

THE TWO WORLDS.

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No. 369.—VOL. VII.

REGISTERED AS A
NEWSPAPER.

FRIDAY, DECEMBER 7, 1894.

PRICE ONE PENNY

SHOULD VACCINATION BE COMPULSORY?

(Concluded from page 587.)

IN the Navy Medical Report for 1890, seven cases of smallpox and two deaths are reported. The report says:—

All the subjects had been vaccinated, and with a doubtful exception, revaccinated also, and the whole of the cases, the fatal ones being excluded, were of a mild type.

Take the Army. It was shown before the Royal Commission (Report No. 2) that revaccination failed to protect in the Army. The report says (page 278), "3,953 re-vaccinated soldiers in the British Army suffered from smallpox from 1860 to 1888, of whom 391 died of the disease." If vaccination and re-vaccination fail in the Army and in the Navy, where the conditions are most favourable, then where shall we look to find them a success.

Take Leicester as an example. About 1871-3, Leicester had a severe smallpox epidemic. At that time Leicester was well vaccinated. Some 84 per cent. of the birth-rate being vaccinated, yet there were thousands of cases of smallpox, and some 360 deaths. So much for vaccination under compulsion. In 1892-4 another epidemic broke out. This time Leicester had not the blessed protection of vaccination to invoke, for only 12 per cent of the birth-rate is accounted for as being vaccinated. Yet we find only 362 cases of smallpox recorded and 21 deaths. So that the case is more favourable to unvaccinated Leicester of 1894 than it is of vaccinated Leicester in 1873. Mr. J. T. Biggs points out in his most elaborate report printed in the *Leicester Mercury* for June 19, 1894, that the epidemic commenced with the vaccinated. He says:—

At the onset W. S., a tramp "doubly protected" by being well vaccinated and by a previous attack of small pox, infected three persons, who in their turn infected three others. This was the beginning of the outbreak. The medical officer gives instances where one well-vaccinated person infected 14, another 26, and another 11; a re-vaccinated person infected 9.

Thus we find at Leicester 161 persons were infected with smallpox by vaccinated and re-vaccinated persons—causing nine deaths.

But strong as is the case herein recorded against the compulsory system, it falls into utter insignificance before the weightier charges which can be laid at its door. There is no denial to the fact that vaccination is the means of transmitting, as well as of intensifying all kinds of diseases with the matter mis-called lymph. There was a time when medical men could deny this charge. But that day has passed away. Evidence, voluminous evidence, from all parts of the globe, compels the medical men to bow before the mighty array of damning facts.

Vaccination, I contend, should not be compulsory, because it is transmitting throughout the land untold suffering, loathsome diseases and death. I hold where power is exercised responsibility should follow. The Vaccination Acts give the medical men power to coerce, power to disease, power to kill, but no responsibility is attached to them. *With compulsion should come responsibility. With responsibility should follow compensation.* Professor Alfred Milnes, M.A., F.S.S., says:—

If once vaccination goes wrong, nothing can save the life. For other poisons there are antidotes; for vaccine virus, the only poison we are compelled by law to take, no antidote is known. If a child takes an over-dose of arsenic, you can, provided you are in time, undo the mischief; but an overdose of vaccine lymph means a slow and often agonising death, which no man's hand can stay.

The highest authority the Local Government Board could place before the Royal Commission had to confess that, with the aid of the most improved microscope, it was absolutely impossible to discover whether disease germs did or did not lurk in the lymph they thought was purest; that medical men have no means of testing

Dr. Enoch Robinson, M.R.C.S., at one time medical officer of health for Dukinfield, writing on "Infant Mortality," so far back as in 1870, says:

One of these purulent forms of matter is the fluid of the vaccine vesicle. When inserted and absorbed into the living blood by an unnatural method, it exerts an influence of an infective character, opposed to the healthy vital power and weakening to the extent of its influence the natural vigour of the body.

Experiences of this kind compelled Dr. Robinson to cease to vaccinate and ultimately to oppose vaccination altogether.

Let me mention one case out of many which may be quoted. At Norwich in 1882 nine children were vaccinated by Dr. Guy, the public vaccinator. Five were seriously injured and four died. A government inquiry took place, Inspectors J. J. Henley and Hubert Airy conducting it. Their report appears in a blue book. After a protracted inquiry they had to report that these children were diseased and died from the effects of vaccination at the police station. Here is one extract from their report:—

As regards the several children in question we find that P. W. Threadkell and Emma Tyler were vaccinated at the public station, and then and there contracted an illness (erysipelas) which caused their deaths.

Can words go further? "Contracted an illness," met "their deaths" by vaccination. Yet nobody is punished. Nobody gives compensation. The *Times* of Sept. 4th, 1882, said of these cases, "Had the children not been vaccinated they would apparently not have died of the disease which carried them off. . . . To the parents of the sufferers of Norwich, the emancipation of the nation from smallpox, is a poor compensation for their desolate homes." Whilst the *St. James's Gazette* for November 27, 1882, said of the same cases, "What happened at Norwich has been happening in a greater or less degree all over the country for years." How true are these words. Disease and death, as the result of vaccination, have been happening all over the country for years. Yet the laws are compulsory, and the doctors are not held responsible for this disease and death; nay, medical men still demand, and medical journals still cry aloud for compulsion.

In 1883 there appeared a Medical Blue Book, entitled "Transactions in the Vaccination Inquiry." In this report was published the opinions of nearly 400 medical men on vaccination. It was edited by Dr. Makuna, of the London Smallpox Hospitals. One of the questions submitted to the medical men was, "What diseases have you in your experience known to be conveyed, or occasioned, or intensified by vaccination?"

Some 200 out of the 400 medical men, whose replies were published, admitted all kinds and conditions of diseases having been transmitted as well as many being intensified by vaccination. Let me give you just a few, as a fair sample of the hundreds which appear in the book. We must not forget the fact that it was published by medical men in the interests of vaccination itself.

Dr. Makuna, London, testifies that he knew of "conveyed syphilis, occasional erysipelas, intensified skin eruptions."

Dr. Solomon-Hull, replies that he has known "erysipelas-scarfular eruptions, and syphilis."

Dr. F. E. Hoggan, London, affirms in his reply: "Syphilis in two cases, but they were too dangerous to be made known. Erysipelas in numerous cases." Mark this statement, "too dangerous to be made known." Which means that truth of great importance was suppressed in the interests of a class. Oh, Goddess of "vested interests," what crimes are committed in thy name?

Dr. A. C. Raynor, Preston, also admits to having known "erysipelas in two cases, one of which proved fatal."

Dr. J. Lone-Preston says: "I have in recollection not more than half a dozen of infants who have suffered from erysipelas after vaccination." And Dr. W. C. Fowler, Hammersmith, replied thus: "I have seen syphilis, large abscesses," &c. But why quote more: have we not all had some bitter experience of this terrible wrong? I could testify myself, layman though I be, to scores of such agonising deaths "occasioned by vaccination." I have seen during my twenty years' of an anti-vaccinator's life children—sweet with hallowed love, fair and pure as God's angels could ever be; the light of home, nay, 'twas they who made it a real home, the joy of all the rest—sicken and die, slain by vaccination. I have stood by the graveside and witnessed the lamentations of many mothers. I have seen again and again the scalding tears of sorrow upon many a blanched cheek, as we laid all that vaccination left us, of what was once the fairest of the fair; in the cold, damp grave. All sacrificed by law at the shrine of a modern superstition.

I have striven to keep back and avoid all appeal to sentimental feeling. I have tried to sit on the safety valve of my more than righteous indignation at this cruel slaughter. I have striven as best I could to confine myself to the cold domain of argument and fact.

I plead that vaccination should not be compulsory, because it is a most cruel and iniquitous law. I affirm the laws should be repealed because they violate all the principles of liberty, both religious and civil. I maintain that the laws are confessedly a failure, whole districts being in active rebellion against them. I contend that where power is given to coerce, to inflict pain, or to give out punishment, responsibility, as well as compensation for injury received should go with it. I have shown that with these laws no responsibility is attached. That no compensation can be claimed.

These laws are a standing menace to our health and a danger to our liberties. A barrier to medical progress and to a scientific treatment of disease. And on these grounds I claim that I have given more than sufficient reasons why vaccination should not be compulsory.

OUR PUBLIC WORKERS.

MRS. ELLEN GREEN, of Heywood, near Manchester, who has been associated with the public advocacy of Spiritualism for the space of about eleven years, has honorably won and deservedly occupies a forward place amongst our most conspicuous workers. I know this to be the feeling so far as Cardiff Spiritualists are concerned, and am convinced it is so wherever her voice has been heard.

Mrs. Green first visited Cardiff early in September, 1890, and the association then so happily commenced, has become more warmly appreciated with each succeeding visit up to the present time, both with regard to her public work and her many amiable personal characteristics. To know Mrs. Green and be brought within the sphere of her influence invariably secures for her, the affectionate and lasting esteem of all who are thus privileged.

Her psychical gifts are too widely known to need an extended description here. From childhood she has been a singularly lucid clairvoyant of the normal type, and has always been able to "see" into the world of spirit and describe its people, their various conditions, occupations and surroundings; combined with this a highly sensitive organism; mental characteristics which have enabled her to creditably surmount the lack of ordinary educational advantages, and, best of all, a nature in which indeed "is no guile," truth-loving, truth-speaking, quick of sympathy for those in suffering or distress, frank and affectionate, all of which are faithfully reflected in her general countenance, and we have here the contributing causes of her success as a public delineator of spirit-people and their conditions.

Without entering into the controversial aspect of the question, it will serve to shew what a powerful adjunct and supplementary force in the propagandism of the cause, platform clairvoyance such as Mrs. Green's is, when I say that out of from ten to twenty descriptions given at every meeting, at least ninety per cent are recognised at the time, and the bulk of the small residue—from what has come under my own observation—are

recognised shortly after. These recognitions moreover, are not mere vague glimmerings of the semblance of things unseen, but for the most part are acknowledged with grateful alacrity from the compelling force of the accurate description which often includes striking peculiarities and personal characteristics. Could some of these be recorded from time to time they would form a valuable and instructive contribution to the literature of the movement.

Beside the exercise of clairvoyance both in public and private, Mrs. Green has had in the seclusion of her own chamber, visions of the spirit-world whither she has "travelled," and of which she still retains vivid recollections which are also worthy of being recorded.

But although Mrs. Green's clairvoyant powers are of a high order, her gifts are not restricted thereto, for the addresses spoken through her lips while entranced afford a charming variation from the more profound, philosophical orations of our foremost speakers; they are given in simple but expressive terms, are clear and homely statements concerning the verities of the spiritual state within the comprehension of the humblest; while their effect is enhanced by transparent integrity of heart and mind, and by that sympathetic tone which lends the charm peculiar to the efforts of all successful feminine speakers.

The bard of Avon has said:—"Give to a gracious message a host of tongues"; and the inspirers of our good friend Mrs. Green have certainly always "a gracious message" to give, while it is equally certain that she is a "host" in herself. Mrs. Green's "message" is the gospel of Spiritualism, and when this glorious gospel is not only stated, but successfully demonstrated by clairvoyance in clear, concise and sympathetic terms, it is difficult to over-estimate the value of her work for the cause of spiritual progress and enlightenment.

Sharing, as I am sure all my readers do who know Mrs. Green, in a deep personal regard for herself and high appreciation of her work, I can gauge to some extent the sincere and heartfelt sorrow and earnest desires for her recovery, which all must have felt during her recent painful and protracted illness of nearly twelve months, and in relation thereto, I am sure all will feel that the thanks of English Spiritualists are due to Mr. and Mrs. Matthew Fidler, of Gothenburg, for their timely kindness and hospitality in the slow and tedious days of enforced retirement, which so materially aided the return to convalescence of so valuable a worker, while I am also sure that there is equally genuine and general pleasure felt in the prospect of Mrs. Green's early return to the sphere of labour she has made her own.

In pursuance of a long-standing invitation, Mrs. Green has been spending a few weeks in Cardiff with our good friends Mr. and Mrs. Robert Mark, and I rejoice to say that the visit has benefitted her—so much so that Mrs. Green felt quite safe, with our assistance and the exercise of proper care, in again, by way of a trial effort, after the lapse of a year, resuming her public work. The trial has been most successful; her powers, far from being impaired by her long illness, are, if possible, improved, and with a further quiet period of two or three months her perfect restoration may be confidently anticipated.

Mrs. Green, true to the progressive nature of her "message," looks forward to further important developments of her work in the future, a prognostication which it is interesting to note is corroborated by the independent testimony of local clairvoyant mediums.

My first feeling upon commencing this brief sketch, was something akin to wonderment, as to why one situated in an isolated outpost of our movement, so distant, as Cardiff is, from the strongholds where Mrs. Green has mostly won her laurels, should essay the task. When, however, I reflect that our movement is essentially cosmopolitan in character my misgivings are silenced, while they entirely disappear in face of the fact that to accord recognition and give encouragement to "our workers" is, to me, a peculiarly congenial task, and one that I often feel, might with much practical advantage be more generally engaged in; for, with the mass of spiritual darkness, bigotry, prejudice and ignorance which our cause has had to encounter, and which even the humblest private in our ranks has to contend with,

the rank and file of our army are somewhat prone to lose sight of the struggles, the self-sacrifice, aye, and the true heroism of our officers and leaders, who have carried our standard into the enemy's territory at all personal hazards, for love of God and his truth; our brave advance guard whose victories are won not by physical might but by mental, moral and spiritual courage, and by the sustaining power of those of the higher life who work "shoulder to shoulder" with them, imbuing the "weakness of the flesh" with the "strength of the spirit." One such as this is our good sister, Mrs. Ellen Green, for whose still more abundant success and permanent good health we will ever pray.—Dear editor, yours fraternally,

E. ADAMS,

Cardiff, Nov. 22, 1894. Pres. Card. Psychol. Soc.

THE CAREER OF THE CHRIST-IDEA IN HISTORY.

BY HUDSON TUTTLE.

Two of the Gospels enter into detailed genealogies,—one giving an apparently correct catalogue of names from Jesus to David; and another, more ambitious, extends his unbroken line to Adam. It would seem that these two catalogues should agree; but, on the contrary, they contradict each other. Augustine, Julius Africanus, and others, sought, by the most far-fetched theories, to reconcile the conflicting statements, but completely failed. Matthew makes twenty-six generations between Jesus and David, while Luke has forty-one. The former evidently believes that three and seven are sacred numbers, and endeavours to trim the generations to suit his theory. There are fourteen generations from Abraham to David, fourteen from David to the Babylonish exile, and fourteen from the latter to Jesus. The first two terms are made right by omissions; the last contains but twelve generations.

Matthew drew from the Old Testament: but Luke diverges at the first term,—Heli, not Jacob, was the father to Joseph; and he does not meet the other line until David, after which he follows the Old Testament to Abraham. Then he ambitiously proceeds, through a maze of Old-Testament names, to Adam and God. Is one of these the genealogy of Mary? The writers declare both to be of Joseph; and we are obliged to accept their word. Both cannot be true. They may destroy each other. The mystic numbers of Matthew destroy his reliability; and the frequent recurrence of the same names in Luke casts over it the light of fiction. It is incredible that the genealogy of an obscure family like Joseph's should be preserved with such care. They reveal their fictitious character on their face, and are of no historical value. The whole conception of the derivation of Jesus through the line of David, because that line was most sacred to God, is founded on a false belief. The house of David was no more sacred to God than that of an immigrant on the western prairie; and a son of that house no better than sons of ordinary families. Their object is plain: The messiah must descend from David; and, taking for granted that Jesus was the messiah, the tables were constructed to prove his lineal descent from that king. They were written before the idea of other than natural conception had gained ground. The writers regarded him of natural parentage. In no other sense have the tables any meaning. If Joseph was not the father of Jesus, the latter being conceived by the *Spiritus Dei*, his genealogy, if ever so authentic, does not derive Jesus from the house of David. It is out of place in the Gospels, having no more relation to Jesus than to John the Baptist. The great care taken to construct a noble genealogy shows the firmness of their belief in human conception. It was adopted by the strong sect of Ebionites, established in Palestine. They believed his conception natural, and that the divine spirit fell on him at his baptism. Nowhere do the apostles declare such a belief erroneous; but, rather, two of them acquiesce by adopting the tables.

