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PRICE ONE PENNY

MR. J. J. VANGO.

By A. F. COLBORNE.

To the swelling list of workers who have already received recognition in the TWO WORLDS' portrait gallery, let us add—not last or least—Mr. J. J. Vango, who is well known in London as a public medium and platform worker of ability and worth. He has now decided to entirely devote himself to the service of inquirers into Spiritualism in his new, comfortable, and centrally situated quarters at 43, Cambridge Gardens, Notting Hill. As a trance-clairvoyant his lucidity has been seldom excelled or equalled, and I am persuaded from a wealth of testimony—in addition to my own experience—that he has been instrumental in making many converts to our cause. Mr. J. J. Vango is a young man, just above the middle height, slim in build, and with a distinctly delicate appearance. He, however, assures me, upon inquiry, that his health since the development of his mediumship has been greatly improved. To quote his own words: "I have better health and more strength to-day than I have ever had. I was always delicate from birth, so much so that the medical men agreed that it was next to impossible for me to more than reach one and twenty. As a testimonial to mediumship, however, proving that it is not necessarily injurious, you may note that I recently met a gentleman, after the lapse of ten years, who warmly congratulated me upon my improved health and appearance. But," the medium added, "I have found it most detrimental to me to sit with *some* people." As I presently elicited the fact that Mr. Vango was born in 1861, placing him in years just beyond a triad of tens, I thought it *apropos* to congratulate him upon the concurrent development of mediumship and health, which I accordingly did. This brought us comfortably to the business in hand, and caused us to settle down for the detail and record of the interviewer.

EARLY EXPERIENCES.—Requesting a full retrospect, Mr. Vango, "looking backward," said:—"I was born in the parish of Bethnal Green, Feb. 12, 1861. As far back as my memory serves, I have always been a normal seer and dreamer, frequently seeing and dreaming of things before they occurred. I inherited this faculty from my mother, who in turn inherited it from her father, and, strange to say, my mother and I have at times dreamt the same thing upon the same night, which has afterwards come true in every detail. I will only mention one event which happened before I had any experience in, or had even heard of, Spiritualism. It was when I was a youth of fifteen. Early one morning, when in a kind of dreamy half-sleep, I seemed all at once to be in my parents' bedroom. To my astonishment, my father lay there in a black covered coffin. When I came to myself, I went at once to their room in tears. Father and mother were in bed, and father spoke to me. I had to make some excuse for being there and retire. Father was in perfect health at the time, but just three weeks later, after an illness of only four days, his body lay in a coffin just as I had seen him in my dream. Again, after an interval of a few weeks, I was in bed, this time restless and unable to sleep, when all at once I was much surprised to find the room brilliantly lit up, and close by the side of me stood my father in spirit-robos, looking fixedly into my eyes. At the foot of the bed stood other figures, which I did not recognise. I tried to speak, but found myself speechless. This vision may have lasted three minutes. When I found my voice my father had gone."

That was a remarkable dream and a strange sequel. Was the experience in any way responsible for your after acquaintance with Spiritualism?

Indirectly. My father's death, and also that of a companion who passed away about the same time, led me to feel anxious about the after life. I thought I had better prepare myself for the possible imminence of such a

change, when life seemed so uncertain for others. To this end, I made my way to the Tower Hamlets Christian Mission in the Mile End-road, and became a worker, ardently labouring for the welfare of others. The time spent there was most happy, until the teachings of orthodoxy, so continually enunciated concerning the fitness of a soul for bliss or torment in a future state, made me question

WHERE WAS MY FATHER,

who was an atheist? should I meet him in heaven? This question became one of the most burning and anxious thoughts connected with my religious gropings after truth. I consulted one of the elders of the mission in my perplexity, who made me more uncomfortable by assuring me that if my father was not washed in the precious blood of Christ, I could not meet him in heaven. Only the redeemed had a place there. All this made me very miserable, and I began to feel that heaven would not be heaven to me without my father's presence. He was a good husband, and kind considerate father, and I had almost settled it in my mind that I would be content to go to the same place as he had gone. About this time, Mr. W. Todd began to talk to me of Spiritualism, but I thought it too wicked a subject to have anything to do with. After some desultory conversations with him, extending over eighteen months, I debated the subject in my mind again, and came to the conclusion that if the spiritualistic philosophy was correct, there were then some hopes of meeting father on the other side. I broached the matter to several members of the mission, and six of them agreed to attend a seance, but when the time came would not go. This happened a second time, and so I determined to go alone.

