consideration of Parliament and the country, perhaps by getting the appointment of a commission to collect evidence and report, that there may be ample material to form a sound judgment, and facilitate effective legislation with the least possible delay. Pending this, our readers will be interested to know that a society has been formed for the protection of its members from premature burial, to educate public opinion, and to promote useful legislation. It may confidently reckon upon the cordial co-operation of Spiritualists, and we heartily wish the movement complete and speedy success.

T. S.

THE Tyneside *Northern Gossip* says that Gateshead is convulsed just now over the success of Mr. Moss, the healer. A lock of hair was given by a girl to her father to take to Mr. Moss. He declared that it belonged to a girl who had been dead three months, much to the man's disgust, which feeling, however, was changed to one of wonder when on his return home his daughter assured him that the hair had belonged to her sister, who had been dead three months. This "lock of hair" business is the subject of much ridicule, especially when sceptics send other than human hair, and get back wonderful "deliberations" which are altogether "off." Mediums who advertise for that sort of thing need to be well developed and pretty sure of themselves, and in all cases on their guard against trickery. The frauds are not all in the ranks of mediums.

MR. J. BRIGGS, OF BURNLEY.

ANOTHER PIONEER PROMOTED.—We have to record the passing to spirit life, on Nov. 24, in his seventy-sixth year, of Joseph Briggs, the president of the Hammerton-street Society, Burnley. He has been with us from the commencement of the Society, and a Spiritualist for many years. He was straight, honest, and upright, and believed in equal rights. Our brother learned to heed the examples of old, and realised the duty, "Love one another." When the world shall have learned to give heed to this beautiful angelic commandment then will the Golden Rule be obeyed, and peace will cover the earth as the waters cover the great deep. The terrors of a roaring demon coursing up and down the earth seeking whom to tempt from the paths of right passed in the light of the new unfoldments from our brother's vision as the dew disappears before the rising sun. The old and effete doctrines cannot withstand the rays of the rising sun of knowledge which dawns upon this progressive nineteenth century. A still greater truth he learned: man must save himself if he would be saved. I cannot take upon myself your sins, though great may be my desire—you cannot relieve me or assume my shortcomings. A righteous retribution awaits all mankind; all must work out their own salvation, though in fear and trembling it may be done. No mediator, no philanthropic soul (such as the soul of Jesus) can save me through his blood or otherwise. Only by his noble teachings can he help me. Gird up your loins, oh man, and face the battle of life; enlighten your minds and enter through the door of knowledge into the school of spiritual advancement. Our brother also learned that the body mingles with its elements to return again to the bosom of the earth; it has no conscious life, and having fulfilled its mission, its work is done. But open thou thy spiritual vision, oh mortal, lo, the resurrection has been accomplished! Behold the enfranchised spirit, joyous in its release from physical pain and suffering. He is now emancipated from the thralldom of the body, and is an individualised soul bathing in the light of the spiritual realm. The spirit has burst its bonds, its environments, and has escaped: the outer garment has been cast off never to be worn again. Oh the rapture, the bliss enjoyed by the new born spirit. No pen can write it, no tongue can relate it. Bliss ineffable, joy unspeakable! Peace such as no mind on earth can conceive! The knowledge of truth is the birthright of all, it is your privilege to enjoy the God-given right to know of the future. It will make existence on earth a pleasure, life worth living and enjoying; it will envelop you in a new garb, bringing peace to your soul, relief to your mind, and consolation to your heart. It will be your pillar of fire by night, your unerring guide by day; it will reassure you when the last hours of earthly existence draw near. This new yet old religion which we teach is the leaven destined to leaven the whole lump. The day of darkness and ignorance in matters relating to man's destiny is fast departing. The sun of knowledge of righteousness has risen above the horizon, its rays are penetrating the souls of men and ignorance and superstition; mummery and priestcraft are fading in the light of the new morning. All hail! let the truth prevail, through all the creeds of men fall. Oh! sorrowing friends, your father is not dead; he lives just a step apart from you, and will be waiting to receive you when your time comes to go. Yes, friends, Death in the light of modern Spiritualism is robbed of its sting and the grave of its victory; it is but the door through which the spirit is born. The glorious destiny of men is to die to earth, to be born to immortality. Put away the mournful trappings and look rationally upon bereavement. Carefully and lovingly have we put away the body, the casket that once contained an immortal spirit. His companions of the earth-life, who departed hence, and a host of friends gone on before, meet him there and proclaim "Welcome, Briggs! welcome! Enter thou into thy eternal home, made and fashioned in harmony with thy thoughts and deeds." Hear ye all of earth. God has blessed his earth-bound sons and daughters with the visitations of his emancipated children, and glad tidings of great joy resound thereat throughout the land. The glorious news now flashes down the electric wires of spirit communion, "Man dies to live again." A chemical change dissolves the body, releases the spirit, and sets it free a living conscious individuality, a natural man retaining all the attributes of man, continuing his usefulness and development throughout the never-ending ages. Dear friends, there is much to live for in this world of trials and tribulation, blessings in disguise in the ever unfolding life of man. Let us live as he lived, true to ourselves and to our duties, that when the heavenly messenger shall arrive we too shall be prepared to give a glad and parting adieu to earthly homes, and enter the abode of spirits with the welcoming words, "he has done what he could."—W. Mason.

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

THE *Pudsey Echo* for Nov. 26 reproduced a large portion of the speech on "Is Spiritualism True?" made by Mr. E. W. Wallis in the Liverpool debate, and prefaced it by saying: "The increased interest being taken in Spiritualism, both in this and other countries, is one of the striking signs of the times. In our land the new religion, if we may call it such, is rapidly becoming a power, its adherents being numerous in London, Lancashire, Yorkshire, Durham, and other places. In Bradford, Shipley, Dewsbury, Batley, Leeds, and other neighbouring towns, there are many Spiritualists, who have their Sunday schools and chapels, like the other religious sects, in which service is regularly conducted. And we believe that recently steps have been taken by the federation of Spiritualists to secure for the sect a legal standing, so that they can corporately and legally hold property, etc. The society has its own literature, and several weekly organs, to propagate its principles and a belief in its phenomena; and during the past few years these have attracted the attention of many leading men in both the scientific and religious worlds. We, therefore, make no apology for introducing the subject into our pages, as it may be of interest to many readers." Surely this is another "sign of the times," indicating the change of attitude which is coming over the public. A few years ago such an act would have been undreamt of—the revolution (or should we say evolution) proceeds apace.

CORRESPONDENCE.

THE SPIRITUALISTS' NATIONAL FEDERATION.

SIR,—At the Executive meeting, held on Saturday last, it was decided to re-engage the services of Mr. Swindlehurst as the Federation organiser up till the next Conference.—In your last issue the Parkgate Society's collection is shown as £5. This is an error: the amount should be 5s. A very few contributions of £5 each would place the organiser's work on a substantial basis financially. The following contributions, not previously acknowledged, have been received:—Mr. H. Swire, 2s.; Mrs. Swire, 2s.; Mr. E. E. Swire, 2s.; Mr. D. Wilson, 2s.; Mrs. Robinson, 2s. 6d.; Mr. W. Walker, 5s.—There is a constant and steady increase in the general work of the Federation which is most gratifying to the Executive. If the friends who have not yet sent their contribution to the Propaganda Fund will remit as early as possible I shall be able to report progress in all branches of our work. Legal status, the speakers list, etc., are all receiving consideration and making progress.—Respectfully,

W. ROOKE, hon. sec.

165, Stockport-road, Levenshulme, Manchester.

Mr. R. Fitton desires to acknowledge receipt, in aid of the funds of the Federation, of the following sums:—E. S. and A. M. 5s., Mrs. and Miss Parker 3s., Mr. Jas. Lock £1 ls., Mr. T. Aldridge 5s., Mr. P. Hewlett 1s., Mr. Blencoe 2s. 6d., Mrs. Purchase 1s., Mrs. Holyland 1s., Mr. Gibson 2s. 6d., Mr. Lee 1s. 6d., Mr. Armitage 2s. 6d., A Friend 2s., Earnest Worker 1s., Manchester Debate collection, £1 2s. 0½d. We have received at this office:—E. Lowe (Venice) 5s., Macclesfield Society 11s. 6d.; Burnside 2s. 6d.; Miss E. M. McC. 1s., "Lonely Bob" (Belfast) 1s., W. H. Baldwin 1s., R. P. (Truro) 2s. 6d., Mrs. Hill 2s. 6d.

LIGHT AND DARKNESS IN THE SPHERES.

SIR,—In my letter on the above subject I stated facts well known to everyone conversant with the laws of the undulatory system, and which may be verified by reference to any modern text book on Light and Heat; yet your correspondent "Rolandus" straightway infers that I am advancing theories of my own when I state the fact that "outside of the brain and our consciousness, light as light does not exist, but is simply a series of vibrations or waves in the ether of a certain well-known frequency." This is borne out by the researches of such men as Huygens, Hooke, Euler, Fresnel, Young, Angstrom, Draper, and Lockyer. In fact the grand and wonderful science of Spectrum Analysis would be non-existent if the vibratory theory was not strictly true in every respect. It stands to-day on as firm a basis of proven facts as does the law of gravitation, and applies to and explains every phenomenon, so far discovered, of force and matter. Nowhere is this so well demonstrated as in electrical science—the comparatively slow pulsations caused in the ether by the whirling dynamo transverse conductors as electric waves, and are transformed into heat or light vibrations simply by having their frequency raised; this transformation is brought about in the incandescent electric lamp. These same pulsations transformed to a still higher frequency give us the wave lengths affecting the chemical state of matter—such as the photographic plate, for example; and higher still they produce the now well-known Rontgen vibrations, capable of piercing most so-called opaque substances. Heat, Light, Electricity, and other forces of nature are thus due to the one source—etheric vibration—and are simply so many planes or conditions of etheric strain. They are not substances. I refer "Rolandus" to such as Gullimen's "Forces of Nature," "Spectrum Analysis," by Lockyer; "Electric Waves," by Prof. Hertz, and similar works by a variety of other writers.