Who are these writers? We know not. The two other Gospels, with Peter and Paul, do not mention the miraculous birth. They seem to take the contrary for granted.

Jesus was never reviled for his unlawful birth, which assuredly he would have been by the reproachful Jews.

The legend of a birth from a virgin expresses the idea of purity and divinity, and grew out of wrong interpretation of the prophecies connected with ideas of what the messiah must necessarily be.

In the legends of the Church, Mary is represented as a perfect type of her sex, uniting what nature has eternally separated. Joseph is said to have been an old man, who simply held the office of protector to Mary. He had, by a former marriage, four sons and two daughters, spoken of in the Gospels as the brothers and sisters of Jesus.

Partaking of the desire of the age, she may have imagined herself the divinely commissioned instrument of bringing the messiah into the world. The rabbins taught that every Israelite, and especially every descendant of David, must wish to be the messiah. Her mind might have been inflamed by the popular feeling, and, like many another mother, thought her son was brought into the world for a mission. This, however, is not probable, for, in the apostolic narratives, she evinces total ignorance of that mission, and does not show any indication of being superior to the ordinary women who surrounded her.

The virgin mother and her babe is a myth derived from the Egyptian Horus, and, as painted by the heated fancy of the Christian devotee, has never had existence. The holy family is a myth of the same character, and derived from those of other races of antiquity.

To be continued.

BASIL'S QUEST.

CHAPTER II.

THE good ship Alaska was commencing her voyage across the Atlantic. Her powerful engines throbbed and pulsed as though some gigantic living monster were hidden away somewhere below decks, and one, too, who intended to make short work of the journey of three thousand odd miles.

Most of the passengers were straining their eyes to take a last glimpse of the land now fast receding from view. Standing apart, his eyes suffused with tears, Basil Trefusis was bidding a silent farewell to the land where his boyhood had been spent, and which held the last remains of the one who had been father, brother, and friend. A few moments more and the faint lines became tremulous, misty, and then disappeared altogether.

"I beg your pardon," said a voice at his elbow, "but are you not the son of my old friend and co-worker, Trefusis?"

"That is my name," said Basil, turning to meet the gaze of a tall, middle-aged man, dressed in a grey tweed suit.

"I was sure of it. You are the exact counterpart of your father, or rather what he was," continued the stranger. "My name is Armstrong. Bernard Armstrong. Have you never heard your father speak of me?"

"Are you Mr. Armstrong with whom he was associated in organising and forming the working men's clubs and debating societies in which he took such an interest before leaving England?" asked Basil eagerly. "If so, I am exceedingly pleased to meet you. Father often spoke about you."

Feeling that this mutual knowledge had established a bond of sympathy between them, Basil informed Armstrong of the death of his father, and a long and friendly conversation ensued. As this was progressing, Basil found opportunity to examine more particularly the features and appearance of his new friend.

He saw a broad brow, thick eyebrows, deeply set grey eyes, which looked as though they could express every shade of emotion between grave and gay; that could flash with anger or kindle with enthusiasm as their owner willed. A thick flowing moustache and short-pointed beard covered the lower part of the face. The lips, although partially hidden, gave indications of firmness and decisiveness. An exceptionally strong face, yet every line of which spoke of honesty of purpose and manliness. Basil already felt that the man's personality was remarkable, and was irresistibly drawn to him.

"Well," said Armstrong, smiling, he had noticed Basil's scrutiny, "How does it pan out, as our American friends would say? Is the result satisfactory?"

"Perfectly," exclaimed Basil, somewhat confusedly. "But I must apologise for my seeming rudeness."

"Not at all; nothing pleases me more than to engender confidence in a stranger. I trust you may never have occasion to alter your first impressions. By the way, I hope you will pardon my curiosity, but there is something I have been longing to ask you. Your father and myself held many ideas in common, especially some pertaining to theological matters. I remember his saying that he would not allow you to become acquainted with anything relating to religion until you were old enough to think for yourself."

"I am pleased you mentioned it, Mr. Armstrong, for I should be glad of some advice on that matter. Father adhered to his intention. The terms God and theology are to me merely names, conveying little or no meaning. Of course, I know that the prevailing religion in England is Christianity, with the Bible for its text book; and that you have a class of men—ministers, clergy, and priests,—who receive salaries for imparting religious instruction to the people; but, as regards their principles and teachings, I know literally nothing. I believe father had arranged some plan which he intended to carry out for my enlightenment, but his death has, of course, altered all that. If you can help me I shall be extremely thankful."

"Well, Mr. Trefusis,—"

"Mr. Armstrong," interrupted Basil, "you are an old friend of my father's, and I have implicit confidence in you. Now, if you will please waive all ceremony and call me Basil, I shall feel more at home with you."

"Thank you," said Armstrong, "I will. I was going to say that I have grave doubts as to whether I am the right person to advise you, but such help as I can give is entirely at your service. You will derive great assistance from a judicious course of reading. I can give you a list of books, which I think will be of service. Then you will be able to visit our places of worship and hear our principal pulpit orators, and thus become acquainted with their respective doctrines and beliefs. Personally, I am afraid that my religious instruction would be rather a one-sided affair. Your father's views and mine were, as I told you, almost identical. He was what is usually called an Agnostic, if you understand that term."

"I think I do," replied Basil; "it implies a willingness to admit that certain conditions are within the bounds of possibility, yet refuses to accept them without definite or tangible evidence."

"Yes! you are quite right. It may be summed up briefly and tersely by the simple phrase—I don't know."

These words reminded Basil of the last conversation he had had with his father, and he then went on to tell Armstrong of his father's dying words and peculiar impression relating to a future reunion.

"Such incidents are frequent with dying persons," said Armstrong, "and set one conjecturing whether they are owing to hallucination or—and it is a beautiful idea, true or not—the eyes of the dying are permitted to see into the vista beyond, concerning which we know little or nothing."

"Will you tell me," asked Basil, "what led you to reject the prevailing belief, and made you an Agnostic?"

"It would take a week to answer that, Basil, but briefly—it was this: My researches into the subject resulted in the discovery of glaring errors, startling inconsistencies and discrepancies. Any attempt to harmonise many of these differences would have involved the greatest violence to the natural dictates of my rational judgment. Again, I was disgusted by the strong line of demarcation between precept and practice. I may have been unfortunate in my investigations, but I found that too many so-called Christians advocated religious principles, but left the practice of them to others. Of course you know that one day in the week is set apart for religious worship. On that day you will be expected to conform to certain cut-and-dried regulations, or you will not be considered respectable. You may don this cloak of religious respectability with your clothes on Sunday morning, take it off at night, and thus having done your duty to God and society you need not trouble any farther over the matter until the following Sunday.

You will also find that nearly all the sects arrogate to themselves the right to extol their own particular faith, and condemn all the others. I could say much more, but it would hardly be fair to influence your mind too much on one side."

At this period a gentleman in a clerical garb, who was promenading the deck in company with a lady, passed closely to them. He bowed coldly to Armstrong, and then, as his glance fell upon Basil, seemed about to stop, but changing his mind passed on.

"That is Dean Elmore, of Muncaster," remarked Armstrong. "He was at college with your father, and was evidently struck with the resemblance you bear to him. You see the world is but a little place after all. I expect the Dean will look you up before long."

Basil found much to interest him in his fellow-passengers. A goodly sprinkling of celebrities were on board, and these were pointed out to him by Armstrong. They included several members of Parliament; a well-known cabinet minister; a popular actor and actress returning from a successful tour in the States; a novelist; and several other public characters; most of whom Basil already knew by name.

He noticed with surprise the number of people Armstrong knew, some of them greeting him heartily, and others, greatly to Basil's astonishment, bestowing upon him glances anything but friendly. One man, in particular, a pompous-looking individual with a large expanse of waistcoat and a goodly show of jewellery, seemed to swell with pugnacity and indignation, every time he looked in Armstrong's direction.

Basil's curiosity got the better of him. He could stand it no longer.

"Mr. Armstrong," he said, "there is a gentleman over there who is positively making me uncomfortable. He is looking as though he would simply like to devour you. I never saw such a cannibalistic expression on a man's face in my life."

"I see him," replied Armstrong, coolly. "It is chiefly owing to that gentleman that I have been spending a few months in the States."

A desire for further information showing itself on Basil's countenance, Armstrong went on, "He is an American capitalist, employing a large number of people, who were working for him for almost starvation wages. I have been stirring things up a bit, and showing men of his stamp that workpeople deserve humane treatment, and have as equal a right to a comfortable existence as their masters. You know what a strike is?"

"Very well," said Basil, "father often spoke of them."

"Well, I have been organising a strike and forming a union, and I am happy to say with complete success; hence the amiable looks of the individual across the way."

"I see. Then, Mr. Armstrong, you must be a—"

"His reverence the Dean," said Armstrong, smiling, "would tell you that I am a rabid Socialist, a paid agitator. My friends would tell you that I am simply a leader in the Labour movement, and perhaps might add, a thorn in the sides of some of our friends of capital. I suppose you know that, of late years especially, your father was an ardent Socialist. He sent us many a substantial token of his sympathy. By the way, Basil," said Armstrong, with a twinkle in his eye, "It is to be hoped that you have not inherited any of his revolutionary theories and opinions?"

"I am afraid I must plead guilty, Mr. Armstrong; and that reminds me of father's last wishes. He left me a large fortune, but it was his dying injunction that I should use the greater part of it for the benefit and welfare of my fellow-creatures. To a person of my limited experience in worldly affairs the administration of such a trust is a great responsibility."

"It is indeed, Basil; but did he leave no memoranda or directions to guide you?"

"A few. They relate chiefly to the purchase and demolition of slum property; the erection of night shelters and workman's dwellings; the foundation of scholarships in connection with several branches of science and other similar matters."

"All very useful schemes," said Armstrong. "I think you will be able to carry them to a successful

issue. The chief obstacle in cases of this kind is restriction of capital. You are not hampered with that, and good advice and competent help are always to be had if you are willing and able to pay for them."

To be continued.

WAS IT A FRAUD?

MRS. MELLON IN THE HANDS OF A "GRABBER."

TOO LATE for last issue we received a copy of the *Sunday Times*, of Sydney, N.S.W. (the same paper which reported the seance at which Mrs. Besant was present). It contains a full account of an attempt to settle the question of the "duplication of form" by "grabbing." We can only give a summary of the report. After certain preliminaries Cissie appeared, "the whole figure except the little black face was enveloped in white drapery." A Mr. Henry moved forward and the reporter heard a cry like "Oh," repeated two or three times, and then the sound of a struggle.

The light was turned out and several matches were struck, and the medium was seen upon her knees almost in the middle of the space between the cabinet and the sitters, in Mr. Henry's grasp, and with some white drapery partially around her. The light then went out, but more matches were struck, and the gas eventually lighted, when I noticed Mrs. Mellon, still held by Mr. Henry, and near her on the floor was a fancy slipper and some other small articles, including something like a piece of black silk, but they were removed by someone too quickly for me to see what they were.

Mr. Henry says that he was "perfectly cool and calm throughout," and when he seized the "so-called Cissie" he found he had hold of Mrs. Mellon. He states "positively" that she was on her knees and struggled to get free, and had a white material like muslin round her head and shoulders. After the matches were struck he declares he saw that she had a mask of black material over her face, her sleeves were drawn up above the elbows, her skirt turned up and her feet bare. After the gas was lit he looked into the cabinet and saw a false beard lying there. As soon as he relaxed his hold, Mrs. Mellon tore the black mask from her face and the drapery from her shoulders and hid them under her petticoat. In the cabinet he declares he found on the floor a small black shawl, some old muslin, Mrs. Mellon's shoes and stockings, and a small black cotton bag, about nine inches square, with black tapes attached. Mr. Roydhouse states that the white drapery was about the lower part of the figure, and that one leg was bare. He saw in the cabinet a slipper, some small articles of dark or black material, a black mask (Mr. Henry says Mrs. M. was wearing it) a pair of false whiskers (Mr. Henry says "beard"). He picked up the whiskers and was holding them by one prong when the medium came in and seized them by the other and pulled and he gave them up. Mr. C. L. Wallis, Miss St. Hill, Mr. W. J. E. Wilton and Mrs. Wilton, and Mr. Joubert all practically corroborate Mr. Henry as regards the fact that he held Mrs. Mellon, who was wearing drapery. Mr. Rumble states that Mrs. Mellon had one shoe off but no mask on. "At the time Mr. Henry seized the form he (Mr. Rumble) heard a thud, which he took to be caused by the medium falling off her chair.

Mrs. Mellon states that when the forms have been out she has been reduced in weight from 8st.6lbs. to 4st.13lbs.; that on this occasion she was in her normal state.

At the time Cissie was seized I first felt that something was wrong, without quite understanding the nature of the feeling but as if I must rush out of the cabinet. Then came a sudden shock, and I fell off my chair on my knees, all in a heap, and it seemed as if I was shot into the form and absorbed by it. "The next thing I was aware of was Mr. Henry holding my left wrist, and I saw I was completely enveloped in drapery. The drapery soon dematerialised, and was seen to dissolve in a kind of steam by Mrs. Gale, and one of the gentlemen present."

"After some time, and when light was restored, Mr. Henry released me, and I retired behind the curtain, being immediately followed by the ladies."

"How do you account for Mr. Roydhouse saying that he had a false beard or whiskers in his hand?"

"I cannot account for it all. I never had any such articles. Is it likely he would let them go if he had? I did not take hold of anything held by Mr. Roydhouse."

Mrs. Mellon further states that she was not entranced because of the inharmonious feeling in the meeting, and that the spirits "drew only from the lower part of my body, principally from my legs—in fact at one time I felt as though I had no legs at all, they were rendered very

small and shrunken, and that is how I explain my shoes and stockings coming off."

"And about the bag referred to by Mr. Henry, Mrs. Mellon?"

"Oh, that was an old bag formerly used by the children, but lately used by me as a duster. I had been dusting the musical box just before the seance, and, being rather late, in my hurry put it into the pocket of the dress I was wearing, and which had an outside pocket."

"Regarding the seizure of the form, everyone who knows anything of the science of materialisation knows if the form is interfered with it must either fly to the medium or the medium to the form. As the form was held I had to go to it."

"Would you not suppose the form would de-materialise in such a case?"

"Oh, no; 'Cissie' was too strongly materialised. She had too much of my body."

"I often feel when 'Geordie' is outside the cabinet as if I am he, although I know well that I am not. We have been seen walking on the lawn in the moonlight at Mr. Joubert's at Hunter's Hill, both together and apart. That was about two years ago. When 'Geordie' and I were being photographed, I felt as though I were he, though I knew well I was not. We have both been heard speaking at the same time."

Dr. MacCarthy, who is not a Spiritualist, and opposes the Spiritualists' explanation of these phenomena, says:—

That "even with the present evidence before me, my belief in Mrs. Mellon's great and undoubted psychic faculty remains unshaken. The evidence is so utterly conflicting, the positive and reiterated denials, especially of a non-spiritualist present, is so strong, and my own constant and keen observations (notwithstanding Mr. Henry's all-wise opinions to the contrary) are so directly opposed to the idea of even the necessity for her to resort to artificial aid to heighten her powers, that I cannot reasonably adopt another view."

