

THE TWO WORLDS.

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AN AUTHENTIC CASE OF MENTAL HEALING.

A pure mind in a pure body—this is health.—Dr. EVENS.

THE following letter, recently received, will form the introduction to this communication :—

Dear Mr. Todd,—Would you do me the favour to send the enclosed particulars respecting the complete cure of my daughter Florence to the TWO WORLDS for publication?—Thanking you, I remain, yours very truly,
THOMAS HOGG.
28, Spencer-st., Consett, county Durham, Nov. 20, 1896.

I have personally known this gentleman (who occupies a high position in the mining industry) for some considerable time, and all the original papers, forming a complete chain of evidence, are before me as I write, so I can vouch for the case being authentic.

It appears, from the particulars to hand, that on the first occasion Mr. Bunn (late of London) visited Mr. Hogg, by invitation, the latter's daughter was so weak and unwell that she was confined to her bed and totally unable to follow her employment. Her complaint was gradually spreading all over her body, and her parents were hopeless respecting her condition. When Mr. Bunn remarked that he believed the only *real* cure for her disease, and, in fact, for all diseases, was the Mental Cure, and that he was a student of the Mental Science, they asked him if he could cure her. He said he did not know, being only a student, but was willing to try, if they wished, as he could but fail, and he might possibly succeed. Having expressed their desire, Mr. Bunn drew out a paper which was duly signed, of which the following is a copy :—

Oct. 29th, 1896.

This is to testify that we, the undersigned, hereby declare that Miss Florence Hogg is, at this date, suffering from Eczema, of long standing.

Signed : THOMAS HOGG }
SABINA HOGG } 28, Spencer-st., Consett.

Note.—I, the undersigned, hereby declare that I am prepared to treat the above-named patient according to W. J. Colville's system of Mental Therapeutics, free of all charge.

(Signed) J. HARRY BUNN, Student of Mental Science.

So on this date Mr. Bunn commenced the treatment, the particulars of which I give as a guide for students. He first procured a plain card, 9½ in. by 12 in., on which he wrote the following, the first three words being especially large :—

"MIND MASTERS MATTER.

"The *mind* is the *real* master, and the body is but the servant of the mind. Rule the mind and you rule the body. Cure the mind and you cure the body."

This was hung on the wall of the room, and the patient was requested to read it carefully several times a day, and to endeavour to realise its truth. The rest of the card was divided into four columns: one for the date, one for the mental treatment applied, one for the result of the said treatment on patient, and one for personal notes. The treatment was daily, and as follows :—

Oct. 29th: Mental treatment applied. Intellectually stimulated by a correspondence book, on the one side of which Mr. Bunn requested his patient to enter all her troubles, fancied or otherwise, and all her desires, psychical and physical, in the form of questions, which he would endeavour to satisfactorily answer, and thus give her peace of mind, and, as a sequence, peace of body. Result on patient: brightening. Note: The disease is above the neck, and has entirely covered the ear. He then by force of will denied that ugliness can exist as a permanency, and realised her undeveloped spiritual beauty, which he wished should be made manifest in the physical form. The intellectual treatment was continued, and on Oct. 31st he wondered if the Eczema was going or not, so for one brief moment he descended to the plane of appearances, and noted it had *entirely disappeared* from the neck and ear, over which had grown new white skin. This was encouraging. Shortly after she said: "Mr. Bunn, can I go to business on Monday?" "Certainly," he

answered. "If you feel strong enough, your indoor employment will be to your benefit." Still the same treatment, and on Nov. 4th he noticed that the mind inclined to waver, so he tried concentration, by means of indexing a work on reform, by Fowler; and on Nov. 6th he backed this up with socialistic and cheering reformatory conversation, the result on patient being an interesting development of moral courage, and she seemed to thrill with new life. Nov. 7th: On this date she suddenly remarked, "Mr. Bunn, you can take that card down, for I am now quite well." "Do you affirm that you have not a single spot of Eczema on your whole body?" he asked. "Well, only a very small spot on my chest," she answered. "Let me know when that has quite gone," he requested. Nov. 8th: Concentration continued this evening with no apparent result. This is accounted for by the note, which states that the patient was physically tired, having walked nine miles, to Kyo and back that afternoon through a snow-storm, in company with her father. Nov. 9th, ditto continued. She stated at 9 p.m. (when questioned) that she had not a spot of Eczema on her body. The nose is "cured." Total time of treatment, 12 days.

The next paper, duly signed, testifies to the above and gives a brief history of the case. It is as follows :

This is to testify that we, the undersigned, hereby declare that our daughter, Florence Hogg, aged 17 years, is, at this date, completely cured of Eczema, not having the slightest trace of the disease on her person. She has been under the allopathic doctors for many years, but without relief, and was gradually getting in a condition of chronic infirmity when Mr. Bunn took her in hand, and has now restored her to perfect health by means of W. J. Colville's system of Mental Therapeutics. Signed—THOMAS HOGG, SABINA HOGG, 28, Spencer-street, Consett.

Note.—I, the undersigned, hereby declare that the above is correct in every detail. Signed—FLORENCE HOGG (of the above address), Nov. 9, 1896.

A week and four days was allowed to pass so as to note if there was any indication of the disease returning, but noting only a steady improvement in her general health, she was taken to a legalised practitioner, viz., Dr. Renton, a disinterested gentleman, to whom she, personally was a stranger, who gave, after a severe and critical examination, the following certificate of health :—

I hereby certify that I have this day examined Miss Florence Hogg, of 28, Spencer-street, Consett, and that I find her to be in good health and free from any constitutional disease or apparent tendency thereto.
GEORGE RENTON, M.D.
"Viewlands," Durham-rd., Blackhill, Nov. 20, 1896.

On receipt of the above certificate, Mr. Bunn told his ex-patient that the evidence proved her to be now, indeed, quite well, and that her physical form was "as a ship launched from the Harbour of Harmony," and that she must "steer a direct course by her compass (intuition) straight for the Port of Perfection."

All real students of Mental Science will know the why and wherefore of Mr. Bunn's method of procedure, and those who are not students may benefit not only themselves, but suffering humanity as well, by studying Colville's work, "Mental Therapeutics."

In conclusion, I desire to state that this report is not of the nature of an advert., for Mr. Bunn distinctly affirms that he is *not open to engagements*, but is quite willing for its publicity, as he thinks such an *authentic* case must be of value to the world, and may induce embryonic mental healers to undergo severe study, and by patience, practice, and perseverance, to finally cry, like Cæsar, "*Veni, vidi, vici!*"
THOMAS OLMAN TODD.

Mr. E. ADAMS, of Cardiff, writes *re* the Album :—"I hasten to add my encomiums to those of friends who have already preceded me. It is excellently finished, is a marvel of cheapness, and will prove a constant source of pleasure by enabling one vicariously to come at will *en rapport* with brother and sister workers for spiritual emancipation. It may, not inaptly, be called a 'thing of beauty,' and where logical disquisitions fail to secure assent from stubborn objectors, a glimpse within its covers to ascertain 'what manner of men and women these Spiritualists are,' should be an irresistible argument!"

LESSONS FROM SPIRITUAL PHILOSOPHY.

BY ÆNOS.

Continued from page 794.

THE study of the facts which spirits have made clear regarding the conditions of life in the spirit world enables us to recognise that there is a law of consequences. That every thought, every act, is registered *within*; that we should do right because it is right; that good acts and good thoughts bring joy; evil thoughts or evil acts bring misery and remorse, both here and hereafter. To produce these results of pain or pleasure, neither the insatiable wrath of an avenging monster, nor the benign hand of a loving God, are needed. Every incident of our lives affects us physically, mentally, and morally, and the great law of results always fits the punishment to the sin, the reward to the virtue. Like the cylinder of a phonograph, the consciousness catches and retains the good and the bad, the harmony and the discord; and, like the phonograph, the memory reproduces all in full, some here, some hereafter, as the conditions or opportunities may decide. This occurs repeatedly, until the evil thoughts and acts, through their consequences of suffering, spur the soul to effort, and awake the desire for better things—then the satisfaction gained from the performance of some deed of reparation, some act of kindness, produces sufficient harmony in the soul to drown effectually and forever the discord produced by past uncharitableness or misconduct. That is the atonement for sin which Spiritualism recognises. Thus, ultimately, good is rewarded and evil punished, the punishment being remedial, educational, and purgatory. The old faith affirmed that the individual who refused to believe in "the atonement scheme," an unproved and unprovable dogma, was quite beyond the pale of "Divine Law," the law of consequences, and all other laws but Jehovah's wrathful condemnation to everlasting torment. What a noble conception of justice and of God! What an incentive to live honest, upright, good, and useful lives! But evil-doers, no matter how great their wrong-doing, how gross or debased their natures, could, by taking advantage of the Atonement scheme, and (if sincerely repentant and believing), even at the very "gates of death," command a free passage straight to heaven, right away from their old, wicked, sin-stained natures, from the memory of the past and the consequences of wrong to the foot of the pure, glistening jasper throne of the Almighty, there to receive all the blessed emoluments of righteousness—in a word, Angelhood—coupled with the praise and blessing of the great Godhead. What transcendent injustice! How vividly it brings to mind the courts of the Stuart kings and the "first gentleman of England."

Adherence to a given policy, regardless of right or truth, the only stipulation. Both reward and punishment, more of a physical than a spiritual character, purely external, entirely corresponding with the evil or good which they were to repay. It would certainly appear that those whose imagination first conceived the orthodox heaven and hell, possessed no knowledge or even suspicion of an inner or spiritual nature. The ideas of punishment for sin were such as were calculated to inflict the greatest pain upon the body. The essential virtues were also purely external in character—so was the reward. Thoughts and actions were of little importance: a profession of belief was of primary consideration. And this is where Spiritualism takes its departure for ever from the old faith. Although Spiritualism undoubtedly recognises the powerful influence that "heredity" exercises over man, that his nature is not perfect, it also recognises that hereditary tendencies may be considerably modified or accentuated by environment, education, and self-culture. Though evil is of internal origin, it does not follow that our natures are depraved. Man has not fallen from angelhood, but is evolving out of the bestial, stumbling upwards to angelic perfection. The spirit is pure, but expresses itself under difficulties. By pre-natal conditions and after birth surroundings the child is influenced and its character moulded. Thus, while we know that no child is born perfect, we know equally well that none are born actually "depraved," and within each one are the potencies of will and love, by which, with right application, he may create new and better conditions for himself and others. Good and evil in the individual being of a purely mental or spiritual nature, so also are their effects, *i. e.*, their rewards and punishments. No active intervention, whether of Deity or Satan is required; the necessary powers for meting out stern justice for every act and thought are

inherent qualities of man's spiritual nature. All that earthly power can do is to forewarn of the results that invariably follow our actions; to persuade, beseech and pray abstention from all that is evil, and exhort to that which is good. All that angel power can do is to assist those so engaged, strengthen and encourage them; comfort the fallen by their solicitude and sympathy; help them to better lives and holier thoughts for guidance in the future. As immutable as God are the laws that He has made; and if they are inflexible they deal equitably with all men. Man, being endowed with intelligence and will, having within an "inner monitor," a consciousness of moral obligation, which if heeded and fostered will keep him in the path of rectitude, is well fitted for his journey in life. But if, in his search for gross and sensuous pleasures he turns a deaf ear, if, in his vanity and ambition he scorns the voice of tender love that would lead him aright, he suffers; 'tis just, and it were an unjust God that made it otherwise, for it is indispensable to progress that wrong-doing should be met with some kind of pain. But, I hear an objection; "If God is the source and author of all, he must also be the source of evil, or you must admit a rival, a God of evil—a Satan." Not so! Spiritualism repudiates such a "source of evil." We deny that it is necessary to say that God created evil, once allow that man was *not* made perfect, and the position is explained.

If God created evil, then is he not a just God or a wise one. Just think for a moment. This inscrutable "something," for which "God" is a convenient name, made the laws of the universe. All who study these laws must admit that if obeyed they would not lead man into evil, but keep him healthy, good, and happy. Evil begins when men, either ignorantly or wilfully, seek to infringe, or, as we say, breaks those laws—but pain is a part of the law. Man gets broken (*not* the law), until he is "broken in," and becomes obedient. The Divine constitution is written large in every human soul, in language all can understand, if they will—and ignorance is no excuse. If man were to cast from him the artificialities amidst which he lives, enter upon natural conditions of life, and obeyed Nature's laws, he would know no evil. The moment he runs counter to them, he suffers or encounters evil. The evil is not in the law, but in its attempted violation; man is right, good, happy, and at his best when he obeys the law. Profit by your past experience, and tell us when you suffered save under the law of consequences for some wrong thinking or doing which ran counter, and thus brought you into opposition to some law of Nature.

You are a bilious creature; you suffer thirst; nature says you must drink; the same nature supplies the drink, and tells you when you have had enough. If you refuse, or drink too much, or of injurious decoctions, you suffer; if you drink according to the dictates of your reason, all is well, you have obeyed the law. You are esurient—you must eat. Your consciousness tells you when you must eat; if you do not eat enough or you eat too much, evil follows. But there was something within that reminded you that you were taking too little or too much; it is there, manifest in your very discomfort; if you suffer, it is because you have broken the law.

"But there are times," you will say, "when one suffers through no fault of one's own." True. Millions of people in England are suffering hunger and hardship to-day; they lack clothing and fuel for warmth, and the evil you say "is not their own making." True! It is nevertheless man-made. Natural laws operate upon the earth to produce certain fruits, roots, herbs, and plants. They furnish, chiefly, food for animals, clothing, and materials wherewith man may make himself a shelter.