Negative and positive are terms which belong only, strictly speaking, to electric science. "Rolandus" makes the startling, and, at the same time, utterly unfounded statement that the sun is positive and the earth negative! I should like very much to learn how he discovered such a condition of things. Is he prepared to produce a magnet having only one pole, or an electrical circuit of one polarity? If the sun is one pole and the earth the other, where is the magnet? Besides, is he not aware that our earth itself, is a complete magnet. We have the two polarities here—positive and negative—one as much as the other, how, then, can it be all negative? "Rolandus" has shown his inability to grasp the subject of etheric vibration, as now universally accepted and promulgated by our leading scientists and teachers, and brings up the old theory of emission, as taught two hundred years ago, for our edification. He is sadly behind the times, and I trust that he will not in future be so ready to characterise other people's statements as "untrue" and "misleading," when those statements happen to be founded on scientific facts demonstrated and generally accepted. Will "Rolandus" tell us where "Prof. Crookes and others have demonstrated that light is a material substance"? In this connection the very latest that our thinkers have had under consideration is the theory that force and matter (which, of course, are interchangeable) is due to vortices in the ether—that, in short, an atom of matter is the centre of an etheric vortex—or rather, to put it in the right way, the centre of an etheric vortex is an atom of matter!

T. J. MURDAY.

A GRAND Special Xmas number for Dec. 25. Price 2d.

The Lyceum Banner for December is an interesting issue, and still better things are promised for 1897. The next issue, viz., for January, will be a remarkable production. (See advt.)

O.P.S. FUNDS.—Received with thanks for Mrs. Barnes, from Mrs. M. P. Cutcliffe, 1s.; Ishmail, 2s. 6d.; London Cor., 2s. 6d. (2nd contribution). For Mr. Wallace: From Ishmail, 2s. 6d.; Mr. and Mrs. Wallis, 20s. For Sick and Benefit Fund: Occulist 5s.; E. S., 1s.—Ishmael writes: "I should feel a pleasure in giving ten brief delineations at 1s. each for O.P.S. Fund. Applications, with fee and stamped addressed envelope, to be made to yourself, and within one week I will despatch them to your care for forwarding to applicants, who must send photograph or letter and age."—I shall be happy to fall in with Ishmael's suggestion.—Mrs. M. H. Wallis.

ITEMS OF INTEREST.

PORTRAIT and sketch of Mrs. Weedemeyer, next week.

DON'T forget the receptions to Mr. Morse, in Manchester, Dec. 21st; and in Liverpool, Dec. 22.

THE *Christian Million* Christmas number contains a special story by Mrs. B. Russell-Davies entitled "Rowallan Castle, Ayr, a Personal Experience."

NOW that the long winter evenings have come, when people like to sit by the fireside and read, the friends of Spiritualism cannot do better than induce their friends, acquaintances, neighbours, and work-mates to order the TWO WORLDS of their newspapers, to be supplied regularly, they will soon get to like it and look forward to its coming.

FORTHCOMING WORK.—Messrs. Nichols & Co. are about to issue a new work entitled "Crystal Gazing and the Wonders of Clairvoyance," by John Melville, and intended as a guide to inquirers into this branch of the occult. The author deems the recent X Ray discovery as constituting a possible step taken by physical science towards the elucidation of the causes underlying supersensitive vision.

IF EVERY Society were to increase the number of TWO WORLDS supplied to them by only six copies, it would be a material help to our circulation. Thus 100 societies taking six more each would mean an increase of 600 copies weekly right away. Why, if you didn't sell them, they would only cost 4½d! But they could soon be sold, in most places, if a little extra effort were made to induce visitors to buy.

THE Manchester Debate Society's meeting at the County Forum on Tuesday evening was presided over by Mr. Rooke. Mrs. M. H. Wallis opened with a very interesting address on the subject, "Is there any evidence of spirit presence and control?" giving account of many personal experiences. A lively and somewhat amusing debate followed, which was brought to a close by Mrs. Wallis in a brief reply.—Next Tuesday, Mr. Wilfred Rooke will open on "Spiritualism v. the orthodox faith."

FIRST SEANCES IN AID OF BAZAAR FUND.—Mrs. Groom gave a seance on Monday, Nov. 30, at Walsall, and Mrs. Gregg gave a seance on Monday, Dec. 7th. Proceeds of the above totalled 20s., which will be handed over to the Ladies' Committee for material for making up goods. We hope hundreds more mediums will give one seance per week for this noble object. We give our hearty thanks to our friends for their first help. Mr. J. O. Macdonald acknowledges from Mr. Tattersall, Nelson, 2s. 6d.; three friends, 3s.

MR. J. J. MORSE writes:—"On Monday the copy of the Album you so kindly sent me came to hand, and I was as much astonished as I was delighted on opening and examining it. It is simply excellent, and the various portraits all come out splendidly. It is the first thing of the kind our movement has ever had, and I most heartily congratulate you on a most successful result. It is a credit to the cause, and commendable to the printers. In fact, in size, style and 'get up,' it far exceeds my anticipations, though I expected something good. Like Oliver Twist, I am inclined to 'ask for more.' I trust the sales will fully justify the cost and labour, but, on that score, I have little doubt but that the financial results will be as great as is the artistic success. I heartily congratulate you."

24 WEEKS for 2s. 6d., Post free, including two twopenny issues, for new readers, as trial subscribers. We make this offer to ladies or gentlemen who have not been in the habit of taking our paper regularly to induce them to give it a fair trial, feeling confident that by the end of the twenty-four weeks they will feel that they "cannot do without the TWO WORLDS." Send us the name and address of a friend, with half-a-crown, to whom you wish the TWO WORLDS to be sent, and you will do them a service and help our work.

IN MEMORIAM.

BAOUP.—We are sorry to record the passing on of Adriel Hurat, who has been an earnest worker in our cause, and was the secretary up to his passing on. He was interred at the Baoup Cemetery. Mr. Manning officiated. A goodly number of Spiritualists attended. He was much respected by all.

STOCKPORT.—We have to our sorrow and regret sustained a severe loss in the passing onward of Miss S. H. (Annie) Bromley, aged 17 years, a Lyceumist who a few months ago was apparently in robust health, and giving promise of development into a bright woman and energetic spiritual worker. Her Lyceum training and knowledge of spiritual facts enabled her to cross the border without fear, fully conscious of the possibility of spirit communion and endless progress. Her peaceful transition occurred at the residence of her mother, Mrs. Charlotte Bromley on Nov. 28. The interment at the Stockport Borough Cemetery on Dec. 2 was attended by a large gathering of Lyceumists, friends, and the public, including Mr. R. Shaw, president; Mr. P. Norbury, secretary; Mr. J. Edwards, Lyceum conductor; Miss S. J. Cox, guardian, and Mr. G. Halsall, musical director, of the Lyceum. Much sympathy was extended to the family, who are esteemed by all who know them. Mr. J. Gibson officiated in the chapel and at the graveside, and his addresses were appropriate and full of consolation to the temporarily bereaved. There was an unusually large number of floral tributes of various designs, the Society's and Lyceum's token of love and respect taking the form of an anchor. At an "In Memoriam Lyceum Service" the pathetic melodies and pure influences enabled Mr. Pickthall's guides to treat of the "change," youth, Lyceums in the spirit world, and kindred topics in a most impressive and instructive manner, the tear of sympathy returning our pent up emotions, when they touched the subject of our young sister's passage to the Summerland. The "In Memoriam" service of the society was well attended. Mr. Mayoh's admirable discourses dealing with the "Philosophy of life and death," with special reference to the occasion. The solo, "Thou hast passed the shadowy portal," by Master Fred Springett, and duet, "Time is swiftly bearing us away," by Misses L. Marston and S. Kenyon, were feelingly rendered. We have but parted with the casket, the Gem that filled it sparkles yet.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, DECEMBER 11, 1896.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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

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.

MR. HERBERT BURROWS AND SPIRITUAL PROGRESS.

A COINCIDENCE OR A REPRODUCTION?

WE were fortunately able to listen to Mr. Herbert Burrows's fine address before the London Spiritualist Alliance in the St. James's Hall French Drawing-room, on Nov. 20th, and were extremely pleased with many of the points he made. Posing as a "candid friend," he expressed an opinion that Spiritualism had almost had enough of its "Daisies" and "Sunbeams," and thought that the trivialities and frivolities of the seance room had done much to bring discredit upon the movement. Unfortunately there are so many foolish people who delight in trivialities, both this side and the other. Intelligent Spiritualists are conscious of the difficulties of the position, but they are not responsible for the ignorance, folly, and materiality of the average Briton. Mr. Burrows thought Spiritualists ought to recognise that the time had come to make an effort to formulate a definite spiritual philosophy. For all practical purposes that has already been done. Not authoritatively, it is true, but there is an advantage in not being authoritative and definite: it leaves room for growth, for new conceptions and larger thoughts, for the very "progression" which the speaker seemed to think had not been made.

Mr. Burrows was rather illogical when he declared that the ordinary scientist had a right to choose his own method of investigation, to follow his own system of examination. This we deny. Spiritual science must be studied according to its own laws and conditions, and no man who is ignorant of the science has the right to seek to impose conditions and dictate that the phenomena shall conform to his methods or system. This Mr. Burrows subsequently admitted, and in doing so cut away the ground from under his own feet, for he affirmed that a large body of important phenomena could not be tested by ordinary scientific methods. Surely, then, it is not the Spiritualist who must bow to the scientist, and submit to his methods—but the physical scientist who must observe the phenomena under their own conditions. The spiritual scientist must be the guide in spiritual science, just as the geologist or chemist are entitled to be heard on their own branches of research.

The clear and convincing arguments employed by Mr. Burrows against modern materialism were keenly appreciated by us all; still it was a little amusing to hear our "candid friend" treading the familiar path and adducing arguments and illustrations which—if he has been a studious and extensive reader of spiritual literature—he must have read over and over again. He said that he took in

some of the Spiritualistic journals, and, comparing them with the literature of some twenty-five years ago, they did not seem to "get any for'arder," and he thought there "was little or no sign of progression." Naturally our appetite was whetted, and we anticipated something new—a forward movement—a progressive step, and we followed the address intently in the hope of additional light, but after disposing of Materialism, the great claim of the evening's address was presented in a series of suppositions which were *not new*, and we got "no for'arder." We will quote Mr. Burrows, from the report in *Light*, Dec. 5, page 580, and from Wm. Denton's "Is Spiritualism True?" published in 1882, in parallel columns:—

BURROWS.

Suppose that it were possible to throw the body of a man or woman into a state so far resembling death that it should present practically no real difference to the physiological observer, that it should be rigid, insensible, that the circulation of the blood should apparently have almost ceased, and the electrical and chemical activities of the organism be correspondingly reduced. Suppose, further, that in despite of all this, life, thought, and consciousness, could not only manifest as keenly and actively as in the case of ordinary living men and women, but even more keenly and actively, as evidenced by the fact of a person in such a condition seeing, and accurately describing, scenes and incidents occurring hundreds of miles away. If that could be proved, then a tremendous blow would be given to the materialistic philosophy, which depended on the constant ratio of brain activity and consciousness. Such, however, were the circumstances under which what was known as the "higher clairvoyance," was manifested, and it was to the higher clairvoyance he looked to form one of the chief buttresses of the bridge he desired to construct between spiritual and material science.