My introduction to Spiritualism occurred through the kind invitation of Mrs. Ayers, of 45, Jubilee-street, Commercial-road, who did her utmost to encourage and help my investigations. My friends of the mission laughed me to scorn when I detailed to them the results of the sitting. However, I continued my investigations, and sat in Mrs. Ayer's circle two or three times a week, but although I gained a deal of spiritualistic experience there, I received nothing in respect to my father. In addition to sitting in the circle, I sat at home alone for half-an-hour before retiring for the night.

Narrate some of your early progressive experiences, Mr. Vango.

After a time loud knocks followed me all over the house, no matter where I sat, or in what light. During my first seven months of half-hour sittings in the dark I had some wonderful manifestations. At first lights commenced darting round my head. As time went on they increased in size and moved more slowly, and presently developed into faces. After the faces I got hands, then entire forms, and although the fully-developed form often walked about the room, all fear seemed taken from me. I was only really frightened twice during the seven months of these sittings. Once a materialised face, brilliantly self-illuminated, came floating towards me, and I begged it to come no farther. The next night a quantity of white vapour gathered between my feet. Wondering whether it was my imagination, I passed my feet through it, and found it divide all in pieces. This spoilt my sitting for the night. One spirit who constantly appeared to me was a lady, clad in steel armour, with sword and shield. She used to urge me to "gird on the armour, take the sword and shield, and fight for the Truth." Although I have seen this spirit frequently during the last fifteen years, it is only recently that I have become acquainted with her name. Some five months ago she appeared to me and gave me an encouraging message as to the future of my spiritual work, and said, "It is I, Joan of Arc."

During all this time, and with abundance of phenomena, I heard nothing of my father. Once with my hand resting outside the bed clothes I felt a materialised finger, and saw a shadowy form, but not distinctly enough to recognise it. I arranged with Mr. Arthur Savage a series of private sittings for my development. At about the third he said to me, "There is a spirit at the table, who says he

IS YOUR FATHER."

After talking with the spirit, who claimed to be my parent, for a few minutes, I asked him to try and spell out his name, and he gave "John." This was correct, but he had a second and more uncommon one, so I asked him to try and give that also, to completely prove his identity. "Elias" was then spelt out, and being again right, I considered this test established.

From that time forward I became a Spiritualist, indifferent to what people said or thought of me. I sent a copy of the *Medium and Daybreak* to the elder of the mission I had so frequently conferred with, and I received a reply condemnatory of Spiritualism, appointing a meeting with him. In this interview he told me that a friend of his, only a few months previously, who he knew was very ill a hundred and fifty miles away, came to him at five o'clock one morning and actually turned him over in his bed. He confessed he knew that his friend must have passed away at the time, and found this impression afterwards corroborated by a telegram, but his antagonism to Spiritualism was such, that he would hear and entertain nothing in its favour. The matter was brought up before the church meeting, and

I WAS EXPELLED

on account of my views. This noised Spiritualism abroad in the mission for some weeks, and there was a lecture given, warning all members to have nothing to do with it. The leaders also refused to answer any questions, and negatived a Mr. Jennison's challenge to debate Spiritualism on that or any other platform. Now that this was settled, and my convictions established, I gave myself up to my development. It was always my earnest prayer that God should take me into His care and keeping, and guide me to do that which he would have me to do, and to go where he would have me to go.

SPIRIT GUIDED seems to be the fit title for my life during the last eight or nine years. In every important step I have taken during this period I have first received some wise leading and direction. Only a little time back I was warned against signing a certain business document, and so repeatedly, that I at length refused. I now see that to have put my hand to that paper would have meant utter ruin. About this time I made the acquaintance of Mrs. Knight, who invited me to her seances, where my development was most rapid. In the process, however, I used frequently to be shaken and thrown about most violently. While sitting one night I felt impelled to whistle, and could not control myself. I mentioned this to Mrs. Knight, and she, understanding these peculiarities of development, said, "Whistle, then," which I accordingly did, and continued to do until I was completely exhausted. The control proved to be an old companion of mine, and whistling was one of his most marked characteristics. After the seance, over the supper table, I was controlled by my father, and again upon reaching home, where I was made to speak to my mother. My mother was very anxious about my health and was afraid mediumship would not be good for me, but my father's words that night were, "leave the boy alone, this will not injure his health but improve it," and so it has turned out in the sequel.