On the other hand, Nature operates upon the consciousness of man, telling him when and to what extent he requires these commodities, and how he may procure them. Man and his intelligence being co-existent, whom shall man blame if he uses not his intelligence to his advantage? By the same means man is made aware how he may increase, manifold, the production of any given article. If, despite Nature's munificence, her making those needs known to him, and the means by which he may bring the demand and the supply together and thus create an equilibrium, he, because of his fondness for an artificial and unnatural life, prefers to ignore those promptings of a natural guardian within himself to heed and obey Nature's laws, shall man then say that God, the author of both Nature and himself, is at fault?

Nature never makes a demand upon herself that she is

unable to supply, except where "civilised" man intervenes, prompted by his "intelligence," or his over-weening conceit. But that "intelligence" is not necessarily at fault. To be useful to him in the highest sense, it must be taken in the aggregate. To say, that, because the intellect of certain individuals fail to grasp a certain most palpable fact, such thing is not a fact, is tantamount to saying that, because winter does not ripen corn, it is wrong to say that corn ever ripens. But the seasons in the aggregate do develop and ripen corn and everything else necessary for man's sustenance. Men's "intellects" are comparable in this respect to the seasons; singly, they are of little value? collectively, working for a common aim, their power is almost unbounded.

To be continued.

CULTURE.

"Individuality is not only not inconsistent with culture, but is the basis of it."—*R. W. Emerson.*

THERE is not anything so wasted as human life. We speak of the waste of wealth, and we have a science of economics, but where is the chair in any college founded upon the economics of life? We have physiology and biology and anatomy true enough; but the science of human economics, where is it? The subjects mentioned are foundation stones, no doubt, but the general structure is an absentee. Yet the science of life is one that needs to be studied; its facts are lying round about us everywhere. We need not wander over hill and dale to find them. They exist in the street, mart, workshop, homestead, and in each individual; those facts are loading us with wretchedness and misery, blighting our hopes, withering our expectations, freezing our joys, and curtailing life in all directions. To learn that there is a science of human economics one need only compare the length of life of those who "toil not, neither do they spin," with that of those who labour and toil and create wealth. One would imagine that the toiling millions were not only condemned to be "hewers of wood and drawers of water," but that a sentence of wretchedness, misery, sorrow, and bitterness had been passed upon them. The toilers seem doubly cursed, and the idle rich doubly blessed, until one is almost inclined to think that God is on the side of the aristocrat and the plutocrat! A gleam of sunlight crosses our path when we compare the figures that are published weekly of the death-rate of the different districts of our great towns, where we see they vary from 10 to 70 per thousand. The sunlight comes in the suggestiveness of the figures. They lead us to think that there must be a physical and not a divine cause for the vast difference. Poverty doubly curses a man, and hangs a millstone of bitterness around his neck. Poverty has a cause. Some say it lies in drink. But some sober men are poor. Idleness produces want, yet industrious men are often in need of the necessities of existence. Neither drink nor idleness, alone nor combined, produce all the poverty, as rich men drink more and are more idle than poor men.

Poverty is not the cause of idleness nor drink; nor are drink and idleness the sole causes of poverty. We cannot have wealth without toil, nor riches without endeavour. Yet the idle classes of this and all other countries hold or spend double the wealth of all those who labour. What then is the cause? When a person has an inflammation in any part of the body, the medical gentlemen say there is a tendency for the blood and life energies to run to that spot; equally, there is a fevered state that largely affects the gold, silver, and valuable things so that they tend to run into particular directions. But our medical friends tell us that if we want to get our patient well we must regulate the circulation of the blood. So to abolish the fevered state of society we must regulate the "circulation," that the pulse may have an even swell, and all parts of the body politic be evenly supplied.

As a piece of rhetoric and illustration the above may sound plausible, but like all plausible things it should be carefully examined before being accepted, or our apples may turn into dead-sea fruit. We must inquire a little deeper, and ask why the circulation is irregular, and we shall find that the word that heads our paper expresses something of the real origin of these irregularities. Society is what it is from culture and non-culture. Culture on the part of those who have, and non-culture for the have-nots. I know I shall be told that "England's greatness, commercially, has been largely created by those who toiled and spun. The stately halls

of England have not been the places where our geniuses of mechanism, etc., have first looked upon the dawning light." All that is true, but before a commercial age we had an age of warfare, then a pastoral period, and lastly a commercial state. The genesis of our irregular circulation lies away in the past, when culture was limited to the few, who thus arranged matters to serve their own ends. Cause and effects, Karma, are the links that bind society. "Magna Charta" has little place for the poor man, but is large in its demands for those who possess. The foundation of our laws and institutions is the sustaining power of those who have. The grey-haired man of to-day remembers when the toiling masses were denounced as the "great unwashed." But the language of contempt is changing into that of seduction, and why? because the mighty herd have been gathered into the political fold, and are counted not as a mass, but as individuals who can write a cross. The individual is yet largely asleep. The angel of power is dosing and dreaming. By and bye the sleep will be broken and the dreaming cease, and a wide-awake state will be observed, but never until it dawns into his consciousness that "Knowledge is power." Demos is a fool and a slave to his stomach and passions. When will he learn that he has brains and is a spirit? His angel will not wake until he learns this fact. Then he must be taught, "as iron sharpeneth iron, so does thought the spirit of a friend." We who have learned a lesson must take the Lancastrian method to heart and teach it to those who have not. The greatest fact in nature is radiation. The earth grows by the radiations of sunlight, and men grow by the radiations of life and thought.

We will express a thought or two. We all need to eat and drink to sustain life, and all Spiritualists either know or believe in the existence of influences. Influences are created by two causes—what we eat and drink and what we think. It is a physiological fact that the totality of our bodies changes in seven years. It is a fact that every particle that has gone out and come in to take its place has once been inanimate substance. Our bodies are furnaces that burn substances, not us, and transmute the coarser forces of nature. Every step of our physiology is to generate subtlety of materiality. It is therefore a matter of some importance what we take in. What is it we desire to produce in ourselves? The athlete eats to produce muscle, the thinker nerve, and the spiritually-minded that he may come into closer contact with the inner world of thought and being. We not only absorb, but we radiate by the agency of our skin. Its pores are the open gates whence flow ourselves, for our magnetic emanations are laden with our true natures. We know all this by the exercise of our psychic powers. The study of mediumship plants us on the pedestal of reform, because it leads us to the realisation that true cleanliness is the foundation of a sound life.

There is one law that Spiritualism insists upon most pointedly, which may be stated in scriptural language: "God is not mocked, whatsoever a man soweth that shall he reap." Every Spiritualist ought to realise this principle, then he would be a centre of usefulness. This passage goes to the root of the affair. It clearly affirms individualism, and that the separate links of the chain of humanity declares its strength. "Whatsoever a man soweth," fruitage will come. Then the wrongs of Society can be righted. The blessed word, Culture, indicates the key of the situation. Not scholasticism, but humanity, is the demand of the age. Not books but facts are the food for spirit unfoldment. We want a science of life, so that we may unfold our whole self, instead of being the dwarfed creatures that we are now. This science of life will run the whole gamut of being and touch all the chords of our nature; will sweep the field of commercialism and transform its methods; will enter into the ramifications of society organisation, and point to reforms in home-life that shall raise our ideals and bring beauty and simplicity where there is complexity and hideousness. It will tell us what to eat to the production of our highest powers, and proclaim a method of study that shall not waste our lives in vain endeavours to become wise, but lead us by gentle steps to the realisation that we are only a little below the angels. The science of life would teach us how to preserve life, not waste it, how to find humanity and to retain it. By its agency we could abolish our poverty and wealth and find riches instead. The science of life has its basis in the cultivation of the individual.

MINOS,

LEAVES FROM AN OCCULTIST'S NOTE-BOOK.

NO II. BY H. VENMAN.

*Continued from page 779.**All Rights Reserved.*

CONCLUSION OF COMMENTS ON THE CASE OF MRS. A.

BEFORE quitting this case, I will cite one or two cases of what has been named by Prof. Charcot, and others, "Ambulatory Automatism," a development of sleep-walking, as apparently supporting my explanation of the case of Mrs. A., as being such. But, even beyond this, many instances have been reported in which the Sleep-walker has not only travelled without returning consciousness, bringing with it any memory of having so done, but, on the contrary, even a loss of the knowledge of individuality or personality and the "Subject," having wandered to a distant place never before visited, taken up residence, and even pursued an avocation there, until some day, a sudden return of normal memory taking place, the person is alarmed and astonished to find him (or herself) among persons who, though knowing him, are not known by him, though previously daily acquaintances. An instance of this astounding state of things is recounted as happening to a man named "Bourne," persisting many years, and a startling novel called "Alone on the wide, wide sea," by Clark Russell, is based on such an incident. But, to my cases: (1) One evening a cabman brought to a provincial hospital a youth, who said he was friendless, and had no settled place of abode. He had evidently taken some strong narcotic, or had such administered to him. His clothes, though ragged, were those of a gentleman, his hands soft and white, voice nicely modulated, etc., so that both his doctor and nurse set him down as of good family. On his recovery from the narcotic, a low fever supervened, from which, however, he rallied, and began to take nourishment, and was pronounced "out of danger." One evening at nine o'clock, when his night-nurse took her place, the day-nurse who had charge of "Mr." Charlie, as they had named him, bade him "good-night," congratulating him on his convalescence. In the morning *his bed was empty*. The night-nurse declared "she had never slept," and was corroborated by another patient lying near him, who said "he also had been awake all night." Neither of them had seen "Mr. Charlie" get up; in fact, the boy appeared too weak to traverse a long corridor and descend fifty steps, which had to be done to get out of the building. Extensive careful search was made, night porter questioned, but in vain. So far as the hospital people were concerned he was never seen or heard of again. It was believed (and I think with reason), that with "the unaccountable strength of a sleepwalker," he must have arisen in a trance and found his way back to his friends, the only objection to such an explanation being the assertions of the night-nurse and patient sleeping near, that they "had never slept," but how frequently such is unwittingly erroneous is well known.

2. The following, also a case of "automatisme-ambulatoire," came under notice of Dr. Charcot in Paris. A clerk, employed in a Paris firm, was out on his morning business round, when he suddenly lost consciousness, only awaking 14 hours later in the Place de la Concorde. His being heavily spattered with mud, showed he had been walking all the time. On another occasion, when on an errand, he found himself struggling in the Seine, when he was rescued by a gen-d'arme. A railway ticket, of which he knew nothing, was found in his pocket. He went under Dr. Charcot's treatment, and after a while was discharged as cured. About a month after this he was sent to collect various sums amounting to 700 francs, and failed to return. After a week he awoke in a city strange to him, which he was told was "Brest." He told his story to the authorities, and showed a certificate from Dr. Charcot to the effect that he (the bearer) was suffering from ambulating fits. This was not deemed satisfactory, so he was imprisoned on a charge of embezzlement. After a week an order came from Paris for his release, but his employers had to dismiss him as unreliable. In commenting on this disease, Dr. Charcot says there is a tendency to automatism in everyone, "it seems a form of epilepsy." In this state they will walk through the streets, enter shops, make purchases, and behave like rational beings, their condition being revealed by no further sign than "pallor." Yet their ordinary self is asleep.

NO. III.—THE EXTERIORISATION OF FORCE.

A review of some experiments by Col. Albert de Rochas and others.

Part I., with Introduction.

Before proceeding to deal with such startling phenomena as the above-mentioned, it will render the task of comprehending them more easy by, so to say, paving the way by citing a few cases of "movement without visible contact," "sounds without apparent cause," etc., and similar records, of unexplainable occurrences of earlier dates, including a sketch of those recently occurring in presence of a sensitive named Eusapia Palladino, at various places by many "savans," with which I intend dealing in future "leaves" in an elaborate review, including an "able critique by the celebrated Dr. Ochorowicz, by comparative analysis of certain experiments carried on in her presence at Cambridge and elsewhere previously and subsequently. I have no doubt but that this resumé, which I have compiled with great care, will prove of considerable interest to the readers of the TWO WORLDS. Now, to my typical narratives:

1. M. Pelletier (a well-known officer of the French Academy) gives the following in *La Revue Spirite* of March 15th, 1889. He had been experimenting with some sensitives on the nature of a "force" which, he considers, emanates from the fingers and other parts of the human frame, and has some analogy with electricity, magnetism, etc. With the latter because he has found it will cause deviation of a poised magnetic needle, and, with the former, because it attracts the pith-balls of the electrometer as well as small dolls cut out of the same material. "To obtain the latter result," he writes, "I had only to direct one of my sensitives to hold her hand some distance above one of the tiny images, when it would commence jumping up and down, as such do between electrified plates. I procured a tiny dog, also cut out of elderpith, with movable head and tail, both of which would wag gently when the hand of the sensitive was held a short distance above it. Most people are aware of the fascination exerted by a snake over a bird, which, although at some distance from the reptile, seems irresistibly attracted in some way towards it, until it actually places itself in its jaws. Now, I had prepared an arrangement as follows, with which I succeeded in producing the same phenomena with an imitation bird and snake. The snake was composed of little discs of elderpith strung on a thread, diminishing gradually from head to tail—at one end a lozenge-shaped piece, re-cut to represent the jaws, for a head. The sparrow was a fairly cut-out model of a bird in pith, and it was placed on the flat, smooth surface of an ordinary table, about 4 or 5 centimetres distant from the jaws of the reptile. At my request, my sensitive held her hand above the two model animals, which soon began to quiver and move, as if life had been imparted to them. Presently the sparrow became restless, moving from side to side in the direction of the snake, until it had advanced to within two centimetres of the latter, the head of which remained immovable, the body giving but feeble indications of activity. The sparrow continued to move towards the reptile, until its beak touched the snake's jaws, as though, instead of elder-pith, it had been of flesh and blood. The thing was so exceedingly strange that I repeated the experiment over and over again, many times successfully, to thoroughly assure myself of its reality. I consider that some fluid emanating from the hand of the sensitive entered into and permeated both the models, accumulating in proportion to their volume and mass. When the snake, being the larger, held a larger quantity of this fluid than the bird, it began to exert a power of attraction over the latter, as a larger magnet does over a smaller one; indeed, as all larger bodies do over smaller ones." Notwithstanding M. Pelletier's ingenious theory, the writer of this inclines to that of the phenomenon being brought about by the mental action of the sensitive, reproducing a natural occurrence (of the existence of which she was already aware) by directing the force "along certain lines (either consciously or unconsciously), to the definite details; in fact, a case of directive action on matter, "without contact." My next illustration is one of reproduction of sound-waves in a state of latency, originally the result of such being impressed on the soniferous ether, from physically-made "atmospheric" sound waves, on the physical plane, the reproducing power being effected by those by whom the sounds were heard, It is from a minister's wife.