DENTON.

"During sleep," says Dr. Hammond, "the brains in a comparatively bloodless condition, and the blood in the encephalic vessels is not only diminished in quantity but moves with diminished rapidity!" If the brain is the agent concerned in clairvoyant and clairaudient phenomena, its power being very much reduced by sleep, would decrease or destroy its ability in this direction, but the very opposite seems to be the case; for many who possess no clairvoyant power in the waking condition, have, in sleep, a remarkable development of it. . . . Denton then quotes a striking case in proof, and says: Similar instances might be given, for they are by no means rare (some I shall give in another connection), that seem to prove that brain, which as is now well-known, is contracted in sleep, and therefore, less fitted for obtaining ideas, cannot be the agent in clairvoyance, but it must be the all-seeing spirit, pp. 12, 13. See also pp. 16, 21, and 23 for fuller elaboration of the same ideas, which lack of space prevents us from citing.

From these quotations it will be seen that Mr. Burrows's buttress was well built by a Spiritualist at least fourteen years ago; and, if it is true that we have "got no for'arder" during the last twenty-five years, Mr. Burrows, while ably and helpfully re-stating the old positions (for which we sincerely thank him), does not mend matters or go beyond the advance guard of the spiritual movement.

We believe that there *has* been progress—there certainly has been diffusion of Spiritual knowledge during the past twenty-five years. While, in the main, the old truths have to be re-stated and continually re-enforced, for the benefit of the new-comers, the Spiritualists of twenty-five years ago, who have not progressed behind the veil, who have continued their studies, and appropriated for their spiritual good the truths with which they have become acquainted, cannot fail to be better, freer, and wiser—stronger, purer, and more patient—as the result of their experiences. The world, as a whole, does not "get much for'arder," because it is the infant school for the race all the time. The students who *have* been making progress, whose lives have been brightened, whose sympathies have been deepened, whose energies have been earnestly employed for human good, whose characters have been moulded, and sweetened, and ennobled by their contact with the teachers of the higher life—*these* people are constantly getting marching orders, are being promoted; their places are filled by the raw recruits who have to go through the old drill and training, but the veterans, the wise and enlightened ones, have in truth gone "forward." In their progressive march they have "entered into life," and *that's* the way we shall all go forward when we have profited by the old truths, and have helped to lighten the darkness of the sad and sorrowing ones around us. Truth is ever old, and yet it is ever new. Principles are eternal, but we are only learning how to interpret and harmonise with them. Thoughts and experiences new to us are not absolutely new. The very beauty of the spiritual philosophy is that it is like the sun, ever old, yet ever new.

MR. JAMES VEITCH.

ACTING as the representative of the TWO WORLDS, I called upon Mr. Veitch, in order to put a few questions to him as to the part he had played in connection with Spiritualism. I found him busy in starting a little magazine called "Spirit," which is to be the monthly organ of the Stratford Society of Spiritualists, of which he is President.

"Well, Mr. Veitch," I began, "will you tell where and when you were born?"

I was born on February 21st, 1858, in Westminster. My father was Scotch, and my mother, I believe, came from Durham. She passed on to the spirit world when I was very young, and I have very little recollection of her. My father mixed with many of the minor religious sects, being at times a Sandemanian, Christadelphian, Plymouth Brother, and Conditional Immortality man. When young, my religious training was chiefly confined to the Baptist Sunday School, though for a short time I attended a Church of England one. I inherited a desire "to inquire into these things" from my father, and I could not be more than thirteen years old when the seeds of doubt were sown whilst in Sunday school.

Tell me how that was?

At the Sunday School which I attended it was customary for the different teachers to address the scholars in turn each Sunday afternoon. One afternoon it was my teacher's turn to give the address, and he spoke upon the saving blood of Christ. In the course of his remarks he illustrated his meaning by referring to George Peabody, the philanthropist, who had but recently passed away, and he said that no matter how much good George Peabody may have done whilst in this world, it would not be counted for righteousness unto him if he did not fully and freely believe in the saving blood of Christ. I can remember now that my childish mind rebelled against it, and I attribute my career of doubt and denial of the following years to the remarks of my teacher, who certainly, apart from his dogma, was a very kind man.

Will you now tell me when and how you became acquainted with Spiritualism?

I became acquainted with Spiritualism through seeing an article in the *London Echo*, explaining how the Holmes's did the trick of answering questions sent to them in sealed letters. Like many others, I thought the explanation complete, and had a good laugh at Spiritualistic pretensions. At this time I was fast passing away from religious belief, the idea of God was hazy, the thought of immortality unsound, and I was attending regularly lectures at a Secular Hall. It was at one of these lectures that a gentleman named Iver Macdonnell, took as his subject, "The World 200 years hence," and finished it by giving expression to what I know now was pure Spiritualism. His courage struck me, and though he was criticised by some present, I could not help noticing that his position was not attacked. I was fortunate to make his acquaintance, and to become one of a circle which he then formed for investigation into Spiritualism. Very soon I had good evidence that set me thinking, and my inquiries were continued for a number of years, until I became a full-fledged Spiritualist, and remain one to this day. I should like to say that many London Spiritualists remember with pleasure the services which Mr. Macdonnell conducted at Quebec Hall, Marylebone, for the Association there. He has now passed on, but it was through him that I became a Spiritualist, and his assistance to me will ever be remembered with gratitude, and I hope to cement our earth friendship by spirit companionship when my time comes to join the vast majority.

Have you witnessed many kinds of phenomena?

I believe that I have seen almost all the phases of spirit manifestation, from materialisation downwards, or upwards, as you may think fit to consider it. I have handled, kissed and spoken to materialised forms. I have personally received from mediums some strong and convincing evidence of spirit identity. I have seen large tables 7ft. by 3ft. lifted up to the ceiling, in a well-lighted room, above the heads of the *standers*, not sitters. In the early days of my inquiry, a well-known London medium, Mr. Arthur Savage, described in 1879 a relation of mine who had passed on wearing a certain peculiar watch chain which I had never seen nor heard of. In 1891 that very identical chain was presented to me by the son of the man Mr. Savage described, and is now in

my possession. That, of course, is thought-reading, eh? I could tell you many strange things, but this I must tell you, that the chief evidence of spirit return and spirit identity which I have received will never be made public, as they concern me alone.

Have you ever of yourself exercised mediumistic gifts?

For a number of years I used to give clairvoyance and psychometry from the platform, but have discontinued the practice during the last two years, as I like speaking much better. The power is still with me, and I intend to again take it up if all is well. I never have claimed to be a medium, and personally I do not look upon psychometry as coming under the title of mediumship. One of the best psychometrists I have met was a man who was an out and out materialist, and used to practise it for education's sake.

I have heard it said, Mr. Veitch, that Spiritualism is Unitarianism. Do you think so?

No, decidedly not. Unitarianism seems to me to be a respectable system of ethics, sailing under so-called Christian patronage. Spiritualism is no more Unitarianism than it is Buddhism. It is a distinct system of religious thought based upon the only sure foundation which can be eternal. A man believes in Unitarian Christianity, but a man is "convicted" of Spiritualism. There is a vast difference between belief and conviction, such a difference that it is only to be realised by the conviction itself. Spiritualists to me are truly "spiritual convicts" sentenced by an irrefutable mass of evidence to the knowledge of life eternal, brought to this world by our spirit friends.

What do you consider constitutes a Spiritualist?

With me a Spiritualist is one who claims that the after life has been proved to him by spirit communion. I never would bar from a Spiritualist society anyone on account of his special and peculiar religious ideas, for I know that in time they would be removed by the continual influence of spirit messengers. Broaden the platform; freedom of thought is what I ask for. To me it would be miserable to think that in the spirit world difference of ideas did not exist, for it is by the friction of thought that intellectual progress is made. Spiritualism, I claim, has the broadest platform of all systems of thought.

May I ask if you hold any political opinions?

Yes; I am what is called a Socialist. Whilst I fully endorse the economic analysis of Karl Marx, I at the same time believe it can never be carried out for the benefit of mankind generally until it is put on a sound moral basis. Spiritualism, to me, supplies the key of the social problem. We know for a fact that in the spheres of the Summerland with which we hold converse that altruism is the predominating factor. Each for all and all for each. What the world requires to-day is not the 1900-year-old Christianity, but the sweet refining influence of the spirit world. We want the noble martyrs of all classes of thought to revisit this earth, so that their influence can permeate men to deeds of love instead of acts of daring. The progress of the world is not made by the glamour of the battlefield, but by the heroic love of some of the poorest and most despised of God's creatures, whose lives physically are misery from the cradle to the grave, but whose spirits contain that kingship and queenship of soul that shall in the future make a happy land of England. This to me is the hope which I see Spiritualism is to give to man in the near future. I have no fear for the cause. It has come into the world quietly, but it has to stay and conquer.

BAILLIE WOOD.

HOW TO COMMEND SPIRITUALISM TO INQUIRERS?—Most persons are held back from investigation by the simple fact that the Spiritualists whom they have spoken with have not been able to explain that besides the phenomena there are the moral rules for our guidance which in some respects coincide with those taught by orthodox Christians, but in the aggregate are simpler, grander, more comforting, and infinitely more consistent with the belief in a Creator—All-wise and Beneficent. We all meet friends of this condition of mind, and we can all (if we will take the trouble) do something to present our cause in a guise more creditable to ourselves, and more in harmony with the truth, by informing ourselves clearly on the points whereon Spiritualism and Orthodoxy agree and disagree, and above all by showing in our lives, in our everyday conduct, in all matters, great or small, that we do guide our actions by the rule of showing kindness to our fellows, of being honest in all our work, and reverent in our worship of the All Good; in short, by showing our belief in our religion in daily life. Let the name of "Spiritualist" be synonymous with "an honest man," and we shall do more for Spiritualism, more for the good of mankind, more for God than can in any other manner be effected.—COR.

SPECIAL REPORTS.

KNIGHTCOTE.

YOUR readers may wonder what has become of poor old Knightcote, but we are going on fairly well. We open our house free to the public the first and third Sunday in each month. My wife has the gifts of clairvoyance, clairaudience, and trance mediumship, and when the weather is fine we get the house well filled with friends from Banbury, Leamington, and the neighbouring villages. The other two Sundays we go from place to place, distributing papers and dropping a word in season, and holding little meetings wherever we can. On Nov. 15, Mr. Swinfield, of Leicester, was with us, and we had quite a good time; house well filled all day. On Nov. 22nd we held two meetings at Harbury; house well filled, all expressed themselves well satisfied. 29th being an extra Sunday, my two sons held a meeting from home, while myself and wife were visiting the aged ones. We should be pleased to receive old TWO WORLDS, tracts, leaflets, or any Spiritual literature from friends who have any to spare. Please address John Lloyd, Knightcote, Leamington Station, till called for. I can promise they shall be carefully and wisely distributed. We shall be pleased to make any Spiritual worker welcome who may be passing this way.—JOHN LLOYD.