My mother was very sceptical for some months about any disembodied agencies being responsible for the phenomena, especially table movements. These doubts she kept to herself, and they were not made known to me. For this unbelief she was curiously and most designedly punished by the spirits. A lot of fancy glass that she prized very highly was smashed piece by piece, one after the other. This occurred sometimes when we were altogether, and sometimes when we were more or less scattered over different parts of the house. One night I came home from business and found my mother and grandmother talking together over a cup of tea. A good light was burning. I took a seat about two feet from the table with my arms folded. In about two minutes we were all in consternation, for the table shot everything at my feet. My grandparent was puzzled, but my mother

said at once, "This would not have happened if you had not been here." Strange to say nothing was broken except a glass sugar bowl, the last of my mother's fancy glass. At a subsequent seance it was explained that an Indian control did this mischief on account of my mother's unbelief in his medium. My unfortunate parent remonstrated with the control, and said she had never stated any scepticism of his powers whatever. "No!" replied the spirit, "but I read it in your mind." After this my mother accepted the evidence and the annoyance ceased.

During my sittings with Mrs. Knight for some three months, I repeatedly complained of feeling *cold and wet*, and could not understand it. At last, one night I was controlled entirely by a shivering female influence, who, as soon as she had possession of me, addressed herself to my hostess, and said, "It is just — years ago since I passed into spirit life, but although physically separated, my spirit form is with you still." When I came to myself, I was told that Mrs. Knight's daughter had been controlling me. I said, I feel all wet and cold, whereupon the mother replied, "My daughter was drowned, and to-day is the sad anniversary of the event. When she controlled you to-night, it was within twenty minutes of the hour that it so long ago occurred."

I understand that your medical clairvoyance is wonderfully reliable. Can you give me just a single instance of value?

Yes! I have good power in that direction. One day a little boy was brought me for a medical diagnosis. The lad's arm was broken and badly set. The doctor's opinion was that the bones were "wrongly knitted." My spirit doctor told me it was no such thing, but contracted leaders. I undertook the case, which was closely watched by the medical practitioners, and after three months the boy had full use of his arm. One doctor, who interviewed me on three different occasions, stated that he was never more surprised in his life than he had been over that case. He had previously ridiculed the idea of any good being done by animal magnetism.

I once had an amusingly incredulous sitter. A young woman called upon me for a private seance. She said she was not a Spiritualist. Among the spirit descriptions given her was one of a woman who gave the name of "Jane." This spirit stated that her death was by suicide. My sitter shrugged her shoulders and shook her head when asked if she recognised this. She replied that *she knew* a "Jane" who *had* committed suicide, but she would not be in the spirit-world. They would not have suicides there. She was positive of this, and left me in an off-handed and very unsatisfied way.

I HAD A GOOD TEST of my father's identity by a materialisation, through Mr. and Mrs. Frank Hearne. He built up close by the side of me, and then dematerialised until only the head was left in a dissolving vapour upon the ground. His eyes were fixed on mine, and there was no mistaking him. He was exactly as in life, and he afterwards held a conversation with me for fifteen minutes in the direct voice. I also had a good seance with Mr. Edward Bullock, the direct writing medium. Having made an appointment with him, I bought a pair of slates upon my way to his house. A crumb of pencil was placed between them, and the slates were held by the medium and myself. Several friends were present, and all heard the scratching of the pencil, while I felt the vibration distinctly during the time the writing was in progress. Upon opening, a prophetic message was found, which was fulfilled the following week.