To be continued.

THE MYSTERY OF MALHAM TOWERS.

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

CHAPTER XI.—CONTINUED.

THE next day, promptly at the appointed time, Lena's friends made their appearance, and they strolled slowly through the fields toward the Towers, where Dick had been at work since morning. Mrs. Ransom and Mrs. Renshaw had exchanged many friendly visits, and several highly successful sittings had taken place at both houses, Mrs. Ransom finding, to her astonishment, that her old friend and neighbour, Mr. Gooch, was still in evidence, having lost none of his old characteristic expressions and ways. He was now able to control Helen, and would sit and chat about old times until, sometimes, he needed a gentle reminder that the medium did not exist solely for his own use.

Lena and Helen were now fast friends, having found that they shared in common many similar tastes and pursuits. As the latter young lady and her mother had expressed a wish to see the interior of the Towers, Lena had promised to obtain permission for them to gratify their desire, and it was in fulfilment of this promise that they were now wending their way to the old house.

Miss Sumner gave them a hearty welcome, insisted upon their having a cup of tea, and then, acting as guide, led them through the building, showing and explaining the curiosities and relics with which the place was crammed. One of the first rooms they entered was the library. As they passed through the door, Lena exclaimed:

"This is a hateful room, Mrs. Renshaw. Neither Miss Sumner nor I can bear to remain in it."

"How is that?" said the lady addressed, a look of curiosity crossing her face.

"Well, it is a psychological problem, as yet. There is nothing definite on which we can base any facts, yet we know that some strange influence pervades the place, and, given opportunity, that it can make itself known in a startling and disagreeable manner."

"Very interesting, my dear, but vague."

Lena laughed. "I know what you are thinking, Mrs. Renshaw, and that you and Helen are bemoaning my scepticism; but really I can hardly be more explicit."

"Lena's scepticism is not so strong as she would have us believe," remarked Miss Sumner; "but with regard to her recent statement, there are some features in connection with it which are decidedly curious and mysterious. I will explain them as briefly as possible: One evening, I was sitting reading in this room. My book proving uninteresting, I threw it aside, and took to musing instead. By-and-bye I grew drowsy, my limbs began to feel heavy, and finally I relapsed into an utterly helpless condition. Then came a horrible experience. Something touched me from behind. In an agony of fear, I tried to turn my head, but found to my great consternation that I could make no movement whatever. Then the thing touched me again, and I heard a low, malicious laugh, and began dimly to realise that some evil influence was deliberately torturing and terrifying me. Fortunately, for my reason, I managed to find my voice, and screamed for help. This seemed to break the mysterious spell, for the influence vanished, and I rushed from the room. Turning it over calmly afterwards, I came to the conclusion that it was nothing worse than a bad dream, and after a few days had passed, I began to laugh at my foolish fears. Now comes the strange part of the story. How I managed to summon up courage to attempt such a thing passes my comprehension, but I resolved to test the influence, or whatever it was, a second time. This proved worse than the former experience; the same incidents were repeated, but with additional horrors. Something brushed past me several times, and my hair was violently pulled down. This was the last straw. I must have lost my senses, for when I came round I was lying on the floor. I told Lena of the strange things which had happened, and, of course, she pooh-poohed it all; said my nerves were out of order, and recommended a course of quinine and outdoor exercise. To tell the truth I was rather annoyed at this, so thoughtlessly proposed that she should test the influence herself."

"Well, dear; and how did you go on?" asked Mrs. Renshaw, turning to Lena.

"It was horrible!" she replied. "I felt the sweep of invisible draperies, my hair was taken down, and

I received a severe blow on the head. However, I will give you the details on another occasion, as the time is running away and you have much to see yet. As they passed from one room to another, and along interminable winding passages, Mrs. Renshaw remarked that it would take a week to do it thoroughly."

"Longer, Mrs. Renshaw," said Hester, "There are dozens of old chests in the lumber room, packed with clothing and articles of bygone centuries. I have frequently spent an afternoon in rummaging through the contents of one. You must come again specially for that purpose, and we will examine and criticise the fashions of past times." Then she took her visitors upstairs, and, after a brief visit to the principal chambers, into the room where the tapping of a hammer and the sound of a merry whistle revealed the whereabouts of Dick Ransom, engaged upon his work of restoration. As he came forward to greet them, Miss Sumner asked him if he had met with any success.

"No," he said, "and I've wasted a couple of hours over the thing," going to a large wardrobe and giving it a vicious tap with his hammer. "There is no doubt about its being built into the wall, and there is considerable space behind. See!"

He showed them where he had bored a small hole. Taking a long piece of stiff wire, he pushed it through without meeting with any resistance. Then he rejoined: "You see this is an outside wall; I have measured the thickness at the windows and find there would be just sufficient room for any ordinary person to stand between the wood and the outer wall, and in some places, owing to the enormous buttresses, the space will be much wider, that is, taking it for granted that the walls are not solid."

"Is there no other way of testing it, Dick?" asked his sister.

"Only by cutting out a piece of the wardrobe back, and that might bring me into serious trouble. Apart from that, in my employer's interest, I have no right to commit any wilful damage."

At this juncture, their attention was diverted from the subject by a quivering voice, which called out from the doorway:

"Where's my laddie? they said he was up here."

"Hello! there's Nannie," said Dick.

"Where have you been?" she began in a querulous tone, as he helped her to a seat.

"Been busy, Nannie, but I've often thought about you. See! here are some ladies come to see you."

Nannie nodded and chuckled with delight as they all crowded round her. She seemed to consider that she was entitled to the same attention as that given by visitors to the Towers itself, palpably showing that she expected to be looked upon as an accompanying item of interest and curiosity. She was greatly taken with Lena's friend, Helen, and startled them all by exclaiming suddenly:

"She's got it! she's got it!"

"Got what, Nannie?" asked Miss Sumner. "What do you mean?"

"She's got the gift, Miss Hester." Then turning to the young lady in question, "Haven't you now, dearie? Can't you see 'em? Don't they come flitting in at night, and stand by the bed looking, and trying to talk, the poor things, the poor departed creatures?"

"Yes, Nannie, they do," said Helen. "I understand you perfectly."

"I knew it," chuckled the old woman, delightedly. "Eighty five years, eighty five; but I never make a mistake about the gift." Pulling Mrs. Renshaw's sleeve, she whispered audibly: "What's his name?" pointing at Dick.

"That is Mr. Ransom," replied the lady.

"He, he, he, laughed the old creature, nearly tumbling off the chair, and banging her stick on the floor in high glee. She seemed in such good form that an idea struck Lena, which she communicated to Dick.

"It's worth trying, at all events," he observed. Then taking the old nurse's hand, he said: "Nannie, eighty five is a long time to live."

"A long time," she echoed, "and it grows very weary, Master Dick." Then she said, pathetically; "Sometimes I think that God has forgotten to call me. Eighty five years is a long time to remember anyone."

"But you are really wonderful," he went on. "You can hear and see as well as any of us."

"Ay, ay. I'm clever for my age," she said, brightening up again.

"Now I want to know if you have a good memory, Nannie?"

"Sometimes, dearie, I can go back and back, but not often, for something comes here and shuts it out," pointing to her head.

"This is a curious old house, Nannie. Do you know whether there are any passages in the walls, and how we can reach them. Look at this wardrobe, for instance; perhaps there is a way through there."

As he spoke, a ray of comprehension passed quickly over the old nurse's face, and then as quickly disappeared, leaving it blank again. She sat still, without speaking, plainly trying to find the threads of old memories stirred up by Dick's question.

"Something is here," she said, tapping her forehead, "but it won't come clear. What is it, and why can't I remember?" she cried, piteously, after another futile attempt to penetrate the cloud of forgetfulness, and review the past.

"Take time, Nannie," said Hester; "don't worry over it."

The old woman taxed her faculties again. Then she rose from her seat and hobbled round the room, muttering to herself. The others watched her intently, wondering if she would discover anything.

"Hush!" whispered Dick to Lena, who was about to speak.

Nannie was drawing her hand across her brow quickly, as if she would sweep away the cloud which darkened her mental vision.

To be continued.

SOUTHPORT.

THE work at Southport is advancing slowly but surely. The season cannot be long delayed when we must move from our present semi-private position at 17, Promenade, to more public and better adapted premises. Quite a pleasant re-union on a small scale took place last Friday, when Mr. C. L. Hilton, our old Yorkshire friend, and Mrs. Bickerstaffe, of Blackpool, with Miss Smith, of Manchester, and two recent acquaintances (strangers to the cause), Mr. and Mrs. Naylor, of Birkdale, were with us. The guides of Mr. Hilton, Miss Smith, and Mrs. W. Stansfield presented themselves to useful purpose, to the intense interest of the visitors. The company visited the weekly Theosophic meeting, and listened to excellent advice upon our general conduct, with directions as to "concentration of our higher selves," upon remedial efforts upon our "lower selves," to gain the mastery over our evil habits and desires. This, the President called Theosophy. Mr. W. Stansfield was highly gratified, but judged that the practical lessons just spoken could not, with truth, be claimed as Theosophical as Unitarian, and others could lay claim to the same teachings. He suggested that possibly those lessons might be considered of too individualistic a kind, as, from direct evidence in his own surroundings, he found that each person had one or more spirit, who was often in evidence in the varied thoughts and conditions of our existence, proving to him that no "concentration" could probably be effected without their aid. The President assumed that this would make man an "automaton" and not a free agent. Mr. Hilton gave several instances of Spiritualism that had been the means of convincing him,—in reply to further adverse criticisms of Spiritualism—and also felt from his own "seeing" that the rock of Spiritualism was an impregnable one in determining the aspects of a future life and of its continuance. A general discussion followed. W. STANSFIELD.

BIRMINGHAM.

THE Birmingham Spiritualists are still going ahead. On Nov. 29 another meeting-place was opened in the Bordesley district, one of the largest in the city, the inhabitants of which district number upwards of 11,000. The members forming the Small Heath Spiritualist Society, residing in the neighbourhood of Small Heath, have long felt the need of a place situated in their midst, where they could assemble with their wives, families, and friends. Acting, therefore, upon their own responsibility, and having regard to the city's motto, "Forward," a start was made in Jenkins-street Board School, Small Heath, on the 29th of November, at 6-30 p.m.

The inaugural address was delivered by Mr. J. Deakin, the hon. sec., clairvoyant descriptions of spirits being given by Mrs. Lawrence at the close, the chair being ably filled by Mr. Adams, formerly a local preacher of some 16 years' standing. On Dec. 6 Mr. A. Knibb, the well-known inspirational medium, kindly accepted an invitation to be present, although suffering from an indisposition, and addressed a fair audience on "The aims and objects of Spiritualism," finishing up with a few descriptions of mental-clairvoyance and psychometrical tests.

The aim of every individual member of the Small Heath Spiritualist Society is to spread the doctrine of Spiritualism in every legitimate way, in harmony, and with the co-operation and assistance, if necessary, of the existing spiritualist societies. They invite inquirers and others to their meetings, recognising as they do, the grand truth of the Spiritualist teaching, which includes the knowledge that God is our father, and men and women our brothers and sisters, and that we are all personally responsible for every good or evil deed done while here in the body. They propose carrying out this teaching

in their every-day life, in the workshop, in the home, and elsewhere. In addition they contemplate opening a lyceum for the children at the earliest possible moment, a sick and provident club for adults, and other useful measures for the benefit of each and all. Will sympathising friends come over and help us; a hearty welcome awaits you. J. J.

CORRESPONDENCE.

FEDERATION PROPAGANDA FUND.

SIR,—The following amounts have been received:—Mr. Hemingway, Huddersfield, 5s.; Mr. and Mrs. Stair and family, Leeds, 4s.; Inquirer, South Norwood, 1s.; Mrs. P. Summersgill, Huddersfield, 1s. WILFRID ROOKE.

165, Stockport-road, Levenshulme, Manchester. Gen. Sec.
[We have received 5s. from John Scott, Oraghead, Chester-le-Street; and 10s. from R. George, Smethwick.]

RE REPORTS.