DRIFTING FROM THE MOORINGS.

In an able letter in the *Daily Chronicle* for Nov. 27th, John Page Hopps summarised the paper on "Evolution," read by Archdeacon Wilson, at the recent Church Congress at Shrewsbury, thus:—

"The theory of evolution has effected the greatest transformation of thought that the world has witnessed. It has shifted the centre from the supernatural and the intermittent to the natural and the unceasing. It is the contribution of this century towards the progressive mastery of the idea of the Creator as displayed in nature." The theory of evolution "assumes the universal immanence of God as mind and will in nature." "God transcends nature and pervades it, as the mind of man transcends and pervades the body." God, as creator, proceeds by evolution, and he so proceeded in creating man, who is *not* (as the Book of Genesis says he *is*) "a special and undeviated species." God rises "into self-consciousness in man." So then there was no fall of man. Instead of it we have the rise of man. The Thirty-nine Articles assert that man fell from "original righteousness." This is not so; on the contrary, man came to the consciousness of sin by rising from an original beastliness. He became a sinner when he rose high enough to have a conscience and to disobey it.

"Where, with this theory of sin, are the doctrines of Redemption and of the Atonement, of the Incarnation and of the Trinity?" "Does the expression of these doctrines need similar transformation before they can be harmonised with the theory of evolution?" As to the Incarnation, "the world is instinct, alive with God," and it is "destined to unfold perfect reason and perfect righteousness." The Incarnation, then, is the progressive manifestation of God in mankind, and the Trinity are Father, Reason, and Righteousness. "The essence of the doctrine of the Incarnation and of the Trinity is that there is no barrier, no opposition, between God and the creation." "He can interfuse Himself, identify Himself, with men." As for the Atonement, it is enough to say that "the Atonement is God's identification of Himself with the human race in that ceaseless struggle, manifested especially in the supreme sacrifice of the sinless Christ, but also in all human life lived in the spirit of Christ." So that the Atonement is always going on. As with the Incarnation, so with the Atonement, Christ stands between two vast processes. He is "the completion of much that has gone before, the inauguration of much that is to come," as one of many brethren striving against evil.

Then, last of all, as to the Future Life. Heaven and Hell must be entirely revised. There is nothing arbitrary, nothing fixed. "The consequences of sin and goodness are not arbitrary and external; they are in ourselves." Each one will have what he is; and he will always be able to repent and improve.

This is, I believe, a careful summary of the paper by Archdeacon Wilson. It is, I repeat, simply revolutionary, and revolutionary all along the line. With your permission, I will follow this with a summary of Canon Gore's paper, which, though covering much less ground, is, if possible, more radically destructive, because it cuts away the roots.—Truly yours,
J. PAGE HOPPS.

South Norwood-hill, Nov. 27.

SPIRITUALISM IN GLASGOW.

AN APPEAL TO EDINBURGH, PAISLEY, AND KILMARNOCK.

PURSuing his mission in Scotland, Mr. Swindlehurst, accompanied by Mrs. Griffin and Miss Shackleton, favoured us with a visit, and held two Sunday and three week-night meetings. Unfortunately, the attendances, at the week-night meetings especially, were very disappointing, and showed how exceedingly difficult it is to awaken apathetic Glasgow to "the virtue of discontent."

The cool, deliberate, and emphatic manner in which Mr. Swindlehurst gave expression to his formidable array of fact and argument, could not fail to impress his hearers with the conviction that they were listening to a man who could be trusted in the statements he made. Frequently his bursts of rugged eloquence called forth enthusiastic applause. The few questions that were put to him were answered in a style that left nothing to be desired.

Mrs. Griffin, who is a lady of attractive presence on the platform, was very successful with her clairvoyance at some of the services; at others, it must be very provoking to her to have a considerable proportion of her descriptions recognised *after the meeting terminated*. A public clairvoyant occupies a very trying position.

Miss Shackleton's fine rendering of classic solos was a very pleasing feature at these meetings, and the cheerful manner in which she gave her services was much appreciated.

On Dec. 6 we had a long-looked for visit from Mr. Bibbings. Evidently the previous meetings—added to his own reputation—formed a good advertisement for Mr. Bibbings, the attendance at the evening service being particularly good. The addresses, which were

characterised by a fervour of utterance and a style all his own' fairly bristled with points that were driven home with no uncertain thrust. "The virtue of discontent" was ably proved by the progress that had always attended its presence, and "The testimony of the ages to modern Spiritualism" was presented in a series of graphic historical sketches. The frequent and apt use of poetical quotations added charm and grace to these addresses, and the audiences that were so delighted with his first visit will look forward to his early return.

It would almost seem that Spiritualism here is suffering from an epidemic of ultra-respectability. As neither press nor pulpit will attack us, we have no militant opposition to give us a decent advertisement or to stimulate our latent energies. But, perhaps, we are only experiencing the calm that precedes the inevitable storm which must burst over Scotland some day, and when it does come we may safely predict that the national characteristic which for three hundred years has nursed the ugly Geneva Ism of Calvin will ensure a more extended tenure to the humanising and spiritualising gospel revealed through spirit communion. There are thousands who are only waiting for a little encouragement to slip the orthodox leash which at present restrains them.

Societies should be started in Edinburgh, Paisley, and Kilmarnock, and these, co-operating with Glasgow, Dundee, and Aberdeen, with perhaps one or two towns in the North of England, could secure the services of the best talent in the movement. Will friends in these towns who are desirous of starting societies kindly communicate with me. The Glasgow Association would gladly undertake this work if supported with funds. The will is present, but the wherewithal is not forthcoming. A hundred pounds are required as a guarantee fund. I am sure there are many who are not expending their energies in the movement who would gladly compensate themselves for this lack by giving it financial assistance. Donations will be thankfully acknowledged by James Stevenson, secy., 33, Apsley Place, Glasgow.

LONDON NEWS AND NOTES.

BATTERSEA PARK ROAD. Doddington Grove.—Thursday: Address on "Mediumship" from Mrs. Boddington, and remarks by Messrs. Martin and Adams. Sunday morning's discussion was followed with keen interest by a decidedly appreciative audience. Evening, Mr. Atwood spoke on "Spiritual experiences." Private circle No. 2 is in course of formation. Intending sitters must give their names in at once to Mr. Wyndoe.—*Prospective*: Social and dance in the above hall on Thursday next, Dec. 17. Tickets, 6d., from any of the members.

BRIXTON. 8, Magall Road.—A fair audience listened attentively to Mr. Dale on "Calling of Samuel." Pleased to receive speakers who will come for love. J. Dale, 4, Sydney-road, Stockwell.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Morning: Adjourned discussion upon Scientific and Religious Spiritualism. Mr. Goldie (Manchester) thought Spiritism would best explain the illogical position of the opener last week. The inevitable result of this sitting-on-the-fence attitude was that our erratic and unscientific friend contradicted all his previous statements, and at the end, his position, had it not been lamentable, would have been laughable. R. Boddington asserted that the religious aspect of Spiritualism was the logical outcome of its philosophy, as its philosophy was the outcome of its facts, and defined religion as "a rule of life governing moral action," universal as to expression, but individual in application. Evening: Mr. W. E. Long, in an eloquent and forcible address upon "Life beyond," showed how orthodox theology is no longer in accord with the Thirty-Nine Articles; that the men are better than the God or gods they have been preaching; also telling how the thoughts of an individual dominated his initial condition after death. The difference between dying to death-unconsciousness and dying with the conviction that "in the midst of death we are in life."

CANNING TOWN. 11, Swanscombe-street.—6: A stirring address by Mr. Davis on "Doing good," showing that preaching without practice is of little use. Friends will be pleased to hear that Mr. Davis will become a member, for he will be a great help. Nov. 30: Our first anniversary was celebrated by a grand tea and concert. Instead of seating, as we expected, about 80 people, we had to find room for 150. A first-class tea was provided. At 8 p.m. a grand entertainment was gone through. Sincere thanks are due to the friends who so kindly helped us, viz., Mrs. Brailey, Mrs. Barrell, Mrs. Davis, Mr. Pavey, Mr. Allen (solos) Mrs. Durant (recitations), Mr. Durant (ventriloquial entertainment, with dolls). Mr. Sexton and friend gave cornet solos, Mr. Brailey encouraged us to make Spiritualism known all over Canning Town. Mrs. Veitch and Mrs. Baker kindly presided at the piano, and also the ladies who worked so hard in preparing the tea. Mr. Barrell showed that twelve months ago there were not enough friends to form the committee. During the year we have had as hard a fight as any society in London, being opposed by men of advanced views, who to-day are forming circles in their own homes.

CANNING TOWN. 47, Hermit Road.—Mr. Walker's guide gave a splendid address, clearly demonstrating to an appreciative audience the great fact that spirits can and do return.—*Prospective*: Thursday, 10th, address by Mr. Weedemeyer, and clairvoyance by Mrs. Weedemeyer. Sunday, 13: Mr. Atwood, trance address. 20: "Evangel," trance speaker.—H. H.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Plain, outspoken, common sense address by Mr. W. T. Cooper upon the investigation of Spiritualism. Clairvoyance by Miss McCreddie, successful in the majority of instances. Miss Morris's solo, "The gift," greatly enjoyed. Hall full.—L. H.

EDMONTON. Beech Hall, Hyde Lane.—Mr. Brenchley gave an interesting address on "The life and work of Charles Bradlaugh." Successful psychometry by Mr. Dalley.

KENTISH TOWN, N.W. 85, Fortress Road.—Mr. Ronald Brailey gave a most interesting discourse on a subject chosen from the audience. Also successful psychometry and clairvoyance, all recognised. *Prospective*: Sunday, 13th, at 7-30, Mr. Sloan, of Stratford,

will give address and clairvoyance. 20th, at 7-30, Mr. Ronald Bralley again, for the benefit of Mrs. Spring.

STOCKWELL. 32, Lansdowne Gardens.—2: Circle, psychometry by Miss Hammond Hills; magnetic healing, Mr. Brown. 6: Mr. Dales lectured on "Astrology, its influence on the character, giving remarkable delineations. His good and original advice on the formation of the perfect spirit circle was greatly appreciated by an attentive audience.—H. E. B.