A VERY CURIOUS EXPERIENCE occurred about two years ago, while I was spending a few days at a gentleman's country residence. Laying awake early the first night in the bed chamber apportioned to me during my stay, I was startled to find its whole appearance temporarily become most weirdly changed to my vision. Upon the bed that I was occupying in the flesh, lay the ghostly figure of a lady who appeared to have recently expired, while upon another bed in the same apartment I seemed to see my host stretched in sickness. Two doctors and two nurses were in attendance, and as I continued to gaze upon the strange scene a stretcher was brought in and the invalid removed from his sad surroundings. With this act the phantasmal appearances and transformation of the room vanished, but during the night, after I had dosed off to sleep, the spirit of the lady gently awoke me, and stood at my bedside,

attired in a plum-coloured silk dress. In the morning, I related these experiences to my host, who was greatly moved and astonished at the recital. He assured me, under the influence of very great emotion, that the whole vision was true in every particular, and that I had seen a vivid re-resentation of the passing on of his wife, which occurred during his own sickness in the same room. The plum-coloured dress was the last she had worn in life.

Like the majority of mediums I have had my share of persecution, chiefly in a London firm where I was temporarily engaged. A number of men and boys there were frequently puzzled over things I would tell them. One day I told a young man, who had become a firm believer in Spiritualism, that I saw a black-bordered letter coming to him to tell of the passing away of a very dear friend, and that I had seen it drop in front of him at a quarter to six that morning. The two o'clock post of that day brought him a letter corroborative of my clairvoyance, and stating that his friend had indeed passed away at *exactly the time I had mentioned*. This was talked of all over the works, and the persecution practically ceased from that date; indeed it augmented the number of my inquirers into the subject.

It is my opinion that the people now are a great deal more anxious to learn about the truth of spirit-return than they were in my early days. The eager and earnest truth-seeker certainly appears to come under my notice more and more every day. I have fallen in with and sat with the clergy occasionally, and they one and all seem to have been favourably impressed with the results of their sittings, but I suppose they were among the more broad-minded few of their cult. I am pleased to say that I have been of some mediumistic service to many of the well-known Spiritualists in our movement, and the following names will doubtless be a familiar testimony:—Miss Florence Marryat, Mr. Frank Marryat, Mr. and Mrs. Hugh Junor Browne, of Australia, Mr., Mrs., and Miss Morse, Mr. A. Glendinning, Mr. and Mrs. W. H. Robinson, Newcastle-on-Tyne, Mr. A. F. Colborne, Canterbury, Mrs. E. Leuty Collins, Dr. H. Collyer, Mr. W. T. Stead, and many others.

TESTIMONIALS TO THE MEDIUMSHIP OF MR. J. J. VANGO.

Dear Editor and Friends,—Having known Mr. Vango sixteen or eighteen years, and being the first to introduce the subject to him, I should feel privileged to make a few remarks concerning his mediumship. There are many converts in the east and west of London through the good work he has been doing. Some eight or nine years ago, we had lodging with us a steward of one of the P. & O. Company's boats. We had several sittings together with Mr. Vango, but this officer would not believe in Spiritualism until a description was given of a murderous scene, enacted in a foreign port, in which he was himself engaged. Some years ago I was introduced to a colonial gentleman who was desirous of investigating, and I was privileged to introduce my Australian friend to a private circle, where Mr. Vango's guide, "Sunflower" described and gave the name of his brother who was drowned at sea thirty years ago. I have had several interviews with my daughter, through this medium, who passed over through a severe accident caused by fire; also many conversations with old friends and relations in the spirit world.—Yours, etc.,
34, Rutland-st., Commercial-rd., E. W. TODD.

Dear Editor,—I am glad to be able to testify to the following remarkable evidence of spirit-return. About six months ago my wife and I were privileged to sit with Mr. Vango. During the seance the spirit of an old lady was described to my wife, holding *half a wedding ring* in her hand. From the description given, my wife recognised her grandmother, but was puzzled about the ring until she related the incident to her mother, who at once said she had half the ring in her possession that had belonged to her deceased parent. Upon another occasion my wife had a description and name given her. The name was recognised, but the form was not. After a while the form of a little girl about six years of age was described with the same name, and was instantly recognised. She passed on at that age, some 23 years ago, and had grown to womanhood in the spirit-world. The first description was therefore made known to us by the facts of the second. I could relate many more such instances, but this will suffice for the present.—Respectfully yours,
77, Grange-road, Bermondsey, S.E. W. JONES.