A specially arranged test seance, subsequently held at the *Sunday Times* Office, when Mrs. Mellon sat in a wire-work cage, after having been thoroughly searched, was a complete failure, save that some smart raps were heard and the word "quick" signalled, and on the light being turned up it was seen that Mrs. Mellon was in a prostrate condition. The door being unfastened, Drs. MacCarthy and Pickburn went in and reported that she had fainted; they certified that "she was almost pulseless, bleeding from the mouth, semi-convulsed and apparently insensible." We cut the following additional particulars from our contemporary *Light*:—

Mrs. Mellon has sworn an affirmation before a magistrate, in which she says: "Having read Mr. Henry's statements, I deny them in toto with all the force of which I am capable. I fell in a heap off my seat when Mr. Henry grasped the form, and then found my left wrist grasped in his. I seemed to shoot into and absorb the form."

I cannot reconcile Mr. Henry's action with his past experiences and protestations in regard to Spiritualistic manifestations through me. Henry being a tall, muscular man, bent upon exposing me, had ample opportunity to take any mask, beard, shawl, or other article, and to prevent me from concealing them, as he said I did. I wore no such old-fashioned appendage as the bustle in which he presumes I concealed these articles. My dress was made very narrow, and fitted close to my figure. From the rough and vindictive manner, and the determination at all hazards to expose, in which Henry carried out his intention, and from his evidently preconceived intention, even though he came laden with floral offerings to me that evening, it would be absurd to suppose that he would have missed taking his final proof of fraud in the articles which he states were employed by me. Henry failing to produce these material proofs, I now, on my part, declare that when my medical adviser permits it, I shall be prepared to give, and shall, with God's help, give proof of my well-known materialising capacity by sitting after a previous searching in a locked and sealed wire or iron cage in the presence of reliable and representative witnesses, non-Spiritualists included."

At a subsequent meeting of leading Spiritualists a number of those present at the interrupted Mellon seance drew up and signed the following statement: "We were present at a seance held at Mrs. Mellon's house, Woolhara, on Friday night, 12th October, 1894. We were sitting in the front row of the circle, and consequently had the best opportunity for observing. At the time that Mr. Henry grasped the form we all distinctly heard a thud or sound of a fall, as if the medium had fallen off her chair. This corroborates Mrs. Mellon's statement that she was not on her knees when Mr. Henry grasped the form, but was suddenly drawn forward off her chair. We saw neither the false beard nor the shawl, nor the mask, but only the empty black bag that had been used before the seance to dust the musical box. Neither the shawl, beard, nor mask were produced subsequently, but only this small bag or common duster. When the light was turned up, all of us, without exception, saw Mrs. Mellon's face, and we all of us emphatically declare that there was no mask on it."

In view of the contradictory nature of the testimony, although we believe that every seance must be judged on its own merits, we are of opinion that Mrs. Mellon's past good record, and the abundant testimony of impartial and competent people to seances with her under strict test conditions at which completely satisfactory phenomena occurred, should weigh in her favour in this instance, and judgment should be suspended.

The possibility and probability that in grasping the "form" suddenly the sceptic may compel the medium to

be absorbed into it needs to be considered, and we shall await the issue of the further promised test seances with as much hope as Dr. MacCarthy, who says:—

In Mrs. Mellon's materialising capacity I have unbounded belief, a belief which could not be disturbed even if the recent charge were driven home. However far Mr. Henry's present views may lead him, I still hope that when Mrs. Mellon's triumph is ultimately secured, as undoubtedly it will be, he will come forward and admit like a man that her materialisations are not myths, just as, on a previous occasion, he creditably came forward and, in spite of Press prejudice, and stupid popular superstition, appended his name publicly to a certificate showing the genuineness of psychic force, as demonstrated by me in my now well-established door test.

We had hoped that we had heard the last of these miserable *fiascos* for some time to come, but our duty is clear, we must publish these charges, and if Mrs. Mellon is proved guilty of fraud she will have to face the same merited condemnation as others.

But this case enforces what we stated in our article on "Exposees and their Methods," that it would be better to seek the co-operation of the medium. No clear and definite evidence of fraud has been obtained in this affair, and the test-seances which might have been held with harmonious and happy surroundings have now to be held under most unfavourable mental and spiritual conditions, which will handicap both medium and spirits.

CORRESPONDENCE.

The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.

RE "ANOTHER MEDIUM EXPOSED."

SIR,—I enclose you copies of correspondence between Mr. James Swindlehurst and myself, showing reason why his date was cancelled at the last moment. You will see by his letter, Nov. 28, that he accuses me with lying and dishonest motives in cancelling the date. I had arranged previously for his entertainment before reminding him of his date, but when I received his postcard on the Saturday morning asking me to arrange for him staying overnight, it was impossible for me to do so. Respecting the offer of entertainment said to have been received from an old Spiritualist, I can only say the said offer was never made known to me, or otherwise the date would not have been cancelled. I respectfully ask you, in justice to myself, to publish the enclosed correspondence, leaving the readers of your paper to judge for themselves, as it is not my intention to take any further notice of this matter.—Yours truly,

THOS. WM. CRAN, Secretary.

25, Portland Crescent, Leeds, Dec. 3, 1894.

LEEDS SPIRITUAL INSTITUTE.

[Copy of Letter (Nov. 24) sent to Mr. Swindlehurst.]

SIR,—I am extremely sorry to have had to wire you to cancel your date with us, after writing you respecting it. The society being in such a low state of membership and funds, we have no one to fall upon willing to entertain any speakers staying overnight, and our collections are so poor that we could not afford to get you a bed out, seeing your fees are so heavy. Trusting under the circumstances in which we are placed that you will not take any offence through the same.—Yours truly,

T. W. CRAN.

(Copy of letter received in reply to above, Nov. 28.)

Dear sir,—I duly received your postcard, telegram, and letter, and the reason I now write is because I do not consider your conduct towards myself honest, just to the cause, or fair to the Leeds Spiritualists. I do not write demanding the "fee" you by a trick kept me from earning. I am not yet a pauper depending upon secretaries keeping true to engagements for my sustenance, though I have put 20 years of my life as a worker in the cause of Spiritualism. But I love justice; I love honesty, and above all truth. I must remind you that my engagement was made with your society in August, 1893. Nor did I write begging dates. The then secretary, Mr. Williamson, wrote me at the request of the committee, and I thought I was dealing with honourable men. You now taunt me with "your fees are so heavy." I answer that you knew all this 15 months ago when you made the engagement. And so, friend, you let the cat out—it is the "fees" you object to, and not so much the unwillingness of members to entertain me. This admission at once stamps your excuse in the letter as untruthful. Let me remind you that on Nov. 21 you wrote reminding me of the engagement, and asking by what train I should arrive. Not a word about "fees being heavy" did you write. You received my postcard on Saturday morning. Your telegram was put in at Leeds at 9-27 in the morning cancelling the date. Now, between getting my postcard and sending the telegram you had not time to either see the members or the committee about entertaining myself for one night. This stamps your letter as lying. You were too eager to insult an old worker in the cause than to consult your friends or your committee. It was the fees which troubled you more than any entertainment. Then why not be honest and say so? Why lie to cover a mean action? But to show the utter untruthfulness of your excuse let me say that the same post which brought your letter on Sunday brought a communication from an old Spiritualist offering hospitality during my stay at Leeds. Besides, I can always pay for my entertainment. I did so the last time I was in Leeds, Feb. 4th, stayed at a Temperance Hotel overnight, and I did not charge you for it. Take my advice, friend, in future be honest to your speakers. Be truthful to them. If you desire to cancel their engagements do it honourably. If their "fees are so

heavy" tell them so when you make the engagement, and do not insult them at the last minute by a lying telegram. I have a twenty years' record as a worker in Spiritualism, and I am sorry to have to say that it falls to the lot of the secretary of the Leeds Spiritual Society to offer me the first cutting insult. I want this communication to be placed before your committee in justice to myself. You have my full permission to read it before your members, all or one. I shall keep a copy, and with the letter engaging me, August 14, 1893, together with your P.C., telegram and letter. I claim the right to publish them in self-defence, and you are liberty to do the same. Hoping that your society may still prosper, that Spiritualism may still hold its head up in Leeds.—I am, respectfully,

(Signed) JAMES SWINDLEHURST.

RE MR. HUGGIN'S CONFESSION OF GUILT.

SIR,—I proceeded to the Felling, and found Mr. Huggins, his wife and child in a dreadful nervous state owing to this business. As you will see by the written statements she gave me, the confession was written by Mrs. Huggins, under the pressure of fear brought to bear upon her and her husband by the persons whose letters I forward along with hers. The pad, which was supposed to be concealed drapery, Mr. W. Walker, of North Shields, and I, in the presence of other four witnesses, have examined, found it to be a piece of flannelette (red) about 12 by 15 inches, with tape strings top and bottom, used for the purpose of protecting from the cold the ball of the left leg, which we also examined and found to be partly gone, having been torn from the bone by an accident in the pit. Mr. Huggins, in the presence of the above-mentioned witnesses, solemnly declared that he never took anything to a sitting to assist manifestation. He is a *deep trance* medium. Two persons from North Shields who were present when the cabinet came down, declare they saw the drapery dissolve or fade away in front of the medium. I also forward you a letter from another gentleman who was present on that occasion, when I enquired of Mr. Murday what became of the drapery the man was clothed with if he was out. He replied, Mr. — concealed it for the medium. Mr. W. H. Robinson, of Newcastle, who was present, told him to be careful, as that was libellous. I consider that Mr. Huggins has not been proved not to be a medium, but those persons who have acted in such a cruel manner towards their fellow men have only proved to us their ignorance of the subjects. I am sorry that those who developed him allowed him to come before the public until he was fully developed. I feel confident that after sitting for further developments he will cause those gentlemen to be sorry for their actions in this matter. They remind me of the parable by Jesus, viz.: "To everyone which hath shall be given, and from him that hath not shall be taken from. But those mine enemies which would not that I should reign over them, bring them hither and slay them before me." You ask, are Mr. Kevin and Mrs. Davison prepared to submit to test seances? May I ask who is to test them, and are all men honest but mediums? Are all sitters prepared to be stripped to the last garment, as Mrs. Britain proposes, and is the passage of matter through matter a fact? Some sitters are vampires sucking the vitality out of mediums and leaving them prostrate. We have known a person to place his hand on a materialised form, and the garment beneath his hand be instantly disintegrated. Another person, by simply passing his hand over the place, restored it as quickly. You would be astonished if I were to mention the names of some who have that property, and whom our mediums refuse to sit with. They have no personal dislike to them, but cannot sit near them.

T. C. E.

P.S.—I notice the correspondence on this subject is closed, but in the interest of truth and justice to our fellow men, I beg most respectfully to insert the enclosed.

[As no reply has been previously published on behalf of Mr. Huggins, we relax our ruling so far as to print the above at Mr. Eliot's urgent request in justice to Mr. Huggins. But Mr. Eliot entirely misses the point that at the seance in question Mr. Huggins quitted the cabinet as the spirit consciously or unconsciously.—Ed. T. W.]

ALL books advertised in the *Two Worlds* can be had from this office

G. H. PEMBER ON "PAST, PRESENT, AND TO COME."—Ayjay's strictures on G. H. Pember's 7th Edition of "Earth's Earliest Ages," suggested to me to look into my third edition, given me by a good sister nine years ago (under ministerial guidance—to save me from perishing in the black waters of Spiritualism). But alas for human intentions, it lifted me on the wave of free and honest thought, and I became a more pronounced Spiritualist than before. How could I help it? Pember fully admitted the facts of spirit communion, though he attempted to besmirch by labelling them Demonism, Nephilimism, or any other "ism" presumably bad. That four other editions have had birth in eight years speaks well for the growing interest in spiritual science. It was not to be expected that fossilized theological dogma could be laid aside without a struggle. Alarmed souls would be sure to turn for comfort to one who posed (with paragon endorsement) as the champion against this New Revelation. I am glad to find that manifold pencil notes made in my book after reading in 1886, are in close accord with sentiments of Ayjay. Pember's book is a sort of text book authority with almost all antagonists of Spiritualism who inhale the inspiration, and then breathe out what "threatening and slaughter" they can while Spiritualism, like the morning sun, serenely and palpably illuminates the dark places, and may relegate "Earth's Earliest Ages" to the shelves of some curiosity dealer in strange antique literature in the next century. Should Mr. Pember happen to see this he may be interested to know that that good sister referred to has this year gone "within the veil," and (I doubt if he can believe this) has returned and desired this message to be sent to me, "Tell my brother, Bevan Harris, how sorry I am for interrupting him in spreading this grand truth." Sept. 29, 1894. Doubtless the act of giving me "Earth's Earliest Ages" was included in her sorrow!—BEVAN HARRIS, Willerby House, Nottingham.

ITEMS OF INTEREST.

SEE "next Sunday's Platform" for speakers, etc., for Dec. 9.
 "A CLOUD OF WITNESSES."—Next week we hope to be able to print a fine article from Edina under the above heading.

RECEIVED.—"Natural Food," "The Truthseeker," "The Labour Prophet," and "Coming Day," for December. All are good.
 "THE HAUNTED HOUSE OF BEN'S HOLLOW" has been published in book form together with several other short stories, all of a spiritualistic nature, and very appropriate to the Christmas season. We shall be happy to supply copies post free for 1s. 2d. —See advt.

THE LYCEUM BANNER for December completes vol. 4. The editors and publishers are to be congratulated upon the improvements in this volume, and the sustained excellence throughout. Better things are promised for next year, and the New Year's number will be a phenomenal one.

THE AMERICAN PAPERS announce that a method has been discovered by which whisky, brandy and rum can be solidified and sold in the form of sweetmeats. We may, therefore, expect to be able to procure whisky drops, brandy bon-bons, and rum caramels. In this form who can dispute the materialisation of spirits?

RE THE ATTACK ON Mrs. Mellon. "her immediate willingness to submit to a crucial test, and the evident effect it produced upon her are strong points in her favour." Reynolds, in a garbled version of the affair, stated that Mrs. Besant was one of the sitters, which is not true, and omitted all points which made in Mrs. Mellon's favour.

ORDER OF PROGRESSIVE SPIRITUALISTS' Sick and Benefit Fund. Donations received, with thanks, since September to the end of November:—Mrs. Berry 1s., Mr. Colbeck 5s., Mrs. Shaw 1s., Miss Foster 1s., Miss Walton 1s., Miss Craven 1s., Mrs. Bellingham 10s., Mrs. Gregg 2s. 6d., Mr. H. Brett 2s. 6d., Mr. H. Noakes 5s.—(Mrs.) M. H. Wallis, hon. sec.

TO CORRESPONDENTS.—J. Ball, J. F. Hewes, T. C. Belfast: Will use, if possible, at an early date.—T. W. Wyatt: Thank you, probably some one had been misinformed.—Fred Barker: We regret the mistake. The notice had been set up but no name attached. Seeing a similar announcement for Whitworth we concluded both were for the one place, and had the name put to yours.

THE BRITISH MEDICAL authorities are evidently determined in their attempts to secure legislative power for dealing with unqualified practitioners and quacks. They are now seeking definite evidence concerning their number and the evils which they contend result from their methods, with a view to placing it before the Home Secretary in the hope of inducing him to propose an amendment of the Medical Acts. In every district of England each branch of the British Medical Association has constituted itself a body of inquiry and investigation.—*Manchester Evening News*.—(Something will have to be done, and that speedily, to checkmate these medical monopolists in their efforts to secure a coercion bill, otherwise no healer or medium will be safe, and herbalists will have a bad time of it.—Ed. T. W.)