SIR,—The question of lengthy and stereotyped reports, and what to do with them, really needs settlement. It is indeed wearisome to read week by week the same old story, viz., name of town and meeting-place; speaker, Mr. So-and-So. Good, grand, or successful clairvoyance and psychometry; audience well pleased, good attendance. These few set phrases form the gist of the majority of reports, sent doubtless with the best intentions by the various secretaries and reporters, but by their exceeding similarity they fail to arouse more than a passing interest. The space at disposal in "our paper" is far too valuable for a single inch to be used for unnecessary details. My suggestion is a compromise between all parties—the long-winded report-sender, your ever-patient readers, and the directors of the TWO WORLDS, viz., when the whole batch of the week's reports are in the hands of the Editor, he shall cull from them everything that will be generally interesting to the large army of readers, and weaving his collection of notes from the reports, give us a readable column of news that will convey quite as clear an idea of what is going forward in the various centres of operation, and save the at present two-and-a-half pages of, in many cases, mere repetition of the previous week's report. I trust this suggestion, or something better, will be tried, and result in the greatest good for the greatest number.—Fraternally yours, A. KNIBB.

43, Hagley-road, Edgbaston.

A LEGACY FROM A DYING MAN.

Sir.—About six years ago I had occasion to go to Bradford-street Spiritual Hall on a Sunday evening, and there enjoyed my first spiritual feast. Since that time I have been more or less in the presence of Mr. Pilkington and Mr. Henrys. Both have been kind, genial, and practical friends, and with the Spiritualists of Preston and of Bolton have tried to do their duty in more ways than one. I look back with pleasure to the time I have spent with these two gentlemen, and the splendid opportunities I have had to listen to discourses upon some of the most abstruse and perplexing problems by the spirits through Mr. Pilkington's instrumentality. An address on the "Anatomy of a cotton fibre" took me by surprise. Having been connected with, and foreman over, a certain department in a well known cotton mill in the vicinity of Bolton, I know that the subject could not have been dealt with as it was by Mr. Pilkington had not some intelligent agency used his organism to proclaim the many facts connected with the subject. For months, night after night, I have listened with the greatest pleasure to most telling lectures through Mr. Pilkington on the most difficult subjects, and that before minds of no mean calibre; and with my own powers of clairvoyance and the many clairvoyant descriptions I have received from others. I have been convinced of the naturalness of another and better world. I am a dying man, physically, yet am I waiting for the time when my spirit shall be liberated from this diseased body, and I can rest secure in the home not made with hands, eternal in the heavens. I have tried and true friends in Mr. Henrys and Mr. Pilkington, and what they have done in bettering my position only the angels know. Six years ago I was a Methodist, and could only hope. I am now a Spiritualist, and through the visits of angels know I shall live for ever, and I shall pass through the death-change contented and happy. In conclusion, I wish success to the cause of Spiritualism, and to every worker therein.—Believe me, your well-wisher, CHARLES WADDILOVE.

21, Fairfield-street, Lostock Hall, near Preston.

IN MEMORIAM.

PASSED to the higher life on Dec. 9, Leonard, the infant son of Mr. and Mrs. Appleyard, of Newton. The remains were interred at Wakefield Cemetery on Saturday. Mrs. Midgley, of West Vale, officiated.

MRS. WILLIAM HENRY HOLYOAK, died on November 9th, aged 83 years. By wish of Mrs. Holyoak the funeral service was performed by Mr. George Jacob Holyoake, of Brighton, who, in earlier years, was often a guest of Mr. and Mrs. Holyoak, in Leicester. After an appropriate address on "Death," in the Cemetery Chapel, Mr. Holyoake paid high tribute to the merits of the ascended lady, who, he said, "had a belief of her own as to future existence, regarding what some overlook, that improbability is not impossibility. She thought with modern Spiritualists, as Sir Edwin Arnold has written:—

'That when one layeth
His worn-out clothes away,
And taking new ones, sayeth:
"These will I wear to-day."
So putteth by the spirit
Lightly the garb of flesh,
And passeth to inherit
A residence afresh."

ITEMS OF INTEREST.

No REPORTS next week.

A GRAND Christmas Number, price 2d., next week.

MR. ROOKE'S fine paper on "Spiritualism v. the orthodox faith" next week.

A NUMBER of interesting articles, letters, and news "items" crowded out. Next week.

THE TWO WORLDS will be issued on Tuesday next, and on sale in London on Wednesday. Friends, please note.

PLEASE look through our advertisement pages and see if you can deal with our advertisers. We should help one another.

MR. WALTER HOWELL has Sunday, Dec. 27th, vacant. Address him 51, Rippingham-road, Withington, Manchester.

BLACKPOOL friends can obtain Albums, free of postage, for 2s. 6d. from Mr. W. J. Leeder, 6, Charnley Grove, Charnley Road.

MR. TEBB'S valuable book on "Premature Burial," reviewed last week, is published by Messrs. Swan Sonnenschein, Paternoster Row, London.

TO CORRESPONDENTS.—A. H. A.: You should send us your name as well as address.—Mrs. Fielding: We have sent your letter to the advertiser.

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

MEDIUMS and Speakers are requested to send open dates for 1897. State gifts, terms, etc., to George M. Nettleship, 47, Paradise-street, Barrow-in-Furness.

SHORT STORIES, bright poems, two portraits, and very interesting articles next week. Don't miss our grand Christmas Number—price 2d.—with eight-page supplement.

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.

"A BLANK PAGE," by "Pilgrim," reviewed in our last issue, is a Spiritualist novel, very suitable for a Xmas Gift. Mr. G. Redway, Hart-street, Bloomsbury, London, W.C., is the publisher.

O.P.S. SICK AND BENEFIT FUND.—Mrs. Wallis, hon. sec., gratefully acknowledges the receipt of—From Mrs. Gregg (per Mrs. Venables, of Walsall), 2s.; and 10s. from R. George, Smethwick, for the above funds.

MR. B. WELLOCK, secretary of the Hunslet (top of Joseph-street) Society, having resigned, desires to extend to all mediums and speakers his warmest thanks for their correspondence during his term of office.

MR. PETER LEE'S CLASSES AT TWO WORLDS OFFICE.—A new series of these classes will be commenced early in January next. Persons desiring to become members can obtain all information from Mr. P. Lee, 45, Freehold-st., Rochdale.

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.

We have arranged with Mr. A. Glendenning, the author of "The Veil Lifted," to supply a limited number of the remainder of his book to readers of the TWO WORLDS, who desire them, for 3s. 3d. post free. Don't miss this opportunity of getting this valuable work.

MR. A. ELLIS, of Blackpool, writes:—We find the "Album" just the very thing for clients to scan through while waiting their turn to consult us. We hope a second volume will be issued in due time. If it is your intention to publish one we will gladly take a page for advertising purposes.

LEICESTER.—A Spiritual Development Circle, with a view to special scientific training and development of each member of their particular gifts, will be commenced, Friday, January 8, at 47, Princess-street, conducted by Prof. Timson, 8 o'clock. Apply early, as room is limited. No fee.

I AM informed on very good authority that overtures have been made to the leading Wesleyan ministers and laymen by the Established Church, suggesting the wisdom and appropriateness of celebrating the sixtieth year of the Queen's reign by the return of the followers of Wesley to the Church of England.—B. B.

WILL MR. THOMAS MITCHELL, a painter and a Spiritualist, now resident in London, write to his late employer, late of Glenham, N.Y., U.S.A., who has some important news to communicate to him; at least, so says J. W. Southwell, of East Dedham, Mass., U.S.A., who believes Mr. Mitchell is a reader of the TWO WORLDS.

FOR CHRISTMAS AND NEW YEAR GIFTS, and for Lyceum prizes, the TWO WORLDS Album of spiritual workers and celebrities is just the thing. Everybody praises it. Everybody prizes it. Everybody is astonished at its excellence and cheapness. We are selling them rapidly, and shall be glad to keep on doing so. Price 3s., post free.

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

HONOUR TO A VETERAN WORKER.—On Monday next, at the Assembly Room in the Co-operative Buildings, Downing-street, will be gathered a large number of the co-workers and admirers of Mr. J. J. Morse, to bid him "Welcome home." On the platform will appear many ladies and gentlemen, valued leaders in our movement, whose presence always calls forth feelings of appreciation and esteem, united in devotion to the cause of Spiritualism and the spread of its principles, who will meet to join in congratulating their comrade on the successful work which he has been able to accomplish on the other side of the "pond," and to express their pleasure at seeing him once more amongst us. We shall have Mrs. E. H. Britten, a lady whom Spiritualists delight to honour, and many other prominent lady workers; the veterans, W. Johnson, J. O. Macdonald, and Peter Lee will be there, and many younger but not less enthusiastic champions of "revealed truth," so that the occasion will be one of unusual interest to those who have the welfare and progress of the movement really at heart. Mr. E. W. Wallis will take the chair at 7-30 p.m., and the proceedings will be agreeably interspersed with musical selections by the choir of the Manchester Society.—A. W. C.

SPECIAL and Seasonable Articles next week.

GRAND JUBILEE BAZAAR FUND.—I gave a mental science night on Dec. 8, at Bury, and the friends responded with 14s. 6d. to the Central Fund. Mrs. Burton also gave 3s. to same. Other societies, wishing to help Central and Local Fund in this manner, should apply at once to John O. Macdonald, hon. sec. Bazaar Committee, 33, Milton-street, Patricroft.

MEDICAL ESAYS.—Vol. 1, 2, 3, 4, and 5, by Dr. Allinson, price 1s., post free for 1s. 1½d., can now be had from this office. These essays are simply invaluable as health guides. We have also a supply of his other pamphlets on Rheumatism, 6d., post free 6½d. each; Lung Troubles, 1s., post free 1s. 1½d.; and his book for Married Women (45th thousand) 1s., post free 1s. 1½d.; also Wholesale Cookery 1d., post free 1½d.

NEXT SUNDAY'S PLATFORM GUIDE.—Secretaries, and those persons concerned, will greatly oblige us by looking down the "next Sunday's" page, and, if they notice any mistakes therein, sending us full and accurate details, that we may correct all errors and make the page reliable. We believe there are some names and addresses which ought to come out, as meetings have been suspended. Readers who know of such cases will oblige us by sending a postcard to that effect.

MRS. ENGLISH, of 46, Noble-street, Leicester, says that Mr. English suffered for 25 years with an ulcerated leg, but gave up all hopes of recovery, as the result of the opinion expressed by Dr. Crossley. But Mr. A. Chapman, a trance medium, was controlled, and used his healing power upon Mr. English's leg to such good effect that it is now as sound and well as the other, and both Mr. and Mrs. English desire to record their gratitude to the spirits and Mr. Chapman.

NATIONAL FEDERATION PROPAGANDA FUND.—Last week the following sums, acknowledged by Mr. Fitton, should have been given as from Walsall friends, per Mrs. Venables, viz.: Mr. Lock, £1 1s.; Mr. J. Venables, 10s.; Mr. T. Aldridge, 5s.; Mr. Blencoe, 2s. 6d.; Mrs. Purchase, 1s.; Mrs. Holyland, 1s.; Mr. P. Hewlett, 1s. Total, £2 1s. We have since received from Mrs. Venables, for Mr. P. Holloway, 1s., and Mrs. Gregg, 1s.; also from Mr. J. Frost, of Loughborough, 2s. 6d., and from Mr. F. Bentley, for Cowms friends, £2.

ON Tuesday evening, at the Debate Society's meeting, Mr. Wilfrid Rooke read a carefully prepared paper on "Spiritualism and the orthodox faith," which we shall print in next issue. The supporters of the orthodox side of the question were unfortunately not present, and consequently the "debate" was somewhat like the handle of a jug—all on one side. Tuesday, December 22, mediums' night. It is hoped mediums who can do so will attend and take part in the proceedings. Mrs. Dora Singleton Moss will give clairvoyance, and on Dec. 29 Mr. Russell Smart will open on "Human Nature."

THE LABOUR ANNUAL for 1897 is now "out," and a marvellous shilling's worth it is. Fancy, nearly 300 closely-printed pages, crammed full of facts, figures, and interesting articles; besides portraits, biographical sketches, and an immensely varied table of useful information, for 1s. We congratulate Mr. Edwards on the improvements he has made. He dedicates the Annual "in the name of the weary and oppressed of every land, to all who are working towards a new organisation of Society, of which useful labour shall be the surest foundation, and in which the People's service shall be the highest reward." The printing and get-up of the book are good, and creditable to the Labour Press, from whom it can be obtained, post free 1s. 3d. Address 59, Tib-street, Manchester.

FEDERATION PROPAGANDA.—Quite a spiritual revival seems to be taking place at Leicester. All the societies there have to report progress during the winter months. Mr. Swindlehurst conducted four very successful meetings in the Lecture Hall of the Liberal Club during the past week. Large audiences assembled to hear the missioner advance the philosophy of the spiritual world, thanks to the meetings being well advertised by the local committee; a notable feature of these meetings being the excellent display of spiritual clairvoyance by Mrs. S. Place, of Leicester. This lady is a most able platform clairvoyant, frequently getting the full names clairaudiently. Of 59 descriptions given during the mission, 44 were readily acknowledged at the time of describing the spirit friends. It is with pleasure the Federation organiser acknowledges the very able assistance so freely given by many mediums in the districts he has visited.