STRATFORD.—Thursday, a very successful meeting at the Town Hall. Miss Marryat's grand lecture, "The Summerland," was highly appreciated by a large audience, we having since then many inquiries re Spiritualism. I do earnestly hope that secretaries will see their way to keep her busy. Sunday last "Evangel" gave another treat, on "Swedenborg, the Spiritual Pioneer." Enough cannot be said for the good these lectures do our cause.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Dec. 2: Mrs. Hyde gave a short address and good clairvoyance and psychometry. Saturday's social a grand success, everybody enjoyed themselves. Sunday: A grand day with Mrs. Stansfield, who gave nice addresses and good clairvoyance. She also pleasingly named two children of Mr. and Mrs. Herring, one Daisy Lillian, spirit name, "Daisy"; and Alfred George, spirit name, "Conqueror." Evening: Mrs. Stansfield named a child of two of our members, earthly name, Richard; spirit name, "Love."

BRADFORD. Church Street.—Mr. Crompton's guides spoke well on "Catch the sunshine." Good clairvoyance and psychometry.

CHEETHAM. Ash Lodge, Halliwell Lane.—3: Very classical discourses by Mr. Bibbings on "The ages of Spiritualism." Mr. Rooke presided, and gave poetical clairvoyance." 6: Mr. W. Johnson answered questions, and it was said he was never heard to better advantage.

COLLYHURST STREET.—2: Mr. Manning gave good psychometry, 90 present. 6: Mr. R. A. Brown delivered intellectual addresses to full audiences; also named infant son of Mr. Brown, spirit-name, "Messenger." *Lyceum:* Marching and calisthenics splendidly done. Recitations by Lizzie Cowle, Sissie Smith, W. Smith, and J. E. Smith. Ninety-two present.

ECCLES.—2: Miss Cotterill's guides gave a good address. 6: Mr. Taylor's guides gave splendid addresses and short poems; also accurate psychometry and clairvoyance, all recognised. Large audiences.

GORTON. Ainsworth Street.—Mr. Hesketh answered questions from the audience. 8-15, circle well attended, clairvoyance by Madam George. Psychometry by Mrs. Uren. *Lyceum:* Conducted by Mr. Langrish and Mr. Hasland; 30 present; song by E. Lewis; recitations by C. Uren, C. Griffiths, E. Griffiths, and Maggie Jones.

HULME. Junction Street.—Mr. Lamb's guides spoke on "Our Father God we worship Thee," insisting that the truest worship is in deeds. Clear and convincing clairvoyance and psychometry. After-circle crowded.—*Prospective:* Will mediums with open dates kindly correspond with Mr. Lee, 43, Greenhey's-lane, stating fees, etc?

LONGSIGHT.—1: Miss Kay gave good psychometry and clairvoyance. 6: Mr. J. H. Collins gave an excellent address on "What is sin?" Clairvoyance and psychometry very good; also three death tests, all recognised. Our best thanks are due to Messrs. H. Thompson, Roughsedge, McKnight, Lonsdale, and Brook Brothers, for some capital acting and singing; also to a number of ladies for their services.

ON Thursday, Dec. 3, Miss Mary Stuart Glassford, representative of the British Viavi Company, "Viva" Lecture Room, 18, St. Ann's Square, gave an interesting lecture to ladies, illustrating her remarks from diagrams, and pointing out very earnestly the great need there is for women to understand themselves and learn what constitutes the condition of health and what causes disease, so that preventable suffering may be avoided. Such lectures need to be heard and heeded, and it is surely a sign of the times that women are awaking to the fact that their health and happiness and the well-being of posterity are practically in their own hands—that here as elsewhere self-knowledge and self-culture are indispensable for physical, mental, and spiritual well-being.—M.H.W.

OPENSHAW. Granville Hall, George-street.—We regretted that Mr. Pilkington was absent owing to the passing on of a dear friend. Mr. Duffey's guides gave very good addresses on "Oherish faith in one another," and "The uses and abuses of modern Spiritualism." Good psychometry.

PENDLETON. Cobden-street.—3: Public circle. Mr. Massey gave good clairvoyance. 6: Mr. J. T. Tetlow conducted a public circle in the afternoon, and lectured at night on subjects from the audience, "Does the evidence of design in Nature prove the existence of a Creator?" and "Wealth; why is it worshipped more than God?" in a very satisfactory manner. The control also recited two beautiful poems on "Life" and "Love."

SALFORD.—6: *Lyceum* growing very nicely; over 30 present, and more joining every week. Very pleased indeed to have Mr. Davies back again after recent illness; his address was much enjoyed, and applauded by a full audience. Mrs. Brooks gave short discourse and clairvoyance. *Prospective:* Dance on Christmas Eve, Dec. 24, 7 to 11 p.m., tickets 6d. each. Congregational tea meeting on New Year's Day, tea at 4-30 p.m.; after tea, glees and part songs by the choir, *tableaux vivants*, games and dancing; tickets 9d. each. Saturday, Jan. 2, Fancy Dress Carnival and Costume Cinderella, tickets 2s. 6d. each. All the ladies' tickets are disposed of; a few gentlemen's left.

SOUTH SALFORD. 4, West Craven Street.—Nov. 29: Mr. Kay dealt with "Biblical Spiritualism" in a masterly manner, clearly demonstrating the superiority of modern Spiritualism. 6th, Mr. Donnelly expressed his opinion upon the necessity of spiritual phenomena, bringing out many spiritual ideals; after circle crowded to success. Excellent clairvoyance and psychometry by Mr. Casar. Medical psychometry by Mr. Scott. Several grand tests by a lady friend.

PLATFORM RECORD.

ACCRINGTON. St. James Street.—Monday: Mrs. Kay gave good clairvoyance and psychometry. Sunday: Mrs. Hulme's control gave excellent addresses and medical psychometry, all recognised.

ACCRINGTON. Whalley Road.—6: Mrs. Hunt gave good addresses on "Suffer little children to come unto me," etc., and "Courage, brother." Clairvoyance good.

ARMLEY.—6: Mr. Barraclough kindly officiated in place of Mrs. Stair, who was absent through sickness.

ATTERCLIFFE.—Nov. 29: Mr. G. F. Manning gave good clairvoyance. Dec. 6: Mrs. France gave interesting lectures on "The home over there," and "Spiritualism as an educator." Clairvoyance very good. Secretaries of societies and speakers please send all correspondence to Mr. O. E. Smith, 118, Greystock-street, Sheffield, secretary of the Attercliffe Spiritual Evidence Society.

ASHTON.—Addresses were delivered by J. T. Standish on "Spiritualism, man's salvation," and "The coming truth," closing with psychometry.

BARNSELY. George Yard.—6: Circle in afternoon. At night Mr. Walker's guides discoursed well on "Mediumship." Poor audiences. General Booth here.

BARRY DOCK. 12, Dock View Road.—Circle steadily increasing. Mr. Oaten, under influence, gave an able discourse on "Sensitives, their susceptibility to external influences." Good clairvoyance by the control of Miss Johnson. All friends welcome.—Cor.

BIRMINGHAM. Bloomsbury.—Mr. Ashby's clairvoyance was very satisfactory. Four sceptics were chosen, and went away well satisfied of spirit return.

BIRSTALL.—Nov. 23: Public circle. A brother recently passed over proved his identity to a lady, the only person present who had known him. Dec. 2: Mr. Bottomley, a young and promising medium, gave excellent clairvoyance. Dec. 6: About 200 people met to hear a service of song, "An angel in disguise," rendered by the Littletown choir, conducted by Mr. Horner; reader, Mr. Polkit, to whom great credit is due. The offerings proved the appreciation of the audience.

BLACKBURN. Freckleton Street.—Choir services, special music was provided. Miss Barlow, of Olitheroe, trance and clairvoyant, gave addresses and clairvoyances, which were well received. Large audiences. Services well appreciated.

BLACKBURN. Northgate.—25: Public circle conducted by Mr. Best. Clairvoyance good. Dec. 6: Miss Howarth gave good addresses, also striking clairvoyance and psychometry.

BOLTON.—Mr. Ridings, a local medium, gave excellent addresses upon "The ministry of the ages" and "Religious evolution," both very earnestly delivered.

BRADFORD. 421, Manchester Road.—Mr. Todd's excellent and eloquent addresses on "Death" and "God's promises are not broken," were highly appreciated. Excellent clairvoyance by Mrs. Webster. Good audiences.—J. A.

BRIGHOUSE.—Nov. 29: Mr. Brook gave good discourses. Dec. 6: Mrs. Renois's Inspirers gave good discourses, evening, "God is love, God is good." Afternoon excellent psychometry, evening clairvoyance good.

BURY.—Wednesday, Miss Scott gave nice address; good clairvoyance. Sunday, Mr. Tetlow's subjects, "The divinity of man," and "Things spirits know." Clairvoyance, &c., good; highly appreciated services.

CAMBOIS. Mechanics' Institute.—Mr. W. Grievess, of Ashington, gave short addresses afternoon and evening, Mr. Murday presiding.

CARDIFF. St. John's Hall.—Mr. J. Holleyhead gave an excellent address, entitled "The kingdom of heaven." To enable the Children's Lyceum to prosper, all local Spiritualists having children are urged to send them.—E. A.

CARDIFF. 100, Cowbridge Road.—2: A soiree of a most enjoyable kind, for Mutual Improvement Class, the young friends rendering songs, duets, recitations. 6: Trance address by Mrs. Williams on "Worship, an inherent instinct in man," Spiritualism supplying the link between past and present communion between seen and unseen; clairvoyances. All welcome.—M. F. W.

CARLISLE. York Street Rooms.—Mr. W. H. Penman's guides gave three excellent impersonation tests, one to a stranger was remarkable for minuteness of detail.—J. C.

CLITHEROE.—Mr. A. Wilkinson gave good addresses on "The Life Line" and "The Power of Spiritualism." Solos were ably given at each address.

DARWEN.—Mr. John M'Donald spoke on "The Evolution of Spirit" and various subjects from the audience. Very clear clairvoyant descriptions.

DERBY. 1a, Normanton-road.—Mrs. Dixon gave good trance addresses to crowded audiences and very good psychometry.

DERBY. Traffic-street.—Madame Henry gave good lectures on "The Great Unknown" and "To die is gain"; excellent clairvoyance. Between 70 and 80 stayed for after-circle; much good done, and great inquiries.

EARBY.—2: Prof. J. Horner lectured ably on "Spiritualism, what is it?" Twenty passages of Scripture were quoted. An excellent audience, all went off well. Why not start a Spiritualist place at Earby?—Venus.