Sir,—Allow me to bear testimony to Mr. J. J. Vango's mediumship. My first sitting with him I shall *never forget*. We were perfect strangers to each other until a few minutes before sitting. I did not know anything of Spiritualism at that time, so you may judge of my surprise when every little incident of my past was laid before me. Things that I had said and done, known only to myself, as I thought, were revealed, names of friends abroad, and with whom I lived, employment and actions all most correctly given. In addition to this, things future were foretold me which have since come true to the letter. Other sittings since have been equally satisfactory. I can heartily recommend and wish him God-speed.—Yours truly,
36, Balaclava-road, Bermondsey, S.E. G. GILLEY.

I have pleasure in stating that I have great confidence in Mr. J. J. Vango's mediumship, and more, his honesty and veracity. I have known him for some three years, and have through him received many proofs, and also my friends, who have accompanied me. On many

occasions I have clairvoyantly seen the controls, but have not mentioned this at the sitting, and have been much gratified at the conclusive proof of spirit return, when these living spirits have manifested through him. My nearest relatives have given me every proof of their return. I have had long messages of encouragement from my own guides, George Eliot, Wilkie Collins, and other writers and poets, who have passed over of late. In my later work now in the States, I have written a description of many of the tests given me by this medium, and I trust that his present position in N. Kensington may prove not only of benefit to him as a minister in the cause of true Spiritualism, but to many who may feel induced to visit him for the purpose of investigating one of the (if not the greatest) religious sciences of the age.
E. LEUTY COLLINS,

Author of "Hadasseh," "Twixt Heaven and Earth," etc
Sir,—Of my numerous friends in the spirit-world who have returned to prove their continued existence, and possession of those powers which distinguished them on earth, I take pleasure in mentioning one in particular, for the purpose of bearing witness to the glorious truth of Spiritualism, and to testify to the powers and genuineness of the mediumship of Mr. J. J. Vango. Shortly after my arrival in England I sought Mr. Vango for a sitting, on the recommendation of Mr. Morse. I was a stranger to both gentlemen. During the first seance Mrs. L. took control of the medium, showing her physical conditions just previous to passing over. Her name in full and age were given, the year of her passing was incorrectly given, but at the next sitting she gave the year and month correctly. She was my teacher of piano, and accompanist just previous to her last illness. Her musical talent was most remarkable, her mechanical skill and power of expression in music were unusual. Being a member of the choir in the church where she was organist, the organ was shown to the medium's control "Sunflower," and described by her so minutely that I had no difficulty in recognising it. I put numerous practical musical questions to her that none but an artist could answer. Every question was answered to my entire satisfaction, thus confirming and adding to the evidence above mentioned. Mr. Vango has had no practical knowledge of music. Many others came by direct control with equally convincing proof of their identity. "Sunflower," Mr. Vango's principal control, gave clear descriptions of all these departed yet present friends. Her ability to enter into the material conditions of the subject and see the past, present, and future, are remarkable. "Mother Shipton occasionally controls the medium, and gives most valuable advice and information. Personally speaking, the seances have invariably been satisfactory. J. W. SHERMAN.
5, Nottingham Terrace, York Gate, N.W.

Dear Mr. Vango,—You will be pleased to hear that my visit to you on the 4th inst has resulted in a remarkable proof of your mediumship. On this occasion your control spoke to me in reference to some literary work which I had an interest in, and was anxious to get published as soon as possible. "Sunflower" advised me not to hurry, and said, "You will have an offer within a fortnight's time—when a man will want you to sign a paper," and then gave me some clue to the contents of the paper, saying, "I was not to affix my signature." Owing to pressure of business I had laid the matter on one side; and imagine my surprise, when on the 17th inst., I received a letter from a publisher asking me to call on him the next day—(the last day of the fortnight).—During my interview with him he made me an offer which would have necessitated my signing the paper referred to by "Sunflower." I had not the slightest idea that this man even knew that the book had been written, and I'm sure no one could have mentioned it to you. You are quite at liberty to use this letter, as I had a friend present with me when the prophesy was made, and I also related the facts to Mrs. and Miss Morse the day after I had the sitting with you, thus making two independent witnesses. I might here state that, up to the present, all the prophesies made by "Sunflower," re Mr. Morse, have been remarkably accurate. In fact, so much so, that in a letter which I received from him on the 22nd inst., he draws attention to the fact.—With kind regards, yours very truly,
H. RUMFORD.

THE RED CROSS.