MR. M. S. AYERS, of Boston, Mass, U.S.A., some years ago built a fine spiritual temple for the Spiritualists of that city. Public materialisation seances so-called have been held there recently by a Mr. Concannon. Near the end of last month some young men, who felt convinced that fraud was being practised, raided the show, and captured the outfit of the so-called medium, who was found to be in undress uniform. It is asserted that the exposers brought the drapery and wig, etc., themselves, but the chief of the police in Oklahoma City reports that Concannon was caught and exposed two years ago in that city in the presence of many witnesses. What a sad pity it is that men of ability and influence like Mr. Ayres do not use ordinary common-sense precautions to avoid being duped by such sharpers as this man appears to be. Had rigid test-conditions been instituted before engaging him, this miserable business would not have happened.

THE DUTIES OF CHAIRMAN.—A correspondent writes complaining that at a meeting he attended recently the Chairman, before introducing the medium, a clairvoyant, proceeded to slowly read a lengthy manuscript. The medium was at last called upon, and she gave some remarkably good descriptions, and names, in all cases recognised. But the chairman stopped her, after a comparatively short time, and intimated that the meeting must close. The spirit control was disappointed, so were the audience, and one gentleman arose and protested. Our correspondent thinks that chairmen sometimes trespass upon the patience of the audiences, and spoil their temper and alienate their sympathy from the mediums, who so largely depend for their success upon the good-feeling of their hearers. We summarise our correspondent's letter, and are of opinion that this is a matter which should be dealt with by the responsible officers of Societies, rather than through the press.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

LONDON WHOLESALE AGENTS.

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FRIDAY, DECEMBER 18, 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.

A GRAND WELCOME HOME RECEPTION

TO

MR. J. J. MORSE,

On his return from America, will be held in the

ASSEMBLY ROOM

OF THE

Co-operative Hall, Downing Street, Manchester,

ON MONDAY, DEC. 21, at 7-30 PROMPT.

CHAIRMAN - - - MR. E. W. WALLIS.

The following ladies and gentlemen have promised to take part in the proceedings:—Mrs. E. Hardinge Britten, Mrs. Green, Mrs. Stansfield, Mrs. Wallis, and Messrs. Johnson, Macdonald, J. B. Tetlow, Walter Howell, G. Hill, and Wilfred Rooke. Musical selections and glees by the Tipping-street choir. Admission free. Collection. A limited number of reserved seat tickets can be had, 6d. each, at the TWO WORLDS office, and at the meetings of the local societies. Friends, make this a success!

SELF CULTURE.

We should all make as much of ourselves as can be made out of the stuff.—*Richter.*

OF WHAT infinite varieties of "stuff" is this human nature of ours made up? How diverse the material, the quality how varied, the quantity how unequal! To some it may seem that we are already made up, dropped ready moulded into the world, and so much the creatures of circumstances or of destiny that personally we can do little or nothing but live out our little lives, and finally drop out of existence as helpless as we came into it.

But if, according to this dreary creed, we are permitted no margin in which self-help and self-mastery may propel us upward and onward, the injunction quoted above would be void of meaning. It is the grand potentialities lying hid and often dormant in the human character that raise it from the level of the animal and set no limit to its attainments. But though this is true of human nature in the aggregate, individually we are only too conscious of our limitations. We can but cut our coat according to our cloth, but many of us fail to make the best garment out of the material at our disposal. We waste many a valuable corner from ignorance and indifference as to the result, until we find out our mistakes when it may be too late to remedy them.

It needs but a very cursory glance into the circumstances that hedge about individual lives to see how unequal are the chances which a mysterious destiny has allotted out; to some so many, to others so few. Physically, mentally and socially, the diversities extend. Raw and finished material, healthy and diseased organism, faculties dormant by disuse and dulled by inertia, or polished by contact and developed by cultivation. Side by side we may see these glaring contrasts, these painful inequalities, and we cannot wonder that so many give up the struggle and simply drift with a current they feel powerless to stem. Society, with a capital S, dismisses the unpleasant subject with a shrug; science talks coldly of the survival of the fittest and of the law which forces the weakest to the wall; theology sees in the darkest

side of human nature but the outcome of a long past transgression. But with the rights and wrongs of these different aspects of so vast a subject I am not at present concerned, my starting point being our responsibility as co-operators in the evolution of character. For the raw material, so to speak, we cannot be held responsible, but the moulding of it does lie to a large extent in our own hands.

The least favoured amongst us, the most fettered by circumstances or hampered by disabilities, physical or otherwise, must be more or less a free agent. So much depends upon the intelligence we bring to bear upon our own natures. Being spirit enshrined in matter we are subject to its limitations. The fewer those limitations are and the freer do we become. Health is one road to success, and only by acquaintance with its laws, and studying and applying even a few rudimentary principles of hygiene, such as cleanliness in person and surroundings, regular and systematic ventilation of homes and workshops, diet in its close relationship to growth and development to health and disease, we may make the best of the physical material with which nature has endowed us, and even be enabled to combat and overcome inherited tendencies. The machine with which we have to work must not get rusty and out of gear, or that work will suffer both in quantity and quality.

There are many channels by which the mental and intellectual nature may be stimulated and helped to expand. Not open alike to all; to some it may seem almost a mockery to speak of the delight of travel, of the historical associations which a mere name will conjure up, of the glowing pictures which nature paints for those who have the means and the leisure to enjoy them. For those who cannot go far afield, whose holidays are few and brief, it is all the more essential that the most should be made of opportunities for recreation, that they may truly recreate both body and brain, help to conserve energy, and so enable the most to be got out of a given material.

Books offer a wide field for mental self-culture, but in this day there is the danger of being lost in choice and wasting time over literature that does not repay perusal. To be really helped by a book, it must arouse thought, stimulate the mind, and communicate to the reader something of its own spirit, then only does it become his possession.

Habit is another agent in the formation of character. A silent force, it works quietly and imperceptibly, either forging chains that time only rivets the closer, or building steps by which the higher self may ascend heavenward. Habits will force us into grooves, whether we will or no. Let us make choice of such as will grace the inner and the outer man, help the best in us to expand, and be a source of strength instead of fetters to drag downwards.

It has been said that manners make the man, and we all acknowledge their importance. A gracious manner charms, just as its opposite repels. Let us not ignore the graces that embellish, while striving after the virtues that ennoble. The one may seem small in comparison with the other, but at least they oil the wheels of life's machinery, which jars enough in the working, without needless friction being engendered.

It may seem on the surface that there is a strong tincture of selfishness about this self-cultivation, and of this particular failing mankind has already too large a share. But when we remember that the world is made up of units, we must admit that if every unit could be put in the way of securing its own redemption, the salvation of the world would be within reasonable distance.

A present-day writer has said: "By perfecting self you benefit to the greatest possible extent of your capacities both friends and State, and if sufficiently successful you confer a blessing upon humanity at large. By inspiring in others the same effort towards completeness, you aid in the universal scheme, and serve in the Eternal Cause.

Another eloquent writer, Professor Drummond, writing of a wasted life, says:—"It was a life which failed in the holy stewardship of itself. Such a life is a peril to all who cross its path. Degeneration compasses degeneration. It is only a character which is itself developing that can aid in the evolution of the world, and so fulfil the end of life."

And so I think we may rightly claim that in this striving to be "the best that we can be," in an all-round cultivation, to rise superior to our weaknesses as far as possible, to do some credit to our advantages, and to get as much out of

life as we can in a perfectly legitimate fashion, we are neither infringing upon others' rights, nor need we be pursuing an ignoble or selfish policy. The highest in us may lie dormant if we wake it not. Apathy is fatal to progress; contentment may be a curse rather than a blessing, and to some natures a moral earthquake would be a heaven-sent upheaval.

A. E. FITTON.

MRS. WEEDEMEYER.

[Our readers will, we are confident, welcome the portrait of Mrs. Weedemeyer, of Canning Town, as an addition to our picture gallery.—Ed., T. W.]

MRS. WEEDEMEYER and her husband during the past eleven years have made converts of large numbers of people in London. The deep and sincere interest in Spiritualism, and continuous devotion, through good and ill report, displayed by this worthy couple, deserve fuller acknowledgment and more marked appreciation than has up to now been accorded them.

The presence of spirits in the home of Mr. and Mrs. Weedemeyer is an accepted commonplace, an ever-present reality of daily life. Guidance, assistance, advice are given by her spirit guides (Dr. Smith, Harvy, and Lizzy) in various ways, and some most remarkable proofs of spirit-identity have been fully acknowledged by hundreds of people. Mrs. Weedemeyer is "an all-round medium," her spirit guides not only using her for tests, but for healing, as will be seen below. Her mother was a recognised prayer and faith healer, and Mrs. Weedemeyer seems to have inherited the gift from her. About eleven years ago she attended a spirit circle, and was "controlled" on the first occasion. Since then she has developed in many ways, and is now surrounded by a band of medical guides, who have enabled her to effect many remarkable cures.

Her first experience as a healer was on a child four years of age, named Gilbranch, who had been attended by doctors from his birth. Mrs. Weedemeyer was controlled, and magnetised the boy; an immediate change for the better came over him, to the surprise and joy of his parents. He is now a strong, healthy youth, and living in Gipsy Lane, East Ham.

Another remarkable case was that of Mr. Arthur J. Benstead, residing at 80, Rathbone-street, Canning Town. He suffered from typhoid fever, and was given up as incurable by the doctors, but within one week, under Mrs. Weedemeyer's treatment, he so far recovered that he was able to go for a change in the country. He is now a strong, healthy man, and at work.

Mrs. E. Bissell, Senrat-street, Stepney, suffered from "peritonitis." She also was "given up" by the doctors. Mrs. Bissell desired to see Mrs. Weedemeyer before passing over. The medium, on hearing of that fact, at once went to and magnetised her, and three days afterwards Mrs. Bissell was well, and performing her usual duties.

Mr. Herbert Hewitt, 103, Victoria Dock-road, Canning Town, was suffering from "congestion of the lungs." He too was given up by his doctor, but, under Mrs. Weedemeyer's treatment, was speedily restored to health, and enabled to resume his usual labours in five days.

The child of Mrs. Nunn, of 5, Columbia-road, Canning Town, was prematurely born, and "given up" by the doctor, but through Mrs. Weedemeyer's magnetism, was strengthened, and is now healthy and thriving.

A child of Mr. Henning, 533, Barking-road, Canning Town, lay twelve days in a "death trance." As soon as Mrs. Weedemeyer came in contact with the child it opened its eyes, and was well and hearty the next day.

Mrs. Dennis, 555, Barking-road, Canning Town, was paralysed and lost her speech; she also was "given up." Mr. Dennis, on hearing a report of Mrs. Weedemeyer's powers, sent his servant for her. She was sitting in her "circle" when the servant came, but at once got up and went to Mrs. Dennis. The whole family were present, expecting every moment to see her draw her last breath; there were also three doctors in the room, one was a physician. When Mrs. Weedemeyer entered the room she ordered all out, the doctors being very reluctant to go. When the room was cleared Mrs. Weedemeyer magnetised Mrs. Dennis, and again on the following day, when Mrs. Dennis spoke, and, after a few days' treatment, she completely recovered, and is now in the enjoyment of good health. Readers of the TWO WORLDS who are desirous of ascertaining the accuracy of the facts above stated, can safely write to any of the above addresses, for

the people will be only too pleased to corroborate the facts. Numerous other cases are omitted to save space. Mrs. Weedemeyer is visited by "all sorts and conditions of men" and women, some believers in Spiritualism and some not. Sceptics invariably leave with a good deal to think about, if not convinced that "there is more in heaven and earth" than is fairly considered in many of the philosophies of the times. In so brief a space I cannot describe the remarkable "tests" given by her spirit guide and counsellor "Lizzie." I have watched, and been deeply interested by, the steady growth of her mediumship. The use of her mediumship recently saved a friend from drowning. He intended to sail in the "Drummond Castle," but changed his mind the day before the ship set out, because "Lizzie" told him that "the ship would go down, and in all probability all hands would be drowned."

Much of Mrs. Weedemeyer's success is, no doubt, due to Mr. Weedemeyer for his protection, sympathy, care, and support afforded to his wife. Rightly and wisely employed, mediumship is always a cross, a responsibility, but it is also a source of unspeakable joy, a blessing, a comfort, that amply repays for sufferings endured. I trust Mr. and Mrs. Weedemeyer may both be spared for a number of years to continue their beneficent work for the truth and humanity. COMRADE.

STRIKING TESTIMONY.

It is a duty as well as a pleasure to pay a tribute to the work done by Mr. Weedemeyer, for I cannot forget that it is to her medial powers I owe the initial evidences which brought me from Secularism to Spiritualism. Healing, clairvoyance, prophecy, and trance, all these phases of mediumship have I proved to be possessed by her. But that which I have most reason to be thankful for is her power of spirit impersonation. I have seen her influenced by, and impersonate on one evening, no less than twelve different individuals, ranging from an infant, just able to prattle, to old age, with the accompanying signs of illness or deformity. The value of this kind of evidence cannot be too highly estimated in proving existence after death. I remember the first occasion I saw this evidenced. My sister had lost a child just learning to talk. It had not been baptised. Some one told her it would go to hell. This only tended to aggravate her loss. My brother had been investigating, and suggested we should make a party, and go the nearest medium. This happened to be Mrs. Weedemeyer. We went in singly, no one appearing to know the other. About 30 people were present. Mrs. Weedemeyer closed her eyes (after the hymn had been heartily sung), and began passing her hand over her leg in a manner strangely familiar to me. Memory carried me back twelve years to a grandparent who did just so. Presently she beckoned me to come to her, next to my twin sister, and joined our hands to show she knew the peculiar link that related us. Then she picked from different parts of the room the rest of the family, and joined us all in a circle. We had taken every precaution no one should know us as one party, yet here was someone able to pick us all out with her eyes closed. We had hardly resumed our seats before we heard a baby voice (issuing from the lips that only just before were whispering asthmatically) asking us to "tiss him," and addressing each one present by the abbreviated or pet name the dead child had been in the habit of using.