CENTRE HOUSE, SUNDERLAND, has grown so popular that the police have been called upon to stop meetings which public opinion only encouraged. A new by-law of the town prohibits any musical performances or dancing in any public hall, unless the hall has been licensed by the magistrate. Centre House is not so licensed, and last week the orchestra practice was stopped by the police as being a violation of the law, which interference has caused quite a sensation in the town, the press and people condemning the action of the police as being in direct opposition to the liberty of the people. As the hall is used exclusively for spiritual meetings and not let to the public, the committee claim to be on the same footing as other places of worship, and claim to exercise the same rights. As the police have taken no further action it is assumed that the matter will drop through.

THE SECOND ANNIVERSARY of the Attercliffe Spiritual Evidence Society has just been held. On Sunday Mr. J. Armitage gave two addresses, and on Tuesday Mr. J. J. Morse, of London, lectured on "Spiritualism: what it is and what it is not." The large audience listened with every sign of intelligent appreciation to a lecture, which, from beginning to end, was an unbroken chain of clearest arguments, cogent reasoning, and the most obvious conclusions. The philosophy of spiritualism, as expounded by the lecturer, is in no sense antagonistic to what is known as advanced theology. On the contrary, it seems altogether in harmony with, and simply a development of, modern theological lines. Mr. Morse contended that spiritualism is essentially a gospel for the present, and is capable of materially assisting in the solution of social, moral, and even political problems; whilst the lecturer claimed that, immeasurably beyond any other hypothesis, spiritualism threw light upon and explained the obscurities and mysteries of our Biblical records.—*The Hammer*: an organ of reform, published in Sheffield, Nov. 24.

MR. BEVAN HARRIS draws the following lessons from recent exposures, so-called:—1. Let us "add to our faith knowledge" of the subtle psychic forces we are dealing with. 2. Let us severely restrain ourselves from the impulse to break a known law of spirit communion (even with the aim of exposing fraud) by grabbing at a form which may leave us with the mediums wrist in lieu. 3. Let us be certain in seances for materialisation that we have test proof conditions and reliable sitters. 4. Let us do all in our power to help our mediums in body and soul, and give them, not in word only, but indeed our best sympathy, for they are often poor (God's choicest gifts are not bestowed on the rich). 5. Let us (should an "exposure" take place) refrain from giving it wings, condemning the medium unheard on the one hand or "go for" the exposer on the other, both have a purpose to serve, and our aim should be truth "where ere 'tis found." 6. Let us in the case of proven fraud still have a large charity towards the offender, knowing that were half our mediums proved frauds it would not, could not, destroy the facts of our own experience going back half a century; calm assurance and patient trust will effect wonders.

MESSRS. W. H. ROBINSON AND SON have opened commodious premises in Nelson-street, Newcastle-on-Tyne, with a well selected stock of high-class literature.

THE CRYSTAL BUTTON, by Chauncey Thomas, price 6d., can be had of the Labour Press Society Limited, 59, Tib-street, Manchester. Although written before, it was published after Bellamy's "Looking Backwards," and affords a curious illustration of how "two great minds thought alike." In some respects we think it is superior to Bellamy's work, and certainly quite as fascinating.

THE ILLNESS OF Mr. J. B. TETLOW.—We were grieved to learn by the Burnley report that Brother Tetlow had been taken ill, and regret that we have not had better news than the following letter written for him: "24, Duckett-street, off Accrington-road, Burnley, Dec. 3, 1894. Dear Mr. Wallis,—I am very sorry to inform you that I was taken dangerously ill on Sunday last and am at present unfit to remove, being in a very weak and dazed condition. Will you in the next issue of the *Two Worlds* express my thanks to those people who made inquiries in reference to my health?—Yours truly, J. B. TETLOW." (We sincerely sympathise with Mr. and Mrs. Tetlow, and trust our co-worker will speedily regain his wonted health and vigour.—Ed. T. W.)

"PHARISES, ANCIENT AND MODERN."—Rev. T. W. M. Lund, chaplain of the church of the school for the blind on Sunday, Nov. 18, said:—"Here is an instance, right in our midst, which is growing so intolerable as to make protest necessary. The law of our land has sanctioned divorce in certain cases, where it is plainly undesirable for men and women longer to live together in a hypocritical union, and in this it is felt by many people that the law chimes with the spirit of Christ. The law, moreover, wisely allows the divorced people to marry again. But in defiance of this law, passed only after the careful consideration of two Houses of Parliament, who represent together the voice, the intelligence, and the piety of England, certain clergymen to-day ex-communicate even the innocent woman, who, after divorce, has re-married. They exclude her from the communion of Christ's body and blood, which they consider the very nutriment of spiritual life, and which they themselves are quite worthy to receive. These priests arrogate to themselves the right to defy this law of England, and to put the thumbscrew on delicate women, and set them in the pillory of shame as 'open and notorious sinners,' and treat them with a cowardice of torture which makes one blush for one's church, and one's profession, and one's manhood.—*Liverpool Daily Post*, Nov. 20.

THE SPIRITUALISTS OF PARKGATE, near Rotherham, laid their foundation stones on Thursday last, Nov. 29. There was a large attendance of persons representing all denominations, and throughout the whole proceedings a charitable feeling was displayed by all. The singing of "Praise ye the Lord" was followed by an impressive invocation by the controls of Mr. G. Featherstone, after which Mr. S. Featherstone gave a short address setting forth the principles of Spiritualism, showing that they would elevate and benefit the whole race. After singing another hymn the stones were laid by Mr. A. Smedley, of Belper, Mrs. Wright, of Sheffield, Mr. A. H. Berwick, of Woodhouse Mill, and T. Winfrey, on behalf of the Mexborough friends. Then came the collection, which was responded to liberally. Mr. Smedley then gave a very appropriate address, and showed that Spiritualism had done more in rescuing man from materialism than all the faiths and beliefs put together. He advised the people to put aside all prejudice and investigate for themselves. After another hymn the control of Mr. G. Featherstone brought the stone-laying to a close with a benediction. At the public tea about 150 persons sat down, and at the evening meeting an appreciative audience listened attentively to addresses given by Mr. S. Featherstone, Mr. Smedley, Mr. Inman and the control of Mr. G. Featherstone. The total proceeds for the day was £27 8s. 84d. I may say that we are greatly indebted to our Sheffield members and friends for the successful meetings.

IN MEMORIAM.

PASSED TO THE SUMMERLAND, Nov. 23, 1894, Maud Alice, infant daughter of Mr. and Mrs. S. Thornton, whose mortal form was interred in Brighthouse Cemetery Nov. 27, by Mrs. Crossley, of Halifax, in a very impressive manner.

PASSED TO THE HIGHER LIFE.—Nov. 27, Miss Susannah Gosnall, a late member of our society, her mortal form was interred at the Rawtenstall Cemetery on Saturday, Dec. 1. The ceremony was conducted in a satisfactory manner by Mr. Palmer and Mr. Tomlinson, special hymns being sung by the choir and friends.—JNO. SCHOLES.

PASSED TO THE HIGHER LIFE.—On Friday evening, Nov. 30, at his residence, 103, Caledonian-road, King's Cross, London, Dr. Thomas Wilson, aged 86 years and 8 months. Dr. Wilson has left a widow who is 75 years of age, and who has no relations to help her.—[Mr. Wilson was a clever astrologer, and practised for many years. He was a single-hearted man, and was well on in years, evidently ripe for the change, and when he awakes in the summerland will rejoice in his freedom.—Ed. T. W.]

OUR OLD FRIEND, Mr. J. Mc G. Munro, of Langside, Glasgow, has "passed behind the veil" after a weary struggle for life for some years past. Our sympathy goes out to his wife and children in this hour of their bereavement. Mr. Munro was a man of exceptional intellectual abilities, and was associated with Mr. Jas. Robertson in his early investigations. As a cultured, earnest, and thoughtful mind, he was ready to enter the higher life, to continue his progressive career. We congratulate him upon his promotion.

WILSON FLATHER wants to reach his father, mother, wife (Martha Ann) and his four children. He wishes them to know that he often visits the house in Drewton-street as well as in Horton. Although he was insane he knew he was taken to Southport and eventually to Lincoln Asylum, where he stayed 10 months, and begs his father and mother not to forget Martha Ann and the children, and recommends Harry not to abuse defenceless ones. He sends his love to all and wishes them to attend meetings in Milton Rooms of Little Horton. He passed out, he says, on Oct. 13. The above is a digest of a spirit message published in the *Light of Truth* for Nov. 24. Do Bradford readers know him?

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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

FRIDAY, DECEMBER 7, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

SPECIAL NOTICE.

NEXT WEEK we shall print a *splendid portrait* of Mr. J. B. Tetlow, whose hosts of friends all over the United Kingdom will be pleased to possess this "speaking likeness" of our co-worker. Some exceedingly interesting "personal notes" by Brother Tetlow will also be read with pleasure.

OUR GRAND HOLIDAY NUMBER

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

The paper, including an

EIGHT PAGE SUPPLEMENT OF SPLENDID SHORT STORIES

will be devoted to seasonal

ARTICLES, POEMS, EXTRACTS AND BRIGHT THOUGHTS.

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

O'ER LAND AND SEA.

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

SAVED BY A SPIRIT: OR A STRANGE ADVENTURE.

A thrilling story of the old days, entitled,

THE STORM WITCH,

will be read with great interest.

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

This issue will be

PRACTICALLY A DOUBLE NUMBER.

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

MR. R. A. BROWN, MANCHESTER.

THE portrait which we this week present to our readers on the cover of this journal will be recognised by not a few Spiritualists in the North. We may say that there is hardly a gentleman in our movement who is better known as an indefatigable worker and exponent of Spiritualism than is Mr. R. A. Brown, of 23, Downing-street, Manchester. Yet the history of Mr. Brown is the history of a thousand others. Born and reared in the fold of orthodoxy, he was at one time a devout Nonconformist and teacher. At a time when to be a Spiritualist meant more than now he was convinced against his will of the *bona-fides* thereof. Earnestly did he struggle in his course of development. For months he and his good wife (whose name, too, is synonymous with good works among the poor of Ardwick) rose long before it was light during the winter, sitting patiently waiting the breaking forth of those influences which have made him a power in the hands of the spirit world. The like enthusiasm of his earliest introduction to Spiritualism has characterised him through the long years of toil in which he has engaged his gifts. For nineteen years he has been a leading speaker in this district, suffering much for conscience sake, yet being rewarded by the consciousness that his way laid there, and his was the impulse—the natural throbbing of soul to walk therein. To such a nature as that possessed by Mr. Brown it is impossible to give or receive half-heartedly. This trait displayed itself in the throwing open of his house week after week, and the placing of himself in touch with the spirit world for convincing others, and for offering the aid which leads to the springs of consolation. By these means there are not a few leading men and women in our movement in this vicinity who first received the death-blow to their old faith, and the material whereby to

construct a nobler knowledge, at Mr. Brown's hands. Names occur to me as I write these lines, but space will not allow me to mention the list. It could hardly be expected that one so pronounced, one of such a marked mentality, could remain free from the atmosphere of argument. For years the subject of this sketch has been contending for the improvement of our platforms, the enlightenment of the people, demanding that the speakers for Spiritualism should be the very best obtainable. I know his struggles in that direction. I know also his feeling of aloneness in his advocacy. Further, I am moreover convinced how, against great odds, and even much painful misapprehension, he has held on to the principle, spreading it wherever he has gone, until he is more than satisfied when he beholds the very principle which he suffered for advocating is being received as a new birth in the societies to-day.

Some of our readers are aware how on two occasions Mr. Brown has suffered incarceration. An anti-vaccinationist, he could not allow his children to be operated upon by the surgeon. His fellow-workers in this movement presented him with a handsome illuminated address in recognition of his manly protest against the Vaccination Law, and his willingness to suffer for conscience.

Mr. Brown, politically, is an advanced Liberal. He is president of the Ardwick Workingmen's Liberal Club, which office he has held for years. Previous to the last municipal election he was unanimously chosen by the members of his club to stand as the candidate of the working men. Money they had little as an organisation, nevertheless he went into the contest determined to make a good fight. Then it was the character of the man came out. Pitted against great odds, viz., a powerful Tory organisation, and a split in the parent Liberal party of East Manchester, he nevertheless polled what no other candidate could have polled.

We are, therefore, glad to be able to thus recognise Mr. Brown's nineteen years of labour for Spiritualism. To our readers we say, recognise with us the unselfishness of Mr. Brown, who for upwards of six years gathered his friends together in his house to spread among them the principles of the Spiritual Philosophy. We honour him for his conduct in suffering for conscience in 1881, and again in 1887. The Wesleyan body trained him as a child to become a teacher in the Sunday school, but the Spirit World ordained him for a nobler service. *Behold the harvest is great.* Let the Spirit World send us more labourers that the ripened sheaves may be gathered to the glory of that world which we know rules the destinies of mortals. A WORKER.

SPIRITUALISTS AND THE BIBLE.

Only the Spiritualist can see and feel the real grandeur and beauty of much in that remarkable collection of human writings which we call the Bible, and only in the light of his view can it keep any lasting place in coming days. That place it will keep, not as a *master* but a *helper* of mankind, for Spiritualism is not a transient guest; it has come to stay in the world. What its form shall be none can tell, but its spirit is immortal.

A CORRESPONDENT raises the following points which have occasioned considerable perplexity in the minds of many inquirers:—

Spiritualists quote from the Scriptures many portions to demonstrate and confirm their faith in spirit return although they almost entirely ignore the messages delivered by these spirits, who have from time to time appeared. Now, it seems passing strange that a confidence, equal to admiration, could be reposed in a messenger, as such, but that the object proper of his visit should be disregarded and treated with any degree of contempt. As an instance allow me to quote this spirit message: "This is my beloved son. Hear ye him." How does the Spiritualist treat this message? Is it regarded as an important revelation to mankind concerning a special authority in the utterances of the Man Christ Jesus? If doubts exist concerning the veracity of the messages delivered by spirits, equal and corresponding doubts must of necessity exist regarding the messengers themselves, thereby producing that want of harmony, which is detrimental to a continuous unity amongst even those who are in the possession of a kindly feeling towards the movement. Doubtless many instances could be enumerated from the New Testament, but I will only refer to one now, namely, that recorded in the second chapter of Acts, where it is stated that the Apostles "spoke with tongues." Spiritualists point to this Scripture as a manifestation of spirit power. No one will deny this assumption; but I would again repeat, Why hesitate to accept the messages delivered regarding the course to be adopted in order to receive the benefits which the spirit messengers, speaking through the Apostles, considered needful to elevate humanity? Evidently the practical initiatory steps considered absolutely necessary by the spirits, speaking through the apostolic mediums on the day of Pentecost, has been revived considerably by the modern teachings of present-day mediums. Again, how contradictory are the statements found in the literature of Spiritualists. We are

informed by one spirit that "Spiritualism is the preparation or pioneer for Christ's personal reign on earth." ("Where are the Dead? or, Spiritualism Explained." Page 127.) Other spirits (through mediums) contradict this statement, and declare that Christ was no more than we are ourselves—anything that He performed during His sojourn upon earth has been and can again be performed. Surely such apparent contradictions require explanation and a clear statement made in order to assist inquirers into a uniform and definite knowledge of what is really truth.

JOSEPH HARKNESS.

There are several misconceptions embodied in the above, the removal of which will help to dispose of the difficulties experienced by the writer. We do not quote from "the scriptures" to "demonstrate and confirm our faith in spirit return." We know that spirit-return is true, because facts have compelled us to admit that truth. Spirit-return cannot be demonstrated by tradition—it can alone be proved by phenomena and established by evidence. The testimony of living witnesses may confirm the traditions of antiquity, but manuscripts, whose authorship and age are unknown can neither supply evidence of spirit return nor confirm our knowledge of that fact.