By WESLEY NOAKES.

CHAPTER VII.—CONCLUDED.

"LOOKING at the case from your standpoint," De Benham said, "such a view is perfectly consistent with the matter as it appears on the surface. However, I am in a position to make that point clear. I am not acting in my own behalf. You will therefore see the necessity for preserving a certain amount of secrecy in connection with our transactions."

Vladimir was toying with a small paper-cutter, and showing almost a careless, unheeding demeanour. At the same time, from under his eyelashes, he watched his man as a cat watches a mouse. Not a shade of expression, not a gradation of tone escaped him.

"This man is lying," was his inward comment, as De Benham concluded his speech.

"Well, Mr. De Benham, you quite understand that we cannot work in the dark. You must supply further details as to how you became possessed of this information."

De Benham bit his lip. "I should have thought," he said, "that my word as an English gentleman was sufficient guarantee for the truth of my statements."

"Quite so," joined in Count Soltikoff, courteously. In an ordinary affair that would have been ample, but in this case, which may lead indirectly to friction between our respective governments, we must waive the usual conventionalities, and confine ourselves to bare admissions."

Yielding with as good a grace as he could command, De Benham resumed :

"Your demand is perfectly reasonable. The plain facts are these. A member of this Red Cross League has a wife and large family. After much thought he has come to the conclusion that his first duty should be their happiness and social well-being. Feeling greatly hampered by his connection with the League, and dreading that some dangerous mission may fall to his share, he has decided to betray his companions, and with the money received for his information begin life again in America or Australia. This man has authorised me to negotiate matters for him. This I have consented to do as much from a philanthropic motive as from my want of sympathy with such societies. I am merely doing my duty as a peace-loving citizen who has the welfare of his country at heart."

"Clap-trap," said Vladimir to himself. "He has overdone it. The motive is perfectly transparent. He wants money." Then aloud, he went on :

"The individual for whom you are acting is evidently wide awake to his own interests. Five thousand pounds is an extraordinary sum to ask."

"It is certainly a large amount, but I suppose he thinks your government is able to pay it, and that the capture of these men will be of the utmost importance. Again, in doing this he is putting his life in the balance."

"Undoubtedly, Mr. De Benham. I very much question if the man fully realises his own danger. I should say that the chances against him are fifty to one. I know these men."

De Benham winced slightly. It was the merest flicker of an eyelid, but the other saw it, and noted mentally, "I touched him there." Then continuing, he said, "I am commissioned to come to terms if possible. Briefly: We will pay five hundred pounds for each man we secure, alive or dead. You see, we take all the risk, and should there be no results we lose our men, and you, or rather your friend—his lips curled almost imperceptibly—loses his money. This is our final decision."

At the conclusion of this speech, he relapsed into his careless demeanour, and resumed his trifling with the paper-knife.

"I accept your terms," said De Benham, after a moments consideration. He would have liked a large sum, solely for his information, but knowing the kind of man he had to deal with, he relinquished that idea without further waste of time.

"This is a plan of the house and locality," he said, taking a well-executed drawing from his bag; "and here is a complete description of the means and signals used to gain entrance to the meetings. In case of a raid, the men would escape by a skylight, and enter an adjoining house by the same way."

"Is that other house empty?" asked Vladimir.

"Yes; your best plan would be to secrete a portion of your men in the second house, and then in case of alarm the conspirators would simply walk right into your hands."

Vladimir gave him almost a glance of admiration, and exclaimed, "You have missed your vocation, Mr. De Benham."

After examining the plan minutely, he said, indicating the place with his finger, "Is this ground behind the house, vacant?"

"Yes, practically."

"And these openings at the far side?"

"Lead to the river."

"Ah!" replied the officer, and in that one syllable he infused more warmth than he had exhibited during the whole interview. "Can you say definitely when another meeting will take place?" he asked.

"On Sunday evening next."

"Are you sure of this?"

"I have seen the summons."

"Then I have days in which to examine the place and make my preparations?"

"Yes," assented De Benham. "By the way, I suppose you are thoroughly aware that the English law does not permit you to carry out an undertaking of this kind upon your own responsibility?"