ELLAND. Newcombe Street.—Profitable day with Mr. Woodcock, who gave very interesting addresses on "Spiritualism and its realities" and "Man know thyself." Good psychometry and clairvoyance.

FELLING.—Nov. 29: Mr. Wainwright spoke ably on "Clairvoyance." Psychometry very good. Dec. 6: Reception meeting. Mr. Harland's personations were good. Mr. R. Ellison and our president also took part. All well satisfied.

GATESHEAD. Rectory Place, Bensham.—2: A red letter day. Some 300 people sat down to a splendid tea. The evening was devoted to speeches by Messrs. W. H. Robinson, Hall, Davidson, and other friends, who were loud in their praises of the beautiful hall, and also of the builder, Mr. Jno. Morris, who, by-the-way, is a thorough-going Spiritualist. Dancing was much enjoyed. 6: Opening services at 11 a.m. and 6-30 p.m. Large audiences assembled,

and splendid addresses were given by Messrs. Lashbrooke, Stevenson, Wilson, Davidson, and others. The general feeling was that the proceedings were a grand success. I hope that the Spiritualists of Gateshead, now we have such a suitable hall, will turn up at the Sunday services, and show by their presence, their determination to uphold Spiritualism in the town—E. H., sec.

GATESHEAD. 25, Redheugh Bridge Road.—2: A splendid concert by a Darcy Troup. Songs by Miss McArdle, Mrs. Todd, Messrs. Bowlt, Peel, J. Ball, sen., J. W. Ball, jun., Head brothers, banjo players. 3: Address by Mr. Ball, clairvoyance and psychometry by Mrs. Ball, all recognised. 6: Mrs. Henderson answered questions and gave 22 tests in psychometry. Mrs. Ball gave clairvoyance. Good impressions are being made here.

HEYWOOD—Mrs. Green's guides gave excellent addresses to appreciative and intelligent audiences. Mrs. Greenwood, of Sowerby Bridge, spoke a few encouraging words to the Lyceum friends, and appealed to the audience to send their children to the Lyceum, and encourage the officers. A baby was named Gertrude, spirit name, "Lily." The beautiful message of "Immortality" was given as only Mrs. Green's guides can, in language kind and sympathetic, bringing bright thoughts of hope to tired hearts, cheerful gleams of spiritual sunshine to dissipate the gloom of cheerless lives. Our glorious philosophy was presented in choice words. Truly it was good to be there. The chairman, Mr. Peel, endorsed what had been said, and asked the friends to join in the good work, knowing their motives to be sincere.

HOLLINWOOD.—Dec. 1: Mr. Young's psychometry very well given, all recognised. Sunday, Miss Foster discoursed well to crowded audiences. Clairvoyance very good; all recognised.

HULL. No. 4 Room, St. George's Hall.—6-30, Mr. Needler, chairman. Mr. Bland kindly gave a good paper, "Past, present, and future of Spiritualism," to a crowded and interested audience.

HUNSLLET. Goodman Terrace.—Mrs. Hunter's guides gave very good addresses on "Do the so-called dead return?" and "What is God and what is man?" Miss S. Hunter gave good clairvoyance and psychometry.

HUNSLLET. 3, Bottom of Joseph Street.—Dec. 1: Mrs. Robinson gave an excellent address and good clairvoyance and psychometry. 6: Mrs. E. Wood spoke well on "Scatter seeds of kindness." Excellent clairvoyance. Good after-meeting. Mrs. Abson and Mrs. Britton gave clairvoyance to non-Spiritualists, all being well pleased. Crowded out at night.

LEICESTER. Liberal Club, Town Hall Square.—Mr. Swindlehurst spoke on "Man's hope of Immortality," and "The old and new salvation." Large audiences. Clairvoyance by Mrs. S. Place, very successful.

LEICESTER. Millstone Lane.—6: Mrs. Jowett spoke on "Work while it is day." Successful clairvoyance.

LEICESTER. Crafton Street.—Mr. Harrison, of Sheffield, delivered inspired addresses on "Am I my brother's keeper," and a "A new heaven and a new earth"; excellent psychometry and clairvoyance. Crowded audience.

LEIGH.—Mrs. Newton's guides spoke well, and gave good clairvoyance. Her ladylike manner and her consoling words did much good. Clairvoyance all recognised. Psychometry accurate. Everyone delighted. The corresponding secretary begs to thank his friends for their kind support.

LIVERPOOL. Daulby Hall.—Afternoon, Mrs. E. H. Britten performed the ceremony of naming the infant son of Mr. and Mrs. Butler. Nine questions from the audience were then replied to in Mrs. Britten's usual lucid and satisfactory manner. Evening, a most brilliant address was listened to by a delighted audience, the subject being "The nineteenth century Bible, or the religion of man the living word," hearty applause being accorded to the gifted speaker at the close. Mrs. Britten is engaged by the Liverpool Society of Spiritualists to deliver a series of lectures during the coming winter and spring (the first Sunday in each month), the title of that delivered on the first Sunday in January being, "The wonders of the house we live in."

LEEDS. Progressive Hall.—Dr. De Aute Hooper dealt with subjects from the audience in a masterly manner. Successful clairvoyance. Monday: Mrs. Levitt gave good clairvoyance.

LEEDS. 28, Back Adelphi-street.—Mrs. Siddle's guides gave an interesting address. Clairvoyance by Mrs. Eastwood. We heartily thank them both.

LEEDS. 8, Myer's-court.—Address by Mrs. Camm's guides on "Thy will be done." Clairvoyance and psychometry.

LIVERPOOL. Eaton Hall, Breck Road.—6: 7 p.m. Mr. Henry Jones answered written questions from the audience in an able and satisfactory manner. This method serves a good purpose in clearing away hazy and doubtful points clinging to the minds of many sincere investigators. After-seance was well attended.

MACCLESFIELD.—Mrs. Wallis gave splendid addresses on "Death in life and life through death" and "Free thinking and free will," each address followed by good clairvoyance. Good audiences.

MEXBRO.—Mr. S. Featherstone and Mrs. Lazenby opened our new place. Subjects, "The philosophy of death," "Dreams and dreamers," and "The religion of the future." Clairvoyance by Mrs. Lazenby. Monday: A very good tea.—E. J. Sale.

MEXBRO. Market Hall.—Propaganda meeting in connection with the S.S.D.C. Speaker, Mr. S. Featherstone. Clairvoyance by Mr. G. Gratton. All very good.

NELSON. Ann-street Temple.—Wednesday's circle well conducted by Mr. Aldersley. Sunday: Mrs. Taylor's guides spoke very well on "Light" and "Freedom." Excellent clairvoyance.

NELSON. Bradley Fold.—The guides of Mr. Bailey discoursed nicely on "Thy Will" and "Society."—W. W.

NELSON. Pendle-street.—Mrs. Best gave remarkable clairvoyance to good audiences.

NEWCASTLE-ON-TYNE.—Nov. 29: Mrs. E. Hardinge Britten lectured as follows: Morning, on "Prophecy, predestination, and man's free agency"; evening, written relevant Questions from audience on Spiritualism, religion, and reform; Monday evening, "The great religious crisis of the 19th century: its present and future aspects." The discourses were beautiful and to the point,

and the answers to the questions appeared to give universal satisfaction. Dec. 6: Evening, an "open seance" was held. Mrs. Moore, of Gateshead (one of our members), gave remarkable clairvoyant delineations, several bearing most marked evidence of spirit identity. Mr. Easthope, another member, gave very good psychometric delineations. Most satisfactory evening.

NEWPORT (Mon.) 32, Barrack Hill.—Nov. 28: An address by Mr. Wayland's guides on "The glorious gospel of Spiritualism." Dec. 6: "Freedom of thought"; clairvoyance at after-meeting by Miss Alice Wayland. All welcome to these services.

NORMANTON.—A nice day with Mr. T. Wild. Mr. Johnson spoke nicely, and 42 stayed to hear him at the after-circle.

NORTHAMPTON.—Mrs. Walker gave good addresses to fair audiences.

NOTTINGHAM. Masonic Hall.—Dec. 6: Mr. W. H. Robinson lectured in his usual pleasing style, morning especially good. Subject: "Practical aspects of Spiritualism"; Evening, "Spiritual healing," with a special invitation to Nottingham invalids.

NOTTINGHAM. Morley Hall.—Mr. Stubbs delivered a very good normal address on "Life hereafter a natural sequence, and not conditional." Clairvoyance by our member, Mr. Smith. We heartily thank both gentlemen for their services.—L. Shipley.

OLDHAM. Bartlam-place.—6: Mrs. Hyde gave good addresses on "Sow seeds of kindness" and "God moves in a mysterious way." Very good tests. Miss Lock gave psychometry.

OLDHAM. Temple Society.—Mr. Jones gave instructive addresses with his usual ability; also named two babies during the afternoon. Clairvoyance and psychometry very successful.

OSSETT.—1: Mr. Howell spoke on "The claims of Spiritualism upon public attention." Dec. 2: "Christianity v. Socialism." Dec. 3: "The Teaching of Spiritualism contrasted with the Teaching of Materialism." He spoke in a strong and lucid manner. 6: Mr. Williamson spoke on "Who are we?"

PRESTON. Weavers' Hall.—Dec. 3: Mrs. E. M. Heath, of Liverpool, formerly a member, gave an interesting lecture on "What is life?" giving much valuable information for the protection and preservation of health. The Liverpool Spiritualists have gained by our loss. 6: Miss Cotterill's guides gave splendid addresses on "Who are the truly wise?" and "The heritage of mankind." Clairvoyance very good.

PRESTON. 37, Plungington.—Mr. Sergeant, under control, gave an address on "And where the Spirit of the Lord is there is liberty." Also clairvoyance.

PRESTON. Central Society.—Mrs. Berry's guides gave addresses on "Man a Spirit" and "What is the good of it?" which we trust will be helpful and inspiring to her hearers. Good clairvoyance.

SEGHILL.—Mr. Shadforth gave a very good address on "The true educational reformer," listened to with rapt attention.

SEGHILL.—Mr. Currie on "The rise and fall of man," listened to with rapt attention. Psychometry; 11 articles dealt with successfully.

SHAW.—Dec. 2: Mrs. Johnstone gave a short address; also good clairvoyance and psychometry. 6: Miss Halkyard spoke ably on "Love each other" and "The need of the age." Also clairvoyance, mostly recognised.

SHEFFIELD. Hollis Hall, Bridge-street.—6 and 7: Mr. Mason spoke well under influence. Clairvoyance distinct and well recognised.

SHEFFIELD. Langsett-road.—Mr. E. Marklew again delighted a large audience with masterly lectures on "Man in search of God," and "Spiritualism, its facts and philosophy." Clairvoyance by Mrs. Markham in an excellent manner.