Owing to my connection with the public propaganda, I am often asked by people to offer them some proof previously to their joining us for systematic investigation. I have taken them to Mrs. Weedemeyer's public circle, and have never yet failed to get a most convincing test, its form generally being a conversation with one or more of their loved ones, and receiving information not, in some cases, known to themselves at the time, but proven right afterwards. I should require the whole of your paper, Mr. Editor, to recount even a few of the wonders in the way of healing, clairvoyance, prophecy, etc., I have witnessed with this lady. She is a medium whose powers are but feebly represented except at her own home and among her own surroundings. May she, in co-operation with Mr. Weedemeyer, long continue her valuable aid to our cause, is the prayer of yours fraternally,

R. BODDINGTON, Hon. Sec.,
South London Spiritualists' Mission.

Mrs. Weedemeyer is a wonderful clairvoyant and healing medium, and Mr. Weedemeyer has developed as an effective public speaker. Ten years ago Spiritualism in Canning Town was not regarded with such favour as it is to-day. That was the time when staunch friends were needed; exponents who dared to face the ridicule which was thrown at them. In that early time Mr. and Mrs. Weedemeyer, with other friends, publicly advocated the great truth of Spiritualism. Many times Mr. Burns, the late editor of the *Medium and Daybreak*, and other prominent spiritual workers, assisted these pioneers in their arduous labours, which no doubt laid the foundations for the present extensive and ever-increasing public movement in Canning Town.—H. S.

Sir—It is with great pleasure I testify to the great mediumistic capabilities of Mrs. Weedemeyer. I have travelled a great deal in the provinces, and have visited many societies, and have heard many mediums, but for clairvoyant tests, giving names as well, (Lizzie), the coloured guide of Mrs. Weedemeyer, surpasses all I have heard; and as a distinct spirit personality, apart from the medium, Mrs. Weedemeyer's guide (Lizzie) is beloved for her geniality and her winning graces. Her control always brings a smile to the faces of those who come to listen to her. Mrs. Weedemeyer has several other estimable guides. Her spirit doctors do a lot of good, diagnosing complaints and giving remedies for them.—May the medium be spared many years to work amongst us is the earnest desire of yours truly,
H. HARRIS.

15, Archibald-street, Bow, London, E.

I have known Mrs. Weedemeyer for many years, and through her I and my family have received great benefit. Her healing power is remarkable. Some five years since, she was the means, I believe, of saving the life of one of my children—a baby. The child had a succession of convulsion fits (scores), and the doctor on one occasion declared that the child was dying, but Mrs. Weedemeyer persevered with the magnetising and the child revived, until he eventually recovered, and ultimately became one of the strongest of my children. The same child was also suffering from congestion of the lungs, which, of course, considerably aggravated the case. Mrs. Weedemeyer has repeatedly magnetised my children, and as they are very susceptible to bronchial colds, her healing powers have had the most beneficial results. Personally, I have experienced great benefits from her magnetism. I may say, in the case of the baby, the doctor was considerably surprised at its recovery, and when I told him the course I had adopted, he seemed the more surprised. I have been a Spiritualist for some thirty years, and can speak upon these matters with some authority.—Yours faithfully,
W. J. HARMER.
62, West Ham Lane, Stratford, E., Sept. 25, 1896.

LONDON NEWS AND NOTES.

BATTERSEA. Park Road, Doddington Grove.—Thursday: Mr. Smith gave psychometry. Sunday morning discussion, Mr. Beach opened on "Immortality," ably supported by Messrs. Boddington, Fielder, Adams, Martin, and others. Evening: Mrs. H. Boddington spoke on "Supernaturalism," showing that all that is, is perfectly natural. Doors are closed at 8-30 at Thursday's seance. Sorry to turn friends away, but we cannot break this rule.

BRIXTON. 8, Mayall Road.—Mr. Dale and Mrs. Coleman's control gave impressive addresses. Clairvoyant descriptions by Mrs. Coleman.

102, CAMBERWELL ROAD (Mrs. Clark's).—13: Mrs. Perry's control gave interesting and, in some cases, striking information, as well as advice to the sitters, in an unusually large circle, and was, on the whole, very successful.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Morning: Mr. R. Boddington on "How does a spirit control a medium?" defined what he meant by each word, and explained the dual means of man's expression, defining "Mind" as the seat of consciousness, the means whereby intelligence was elaborated into thought and all that word implies; "brain," as a receptive, transitive, and transmissive agency or means. He likened the action of the mind to a pond into which a stone has been thrown: an analogous vibration occurs, which means briefly a mental or thought zone surrounds each soul, this thought sphere, impinging upon a similar one, is either repelled or permeates it, the most physically positive will have the effect seen if we throw a bigger stone into the same pond, a more powerful series of vibrations are set up, and for the time being the positive condition submerges the passive consciousness of the medium. This, the speaker averred, was the purely automatic aspect, and occurred with everyone, in physical garb or not. Briefly describing the magnetic forces of the body, he proceeded to show how the means of communion was intelligently brought about; the key was that all spirit influence was by thought impression. Evening: Mr. W. E. Long dealt with "Prayers for the dead." It is difficult to do justice to this speaker in a brief report. One feels that whichever point of the address he mentions, he cannot convey to a reader the meaning and significance they had for the audience—at one moment in tears the next smiles. An address of great power, logical, persuasive, and brilliant.

CANNING TOWN. 11, Swanscombe Street.—9: We thank Mr. Davis for his instructive lecture on "Phrenology." All should hear these valuable and helpful lectures. 13: A large audience welcomed Mr. Peters, who psychometrised several articles with wonderful accuracy. Half-yearly meeting next Sunday, for members.

CANNING TOWN. 47, Hermit Road.—10: Address by Mr. Shaw, and remarkable clairvoyance by Mrs. Weedemeyer. 13: Interesting experience address on "Spirituality," by Mr. Atwood.—*Prospective*: Dec. 20: Address by "Evangel." Friends should come and hear this gifted medium. 24: Clairvoyance by Mrs. Weedemeyer. 27: Mr. and Mrs. Clegg.—H. H.

CAVENDISH ROOMS. 51, Mortimer-street, W.—Miss Rowan Vincent, although far from well, delivered an able and stirring address entitled "The Message and the Messenger," well meriting the warm approval with which it was received. Clairvoyance very good. Four descriptions recognised out of the seven given. Miss Samuel sang "The Better Land" in her customary finished and expressive style, once again gaining the best thanks of all.

EDMONTON. Beech Hall, Hyde Lane.—Mr. J. T. Dales gave another interesting lecture upon "Dreams; what are they?" dealing with the method of their interpretation, to a fair audience.

ISLINGTON. Wellington Hall.—An evening of spirit communion with friends old and new. Bright addresses from Messrs. Jones, Davis and Emms, and Mrs. Jones, under influence of our late brothers Burns and Rodgers, who spoke characteristically. Some healing took place. Mrs. Emms, under control, had words of instruction and advice.

KENTISH TOWN. 85, Fortess-road.—Mr. Sloane gave an excellent address on "Spiritualism, its use." Most successful psychometry, all recognised.

STRATFORD. Workman's Hall.—Mr. Ronald Brailley's guides discoursed on "Is the Bible the Inspired Word of God?" to a large audience; as usual, well appreciated. Clairvoyant descriptions all recognised.

STRATFORD. 41, Selway-road.—The Summerland Circle, formally opened by our esteemed friend, Mr. J. Allen, of Manor Park, who gave a stirring address, enlarging upon the good work that should be done by all, and giving praise to Mr. and Mrs. Webb for the good they have already done, and for what they intend to do by organising this circle. Mondays and Fridays at 8 p.m., public circle; Wednesdays, at 8 p.m., semi-private; healing, also, by appointment.

SPIRITUALIST CLUB—Tuesday, Dec. 8, the Kenotes Club held their first social, at 26, Osnaburgh-street, London, N.W. Between 30 and 40 members and friends assembled, and thoroughly enjoyed the programme arranged by the committee. Piano solos and duets were rendered by Miss Butterworth, Miss A. Hunt, Miss Corp, and the Misses Brinkley; songs by Misses Cooper, Samuel, and Morse, Messrs. Dickie, Ray, and Leigh Hunt; recitation by Mr. S. D. Smith. One of the most successful features of the evening was the performance of "The Happy Pair," by Mr. and Miss Dickie. The Kenotes Club was started about six weeks ago, and is already in quite a flourishing condition. Membership is confined to Spiritualists, who, we feel sure will, when the existence of the club becomes generally known, heartily co-operate in the endeavour to bring the younger members of the Spiritualistic community into closer association, and so help to strengthen and raise up new workers for our great Cause.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—9: Madam Henry gave a short address. Good clairvoyance and psychometry. 10: Monthly social and concert a grand success. Messrs. Clarke, Wolfendon, Lee, Vesey, and T. Roughsedge kindly gave services, for which the committee thank them heartily. Saturday's Pleasant Evening well attended. 13: Mrs. Green gave short addresses and good clairvoyance.

BRADFORD. Church Street.—Mr. Eyre gave interesting addresses on "Love" and "Spirit influence on individuality." Good clairvoyance and medical psychometry.

COLLYHURST STREET—9: Miss Knight's excellent clairvoyance and psychometry all recognised. Present, 98. 13: Mr. G. Smith answered written questions from the audience to the great satisfaction of all. Hall full. Anthem by the choir, "Father let thy benediction," well rendered. *Lyceum*: Recitations by Fanny Pollard, Ethel Pollard, Randolph Stoddard, Mr. J. Hughes, and Mr. Cowle. Present, 102. Please note new secretary's address—Mr. Ashton, 16, Cicero-street, Hall-st, Moston, Manchester.

GORTON. Clowes-street.—Mrs. Uren's control discoursed on "Christ and his disciples." Good clairvoyance and psychometry. Circle: Mrs. Uren gave good psychometry, so did Mr. Donlan. Good test by Miss Murphy.

HULME. Junction-street.—In the afternoon, Mr. Lamb delineated spiritual gifts of several persons. Evening, address on "Mediumship." The after-circle gets more crowded each week. Sunday, 3 and 6 30, Mr. Adams; Monday, 8, Mr. Rooke; Wednesday, 8, Mr. Connolly; Thursday, 8, Mr. Lamb.

LONGSIGHT AND WEST GORTON.—8: Mr. Chas. Eyre gave good psychometry and healing. 13: Mr. Young gave a short address and good psychometry.

OPENSHAW. Granville Hall, George Street.—The Lyceum took the whole services, which were much enjoyed. Morning, Mr. Duffy spoke on "Hand in hand with Angels." Miss Barrow sung, under control, afternoon, "Spirit Return," and evening "For ever true." Nice services of song, Mr. H. Booth, conductor. Readers, Miss Owen and Mrs. Booth, listened to with pleasure. All deserve credit for doing their best.

PATRICROFT.—Dec. 13: Mrs. Hulme's guides spoke well on "Spirit Mission" and "Old truths in a new light." Good psychometry.

PENDLETON. Cobden-street.—10: Public circle, good psychometry by Mr. Jeremy Gibson. 11: Healing circle by Messrs. Heggie and Ross, three members and nine non-members receiving advice and magnetic treatment. 13: Lyceum tea party and entertainment, very successful. After tea Mr. Moulding presided. A long and varied programme, organised by Mr. F. Johnson, gave much satisfaction. The Lyceumists had been well drilled, their elocution clear and distinct. A dialogue was well presented by Annie Winder, Annie Wilson, Hester Winder, and others. Nellie Wilson, aged six, recited pleasingly, and Amy Meakin, aged seven, sang, and Cecil Winder, aged four or five, received an encore for a recitation. Besides the members of the Society and choir, we are deeply indebted for kind assistance to Miss Featherstone, who sang two songs with taste and precision; Mr. W. Spary, whose renderings elicited rounds of applause; and Mr. John Renshaw, whose banjo solos were deservedly encored. Accompanist, Miss Cocking.

SOUTH SALFORD. 4, West Craven Street.—Mr. Kay spoke upon "Lead Thou me on," bringing into prominence the foolishness of people allowing themselves to be led by the influence of others, instead of deciding for themselves in matters concerning themselves. After-circle, Mr. Corstorphine, Mr. Barrand, Mr. Cæser, and a lady friend entertained the circle with brief remarks. Good clairvoyance and comforting advice.

The report last week of the Viavi Health Lecture gave the wrong number in St. Ann's Square. It should be 13, not 18. Ladies who

wish to understand themselves should go and hear these lectures. They will be given every Tuesday, as advertised elsewhere. Miss B. S. Semon, F.H.G., writes: I think lectures on health should be given to people to a much larger extent than they are now. Many people endure great sufferings which could well be avoided if they understood their own organisms better. I am willing to give health lectures to men and women, or women only, any time societies would like me to take their platform. I pay my own expenses any reasonable distance, and do not ask for fees. I shall only feel too happy if people benefit by my advice.—Address 13, St. Ann's Square, Manchester.

PLATFORM RECORD.

ACCRINGTON. St. James St.—Monday: Mrs. Hulme gave excellent clairvoyance and psychometry. Sunday: Mrs. Hyde's control gave nice addresses and good clairvoyance.