Spiritualism is based upon its facts, not upon tradition. Why then do we quote passages from the Bible? mainly for the benefit of those who regard it as an Authority, to show them that, if history is trustworthy at all, then, all the records of antiquity (sacred and profane, so called) bear common testimony to the existence of mediums and the occurrence of phenomena in many respects identical with those occurring in our midst. It should, however, be borne in mind that the facts, and what people think about the facts are two very different things. In accepting testimony to the powers of seers, prophets, or apostles, and admitting the probable reality of ancient spirit-manifestations, we are not thereby committed to the acceptance of the claim that they were of Divine origin, or that the communications were absolutely true.

We now-a-days discriminate between the messenger and his message. We may be thoroughly convinced of the spirit origin of the manifestations, but we do not regard the spirit as infallible; we submit his statements to the tests of reason and conscience to discover their truthfulness. A Spirit-voice may have been heard by somebody who understood it to say, "This is my beloved son—hear ye him." But that does not prove that it was the voice of the Infinite Spirit. Before accepting such a proposition, and all that it involves, we are justified, for so stupendous a claim, in demanding the most conclusive proof. What real evidence is there that the events actually took place? Proof we cannot have, in the very nature of the case, all the witnesses are gone. Who heard the voice? Was it audible or subjective? Did all or only one hear the words, and in what tongue were they uttered? Was the vision of the "dove" objective or subjective? Did the voice come from the dove or from the clouds? Was the speaker visible? Have the words been accurately reported? Were the witnesses superstitious or people of repute? On these points no information is forthcoming. Who wrote the account? Nobody now living knows. Have we the original manuscripts? No, they have been destroyed. Do our translated versions convey to us the same ideas entertained by those who wrote the manuscripts? No—emphatically no. But, presuming, for argument's sake, that the record is fairly reliable, and our version tolerably accurate, are we bound to accept and adopt the very provincial and superstitious ideas of Deity involved? Surely no. A new earth and a new heaven have been discovered and revealed to us by Science since that book was written, and "the God-idea" has undergone considerable development since then. We are no more bound to abide by the Anthropomorphic ideas of Bible-writers than we are compelled to wear the clothes we wore in school all through life. In the absence of evidence of a conclusive kind, we are bound to accept the balance of probabilities, or suspend judgment—and it is far more probable (accepting the narrative as bona-fide) that it was the father of Jesus, as a spirit, speaking to the crowd than that the Supreme Intelligence should speak a dialect of human speech, and be localised and personalised to do so. But, we may be told "Jesus had no mortal father." All we can say in reply is that we cannot argue with those who make so preposterous an assertion. Credulity and superstition are not amenable to reason and truth, and

argument is out of place with those who substitute blind faith for rational thought. We recommend Tuttle's "Career of the Christ-idea" for careful study to any readers who believe the non-human paternity of Jesus.

As regards the Pentecostal out-pouring, supposing it ever occurred and that a correct report is given (which is highly improbable, as shorthand writing and scientific accuracy are modern developments) the most rational explanation is surely the spiritualistic one, viz., that the apostles were mediums, controlled by human spirit people. In that case their messages need to be weighed and tested in the same way as we estimate the value of messages to-day, viz., on their own merits according to our best judgment. Spirits are fallible human beings; they express their opinions, and those opinions must be taken for what they are worth. If a spirit declared to us that Spiritualism is the preparation or pioneer for Christ's personal reign on earth, we should seek explanations and require to know what he meant and what was his authority for expressing such an opinion and ask for corroborative evidence.

Inquirers have to learn the lesson that there is no authority but truth: that every one must be fully persuaded in his own mind, and judge for himself what is true; that the court of appeal is within, not to a church, a pope, a book, or a creed. The first questions for them are "Do spirits exist and communicate?" "Are their communications true?" comes next, and on many personal points which come within their knowledge can be settled. On general matters and principles their opinions and teaching must never be set above the right of private judgment, nor be allowed to trench upon the domain of the liberty of conscience, which is the birth-right of all. This is where the Theosophists, who followed the old bad precedent of the Papacy, have come to grief. They set up "the masters," or "those who know," whose authority was final. The inquirer had to sit at the feet of the "masters" to be filled, not to find the truth for himself and gain independence in doing it, but the Mahatmic bubble has burst, and the authoritarian system is broken. There is just an off chance now that spiritual independence may be claimed and exercised by the devotees who foolishly submitted their necks to the yoke, and bound themselves to their folly by an oath of secrecy. The day for uncovering, for discovery, has come.

IN MEMORIAM.

DR. W. BRITTEN passed to the higher life from his residence, The Lindens, Cheetham, Manchester, on the 24th November, at one o'clock. Dr. Britten had been failing for some time, but his end was sudden and unexpected.

As can well be understood, there was no outward display of grief, but a quiet, orderly discharge of the necessary duties demanded by the occasion.

The interment took place at Harpurhey Cemetery on Wednesday, November 28th, the writer conducting the service.

I forbear giving details of the floral and other evidences of the love and respect in which the deceased gentleman was held by Spiritualists and non-Spiritualists alike. But, alas! the grief, although not *paraded*, was all too keenly felt by those who were the objects of Dr. Britten's affection and love, especially by his loving and devoted wife, whose keenly sensitive nature makes the separation doubly painful. To the Spiritualists of this country and America this event bears a message. One of the bravest pioneers of progress who has so nobly carried the flag of freedom and reform for a generation has been deprived of all that she held dearest in this life, and is consequently in deep distress, of which it may truly be said, "The heart knoweth its own bitterness," and I am perfectly sure the claims Mrs. Britten has on the love, esteem, admiration and sympathy of all are so apparent that we only need to think of the most fitting method of giving expression thereto. I therefore venture to suggest that the sad event which we deplore presents an opportune occasion for the recognition in a practical form, which will be of use to her in her declining years, of the services rendered not only to the philosophy of Spiritualism, but to the cause of freedom and human advancement, as a token of our high esteem and regard for her courage and noble efforts, by press and platform, to promulgate ideas by which the race would be benefited.

JOHN LAMONT.

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—On Sunday, Messrs H. and R. Boddington and Payne speakers, dealt mostly with the Bible in relation to the Spiritualistic position.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Crowded meeting. After a well-rendered and much-appreciated solo by Miss Florence Morse ("A dream of peace") and a reading by Mr Morse, a lecture on "Our phenomena, their place and use," by Mr Morse's inspirers was brimful of important matters relating particularly to the present condition of Spiritualism. This lecture was one of the most valuable of the many remarkable discourses delivered through Mr Morse.

FOREST HILL. 23, Devonshire Road.—A larger audience than usual, and were rewarded by a stirring and most eloquent address from the control of Mr W. Long, which sank deeply into the minds of the hearers, on "What are you doing for your sorrowing fellow-man?" Starting with a graphic description of the sorrows of a bereaved mother who had not been shown the light, the spirit strongly urged those who possessed the blessed truth not to keep it to themselves, but to spread it abroad far and wide. Workers are urgently required in the cause of humanity as well as Spiritualism for the lightening of sorrow, the alleviation of grief, so universally caused by death. Is it living up to our creed of the Fatherhood of God and the Brotherhood of Man when we selfishly hug our knowledge of the truth to our own breasts, caring nothing for the despair and misery of those bereft of their dear ones? Every one is able, if he will, to spread the real balm of Gilead on the bleeding hearts and benumbed minds of the stricken ones. No man truly and faithfully serves his Father except he fully carries out the golden rule in his daily intercourse with his fellow man. Let "Religion" convey real meaning to our minds, the binding together of all mankind with their Father God, not a bewildering mass of dogmas which hide our Father from our view, and makes us fear death against our very reason. Mrs Long sang a very appropriate solo, "My bud in Heaven," accompanied by Mrs Gray.—J. B., sec.

245, KENTISH TOWN ROAD, N.W.—Crowded meetings; Mrs Whitaker's guides gave a beautiful inspirational discourse upon "The life beyond the grave," with their remarkable experiences.

MILE END ROAD. 218, Jubilee Street.—Mr. Dale's most intelligent and instructive lecture on "Sun and planetary influence on character," highly appreciated. The collection will be forwarded on to Mr. Burns on behalf of the Institution Week.

NOTTING HILL, W. 111, Clarendon Road.—First meeting in our new hall, Mr Wallace's control greatly cheered us with an interesting account of their earth and spirit experiences to the evident satisfaction of an appreciative audience; Mr Brooks kindly gave his services at the organ. Saturday, 8, open circle in aid of Mr Burns's fund; donations urgently needed to extend our spiritual work here, Mr Mason will gratefully acknowledge contributions, etc.

SOUTH LONDON SPIRITUALISTS' MISSION.—Social evening at 8, at the Winchester Hall, High-street, Peckham, on Monday, December 10.—Full programme of music, dancing and games; all Spiritualists heartily invited. Silver collection in aid of fund for distributing free literature.

STRATFORD.—We had a regular treat. Miss R. Vincent gave a grand discourse on the "Progress of Spiritualism," which delighted a large audience; we sincerely hope to have her again soon. We were also honoured with a visit from David Duguid, Mr A. Glendinning bringing him to our hall. Mr Duguid spoke on the progress of Spiritualism in Glasgow. This society gives Mr D. Duguid hearty thanks for his kindness in visiting us. The hall was again crowded; if we had a larger hall we could fill it. We have started a Building Fund, and are endeavouring to get a hall that will seat 1,000. Friends of the cause help us. Donations thankfully received by any of the committee, or by T. M. Pallim.—[Half-yearly meeting report and balance-sheet (written on the back) shows receipts £60 7s. 5½d.; balance in hand, £8 7s. 5d; and Building Fund, £8 os. 4½d.—Ed. T. W.]

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Tuesday, Nov. 27, the choir and friends gave a grand concert in aid of society. Duets by Messrs I'anson, Braham, and Mrs Standen; comic songs by Mr E. Johnson, T. W. Rose, and friend; descriptive song by Mrs Standen, character song by Bros. Davies, recitations by Mr J. Davis, piano solo by Mrs Vitalis. The choir rendered three glees in good style under the able conductorship of Mr I'anson, ably accompanied by Mrs Vitalis. The committee heartily thank all friends who so efficiently aided in making the concert one of our best for some time past; every one seemed highly delighted. Wednesday's circle conducted by Mr Whelan; Mrs. Hulme gave grand psychometry to a good audience. Dec. 12, Mr Rooke, of Levenshulme. Dec. 2, Mr Mayoh delivered grand addresses on "A descriptive account of the experience of one of the guides" and "Who are the greatest in the kingdom of God." Evening, the choir sang "Scatter seeds."—G. Leigh. Lyceum: Marching, etc., led by Miss S. Fitton, our old conductor, very ably. The officers request a good attendance to practice for New Year's party. Recitations by Misses E. Wood, E. Wright, A. Warwick.—W. H. W.

ARDWICK.—Special Notice: In consequence of a misunderstanding, Mr J. J. Morse will not lecture at Tipping-street on Dec. 10 as previously notified, but will be at Tipping-street on Jan. 21, 1895. We intend having a big treat for both young and old on New Year's day at the large Co-operative Hall, Downing-street, to commence with a good tea, then two hours' variety entertainment and two hours' dancing.—George Hill, president.

DEBATE AT CORBRIDGE'S CAFE.—Mrs. Wallis made a thoughtful speech on Spirit Guidance, and related interesting experiences. A number of speakers cited numerous instances of spirit influence of a beneficial kind. Next Tuesday, Dec. 11, Mr. J. J. Morse on "Spirits in Prison." A large meeting is expected.

HULME. Junction Street Room.—Thursday: Public circle conducted by Mr Bradshaw, Madame Henry gave 28 clairvoyant delineations, very enjoyable evening. Sunday: 6-30, Public circle conducted by Mr Lamb, invocation by Mrs Cassell, Mr Jelps ably answered three questions; Mrs Cassel and Mr Connelly gave clairvoyance and psychometry, very successful; large circle. Monday: Mrs Hulme devoted the evening to psychometry of a very convincing nature; Miss Goodall organist.

OPENSRAW. Granville Hall.—Dec. 2: Again pleased to hear Madame Henry, whose guides gave a beautiful lecture on "Communion with saints" to a full hall. Many clairvoyant descriptions readily recognised. She was better this time than ever before. Election of officers:—Mr Page, chairman; Mr Turner and Mrs Booth, vice-chairman; Mr Booth, trustee in place of Mr Barton; Mr Farmer, financial sec.; Thomas H. Lewis, cor. sec.; auditors, Mr Booth, Mr Harrop; bookstall keeper, T. H. Lewis; hallkeeper, Mr Smith; committee, Mrs Tims, Miss Burgess, Miss Rostchill, Miss Howard, Mr Howard, Mrs Page, Mr Duffy, Mr Harrop, Mr Smith. Lyceum opened by Miss Howard. Usual proceedings; recitations by M. A. Davies, P. Davies, E. Orme, E. Lewis, M. A. Barlow, A. Lewis, J. H. Starkey, W. Schallton. We have an average attendance of 120. Our members have worked very hard this year. We hope to award about 40 prizes at Christmas.

PATRICROFT. New Lane, Winton.—Mr C. King (Mrs King being ill) gave a splendid discourse on "And the Lord spoke to Jonah and said go to Nineveh." Clairvoyance good. Wednesday last, Mrs Williams gave a splendid address and psychometry to a full room; conditions good.

PENDLETON.—Mr E. W. Wallis's subject, "Spiritualism in the home," was a very interesting discourse. Evening, questions from the audience were answered in an exceedingly interesting manner.

SALFORD.—Nov. 28: Public circle, very satisfactory psychometry by Messrs E. Brookes and J. Hayes; good clairvoyance by Mr A. Bracegirdle. 30: Opening of our Debating Society. Mr James B. Tetlow's illness prevented his attendance, much to our regret. His paper will, however, be given at a future date. A pleasant time in music, etc., songs being rendered by Misses Connie Moore, Lottie Cockins and Master Joe Hayes. Two violin solos in a masterly style by Mr T. E. Bagnall, and recitations by Mr J. Ross. Dec. 2, Members' developing circle at 3 p.m. and at 6-30 p.m. Mr Hesketh's guides answered questions very satisfactorily; 8 p.m., public circle, conducted by Mr J. Moorey. Dec. 14: A conversazione at 7-30 p.m., tickets 4d, music, dancing, games, etc. All members are urged to attend the Annual Meeting, Dec. 17, at 8 p.m., business important. Annual tea meeting and soiree on Saturday, Dec. 29; all old members cordially invited.

WEST GORTON. 2, Peter Street, Clowes Street.—28: Invocation by Mr Pearson and clairvoyance and psychometry, psychometry by Miss Todkill, Mr Todkill also magnetised. Dec. 2: Lyceum; Invocation by Mr Jones, recitations by G. Wright and C. Gough, reading by Mr Jones and Lizzie Jones, dialogue by G. Wright and L. Wood, closed by Mr Todkill. Public Circle, invocation and address by Mr Jones, psychometry and clairvoyance by Mr Pearson, very pleasant evening.

PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Mrs Berry's guides spoke on "Earth is waking, day is breaking," and beautifully named "Dorrie Anna McCrae," and gave good advice to all parents. Night, "Spiritualism, what is it?" clairvoyance good.

ACCRINGTON. Spiritual Temple, St. James Street.—Monday: Mrs Rennie again gave remarkable clairvoyance and psychometry to a good audience. Sunday: Mr Kay gave a good address on "What shall I do to be saved?" and at night took a subject from the audience on "Are Socialism and Spiritualism combined?" which he ably answered, and gave psychometry. Look out for grand tea party on Dec. 29.

ACCRINGTON. Whalley Road, Tabernacle.—Nov. 26: Mr Hilton, address and good psychometry. 28: Mrs Bagshaw, short address and clairvoyance. Dec. 2: Miss Skippert spoke eloquently on "Spiritualism," some very striking clairvoyant tests were given; Mr Wilkinson's remarks and advice given straightforward and to the point. 25: Tea party. Jan. 1: Grand concert.