SKIPTON. Spiritualists' Society.—Mrs. Brook, of Dewsbury, spoke on "What is it? and where is it?" and "Spiritualism as a destroyer and a builder." Very good clairvoyance and psychometry. She made a good impression. Dec. 13: Mr. J. T. Todd on "Stock-taking" and "Torment questions." We expect a good day.

SMETHWICK. Central Hall.—6: A very pleasant and profitable evening with J. W. G. Hodgson, Esq., who gave a splendid inspirational address (progressive and sympathetic) on "Spiritualism, the hope of the world." Good audience. We thank God and the spirit friends that we have such able, earnest, and loving advocates.

SOUTHPORT. 17, Promenade.—A meeting on the 2nd resulted in a lady receiving, through the mediumship of Mrs. W. Stansfield, a message written by her grandfather, signed by his name, and having her own maiden name attached. The lady was a total stranger to the medium and to Spiritualism. Sunday meeting was attended by other strangers, and further confirmation of Spiritualism were manifest. Glad to have the two daughters of our old friends, Mr. and Mrs. Holmes, of Normanton.—W. S.

STALYBRIDGE.—2: Mr. B. Plant gave clairvoyance and psychometry with fair success. 7: Mr. Leonard Thomson read the strange experience of a clergyman from the Two WORLDS, 1891. Good address in the evening.

STOCKPORT.—Good meetings. Mr. Mayoh's instructive and philosophical lectures, "Death, the gateway of life" and "There is no death," were well adapted for the "In memoriam" services re Miss S. A. Bromley. Special hymns. Solo and duet by Master F. Springett and Misses L. Marston and S. Kenyon. Clairvoyance by Miss M. Richardson.

WAKEFIELD. Queen Street.—Mrs. Lovitt's guides gave a splendid address on "Death, like a narrow sea, divides the summer land from ours." Successful clairvoyance.

WEST HARTLEPOOL. 26, Richard Street.—6: Several friends gave their experiences in Spiritualism. Rosy described some spirit friends.

WEST HARTLEPOOL. 6, Bailey Street.—Mr. Cressy's guide spoke on "Who is Christ?" T. Moores' controls came, a few questions answered by his guide.

WHITWORTH.—Sunday last, circles.

WISEBECH. Public Hall.—"Marvel not, that I say unto you, ye must be born again," sent up for Mr. Ward, was illustrated in a most interesting manner. Good clairvoyance. Fair audience.

RECEIVED LATE.—Islington, Wellington Hall: Mr. Jones gave a parable, of "The evergreen plant in the house which got covered

with dust and required to be brought out into the rain and the sunshine—this evergreen plant being the spirit in man." Mr. Jones under influence of a Sister of Mercy, spoke remarkably well, and afterwards formed a circle for healing, physically and spiritually. Friends testified to the good "the rain and sunshine" had effected.

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.

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

ACCRINGTON. St. James's Street Temple.—The above Society intends holding a Sale of Work about the end of March, 1897. Money or Goods will be thankfully received by Miss Barnes, hon. sec., 17, Frederick-street, Mr. Myerscough, hon. treasurer, 84, Fountain-street, Accrington.

BLACKBURN. Northgate.—Christmas Tree, Dec. 17, 18, 19. The Ladies' Committee of the above Society make this appeal to Spiritualists and others for assistance, and feel confident that they will meet with a hearty response. Donations and articles will be thankfully received by the secretary, 77, London-road, and Mrs. Catlow, 95, Birley-street.

BRADFORD. Milton Progressive Hall Lyceum, 32, Rebecca Street, off City Road.—Dec. 20, Special Lyceum Sunday. Mr. Jos. Armitage will be our Speaker. Special hymns will be sung by the choir. Tea provided for 4d. each. All are cordially invited.

BATLEY CARR friends will hold a Sale of Work on Xmas Day, opened at 2 p.m. Price of admission, 3d. At 5 p.m., a Tea with Ham will be provided. Tickets, adults 9d.; children 6d. After tea a Social Evening. Second day, opened at 2 p.m. A Tea at 5 o'clock, tickets 6d. and 4d.

DERBY. Traffic Street Mission.—We intend holding a Bazaar and Sale of Work on March 22nd and 23rd. Contributions gratefully acknowledged by Mrs. S. J. Foster, President, 67, Upper Dale-road; Mr. Bates, Treasurer, 15, Barlow-street; and Mr. O. Bunney, Secretary, 26, Stanhope-street, Derby.

FELLING-ON-TYNE.—Tea Party on Saturday, December 19, 4-30 p.m. Adults 9d.; children half-price. Concert afterwards. All kindly invited.

HUNSLET. 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.

LEEDS.—Will be opened, on Sunday, Dec. 20, a new hall for the higher philosophy of Spiritualism, called "Oriental Hall," Alpha-street, Dewsbury Road, by Madam J. M. Smith; 2-30, "The Gospel of Humanity, 6-30, "Is Spiritualism true?" N.B.—Collection at the door.

LIVERPOOL. 8, Brougham-terrace, West Derby-road.—Monday, Dec. 14, Miss Smith, of Manchester, will lecture, and give clairvoyance and psychometry. Mediums requiring engagements please correspond with Mrs. K. Russell, secretary, 2, Farnworth-street, Kensington, Liverpool.

LIVERPOOL. Daulby Hall, Daulby Street.—13, Mrs. M. H. Wallis; 2-30 p.m., "Spiritual work and workers"; 6-30 p.m., "Who are our Teachers?" 20, Mr. W. Johnson; 27, Mrs. Green. Dec. 22, Social Re-union and Public Reception to Mr. J. J. Morse on his return from San Francisco; tea at 7 p.m.; tickets, 1s.

MAGNETIC HEALING.—Well-authenticated cures: curvature 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, Marylebone-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.

MR. HUGHES, 16, Wally-street, H. B., Manchester, Trance Speaker and Psychometrist, is booking dates for 1897. Sundays only.

MR. W. J. LEEDER has Dec. 20th, 27th; and Jan. 3rd, 17th, 24th open, and will be glad to fill them. Open also for week night lectures.—6, Charnley Grove, 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.

NELSON. Bradley Fold.—A splendid supper in the above hall on Christmas Eve at 8 prompt, for 1s., names to be given in not later than Dec. 20 to the secretary, Wm. Walmsley, 223, Leeds-road, Nelson. Christmas Day, Tea Party and Entertainment; adults, 1s.; children under twelve, 6d. Tea at 4-30; after tea, 3d.

NEWCASTLE-ON-TYNE.—13: Mrs. E. Gregg, of Leeds; short addresses and clairvoyance. Monday evening: Psychometry. 20: Mrs. J. A. Stansfield, of Blackpool. Annual Tea and Social on New Year's Day, 1897, in Good Templar Hall, 2, Clayton-street, tea on tables 5 p.m., dancing 9 to 12 p.m., tickets 1s. each.

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

OPENSHAW SOCIETY OF SPIRITUALISTS. Granville Hall, George Street.—Red Letter Day: Lyceum Open Sessions on Sunday, Dec. 13. At 10-30 the meeting will be conducted by Miss A. Barrow (medium, of Salford), and Mr. J. Duffy (medium and psychometrist; at 2-30 the whole Lyceum, upwards of 100 voices will render a Service of Song, "Spirit Return." Reader, Miss J. A. Owen; musical director, Harry Booth. At 6-30 prompt an augmented choir will render a beautiful service of song, "For ever true,"

written by Walter Booth, member of the above Society and Lyceum; reader, Mrs. Booth; president, Mr. Turner; organist, Mr. W. Booth. We heartily invite members and friends of all the surrounding societies. Hoping all will respond to our earnest appeal.—H. B.

PENDLETON. Spiritual Church.—Lyceum Tea and Entertainment, Saturday, Dec. 12. It is hoped friends will endeavour to be present, and help to raise the necessary funds to provide prizes and the Christmas Treat for our Lyceum scholars. The Committee guarantee a splendid tea, a good concert, and plenty of enjoyment. Mr. W. Spary (humorist) has been specially engaged. Members of the Lyceum will contribute largely to the success of the evening. Other kind friends and entertainers have promised help. Come and hear our wonderful reciters. Tea at 5, concert at 7. Friends, 9d.; Children under 14 years, 6d.; Concert only, 3d. The Greatest Success of the Season. On Wednesday, Dec. 23, the Last Social of the year. Miss Boys and friends have kindly consented to entertain us. There will be singing, dancing, conjuring, refreshments, etc., and other goods too numerous to mention. Admission 3d. Do not fail to be present. Friends are requested to obtain tickets early, as we do not guarantee seats.

WANTED, FOR SALE, SITUATIONS, ETC.

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

SPECIAL ANNOUNCEMENT.

MR. VICTOR WYLDES respectfully informs friends in Nottinghamshire and Derbyshire that the select seance at MRS. WRIGHT'S, 9, Villa-street, Beeston, Notts., is unavoidably postponed until Wednesday, December 30th. As the stipulated number is already made up, MRS. WRIGHT reluctantly declines further applications for admission.

LYCEUMS, TAKE NOTICE!

THE GRAND NEW YEAR'S DOUBLE NUMBER

OF THE

"LYCEUM BANNER"

WILL BE ISSUED

On SATURDAY, 2nd JANUARY, 1897.

NOTICE.—The *Banner* will be permanently enlarged on and from the above date.

The large and varied contents of the above number will, among other things, include the following:—

Mysterious Visitations from the Unseen World, by Carl Sextus.

A Pinte Papoose (Illustrated).

A Sleigh Ride in Fairyland.

Polly's Short Journey.

Goldilock's Sunday Walk.

How Defender Saved his Offspring from the Fire (Illustrated).

Going to Tea in a Tub (Illustrated).

War against a Tree House (Illustrated).

A new Serial by the Associate Editor, Miss Florence Morse.

In Paris, a specially illustrated page for the Children.

Something Special from "Aunt Editha" for her "Golden Group" members.

All the News of the Lyceums for the previous month.

Numerous New and Beautiful Poems.

A variety of Interesting and Amusing Illustrations.

SPECIAL.—Portraits of three well-known Lady Workers:—

Mrs. F. Chiswell, Mrs. Ellen Green, and

Miss Florence Morse.

Twenty-four Pages full of entertaining tales, sketches, pictures, jokes, and poetry.

Rates to Lyceums the same as for the New Year's Number of last year. Single copies price Twopence, post free Threepence each.

Send your orders without delay, as the number printed will be strictly limited to the orders received. This is necessary on account of the great expense the publishers are being put to.

SEND ALL ORDERS TO

THOMAS OLMAN TODD, 7, Winifred Terrace, Sunderland.