ACCRINGTON. Whalley Road.—13: Mr. E. W. Clarke gave intelligent addresses on "Unity is strength" and "The progress of philosophy." Clairvoyance good. Monday: Pithy addresses by Mr. Clarke on "Love." Psychometry for sickness.

ATTERCLIFFE.—13: Mr. O. Shaw, one of our local mediums, answered questions from the audience in an able and comprehensive manner, and gave successful psychometrical delineations.

BARNSELY. George Yard.—Mrs. Shulver's guides spoke well on "What Spiritualism has done for humanity." Clairvoyance and psychometry, all recognised. Good after-circle.

BARROW. Philharmonic Hall.—6 and 7: Mrs. Peters, of Manchester, delivered inspirational address of a superior class, and we hope to hear her again soon.

BARRY DOCK. 12, Dock View Road.—Mrs. Williams, of Cardiff, gave a trance address and a few good clairvoyant descriptions. All friends welcome.

BIRMINGHAM. Bloomsbury.—Mrs. Groom's discourse on "The ministry of angels," listened to with rapt attention. Good clairvoyance. 14 descriptions, all recognised. Mr. Griffin Hodson presided admirably over a large audience. A good number of children assembled at three, which was very encouraging to Mr. Brian Hodgson, who works so hard.

BLACKBURN. Northgate.—Dec. 9: Public circle, Mrs. Whittaker, good clairvoyance. 13: Mr. G. H. Edwards gave two good addresses, Miss Knowles, clairvoyance.

BOLTON.—13: Miss Smith gave two very excellent discourses upon "Blessed are the peacemakers" and "Death, and what is it?" both full of sympathy and instruction. Clairvoyance and psychometry for sickness, very satisfactory.—J. T. T.

BRADFORD. Boynton Street.—Mrs. Whiteoak's guides gave good addresses on "Spiritual mission" and "Progress on earth and in spirit life." Clairvoyance all recognised. Crowded audience.—J. N.

BRADFORD. 421, Manchester Road.—Mr. Holmes gave excellent addresses on "Drifting from the moorings" and "What shall we do to be saved?" to good audiences.—J. A.

BRIGHOUSE.—13: One of Mr. J. Crossley's guides gave a little of her experience of earth life, "A Nun."

BURNLEY. Hammerton Street.—Nov. 29: Mrs. Stansfield discoursed well and gave good clairvoyance. Mrs. Lambert gave clear descriptions of spirit people and short addresses. 13: Mr. J. B. Tetlow discoursed on "Man and his relations" and answered questions and gave good phenomena in a clear style. Circles: Nov. 24, Mrs. Dixon; Dec. 1, Mrs. Best; 8, Mrs. Taylor; all well attended. The interest keeps up, and we are moving in the right direction.

BURY. Georgiana Street.—Tuesday, Mr. Macdonald lectured on "Phrenology" and examined heads, under control. Wednesday, Mr. Sanders gave a short address and good clairvoyance. Sunday, Mrs. Rennie spoke on "There will be joy by and by" and "What must I do to be saved?" Clairvoyance excellent. A large number turned away.

CARDIFF. St. John's Hall.—13: An interesting address by Mr. S. Longville, on "Can these bones live?" (Ezekiel's vision). Mrs. Dowdall's "Snowflake" kindly gave clairvoyant descriptions. A room having been taken for circle, class, and other week-night meetings, these have been held with gratifying success during the past week.—E. A.

CARDIFF. 100, Cowbridge Road.—Trance address by Mrs. Preece, on the benefits to mankind of the truth of personal spirit return. Good clairvoyance. She was controlled by a spirit who who was lost at sea, who had attended the room. Tuesday's service, all welcome.

CARLISLE. York-street Rooms.—A very instructive lecture on "The crucifixion" by the guides of Brother Rushforth, followed by clairvoyance.

CAMBOIS. Mechanics' Institute.—Mr. W. H. Robinson lectured on "Spiritualism, its relation to spiritual healing." Highly appreciated. Mr. Murday presided.

CLITHEROE.—Another red letter day, Mr. Thos. Wild being the cause. Expectation ran high, and large audiences greeted him. At both services 30 descriptions were given, all being instantly recognised. Expressions of surprise were frequently heard. This visit, his first, will be long remembered, and forms another "nine days wonder" for the town.

DARWEN.—Miss S. Scott delivered sterling and eloquent addresses on "Religion and reform" and "Material and spiritual lessons." Clairvoyance very good.

DERBY. Traffic Street.—Mrs. Shepherd, of Derby, on "Spiritualism, what it teaches," gave a very earnest address. May we have more like it. Psychometry good; mediumistic gifts delineated at night. The control's experience in passing on into spirit life was extremely interesting. A successful social evening; all seemed to enjoy themselves.

DUNDEE.—Mr. Swindlehurst's visit we all enjoyed very much indeed; his racy and eloquent addresses were all that could be desired. He was ably assisted by Mrs. Griffin, who gave clairvoyant descriptions. Miss Shackleton sang several solos.

ELLAND. Newcombe Street.—Most eloquent and stirring addresses by Mr. F. Colbeck on "Our present and future prospects" and "The three basic principles of Spiritualism." Good audiences

FOLESHILL. (Edgewick.)—Mr. Ashby, of Leicester, kindly officiated. "The continuity of life," and "Liberty," were treated with earnestness and pathos throughout. Clairvoyant descriptions gave general satisfaction. Brother Ashby kindly consents to come again on Feb. 7.

GATESHEAD. 31, Ripon Street.—Mr. W. Bancroft gave an eloquent address on "Was Christ a medium?"

GATESHEAD. 22, Redhugh Bridge Road.—10: Mr. Ball gave an instructive address, Mrs. Ball clairvoyance and psychometry, Mrs. Cornish (a young promising personative medium) gave 13 good tests. 13: An address by a friend, clairvoyance and psychometry by Mrs. Ball. Fourteen splendid tests by Mrs. Cornish.

GATESHEAD. Rectory Place, Bensham.—Capital audience to hear Messrs. Stevenson, Wrightman, and Turnbull.

GATESHEAD. 47, Kingsboro' Terrace.—6: Splendid time with Mr. Currie, of Ashington, who delivered an inspiring address, and gave good psychometry. Mr. J. Wilson gave a grand address and good advice. After-circle, Mr. Penman's control gave a short address.

GATESHEAD. 60, Herbert Street.—Good meetings. Mr. T. R. Penman spoke on "What is God?" Some good tests given.

HECKMONDWIKI.—Mrs. Crossley's guides gave splendid addresses on "Is Spiritualism in accordance with the Bible?" and "If a man die shall he live again?" Crowded audiences.

HOLLINWOOD.—8: Circle. Mrs. Hyde gave good clairvoyance and psychometry. Sunday, Mr. B. Plant discoursed admirably to crowded audiences, and gave clairvoyant tests to strangers.

HULL. Lecture Hall, Kingstone Square.—13: Mr. Needler presided. Mrs. E. H. Britten, of Manchester, gave splendid orations on "The Wonderful History of Spiritualism in all Ages," and "Modern Spiritualism: The Religion, Science, and Reform of the Age." There were large audiences, and they were all attention to hear what this able exponent had to say about this new religion, and many were the expressions of wonder at what they had heard. May it bear good fruit.

HUNSLY. 3, Bottom of Joseph Street.—Mrs. Hunter's guides gave good addresses on "Do the dead return?" and "What are spirit friends doing?" Good clairvoyance and psychometry by Miss S. Hunter. All very pleased with them. Room full at night.

KNIGHTCOTE.—Dec 1: A good week-night meeting with Mr. Barradale, of Leicester. 6: Three public meetings. Friday: A meeting at Harbury, five miles from home. House well filled, all expressed themselves well satisfied. Saturday: Meeting in farmhouse at Knightcote. 13: Three meetings, afternoon and night room crowded. Good clairvoyance and clairvoyance, nearly all recognised. Many thanks to kind friends who sent Two Worlds for distribution.

LEEDS. Progressive Hall.—Mr. Barraclough's inspirers dealt with subjects from the audience, viz., "What is Magnetism?" "Is there a hell, or a heaven?" and "Is Spiritualism related to Socialism," to satisfaction of all.

LEEDS. 28, Back Adelphi-street.—Mrs. O. Wilkinson's guides spoke on "Home over there" and "The ocean of life." Heartily appreciated by a crowded audience. Clairvoyance and psychometry good. After circle, Mrs. Eastwood gave excellent tests.

LEEDS. 8, Myer's Court.—Mrs. Beecroft named the infant daughter of Mr. and Mrs. Todd, Gertrude, spirit name "Lily." Good addresses by several friends, and singing by friends from Morley. Clairvoyance very good.

LEICESTER. Liberal Club, Town Hall Square.—Mr. W. J. Leeder, of Blackpool, delivered striking trance addresses to large audiences, followed by clairvoyance; morning, "The testimony of Spiritualism to immortality," evening, seven questions from the audience were dealt with in a very satisfactory manner.

LEICESTER. Crafton-street.—Mr. Muggleton's control lectured on "What is the cause of all this perplexity?" and "The way out," a subject from one of the audience. Successful clairvoyance by Mr. Illife.

LEICESTER. Millstone Lane.—In the absence of Mrs. King, who, to our regret, is very ill, Mr. Larrad read a trance address on "Spiritualism." Good clairvoyance by Mr. Bunney.

LEIGH.—We sincerely regret Mr. Pilkington's absence through illness, and trust he will soon recover. Mr. Adams gave addresses and good clairvoyance, also, at the after circle.

LIVERPOOL. Daulby Hall.—Mrs. Wallis delivered addresses at 2-30 and 6-30. In the evening the hall was crowded, the audience listening with keen interest to one of the most telling lectures ever delivered in the hall. The subject, "Who are our teachers," was dealt with in a most exhaustive manner, the controlling intelligence throughout displaying a marvellous power of analysis and knowledge of human nature—physical, mental, and moral. Mrs. Wallis is surely becoming a power as a public teacher.—J. L.

LIVERPOOL. 8, Brougham Terrace.—Miss Smith gave a most pleasing and interesting address on "What has Spiritualism done for humanity?" the audience testifying their appreciation, clairvoyance and psychometry being marvellously accurate.

LONGTON.—Magnificent addresses were delivered, with clairvoyance, on Nov. 29 by the guides of Madame Henry. Nov. 30: Excellent psychometry and clairvoyance. Dec. 6: Short address from Mr. Brookhouse, Good clairvoyance from Miss Whiteley. 7 and 9: Psychometry and clairvoyance very good.

MACCLESFIELD.—Mrs. Rushton spoke exceedingly well on subjects from the audience, "Right thinking and right living" and "Is the Spiritualist Movement going in the right direction to become universal?"

MEXBRO' HOUSE.—Mr. S. Featherstone took subjects from the audience, "Why do we use animal magnetism to develop mediums and clairvoyance?" "Crucifixion and Resurrection," and "The utility of prayer." Very good audience.

NELSON. Pendle Street.—First visit of Mrs. Whitaker, of Accrington. Good addresses on "Time," and "Christianity." Clairvoyance so clear and correct, that several of the audience were moved to tears by the remembrance of their loved ones. Room crowded.

NORMANTON.—Mr. Marklew, of Parkgate, delivered highly-educational addresses on "Spiritualism: Its Facts and Philosophy." Our friend, though young, displays the abilities of a future good

speaker; being well-read and a deep thinker, he talks good, sound common-sense, and ought to be encouraged by societies. Psychometry well given. He kindly gave his services, for which generosity we are truly grateful.—E.B.

NELSON. Bradley Fold.—Miss Walton's guides gave excellent discourses on "Am I my brother's keeper?" and "Does the soul make progress after the death of the body?" giving great satisfaction.

NELSON. Ann Street.—9: Circle conducted well by Mrs. Taylor. 18: Mr. Aldersley's guides spoke on "Why are we Spiritualists?" and "Where are your loved ones?" Clairvoyance and psychometry good.

NORTHAMPTON.—Mr. H. Clark, of Leicester, gave first-class addresses to good audience at night; subject, "The closing year."

NORTH SHIELDS. 80, Saville Street.—6: Mr. E. W. Wallis's guides answered written questions. Evening: The child of Mr. and Mrs. Robson was very appropriately named, and an eloquent address on "Our spiritual possibilities and destiny" was delivered. Monday evening: "Covet the best gifts." The three lectures were highly appreciated. 9: One of Mrs. Robson's guides gave very satisfactory clairvoyance. 13: Mr. J. H. Lashbrooke gave an excellent address on "The oneness of life and being" in his usual masterly manner.

NORTH SHIELDS. Oddfellows' Hall.—6: Mr. C. Thompson, of Sunderland, delivered a most elaborate discourse on "Pious frauds and exposures," which was highly appreciated. 9: Successful psychometry by Mrs. Yeeles. 13: Mr. J. G. Grey's guides dealt very ably with six subjects from the audience. "The judgment day," "From atom to angel," "Does the evidence of design in nature prove the existence of a God?" "If God be all-powerful, why does he allow sin to exist?" "Is language necessary in spirit life?" the audience showing their appreciation in the usual way.

NOTTINGHAM. Masonic Hall.—13: Mr. F. Hepworth gave good lectures upon "The spirit's message to man" and "Spiritualism an aid to happiness," and the morning's clairvoyance successful.

NOTTINGHAM. Morley Hall.—Mr. L. Thompson, of Ashton-under-Lyne, gave good addresses and clairvoyance. On Monday he kindly gave two parlour seances for the benefit of Mrs. Barnes, for which we sincerely thank him.