ARMLEY. Theaker Lane.—Nov. 25: Mr Marshall's inspirers gave good stirring addresses. Mrs Marshall was present, but unable to take part; we hope she will soon be restored. Mrs Thompson kindly gave a few excellent tests in psychometry, a friend of Mr Marshall's assisting in the evening with clairvoyance. On 26th, Mrs Stretton, at very short notice, kindly gave usual satisfaction. 27th, our kind friend, Mrs Walton, gave a nice tea. About 80 friends partook of the good things provided. Miss Patefield conducted an evening meeting, and gave a beautiful address. We look forward with pleasure to her next visit on Dec. 23. Dec. 2: Mr Pawson, of Batley, also Mr Webster, who took part in the afternoon service. Evening, Mr Pawson's guide answered eight questions from the audience, giving every satisfaction; pleased to have our brother again soon.—H. B.

BATLEY CARR.—Splendid Lyceum sessions. Recitations were well rendered; the conductor showed their applicability to daily life; afternoon overcrowded. On "What is honesty?" the following answers were elicited:—To be true to ourselves; doing that which is right; being what we are. One little girl answered, "She thought if there was less policy, if people loved right because it is right, and shunned wrong because it is wrong, and not for fear of being punished, the world would be happier." Subject for next Sunday, "What is justice?" Evening, a good address on "The divinity of Jesus," through the mediumship of Mr J. Smithson, showed that the above claim could not be maintained.

BLACKBURN. Spiritual Hall, Northgate.—Mrs Russell, of Bradford, lectured in her usual able manner on "Let our work be a work of love," her clairvoyance both afternoon and evening being very good. Thursday last Mr Wilkinson, of Accrington, gave us

a limelight exhibition on a tour through Dublin, County Wicklow, and the Lakes of Killarney, with nearly a hundred spirit photos. In this manner Mr Wilkinson will be enabled to do a good work for our cause; some of his spirit photos are very good.

BLACKPOOL. Alpine Hall.—A grand time. Miss Barlow, of Rochdale, assisted by Mrs Riley, of Halifax, who ably discoursed on "Tis life; there is no death." We hope to have them again. After circle, Mr Galley excelled himself; also Monday night's circle did us credit, large audiences at each service; we are progressing rapidly. *Two Worlds* all sold.

BLACKPOOL. Liberal Club, Church Street.—Mrs Crossley gave very nice addresses, followed by her usually remarkably good clairvoyance, 13 out of 14 being fully recognised. After the evening service, at the second annual members' meeting, the following officers were elected for 1895:—President, Mr Pixton; vice-presidents, Mr Coupe, Mr Laraway, Mrs Southworth, Miss Williams; corresponding secretary, Mr Howarth; asst. sec., Mr Cartman; treasurer, Mr Butterworth; hallkeepers, Messrs Cartman and Laraway; organist, Mr Grundy. It was decided that in future meetings be held every Monday at 7-30. Our cause is progressing very nicely indeed, as our report and balance sheet at the end of this month will show.

BIRMINGHAM.—A series of successful meetings of the various sections of the Union have lately been conducted. Nov. 25: Mr E. W. Wallis's contral spoke at the Masonic Hall on "Why do we live and die?" After brushing away the many misconceptions that prevented a true understanding as to the cause of life and being, he stated that while we may not have had a choice of coming into the world we had to deal with our life as we find it now, and that a consistent view of existence showed each organisation and each human life to be a necessary part of nature's great work, and not due to a fortuitous combination of atoms and elements; but the purport of life was of grand significance, as man possessed infinite possibilities of growth. With old age man grew crystalised and conservative, and lived in the past rather than the present, and was gently and kindly removed to another sphere of life, to make room for the young and uprising generations, there to become progressive and unfold in beauty and power. At 6-30 every seat was occupied, and a sympathetic audience greeted his speech on the "Basis and fruits of Religion." He seemed to sweep through the whole arcana of religious and irreligious thought; he vigorously examined and refuted the materialistic claims, then grappled with the pretensions of orthodoxy and left them as dry as bones, without life or form, and finally built up a consistent view of religion on the spiritual philosophy. Mr Wallis's utterances have a peculiar charm; they have a mellow yet forcible eloquence, so full of refined sympathy and so plain in reason that they carry full conviction to the audience by a direct appeal to the deeper harmonies of the truth principle. Sunday, 2nd inst., at 11, Mrs Groom spoke on "Thoughts from the Spirit World"; 6-30, on "Spiritualism, the reformer," to a very full room. Excellent work continues to be done by our "Investigator Circle" through the mediumship of Mrs Groom, where various inquirers are judiciously introduced and conducted through the various phases of the subject by one of the officials, after which they are instructed how to form circles in their own homes. Special attention is always given to serious inquirers into the subject.

BOLTON. Bradford Street.—Mr R. A. Brown, of Manchester, gave interesting and instructive lectures to a large audience, "The spirit of the age" and "The change which is called death"; both subjects well and philosophically dealt with. Mr Hunter, a member, gave psychometry; being his first appearance on the platform was very good.

BRADFORD. Spiritual Mission, 421, Manchester Road.—Mr Thos. Marsden gave capital addresses on "How I became a Spiritualist" and "Man, know thyself," and seemed to give the greatest satisfaction; excellent clairvoyance.

BRIGHOUSE.—Miss Gartside's controls spoke well from "Spiritual gifts" and "Though they are dead yet shall they speak," clairvoyance good.

BURNLEY. Guy Street.—Nov. 18: Mr Plant's interesting addresses were highly appreciated. 25, Mrs Lambert gave 14 clairvoyant descriptions, all recognised. Her first time on a public platform; we hope she will make good progress. Sunday, Dec 2, Mr Best gave 38 clairvoyant descriptions, 30 recognised. Very great surprise; many strangers.

BURNLEY. Hammerton Street.—Mr J. B. Tetlow speaker, subject, afternoon, "Our lines are rounded by a sleep"; Mr. Tetlow was taken very ill after the afternoon service, and was unable to speak at night. Mrs Smith and Mrs Peters came forward giving short addresses and clairvoyance. The Society's sympathy goes to Bro. Tetlow and also Sister E. H. Britten in the loss of the physical form of Dr W. Britten. Look out for magic lantern entertainment next Saturday; admission, adults 3d; children, 1d; to commence at 7 prompt.

BURNLEY. Hull Street.—Mrs. Harrison's guides spoke on "Spirit communion." Afterwards clairvoyance, very good. Saturday, a social evening; Sunday, Dec. 9, anniversary services. The mediums are Mr Birch, of Royton, and Miss Whitely, the girl medium of Rochdale.

BURY.—Mrs Frank Taylor's first visit. She dealt with subjects in every way suitable, giving clairvoyance at each service. Societies would do well to engage her as she is now booking for '95.

CARDIFF.—2, Mr E. Adams gave an address upon "Hades." There was a good audience, most of whom remained for the after seance, when Mrs. Billingsley gave fifteen clairvoyant descriptions, nearly all being recognised before leaving the hall. Our best thanks are due to Mrs. Billingsley for her kind services.

COLNE.—Our old friend Mr Macdonald gave an excellent address on "What shall I do to be saved?" also at night he answered nine written questions from the audience in a masterly manner.

ELLAND. Central Hall.—A grand day with Mr Beeley. Lyceum at 10-30, present 53, including three friends from Halifax. After singing Mr Beeley offered an invocation; usual programme well gone through; Mr Beeley gave a pleasing recitation. After-

noon and evening, Mr Beeley's controls dwelt very well upon "Why seek ye the living among the dead?" and "British poets, their influence upon humanity;" psychometry nicely given, and impromptu poems on "Daybreak and solitude" seemed to please appreciated audiences.

GATESHEAD. Kingsboro' Terrace.—Nov. 18: Mr Phillips, an old friend, gave an able address on "The tree of life." 25: Mr Wilson, of Windy Nook, on "Nearer my God to thee" was well to the point. Dec. 2: Mr W. Davidson, of Gateshead, gave a reading on "Hells and heavens of the soul worlds," also an address on "Spiritualism, its potencies for good and evil," all well received.

GLASGOW.—11-30, Mr Walker's biographical sketch of the life and work of the Poet Shorow was much enjoyed. 6-30, a musical entertainment; solos by Mr Robb, Mrs Van Stratan, Mr John Robertson, and Mr W. W. Anderson, a quartet by the Anderson family, and two piano solos by Mr Vall, also recitations by Miss May Robertson and Miss Bessie Harkness. Owing to Mrs Stevens being ill we were disappointed, but hope to have her with us at our next.

HEATON AND BYKER.—Mr W. Walker, president of the North Shields Society, gave us an exceedingly good discourse entitled "Spiritualism and its scientific critics: a vindication and a reply."

HUNSLLET.—Mr Wilson's guides gave two good addresses, and also clairvoyance and psychometry very good.

HEYWOOD. Spiritual Temple, William Street.—Mr Standish, of Oldham, gave two addresses, followed by clairvoyance, to fair audience. Sunday next, Dec. 9, a service of song entitled "A Sister's Love," by the Lyceum. Miss Janet Bailey will give clairvoyance. All friends invited.

HOLLINWOOD.—Nov. 27, Mr John Young, of Royton, conducted the circle, and on Sunday, Dec. 2, he had crowded audiences to greet him. After short discourses he gave a great number of tests, clairvoyant and psychometrical, and proofs of his abilities as a healer. Tuesday, 11, Mrs Rennie.

LANCASTER.—Nov. 25, Mr Manning gave powerful addresses to excellent audiences, also on Monday evening for our organ fund, for which he has our hearty thanks, also all members and friends who have taken the matter up in such earnest. Mr Leaver's guides gave good addresses and psychometry (to-day) Dec. 2.

LEEDS. Progressive Hall.—Being disappointed of speakers we had a good substitute in Mr Baraclough, who dealt with a subject from the audience, "Predestination," and gave satisfaction.

LEICESTER. Crafton Street.—Nov. 25, our blind friend, Mr Muggleton, gave a trance address, fair audience. Dec. 2; Mr Sainsbury, before being controlled, gave a brief account of his conversion to Spiritualism, comparing it with the article in this week's *Two Worlds* ("Our album of spiritual workers"), saying, like Mr Pemberton, he went with the intention to expose. The different table manifestation did much to convince him, but most of all when the spirit world began to use his organism to speak through him. His control then gave an address from the hymn sung, "All men are equal in their birth," etc. A petition for Newell's reprieve to prevent the State committing murder to make amends for the one already committed was signed. Please note Sunday morning circle again, 11 a.m.; all welcome.

LEICESTER. Liberal Club, Town Hall Square.—Evening, Mr T. Muggleton's trance address to a most intelligent audience on "The influence of prayer on God, and how are the messages conveyed," was much appreciated.

LEICESTER. Millstone Lane.—Evening, the guides of our Sister College gave one of their usual thrilling addresses on "The whispering of the angels" to a large audience, holding their attention by her splendid arguments; Sister Bass gave successful clairvoyant descriptions.

LEIGH. Newton Street.—Pleased to hear our much esteemed friend Mr Rooke, of Manchester. Afternoon a good address. Evening, "Man in search of the soul," was edifying and delivered in good style. All seemed to enjoy the grand lessons given, and expressed their wish to hear such noble men as our brother Mr Rooke, hoping he may long be spared that Leigh may have many a good feast like unto this last.

MACCLESFIELD.—Mr Rushton gave a short account and history of how Spiritualism was first commenced in this town, the difficulties and troubles encountered and overcome; very interesting.

NELSON. Bradley Fold.—Mr Pilkington's guides gave grand discourses on "A peep into the unseen world" and "And the origin, nature, energy and destiny of the human soul"; sorry there were not better audiences to hear them, for it was really a treat.

NELSON. Ann Street, Spiritual Temple.—A very good day with Mrs Johnson's guides on "Twill not be long our journey here," also "The new heaven and the new earth"; clairvoyance very good.

NEWCASTLE-ON-TYNE.—Dec. 2. At 6-30 Mr W. C. Robson, of Newcastle, delivered an eloquent address on "Spiritualism, its efficiency as a factor for the uplifting of humanity," which gave every satisfaction.

OLDHAM. Temple.—Dec. 1, a grand concert by the Oldham St. Cecilia Musical Society, entitled "Penelope," was well enjoyed by a good audience.

OLDHAM. Temple, off Union Street.—16, Mr. Essam; 17, grand concert by the Oldham Orchestral String Band; conductor, Mr. W. Lawton. 23, Mrs. Groom; P.S.A. by the Oldham Orchestral String Band. 30, Mrs. Green.

OLDHAM. Bartlam Place.—Thursday's public circle conducted very creditably by Mr W. Lamb, of Manchester. December 2, Lyceum open session. In the evening Miss E. A. Smith, of Hulme, officiated as speaker for the first time with high honours. Extraordinarily good clairvoyant descriptions. Bravo, Miss Smith. Lyceum open sessions conducted respectively by Mr Wheeler and Miss Wainwright. Attendance good. The Lyceumists acquitted themselves well. Recitations by Masters Mayhall and Shaw, Misses Brookes and Shaw.

RAWTENSTALL. Spiritual Church.—A good day with Mrs Hyde, her guides giving good addresses. Good clairvoyance at each service.

OSSETT.—Mr Smith made a very creditable address on "What are we sent on the earth for?" on Sunday afternoon. Mr Olliffe gave a very good address at night.

PRESTON. Lawson Street Hall.—The controls of Mr Lomax gave addresses on "Who are the Angels?" and "The city gates" as usual, in an earnest and able manner. Good clairvoyance. The Chinese control, who has been tested at Preston, closed with benediction.

QUARRY BANK. High Street.—The guides of Mrs Forrester gave good advice and encouragement for investigators. Clairvoyance good, all recognised. Literature for distribution will be thankfully received by A. L. Jasper, Stour Hill, Quarry Bank, near Brierley Hill.

RISHTON (near Accrington).—Mr Swindlehurst gave an essay on "Spiritualism" at the Primitive Methodist Mutual Improvement Class to a good audience. Questions were asked and answered up to date. One of our Rishton friends got quite warm. Bro. Swindlehurst challenged him to debate, but no. Mr Swindlehurst was loudly applauded.

ROCHDALE. Penn Street.—Wednesday's circle, conducted by Mr Young, was well attended. Sunday, Mr W. H. Taylor gave a very good address on "What must we do to be saved?" and answered questions from the audience very satisfactorily; clairvoyance at both meetings all recognised; Mr Blakey was organist; evening service was well attended.

ROCHDALE. Regent Hall.—Tuesday's circle at 7-45, conducted by Miss Thwaite's, of Royton; good attendance, collection at the door. Dec 2, Miss Patefield disappointed us, and in the afternoon a public circle was held, and at night Mr Sutcliffe, of Rochdale, addressed a good audience. Saturday, Dec. 1: Lyceum annual tea party; about 250 sat down to tea. An operetta, performed by the Lyceum scholars, "Red Riding Hood," was a great success; the singing and dancing was all that could be desired. The dances of Bluebells were taught by Miss B. Rothwell, and the singing was taught by Mr Fred Barker. The limelight was efficiently undertaken by Mr Clegg. Great credit is due to Messrs Beck, Wild and Hyde as officials on the stage and effects. Messrs Stansfield and Barker (violin), Lizzie Stansfield (viola), and Tom Bamford (pianist) were the musicians. Mr Fred Barker was the conductor. As this was only a full dress rehearsal, it will be finally performed at an early date in the New Year.

ROCHDALE. Spiritual Temple.—A good time. Mr George Smith's controls delivered eloquent discourses on "Conditions necessary to mediumship" and "The control's experiences in earth life and in the spirit spheres." Good audiences and a good after-circle.—R. T.