This will be the Best, Biggest, and Brightest "Banner" we have ever issued. You cannot afford to miss it.

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington—Temple, St. James-street, Lyceum 10-30; 2-30 & 6, Mrs Hyde. 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, Mr H Long. Mon. 2-30, developing circle; 7-30, Service.

Ashton—Church-st. (off Warrington-st.), 2-30, 6-30, Mr W H Tayl. r. Public Circle, Tues., 7-30.

Ashington—Spiritual Temple, 5.

Attercliffe—Vestry Hall, at 3, 6-30. Mr C Shaw.

Bacup—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Lyceum Anniversary, Mr A Kitson.

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

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

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

Beipar—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mr Inman.

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, Mrs Walker.

Blackburn—Old Grammar School, Freckleton-st. 9 Lyceum; 11, Circle; 2-30, 6-30, Mr W Johnson.

Blackpool—Spiritual Church, Albert-road, Lyceum, 9-30. 11, Public Circle. 2-30, 6-30, Madam Henry. Mon., 7-30.

Booth, 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., Ciry-rd. Lyceum, 10; 2-30, 6, Mr Smithson.

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 J B Tellow.

North-st., Lyceum, 9-30. 2-30 & 6, Miss F Barlow. Tues., 7-45, Mrs Wilkinson. Wed., 7-30, Ladies' Meeting.

Bury—Spiritual Hall, Georgiana-st., Lyceum at 10; 2-30, 6, Mrs Rennie. Tues., 7-30. Weds., 7-30, Miss Cotterill.

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 Thos Wild.

Colne—Cloth Hall Lyceum, 10; 2-30 and 6-30, Mr J C Macdonald.

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

Darwen—Church Bank-st., Lyceum, 9-30 and 1-45. Circle, 11. 2-30, 6-30, Miss Scott. Wed., at 8.

Derby—1A, Normanton-rd., Lyceum 10-30; 2-30, 6-30, Mrs Place. Wed., 7-30.

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

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

Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30, Mrs J A Stansfield.

Hyde—Mount-street, Fravis-street, Lyceum at 10 and 2-30, Mr W H Rooke. Tues., 7-30.

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

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

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

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

Liverpool—Dauby Hall, Dauby-st., 11 a.m. Children's Lyceum; 2-30 & 6-30, Mrs M H Wallis. 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. How does a spirit control a medium? 7-30, Mr W E Long, "Prayers for the dead." At 3, Children's Lyceum.

Canning Town—I.L.P. Rooms, 11, Swanscombe-st., Barking-rd., Sun., 6-45, Mr Peters, clairvoyance. Wed., 8, Clairvoyance. 49, Clarence-road, Tues., 8, Members. Thurs., 8, T.W. on sale.

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

Strafford—Workman's Hall, West Ham Lane, E, 6-45, Mr R Brailey. Thursday, 8, 13, Fowler-rd., Forest Gate, Sun., Lyceum & Tues., Public Circle. 54, Edmonton 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, Rev A Rushton.

Manchester—Ardwick: Temperance Hall, Tipping-st., Lyceum at 10-30; 2-45, and 6-30, Mrs Green. Tuesday, 8, Choir. Wednesday, 8, 16th, Mrs Newton. 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 G Smith. Wed. 8, Miss Kay.

Patricroft: New Lane, Winton, Lyceum at 10; 3 & 6-30, Mrs Hulme, and on Tues., 8. Wed., 8, Mr Adams.

Pendleton: Cobden-street, Lyceum, 10; 2-45, Circle; 6-30, Mr G Featherstone. Thurs. 8, Mr J Gibson. Fri., 8, Healing, Messrs Heggie & Ross Salford: Co-op. Stores, Chapel-st., Lyceum, 2-30, 6-30, 8-15. Monday, 8, Social. Wednesday, 8, Miss Knight.

Mexborough—Market Hall, 2-30 & 6, Mrs Markhouse and Mrs Featherstone.

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

Nelson—Bradley Fold, 2-30, 6, Miss Walton.

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

Nottingham—Masonic Lecture Hall, 10-45, 6-30, Mr F Hepworth.

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

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

Parkgate—Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr G H Hanson.

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

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

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, Mr Bibbings, and on Monday.

Slaithwaite—Lath Lane, 2-30, 6.

Sowerby Bridge—Hollins Lane, Lyceum, 10 and 2 2-30, 6, Mr W Howell.

Stalybridge—Progressive Society, 3 and 6-30, Mrs Johnstone. Wed., Mrs. Hulme. 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.

Walsail—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mr. E W Wallis.

West Vale—Green Lane, 0, Mr J Smithson. Wed 7-30.

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

NON-AFFILIATED SOCIETIES.

Accrington—Tabernacle, Whalley-rd, Lyceum 10-30, at 2-30 & 6-15, Mr G F Manning. Mon., 7-30, Public Circle. Wed., 7-30.

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

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

Batley—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6, Mr J Brook. Mon., 7-30.

Birmingham—Bloombsbury, 11 and 6-30, Mrs Groom. Mon. 7-45, Circle.

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

Birstall—Railway Terrace, 2-30 & 6, Mrs Smith. 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 Crowther. Mon., 2-30. Wed., 7-30.

Little Horton-lane, Spicer-st., 2-30, 6, Mrs Russell.

Lower Temperance Hall, Leeds-rd., 11, Developing Circle; 2-30 and 6-30, Mesdames Woolter and Ormerod. Mon. and Wed., 7-45.

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

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

West Bowling—Boyn-ton-st., at 10, Lyceum, 2-30, 6, Mrs Whiteoak. 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.

Cambos—Spiritual Evidence, 2, 5-30.

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

Clecheaton—Walker Street, Lyceum, 10; at 2-45 and 6, Mr Campion. 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 Hoyle. Thursday, 7-30.

Dundee, N.B.—Gilliflan Hall, Wed., at 8.

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

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

Felling—Hall, Charlton Row, 2-30, 6. Mr W West-garth.

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

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

Halifax—Winding-road, at 10-30, 2-30, and 6, Mr J Swindlehurst, and on Mon, 7-30.

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

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

Hollinwood—Factory Fold, 2-30, 6-30.

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

Hull—No. 3 Room, St. George's Hall, Story-st., at 9-30, and No. 4 Room, 6-30, Mrs E H Britten. Wednesday and Thurs., 8, at No. 8 Room, Friendly Societies' Hall.

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

3, Bottom of Joseph St.: 2-30 & 6, Mrs Hunter and daughter. Circles, Tues. & Saturday, 7-30.

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

Leicester—Crafter-st., at 11 and 6-30, Mr T Muggleton. 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, Messrs Clavis and Ward, public seance close of service. At 103, Queen's-rd., Thurs. 8, Open Seance.

Liversedge—Carr-street 10, Little Town. Lyceum; at 2-30 and 6, Mr. F. Wood.

London—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Miss Rowan Vincent, "The message and the messenger."

Battersea—Temperance Hall, Dodington Grove, Battersea Park-rd., at 11, Discussion, Mr Beach on "Immortality." 7, Mrs Boddington, "Supernaturalism." Thurs., 8, social and dance, tickets 6d.

Canning Town—17, Harmit-rd., Co-op. Society, 7, Mr. Atwood. Tues., 7-30, private. Thurs., public Mr. and Mrs. Weedemeyer.

Edmonton—Beech Hall, Hyde-lane 7, Mr J T Dales on "Dreams." 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, Mrs Lambert. Wed., 8. Mr. J B Tellow, 16th.

Hulme: Corner of Junction-st., 3 and 6-30, Mr Lamb. 8-15, Circle. Mon., 8, Wed., at 8, Mr Connelly. Thurs., 8, Mr. Lamb.

Openshaw: Granville Hall, George-st., Lyceum, Open session at 10-30; 2-30, Song service, "Spirit Return"; 2-30, 6-30, Song service, "Ever True." Thurs., 8.

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

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

Normanton—Queen-st., 2-30 and 6, Mr. Hooper; at 8, Circle. Wed., at 7, Circle.

North Shields—80, Saville-st. near G.P.O., 6-50 Mr. E W Wallis.

Northampton—Hall, St. Michael-road, 11, 6-30, Mr. H. Clark.

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.

Osselt—Queens Street, Lyceum 10. 2-30, 6, Mrs Brook.

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

Rishton—2-30 & 6.

Rochdale—Regent Hall, Lyceum, 9-15; 2-30 and 6, Miss Patefield.

Millnow 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 J Gratton, Mon. & Thurs. 8.

Shipley—Westgate, 2-30, 6. Mr H Woodcock.

Shipton—Temperance Hall, 2-30 and 6, Mr J T Todd.

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

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

Monkwearmouth—Hall, Roker Avenue, 6-30.

Wakefield—1, Barstow-square, Westgate, at 2-30 and 6, Mrs Roberts. Wed., 7-30.

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

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

West Felton—Cottage Meetings at 5-30.

Whitworth—Market-st., 2-30, 6, Mrs Warwick.

Yeadon—Town Side, Lyceum, at 10; 2-30 and 6, Y. U. Conference. Mon., 8, Members' Circle.

OTHER MEETINGS.

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

Blackpool—South Shore, Bolton-st., off Waterloord., 10-30 circle; 2-30 and 6-30.

Bradford—421, Manchester-road 10-30. Circle, 2-30 6, Mr C A Holmes.

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

Burnley—102, Padiham-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, Kingsborer-ter., at 6-30, Thursday at 7-45. Sat. 8 11, Team Valley Terrace, at 6-30, Wed. 8, Sat. 8, 22, Redheugh Bridge-rd., Sunday, 6-30. Tues and 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, a Friend. Tues., Thurs., Sat., 7-30.

Leeds—28, Bk Adelphi-st, 2-30 and 6-30, Mrs C Wilkinson. Circles, Mon., Mr W Seekins. Thurs. Sat., 7-30.

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.

38, Keildon Road, Leathwaite 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, Fortess-rd. N.W., 7-30 p.m., Mr. Sloan. 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 Eyre. Wed. & Thurs. 8.

Cheetham, Ash Lodge, Halliwell Lane: 2-45 & 6-30, Rev. J Farnworth. Mon., at 8, Mr G Smith. Thurs., 8, Mrs. Newton.

Gorton: I.L.P. Room, Ainsworth-st., Clowes-st., Lyceum 2-30, 6-30, Mrs. Uren. 8-15, circle Thurs. 7-30.

996, 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, Mrs. Stretton. Tues.

Nelson—Pendle-street Lyceum, 10-30; 2-30 and 6. Mrs Whitaker. Tues., 7-30, Mrs Dixon.

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