OLDHAM. Temple Society.—Miss Barlow, highly successful, gave clairvoyant descriptions to crowded audiences.

OLDHAM.—Mr. Harry Crossley gave addresses on "The word of God" and "True religion," and clairvoyance.

OSSETT.—Mrs. Brook spoke well on "Spiritualism the royal road to truth and freedom." A good circle at night.—W. J.

PRESTON. Weavers' Hall, Walker-street.—7: Miss Cotterill's guides gave a splendid discourse on "Life eternal." Psychometry very good. 13: Mr. Victor Wyld's guides answered questions from the audience in a very satisfactory manner. Evening, "Angels and ministers of grace defend us" was really a fine inspiration, only to be heard to be appreciated. Psychometry acknowledged to be quite correct.

PRESTON. Central.—Mrs. Robinson's control gave addresses on "What is God? and where is He?" and "What advantage has Spiritualism over orthodox Christianity?" Good clairvoyance, and also at the after circle.

PRESTON. 37, Plungington.—Mr. Sergeant, under control, spoke on "Spiritualism v. Christianity." Miss Tidyman gave very interesting information.—G. Halstead.

RAWENSTALL.—6: Mr. Plant spoke on "What evidence have we of spirit return?" and "Has man ever been inspired?" and gave clairvoyant delineations. 13: Mr. Leaver spoke on "Spiritualism as an Educator," and "God breathed the breath of life into man, and he became a living soul." Psychometry. Both speakers listened to attentively by good audiences.

ROCHDALE. Regent Hall.—A memorial service on behalf of our late brother and co-worker, Mr. Cropper, to good audiences.

ROTHWELL. Carlton Lane.—Mr. Watkin and Mr. Sherbourne (local mediums), both addressed the meetings, and the audiences were well pleased. 12: Mr. Gledstone's guides spoke well to crowded audiences.—W. F.

SHAW.—9: Mr. Jas. Wood gave good clairvoyance and psychometry. 13: Mr. Walter Trueman gave eloquent addresses, listened to with rapt attention. Good clairvoyance, all fully recognised.

SHEFFIELD. Hollis Hall, Bridge Street.—13: Mr. G. H. Bibbings on his second visit again delighted all hearers with his eloquence. Speaking on "Our Father," for nearly an hour, he poured forth such words of comfort, consolation, and encouragement, as could not fail to reach the hearts of all, be they doubtful, sorrowful, or hardened. In the evening he spoke with power and earnestness on "The testimony of the ages to Spiritualism," and in an epitome of the history of all religious beliefs, showed how Spiritualism, with one continuous chain, ran all down the line to the present time, and only when it predominated did the nations uphold their splendour and power, learning, poetry and art. 14: Written questions from the audience answered in a prompt, succinct, and masterly manner, convincing and instructive in the highest degree, followed by psychometry of a most definite description.

SHEFFIELD. Langsett-road.—Pleasant and profitable time with Mr. J. Gratton, who gave an excellent trance address on "There is no death." Clairvoyance and psychometry very good.

SKIPTON. Mr. Foulds, of Bradford, chairman, read an interesting extract from the Lyceum Manual. Mr. J. T. Todd gave clairvoyance. Evening: Mrs. Beardshall, of Bradford, spoke very interestingly on "Spiritualism, is it true?" Good clairvoyance by Mr. Todd. A pleasant day.—Thos. Laycock.

SMETHWICK. Central Hall.—13: Our dear friend Mrs. Walker, of Northampton, gave addresses on "The greatest love" and "Truth says, Leave all that has bound thee in the past, and follow me." Audiences edified and blessed. General opinion that this lady's mediumship is progressive; marked improvement each visit.

SUNDERLAND. 17, Promenade.—Mrs. Armitage, of Brighouse, gave several decisive proofs of spirit return. Mrs. W. Stansfield's controls also took part. A result of our meeting the Theosophists was, that one of their ladies attended meeting, and was gratified.

STALYBRIDGE.—9: Miss Cotterill gave a nice address and

psychometry for sickness. 13: Mr. Sanders filled the place of Mrs. Johnstone, and gave addresses on "What think ye of Christ?" and "Love one another," greatly appreciated by good audiences. Good phenomena.—W. B.

STOCKPORT.—Good addresses by Miss Cotterill. In the evening she named the baby of Mr. Marston, Francis George; spiritual name, "Defender." Most interesting and impressive ceremony. "The Golden Age" was dealt with in a clear, intellectual manner; the ideas of past ages, and present speculations of what it would be like, and how best to obtain it, being splendidly presented. Miss Cotterill rarely heard to such advantage. Good clairvoyance at afternoon service.—P. N.

SUNDERLAND. Ann Street.—Dec. 9: Clairvoyance by Mrs. Young, South Shields, was excellent, many delineations so vivid as to be recognised before completed. 6th and 13th, lectures on "Light of Asia," by Mr. T. O. Todd, were quite an agreeable change from the usual routine. Lyceum doing remarkably well.

WALSALL.—Mr. Wallis gave addresses on "The life of use and the use of life" and "Why Christians need Spiritualism?" Good audiences were delighted with the eloquence of the guides. The sound logical reasoning displayed fairly charmed the people, who said it was good to hear, and would not fail to come again when friend Wallis was present.

WAKEFIELD. Queen Street.—Mrs. Midgley's guides gave excellent addresses on "Oh, grave, where is thy victory? Oh, death, where is thy sting?" and "Dare to be a Daniel," and also named two children, giving spirit names "Camelia" and "Pansy." Much appreciated by large audience.

WEST HARTLEPOOL. 26, Richard-street.—Four of our number went under control. Several spirits described correctly some remarkable revelations as well as clairvoyance.

WEST HARTLEPOOL. 6, Bailey-st.—Mr. T. Moore's guide gave an address on "Love at home." Mr. Cressey's guide spoke on the characters of the people.

WHITWORTH.—A good day with Mrs. Warwick. Clairvoyance very good, and a very fair audience.

WISBECH. Public Hall.—Mr. Ward spoke well upon subjects sent up from the audience.

RECEIVED LATE.—Carlisle. Temperance Hall.—6 and 13: Mrs. Johnstone, of Burnley, delivered good addresses and clairvoyance; delineations clear, and in nearly every case accurate.

PROSPECTIVE ARRANGEMENTS.

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

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

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.

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.

BRIGHOUSE. Martin-street.—Dec. 26: Meat Tea, Jumble Sale, and Opening of Library by Mrs. Butterworth, of Blackpool. Tea on the tables at 4-30; price 9d. each, children 6d., after tea 3d.

BURY.—Christmas Day, Grand Tea Party and Entertainment. Tea on tables 4-30. Tickets: Adults, 1s. 0d.; under 16, 9d. All are welcome.

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. C. Bunney, Secretary, 26, Stanhope-street, Derby.

GATESHEAD. 22, Redhugh Bridge Road.—Dec. 31st, A Grand Social; Darkey Troupe, and Songs, etc: also Coffee Supper and Watch Night Service. Chairman, Geo. Aldersen. Tickets 6d. Come and spend a pleasant evening.

HECKMONDWIKE. Church-lane.—Christmas Day, a public tea at 4-30, and meeting at 7. Price for tea, 6d. Mrs. Ellis and Mrs. Black, mediums. A hearty welcome to all.

HUNSLLET. Goodman-terrace.—Will mediums having open dates for 1897 communicate at once with Wm. Smith, 18, Bagnall-street, Hunslet-road, Leeds; terms, 2s. 6d. and expenses.

HUNSLLET. 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. Monday at 7, "Man's Mission" J. Foster, chairman.

LIVERPOOL. Eaton Hall, Breck Road.—Dec. 20th, 3 and 7 p.m., Mrs. L. A. Peters, of Manchester, Trance Speaker, Clairvoyant, and Psychometrist. Rally, friends, and fill the hall. Strangers cordially invited. New Year's Eve, Dec. 31, at 103, Queen's Road, 7 p.m., our annual Tea, Social, and Watch Night Service. Tickets, adults 9d., juveniles 6d.—Apply, Mr. A. Ward, secretary, or committee.

LIVERPOOL. Daulby Hall, Daulby Street.—20, Mr. W. Johnson; 27, Mrs. Green; 22, Social Re-union and Public Reception to Mr. J. J. Morse on his return from San Francisco; Tea at 7 p.m.; Entertainment at 8-30; Dancing at 10. Tickets, 1s.

LIVERPOOL. Spiritual Evidence Society, 8, Broughton Terrace, West Derby Road.—Monday, 21st, Mrs. Peters, of Manchester, will lecture and give clairvoyance and psychometry. Annual tea party at 7 and concert at 8, on Monday, Jan. 4, 1897. Tickets 9d. Soiree dansante, 9-30.

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.

MANCHESTER. Hulme, Junction Street.—Dec. 27; Mrs. M. H. Wallis, at 3, "The message of the spirit," and at 6-30, "Life in the hereafter." Will mediums with open dates address Mr. Lee, 43, Greenheys-lane, Manchester.

MANCHESTER SOCIETY OF SPIRITUALISTS.—Don't forget we are all very busy, making preparation for our Annual Tea Party, Entertainment, and Ball. A splendid tea at 4-30 prompt, 7 to 9 a first-class entertainment, 9 to 12 dancing, quadrille band in attendance, and all for the small sum of 1s. ladies, gents 1s. 3d. This will take place at the Large Co-operative Hall, Downing-street, Ardwick, on New Year's Day, January 1st, 1897. Get your tickets early, from all societies.—Further particulars apply to George Hill, 93, Brunswick-street, Ardwick Green.

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.—20 and 21: Mrs. J. A. Stansfield, short addresses and clairvoyance. 27: Mrs. Yeeles. Annual Tea and Social on New Year's Day, 1897, in Good Templar Hall, 2, Clayton-street, tea at 5, dancing 9 to 12, tickets 1s.

PENDLETON. Spiritual Church.—Wednesday, Dec. 23: the last Social of the Year. Miss Boys and friends have kindly consented to entertain us. There will be dancing, singing, refreshments, etc. Admission 3d. Do not fail to be present. Friends are requested to obtain tickets early, as we do not guarantee seats.

PRESTON. Tea party, entertainment, and dancing; 7 p.m. tickets, 1s. Songs, selections on auto-harp, mandolin, and banjo, by Miss French. Recitations, songs, etc., by Miss Wilcock, Mr. Blackburne (of Dramatic Society), Mr. Montgomery, and Mr. Jackson. Jan. 2: Free tea to poor children; donations of money, toys, etc., thankfully received by Mrs. Wilcock, 145, Ribblesdale-lane.

WEST VALE.—Tea and entertainment on Christmas day; tickets, 9d. adults and children 6d. Friends, please note.

WILL mediums with open dates for 1897, who will come for expenses and entertaining *only*, communicate with Albert Grime, 3, Mostyn Terrace, South Shore.

THIS is to certify, that I, James Pilkington, of 72, Union-road, Tonge Moor, having, unthinkingly, made certain statements respecting the character, and likely to damage the reputation of, Wm. Johnson, of 26, Thyme-street, Bolton-le-Moors, do hereby apologise for having so acted, and beg leave to thank him for his leniency towards me in staying prosecution, and forgiving me by this apology.—Signed, J. PILKINGTON.

OCCULT, SPIRITUALISTIC, PSYCHICAL.

Societies or individuals interested in the above may obtain MSS. Papers on any of their branches, illustrated by typical narratives and excerpts, from a gentleman who has made such his special subject of experiment and study for over 40 years. Reliable, and in a condensed, readily understood explanatory form. Societies disappointed at any meeting by absence of an expected lecturer or trance-address medium will find these papers valuable for reading to the audience as a substitute. Circulars, with list of a few subjects, amount of fees, and Testimonials for ½d. postage stamp to H. Venman, 20, Pimlico-road; or 138, Dawes-road, Fulham, London.

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.

W. J. LEEDER,

**Doctor of Magnetics, Medical Botanist,
Magnetist, Clairvoyant, etc.,**

IF YOU SUFFER from any kind of disease, you can have your case carefully considered by sending description of ailments, and stamped addressed envelope for reply.

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Hundreds of suffering humanity have been cured of Indigestion, Lumbago, Dyspepsia, Kidney and Liver Complaints, etc., etc., through the efficacy of the "HUMAN RESTORER" PILLS.

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These unique Pills are essentially applicable for the speedy and certain cure of all diseases peculiar to the sex; a few doses restoring the whole system to a perfect healthy condition. These Pills being, as the name implies, veritable "HUMAN" RESTORERS.

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The "HUMAN RESTORER" PILLS can be given to children of either sex with perfect safety, being positively free from drugs. The results in all cases are marvellous.

9d. per box, by post 1d. stamp extra; or two boxes sent post free on receipt of Postal Order, for 1/6.

ORIGINALS OF FOLLOWING TESTIMONIALS CAN BE SEEN ON APPLICATION AT CHIEF OFFICE, BLACKETT HOUSE, WYLAM-ON-TYNE.

36, Bag-lane, Atherton,

October 22nd.

DEAR SIR,—Having derived great benefit from your "Human Restorer" Pills, I write for a further supply of two boxes.—Yours, etc., JOHN MILLS.

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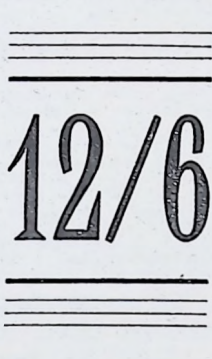
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