ROCHDALE. Water Street.—Dec. 2: Mr Inman took subjects from the audience both afternoon and night, and handled them in a masterly manner. Psychometrical delineations were remarkable, and gave great satisfaction. Good audiences.

ROYTON.—Mr. Manning discoursed on "The work of the spirits" and "What shall we do with Jesus which is called Christ?" very forcibly, giving much food for thought; many friends from Christian societies seemed much interested. Excellent clairvoyance.

SOWERBY BRIDGE.—Afternoon, Mr Swindlehurst gave good discourses on "What do the spirits reveal?" and "Spiritualism in relation to science, religion and social reform"; he ably and forcibly described Spiritualism as being the friend to and having connection with all phases of human life and conduct that tend to uplift humanity. Many Socialist friends present could not fail to be satisfied with the address.

STALYBRIDGE. Spiritual Progress.—Tuesday, Nov. 27, circle conducted by Mr C. King. On Sunday services were conducted by the controls of Mrs Brooks, of Oldham; good addresses and clairvoyance.

STOCKPORT.—Miss Jones gave an admirable address on "The use of Mediumship," showing that good or bad effects, resulting from the exercise of spiritual gifts, were in a great measure under the control of the possessor, who should be earnest, honest, prayerful, and have an unflinching desire to use them for the highest possible good for humanity's welfare, and not merely as an accomplishment, seeking to gain a thorough knowledge of the laws of mediumship, and a consciousness of their responsible duties as channels for the flow of spirit influence and exponents of spiritual philosophy. Night: One of our largest meetings listened with marked attention to a good discourse on "The spirit of truth," Clairvoyance.

TODMORDEN.—Dec. 1: After an excellent sandwich tea at the Co-operative Stores, a propaganda meeting of the National Federation was held in Sobriety Hall, when the following prominent advocates addressed the meeting:—Messdames Craven and Wallis, Messrs Johnson, Chiswell Kitson and Rooke. The remarks after were, "The hall should have been full to hear such speaking." Two ministers were present, and were very attentive. The press was represented, and through that channel we hope to reach many we otherwise should not. Dec. 2, Mr Davis was with us; his psychometry was very good. Mr Hirst, of Bacup, kindly assisted by presiding.

WAKEFIELD. 1, Baker Yard.—A good day. Mr Hargreaves on "Feed my lambs," and subjects from the audience, spoke in a splendid manner. All highly satisfied. Please note change of secretaries. In future all correspondence to be addressed to Mr. T. Matthews, 1, Baker Yard, Kirkgate.

WISBECH. Public Hall.—Mr Ward gave a very interesting discourse on a subject from the audience—"Prove all things and hold fast to that which is good." Clairvoyance excellent.

YORKSHIRE UNION OF SPIRITUALISTS.—Sunday and Monday last Mirfield was invaded by this Union and public meetings held for the first time on behalf of Spiritualism. On Sunday attentive audiences listened to the various speakers as they propounded the facts and philosophy contained within in the area of our phase of religious teachings. In the afternoon Mr J. Brook, of Dewsbury, Mr. G. S. Gill, of Bradford, and Mr Heningway, of Huddersfield, spoke upon various phases of Spiritualism, dealing with their several experiences in the

search for truth, which they each said was to be found in Spiritualism. The president of the Union, Mr J. Whitehead, of Bradford, presided, and made interesting running comments on the points in each address. Tea was served in the Oddfellow's Hall by the caretaker. In the evening addresses of an instructive and educational kind were delivered by Messrs. W. Stansfield, J. Parker and J. Foulds, of Bradford. Conditions were such that Mr Parker gave three test clairvoyant descriptions of an exceedingly satisfactory kind, and evidence was forthcoming at the close that the goodwill of many had been gained towards a further search into the possibilities of our teachings. On Monday another meeting was held and addresses given by Mr J. Smithson, of Dewsbury; Mrs W. Stansfield and Mr J. Pawson, of Batley; Mr Wm. Stansfield, hon. sec. of the Union, presided. The audience completely filled the room, many standing. Many hearty enquiries were made, and hopes are entertained that a society will soon be established in Mirfield. Sunday next, at 10-30, the next monthly meeting of the Yorkshire Union will take place in the No. 1 Committee Room, Temperance Hall, Bradford, when it is hoped that all delegates, members and friends will assemble as punctual as possible. Important business relating to our propaganda work, and the next quarterly meeting, January 13, at Batley, and other matters will be dealt with.—W. Stansfield, hon. sec., Bromley-street, Hanging Heaton, Dewsbury.

RECEIVED LATE.—Peckham. Chepstow Hall. Mr Edwards lectured on "Mesmerism and Magnetism" to a full audience.—Bradford. Milton Hall. Too late for this week.

RE-INCARNATION: PRO. AND CON.—BIRMINGHAM PSYCHICAL DEBATING SECTION.

On Tuesday, Nov. 26, at 8 o'clock, Lieut.-General Phelps read a paper in favour of "Re-incarnation." He argued that as matter was indestructible, so also was spirit. It therefore had a previous existence; the mass of dead matter necessitated a living entity in all organisations. He freely criticised a published lecture of Mr Morse's control; said the theory was not as he stated merely forty years old, but was accepted by the world's greatest philosophers thousands of years ago, and believed in by millions of people to-day, that the negative evidence adduced by Mr. Morse's control had no valid weight, and the few spirits he had met who *did* accept it were more trustworthy than those who denied it. Flesh-eating Spiritualists usually rejected re-incarnation. The absence of memory had no weight against it, since that memory was a physical and not a spiritual attribute. Jesus had said that John was Elijah re-incarnated. Infant prodigies could not be explained by heredity, citing cases of musical and other genius, which, in his opinion, could only be reasonably accounted for by re-incarnation. It also became necessary for the progress of man and the justice of God; the evil which each individual suffered was caused by themselves in this or previous lives, thus justice was wrought. Referring in a jocular manner to the trials of mediums in general, and Mrs Groom in particular, the General thought that in some previous incarnation she must have been a rich lady, and not rightly used her wealth power. Though not accepting Theosophy, he considered it had done some good in trying to maintain this doctrine that explained and reconciled so many vexed problems.—Mr Tubbs, who presided, invited discussion.—Mr B. Hodgson rose and combated the position from scientific grounds, declaring that our present knowledge of matter and spirit excluded the possibility of spirits being re-incarnated. Mr Rooke saw no problems better explained by the hypothesis, but many made more difficult and confused.—Mr Galloway, in a vigorous and telling speech, took strong exception that those who suffered from evils caused them, cited cases in our social system in disproof of the alleged "justice." To return for progress in a world of contamination was monstrous, and while suffering from the evils we had previously created we still continued to perpetuate them, ever piling up a load of crime and misery. Again, if re-incarnation is for all-round development, why should a musical genius still repeat his genius to the neglect of other faculties? The spirit world *did* afford every means of continued harmonious development, and rendered re-incarnation quite superfluous. Mrs Groom believed memory to be an attribute of spirit, and said the difficulties in conveying names, etc., from spirits was due to imperfect receptive powers. From her experience as a clairvoyant, while admitting there were spirits other than human, nothing had led her to suppose a human spirit ever had more than one physical form.—Mr Dutton argued that the onus of proof rested with the affirmed, that the General had not furnished that proof, so that the negative had nothing to dislodge.—Mr Barton (phrenologist) thought heredity sufficient to account for genius, if not it was supplied by the other hypothesis of spirit influence and control.—Mr Duffell, president of the local Theosophical Lodge, frankly stated that "his mind was cloudy on the subject," but on continued reflection it became acceptable, and thought it necessary for the ends of justice.—General Phelps, in conclusion, made a courteous and clever reply.

PROSPECTIVE ARRANGEMENTS.

BATLEY CARR.—Sunday, Dec. 9, Mr W. Johnson, of Hyde, at 2-30 and 6. As it is 14 or 15 years since Mr Johnson was here before we anticipate a good gathering of old friends to welcome him. Special collections in aid of the Children's Progressive Lyceum Union's Publishing Fund, by Mr Johnson's express wish.

BIRMINGHAM. Masonic Hall.—16: 11 a.m., short speeches by members. 6-30, Mr. P. Galloway, "Spiritualism—a resume." 23, Mr. Swindlehurst. 30, Mr. E. W. Wallis. Debate, 11th, Mr T. Lilian, "Socialism in Austria."

BLACKBURN. Northgate.—16, Miss Whiteley; 23, Miss Barlow 30, Mr Manning.

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

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

BOLTON, Dec. 23, Miss Jones, of Liverpool.

BRADFORD. Milton Hall, 32, Rebecca Street.—Lyceum ham tea at 5 and concert at 7-30 on Saturday, Dec. 29, 1894. This will surpass all others; Mr J. Foulds chairman; tickets, 9d adults, children 6d and 4d. Sunday, Dec. 30, Special Lyceum Day: Mrs Wood, of Scarr Hill, will speak; hymn sheets provided; collections in aid of Lyceum.—F. L. Schen, secretary.

FELLING-ON-TYNE.—Saturday, Dec. 22, annual Christmas tea at 4-30 p.m. and concert; good company expected. We have purchased a new harmonium, which we opened on Sunday last with a highly respectable audience. Friends in the district will be heartily welcome.

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

HECKMONDRIKE. Bethel Lodge, off Union Road.—Saturday, Dec. 8, Mr L. Thomson, of Rochdale, will hold a reception circle; a pleasant time is expected.—Georgiana Hunter, sec.

HIGH SHIELDS. 1, South Eldon Street.—Pie Supper on Dec. 8 (Saturday), charge 9d., commence at 7 p.m.

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

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

LEEDS.—A public ham tea in the Psychological Hall on Dec. 25; tickets, 4d. and 6d. children, adults 8d.

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

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

ROXTON.—Dec. 9, Mr. Young, assisted by Mrs. Kirkby, who will bear testimony to his healing powers. Mrs. Kirkby was confined to her sick room for 15 years, and treated by some of the greatest medical men, and pronounced incurable, but through the treatment of Mr. Young she is now able to go about.

SOVERBY BRIDGE.—16, Mrs Stansfield; 23, musical service; 30, Mr Sutcliffe.

WAKEFIELD.—First Progressive Society of Spiritualists will open their new room in Trinity Church Gate, better known as Red Lion Yard, on Saturday, Dec. 8, with a meat tea party and meeting. A number of friends will give short addresses, Mr Webster chairman; tickets, adults 8d, children 4d; collection at meeting. Sunday, Dec. 9, the speakers will be Rev J. Farnsworth and Mr R. A. Brown; chairman, Mr Olliffe; services at 10-30, 2-30, and 6 o'clock. On Monday, the 10th, Mrs Mercer will speak at 7-30; friends rally round.—J. W.

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Miss Sarah Hannah Whiteley (aged 12), 62, Whitworth-road, Rochdale.
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Mr. G. Adams, Trance Speaker, Clairvoyant, and Healing Medium Leigh and Bedford, has a few open dates for 1895.

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

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

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

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

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

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

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NEXT SUNDAY'S PLATFORM

National Federation.

Societies marked thus * are affiliated with the

Aberington—26, China-street Lyceum, 10.30; 2.30, 6. Mr. Macdonald.

Tabernacle, Whalley-road, at 2.30 and 6.15, Mr. Manning, also on Monday 7.30. Wednesday at 7.30, Mr. Manning. Thursday 7.30, members.

***Temple**, St. James-street, 2.30 and 6, Mrs. Brooks, and on Monday. Tuesday, at 7.30. Wednesday, 7.30, Members' Circle.

***Armsley (near Leeds)**—Theaker-lane, Lyceum, 10; 2.30, 6.30, Messrs. J. D. Hardisty and Campion. Monday, at 2.30, Public Circle; 7.30, Public Meeting. Sat., 8, Public Circle. All welcome.

Ashington—Memorial Hall, 5.

***Ashton**—Church-st. (off Warrington-st.), 2.30, 6.30, Mrs. Horrocks. Public Circle, Tuesday, 7.30.

***Attercliffe**—Vestry Hall, Board Room, at 3 and 6.30, Mr. Z. Foote. Wednesday.

Bacup—Princes-st., off Bainside-lane, Lyceum, at 10; 2.30, 6.30, Lyceum.

Barnoldswick—Spiritual Hall, Lyceum, 10; 2.30, 6.

***Barrow-in-Furness**—82, Dalketh-st., 11, 6.30.

***Batley Carr**—Town-st., Lyceum, at 10 and 2.30; 6, Mr. W. Johnson.

***Batley**—Wellington-street, Lyceum, at 10 and 1.45, 2.30, 6, Mr. J. Foulds.

Belper—Jubilee Hall, Lyceum, 10, 2; 11 a.m., Mr. J. Morse, of London. "Spiritualism: its ethics," 6.30, "Post Mortem Man," Mond., an Evening with the Strolling Player. Wednesday, 7.30.

***Birmingham**—Smethwick: 107 and 108, Cape Hill, opp. Windmill Lane. Lyceum at 3, 11, & 6.30. Masonic Hall, Union, 11 and 6.30, Mr. T. Hands.

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

***Blackburn**—Old Grammar School Freckleton-st. 9.15 Lyceum; 11, Circle; 2.30, 6.30, Mr. E. W. Wallis.

15, New Market-st., W., Northgate, Lyceum, 9.30; Circle 11; 2.30, 6.30, Mrs. Dixon. Monday, 7.45, Members only. Wednesday, 7.45, Circle.

***Blackpool**—Liberal Club, Church-st., 9.30 Lyceum; 11, Members' Circle, 2.30, 6.30, Mrs. Groom.

Alpine Hall, Victoria-street, 10.30, Public Circle; at 2.30 and 6.30, Mr. J. Williamson. Mon., 7.30.

***Bolton**—Bradford-street, Lyceum, 9.30; 2.30, 6.30, Mr. Manning.

Bradford—Bowling: Harker-street, 11, 2.30, and 6, Mr. Firth. Mon., 2.30, Wed., 8.

Horton: 15, Quaker-lane, 2.30 6.30, Mrs. Kendall. Monday, 8, Circle. Thursday, at 8, Circle.

Jessie-street Mission (off Manchester-road), Circle at 11, 2.30 and 6.30 Services. Tues., 7.45, Circle.

***Little Horton-lane**, 1, Spicer-street, 2.30, 6, Monday, 7.45.

Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2.30 and 6.30. Monday, Wed., 7.45.

***Milton Hall**, 32, Rebecca-st., City-rd., Lyceum, 10; 2.30, 6, Mrs. Berry.

421, Manchester-road Mission Room, 11, Circle; 2.30, 6, Mrs. Hunt. Tues., 8.

***Otley-road**, Lyceum, at 10.30; at 2.30 and 6, Mr. F. Colbeck. Tuesday, 7.45.

St. James Church, Lower Ernest-st., 2.30, 6.30. Wednesdays at 7.45.

Walton-street, Hall-lane, 2.30, 6, Miss Paterfield. Monday, 7.30.

West Bowling—Boyn-ton-st., at 10, Lyceum, 2.30, 6, Mrs. Wooley. Mon., 8, Thurs., 8, Circle.

***Brighouse**—Martin-st., Lyceum, at 10; 2.30, 6, Mr. Pawson.

Bristol—Phoenix Coffee Palace, Lower Ashley-road, at 8 p.m. on Wednesdays. Developing Circle.

***Burnley**—Hammerton-street, Lyceum at 9.30; 2.30, 6, Mr. G. Featherstone.

145, Oxford-road. Wednesday's at 8, Prompt. Reception Seances.

***Elm-st.**, Lyceum, 9.30; 2.30, 6. Tuesday, 7.45, Public Circle.

102, Padliham-rd., at 2.30 and 6. Open every evening, 7.30. Wednesday, Members only.

***Guy-street**, Gannow Top, Lyceum, 10; 2.30, 6, Mrs. Harrison. Monday, 7.30, Mr. Sanders. Wednesday, 7.30, Public Circle.

***Hull-street**, Lyceum, 10, 2.30 and 6. Anniversary. Mr. Birch and Miss Whiteley. Wed., 7.30.

***Bury**—Spiritual Hall, Georgiana-street, Lyceum at 10; 2.30, 6, Mrs. Robinson. Wed., Mrs. Hyde.

***Cardiff**—Public Hall, Queen-st. Arcade, Lyceum, at 2.45; 6.30.

Cleckheaton—Walker-street, Northgate, Lyceum, 10; at 2.45 and 6, Mrs. Campion. Monday, 7.30, Public Circle. Thursday, 7.30, Public Meeting.

***Colne**—Cloth Hall, Lyceum, 10; 2.30 and 6.30, Mrs. Craven.

***Darwen**—Church Bank-st., Lyceum, 9.30 and 1.45. Circle, 11, 3, 6.30. Monday, 4, Sewing Class. Wednesday, at 8, Circle.

Dewsbury—Bond-street, Lyceum, 10.45; 3 and 6, Mr. and Mrs. G. Galley. Thursday, 7.30.

Elland—Lyceum at 10.30; at 2.30 and 6, Mr. L. Thompson.

***Felling**—Hall of Progress, Charlton Row, 2.30 and 6, Mr. J. Wilkinson.

***Foleshill**—Edgwick, 10.45 and 6.30, Mrs. Barr. Monday, 8, Circle.

Gateshead—1, Team Valley Terrace, 11 and 6.30, Mr. R. Grice.

79, Taylor-terrace, 6.30. Wednesdays, 8.

47, Kingsboro-terrace, at 6.30, Mr. J. Wilson. Thursday, 7.30.

Glasgow—4, Carlton-place, 11.30, 6.30.

Halsfax—Winding-road, at 2.30 and 6, Mr. J. W. Sutcliffe.

Hanley—Grove House, Birches Head, at 3 and 6.30.

Heckmondwike—Thomas-street, at 10, Lyceum; 2.30, 6. Thursday, 7.30.

Heywood—Temple, William-st., Lyceum, 10; 2.30, 6, Janet Bailey, and Service of Song. Tues., 7.30.

High Shields—1, South Eldon-street, Lyceum, 2.30; 11 and 6, Mr. J. Stephenson.

***Hollinwood**—Factory Fold, 2.30; 6.30, Miss M. J. Gartside.

***Huddersfield**—Brook-street, Lyceum; 2.30 and 6.30, Mr. Rooke.

Institute, 34, Station-street, at 2.30 and 6.30, Mr. W. Ripley.

***Hull**—St. George's Hall, Story-st. No. 4 Room, 2.30 and 6.30, Mr. Bolton. Wednesday, 8, Public Circle. Thurs., 8, Members Developing Circle, both at No. 8 Room, Friendly Societies' Hall.

Hunslet (Leeds)—Institute, 2.30 and 6, Mrs. Roberts. Monday and Tuesday, 7.30, Circle. Saturday, Public Circle, at 8.

***Hyde**—Mount-street, Travis-street, at 2.30 and 6.30, Mr. W. Rowling. Tuesday.

Idle—2, Back Lane, Lyceum, 2; 6.

Jagger Green—2.30 and 6.

Keighley—Lyceum, East Parade, at 2.30 and 6, Miss Hunter.

***Eastwood**—Temple, 2.30, 6, Mr. Boocock. Monday, at 7.30.

***Lancaster**—Athenæum, St. Leonard's Gates, Lyceum, 10.30; 2.30, 6.30, Mrs. Midgley.

Leeds—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Lyceum, at 10.30; at 2.30 and 6, Mr. S. Grattan. Monday, 7.30, Mrs. Taylor.

***Psychological Hall**, 2.30 and 6.30, Mrs. Stair. Monday, 7.30, Mr. J. Todd.

Leicester—Liberal Club, Town Hall Sq. 10.45, 6.30, Mr. J. Leeder. Thursday, at 8, Public Circle.

Millstone Hall Lane, Lyceum, 2.30; 10.30, 6.30.

Crafton-street, at 6.30, Mr. Sainsbury, on Capital Punishment. Monday, Circle at 11. Thursday, at 8, Circle. All welcome.

Leigh—Newton-street, Lyceum, 10.30; 2.30, 6.15.

Liverpool—Daulby Hall, Lyceum, 11; 3 and 6.30. Public Seance at 8. Monday, at 8, Inquirers' Meeting. Tuesday, 8, Public Circle. Thursday, at 8, Dr. A. W. Fisher's Class on "Animal Magnetism."

Liversedge—Bethel Lodge. Tuesday and Saturday, at 7.30.

Carr-street, Little Town Lyceum, at 10; 2.30 and 6, Mr. Mitchell.

London—Camberwell Road, 102.—7.30. Wednesdays, 7, Free Healing; 8, Developing.

Camberwell Gate—53, Grosvenor Terrace, Wednesday, at 8, Clairvoyant Seance.

Camberwell New Road—Surrey Masonic Hall, at 6.30, Mr. W. E. Long.

Chelsea—45, Markham-square, King's-road, S.W., 7, Clairvoyant Seance; Monday, at 8, Clairvoyant Seance. Tuesday and Thursday, at 8, Developing Circles.

Clapham—32, St. Luke's-road, Friday evenings, at 8, Trance Address and Clairvoyance.

Clapham Junction—132, St. John's Hall, Mrs. Ashton Bingham welcomes inquirers on Thursday, at 7.

113, Edgeware-road (Mr. H. Hunt's), every evening, except Tuesdays, at 7.30; Saturdays, 6d.

Forest Hill—23, Devonshire-road, at 7, Mr. C. Hardingham. "True Catholicity," Thursday, at 8, Mrs. Bliss.

Kentish Town—8, Wilkin-street, Gratton-road, Monday, 6, Reception, Mrs. Spring; 8, Dawn of Day Open Meeting.

245, Kentish Town Road.—Mr. Warren's, at 7, Mr. G. D. Wyndoe. Thursdays, 8, Mrs. Mason.

Leytonstone—17, Beulah-road, Developing Circle, Monday and Friday at 8.

***Manor Park, Essex**—13, Berkley Terrace, White Post Lane, Sunday, at 11, Students and Inquirers Meeting; also the last Sunday in each month, at 7 p.m. Monday, Reading Room open at 7 p.m. for the study of Spiritual literature; 8.30 p.m. Experimental Circle for Inquirers. Thursday, at 8 p.m., for Spiritualists only, the Study of Mediumship. All meetings free.

Marylebone—Cavendish Rooms, 51, Mortimer-st., W., at 7, Miss McCreadie, Clairvoyance. 16, Special Visit of Mr. E. W. Wallis (editor of the *Two Worlds*), Trance Address, "The Power, Purposes, and Principles of Spiritualism," 23, Miss Rowan Vincent, Replies to Questions. 30, Mr. W. T. Cooper; Clairvoyance by Miss McCreadie.

Marylebone—113, Lisson Grove.

Mile End—218, Jubilee-street, fifteen doors from Mile End-road, at 7, Mr. Veitch, "The Progress of Spiritualism."

Notting Hill—128, Lancaster-road. Seance at Mr. Pursey's, Mondays and Thursdays, at 8.

111, Clarendon-road, W., Mrs. Ashton Bingham. Tuesday, at 8, Mrs. Mason. Satur., at 8, Circle.

Paddington—227, Shirland-road, at 7, Spiritual Service. Wednesday, at 8, Mr. Goddard. Sat., 7, Provident Society; 8, Social Gathering.

Peckham—Chepstow Hall, at 6.45, Mr. Stokes. Tuesday, at 8.30, Open Circle and Magnetic Healing by Mr. Edwards.

Peckham Road—1, Grumant-road, at 11, healing; 7.30, seance. Tuesdays and Thursdays, at 8, Developing Circle.

Stepney—Mrs. Ayers, 45, Jubilee-st, 7, Tues., 8.

Stockwell—4, Sidney-rd., Tues. 6.30, Free Healing.

***Stratford**—Workman's Hall, West Ham Lane, E., at 7, Mr. Butcher. Friday, 7.30, Mr. Savage, for inquirers.

Longton—Post Office Buildings, King-st, 2.30, 6.30. Monday, 7.45.

174, Uttometer-road. Monday, 8, Seance.

***Macclesfield**—Cumberland-st., Lyceum, 10.30; 3 and 6.30, Madam Henry.

361, Park Lane, at 2.30 and 6.30.

***Manchester**—Ardwick: Temperance Hall, Tipping-street, Lyceum, 10; 2.45, 6.30, Mrs. Hyde; 8.30, Members' Circle. Wednesday, 8, Public Circle.

Harpurhey—Collyhurst-road, Lyceum, 10; 2.45, 6.30, Mr. C. King. Thursday, Public Circle.

Openshaw—Grauville Hall (Liberal Club) George street, at 10.30 and 6.30, Mr. J. Kay.

Openshaw—Late Salvation Hall, Grey Mare Lane, 2.30, 6.30. Friends invited. Thursday, at 8, Public Circle.

West Gorton—2, Peter-st., Clowes-st., Lyceum, 2.30; 6.30, Public Circle. Monday, 8, Private Circle. Wednesday 8, Public Circle.

Hulme—Corner of Junction-st., Lyceum, 10.30; 6.30, Public Circle. Monday, 8, Mr. Rooke. Thursday, 8, Mr. Lamb's Public Circle.

***Pendleton**—Cobden-st., Lyceum, 10.30; 1.30; 2.45, 6.30, Mrs. Green.

Patricroft—New Lane, Winton, at 2.30 and 6.30, Mrs. Lamb. Wednesday, at 8, Public Circle, Mr. J. C. Macdonald.

***Salford**—Co-op. Stores, Chapel-st., Lyceum, 10, 2; 6.30. Wednesday, at 8. Doors closed at 8.15 sharp.

***Middlesbrough**—Hall, Newport-rd., 2.30, 6.30.

Granville Rooms, 10.30, 6.30.

***Millom**—Lyceum 10 and 2; Platform 6; Public Circle 7.30. Wednesday, 7.

Morley—Church-st., Lyceum, at 10, 2; 2.30 and 6, Mr. H. Crossley.

***Nelson**—Bradley Fold, 2.30, 6, Mrs. Rennie.

Ann-street, 2.30 and 6, Mrs. Emmott.

***Newcastle-on-Tyne**—20, Nelson-street, Lyceum, 2.30; 6.30, Mrs. Gregg; 8th, Seance, Clairvoyance, Heaton and Byker, at 6.30, Mr. Murray.

Newport (Mon.)—Institute, 85, William-st., 11, 6.30.

Normanton—Queen-st., 2.30 and 6, Mrs. Beanland, and on Monday.

North Shields—6, Camden-st., 6.15, Mr. J. Clare.

Northampton—Oddfellows' Hall, Newland, 2.30, 6.30, Local friends.

***Nottingham**—Morley Hall, 2.30, Lyceum; 10.45, 6.30.

***Masonic Lecture Hall**, 10.45 and 6.30, Mrs. M. H. Wallis.

***Oldham**—Temple, Bridge-street, Union-st, 3, 6.30. Tuesday, 7.30, Public Circle.

***Hall, Barlham Place**, Lyceum, 10, 2; 2.30, 6.30. Thursday, 7.45, Public Circle.

Osselt—Queen's-st., 2.30, 6, Mrs. Summersgill.

Parkgate—Band Room, Albert-road, at 6.

Plymouth—8, The Octagon, 10, 6.30, Wednesdays 8.

***Preston**—Lawson-street, Walker-street, 2.30, 6.30. Thursday, 7.30, Circle.

***Rawtenstall**—Lyceum, 10.30 at 2.30 & 6, Mrs. Hyde.

Rochdale—Regent Hall, Lyceum, 9.45; 2.30 and 6, Tuesday, 7.45, Circle.

***Water Street**, 3, 6.30, Mr. Halkyard. Tuesday, 8.

Penn-street, Lyceum, 10; at 2.30, 6, Mrs. Crossley. Wed., 7.30, Circle.

Temple, 13a, Bailie-street, at 2.30, Mr. G. Adams, 6. Wednesday, 7.30, Circles.

***Royley**—Lyceum, at 10; 2.45 and 6, Mr. Young and Mrs. Kirkby. Wednesday, 7.30, Public Circle. Door Closed 8.

Shaw—Co-operative Hall, Beal Lane, at 2.30 and 6.

***Sheffield**—Hollis Hall, Bridge-st., 5 and 7, Mr. C. Shaw. Thursday, at 8, Circle.

Cocoa House, 175, Pond-street, 7.

Shipley—Westgate, 2.30, 6, Mr. Brook.

***Slaithwaite**—Laith Lane, 2.30, 6, Mr. Swindichurst.

South Shields—16, Cambridge-st., at 6, Mr. G. Forrester. Tues., 7.30.

***Sowerby Bridge**—Hollins Lane, Lyceum, 10.30, 2.15; 2.30, 6, Miss Patefield.

Spennymoor—Central Hall, 2.30, 6. Thursday, 7.30.

Stalybridge—Grand Theatre, 2.30 & 6.30. Tuesday.

Stockport—Hall, Wellington-road, nr. Heaton-lane, Lyceum, at 10; at 2.30 and 6.30, Mrs. Hulme. Thursday, at 7.30, Private Circle.

Sunderland—Centre House, High-street, W., 2.30, Lyceum; 6.30.

Monkwearmouth—Miners' Hall, Roker Avenue, 6.30, Mr. J. Beck.

Todmorden—Sobriety Hall, 2.30 and 6.30, Mrs. Griffen, Propaganda Meeting on Saturday. Monday, 7.30. Wednesday, 7.30, Public Circle.

Tunstall—13, Rathbone-st., 6.30.

Wakefield—Baker's Yard, Kirkgate, at 2.30 and 6, Mr. Olliffe. Wednesday, 7.30, Public Circle.

1, Barstow-square, Westgate, at 2.30 and 6, Mr. and Mrs. Marshall. Wednesday, 7.30.

***Walsall**—Central Hall, Lyceum, at 10, and 2.30; 11, 6.30, Mr. Findley.

West Pelton—Co-operative Hall, Lyceum, at 10.30; 2 and 5.30, Local.

***West Vale**—Green Lane, 2.30, 6, Mr. R. A. Brown.

Whitworth—Market-st., 2.30, 6, Miss Kershaw.

Wisbech—Lecture Room, Public Hall, 6.45, Mr. Ward.

Woodhouse—Talbot Building, Station-road, 6.30.

Windhill—Local Board Office, Cragg-road, Lyceum, 10.15; 2.30 and 6, Mrs. Fleming, Mr. and Mrs. Hargreaves.

Yeadon—Town Side, Lyceum, at 9.30; 6, Mrs. Wade. Thursday, 7.30, Public Circle.

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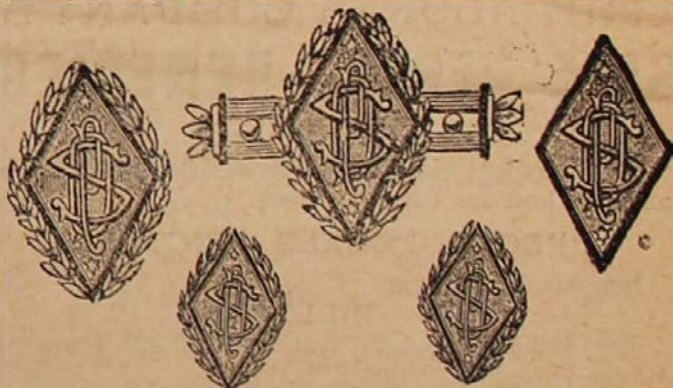
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