"We shall not trouble your English laws, my friend. Do you imagine that I intend to let these men slip through my fingers if I can prevent it? Half-a-dozen words to your police-agents, and the following day the whole scheme would be in the newspapers. You are a clever

nation, Mr. De Benham, but your department for the detection of crime is simply a channel for the expenditure of public moneys, for which, occasionally, you get some little return. However, *revenons à nos moutons*; should I require any further details, you will supply them?"

"With pleasure. I am entirely at your command."

"Thanks; then I think we may conclude our present sitting. What say you, Count?"

"If you are satisfied," said Count Soltikoff. Then turning to De Benham, "You will stay here to-night, Mr. De Benham. I could not think of allowing you to return at this hour. We can provide you with a shake-down."

The three men then partook of some refreshment, after which Count Soltikoff's man showed De Benham to a room where a bed had been prepared for him.

When Soltikoff and the police-agent were left to themselves, the former remarked laconically :

"Well?"

Before replying, his companion took out a tobacco pouch, rolled and lit a cigarette, and after a few puffs, replied :

"I am afraid, Count, that I shall have to return empty-handed; and what is more aggravating still, the game is there, almost under my nose. Of course I shall leave no stone unturned, yet the result will justify my expectations. If it prove otherwise, I shall consider myself an extremely fortunate individual."

"Do you think this man is promising more than he can perform, then?"

"His information is correct as far as it goes; but my dear Count, I know these men. They take every possible precaution for their safety; and when they employ a spy, invariably place a man to watch the first agent, and one quite unknown to him. Your friend De Benham, who, by the way, is a consummate scoundrel, may have eluded the usual vigilance of the League, but candidly speaking, I should say that his visit here is known, and that all his movements have been watched."

"Which means——?" said Count Soltikoff, gravely.

"It means that his life is not worth that," flicking the ash from the end of his cigarette. Then resuming, "This money will be well laid out if our efforts to capture these men are successful; but I would willingly give twice the amount if I could put my hand on one of their leaders—a woman."

"You refer to Marie Stephanovitch?"

"Ah, you have heard of her, I see. She has given us more trouble and anxiety than the whole body of Nihilists under my supervision. Her system of organisation is almost impenetrable. Again, she can procure secret information by some mysterious means which I cannot fathom. To give you an instance: In conjunction with several of my colleagues I held a consultation in a room quite inaccessible to outsiders, yet this woman actually sent me a note stating that she knew of this meeting and would, after it had taken place, write me again and give full particulars of its import, and she was as good as her word."

"Marvellous!" exclaimed Soltikoff. "Were your men above suspicion?"

"Absolutely. After her challenge, you may be sure that I took extra precautions. Let me once get my fingers upon her," he concluded ominously, as he took up his candlestick, preparatory to retiring, "and she won't trouble anyone again."

To be continued.

RELIGION is native to the human consciousness. It is universal, because it is the God-consciousness of humanity which finds expression in the acts of devotion, self-sacrifice, and worship honestly performed by the ignorant or the learned, the savage or the sage, the Buddhist or the Christian. Faith, Hope, Love, Goodness, Purity, and Righteousness are the crown of glory about the brows of the unfolded human spirit of whatever creed, caste, clime, or colour. Spiritualism helps us to realise the spiritual possibilities inherent in every spirit, and the destiny of progress open to all.

TO A LOVER of pure religion and undefiled, the signs of the times are bright with promise of better things to come. The great heart of humanity is being stirred to its deepest depth, and the accidentals of theology are being abandoned for the essentials of the spirit. Man's extremity is God's opportunity, and with the spread of Materialism, Opportunism (which only does what is *expedient*, not what is right for right's sake), and selfishness on the one hand, and lack of honest outspokenness among theologians on the other, we have reached a stage of development in the race when a new outpouring of the spirit is absolutely needed.

A SCHOOL FOR DEVELOPMENT.

BATTERSEA.

ALTHOUGH these meetings are of a semi-private character, this review of London Spiritualism would be incomplete without some reference to the work in progress at Albert Bridge, Battersea, where Mr. Thurstan has eventually put his own ideas into operation, fuller details of which may be found in *Light* of November 29th, 1895.

Two rings at the little electric bell brings a page boy to answer our summons. We are shown into a handsomely-furnished room and introduced to those present. The attendances are not large, and ladies are in the majority. Mr. Thurstan believes in the "positive" education of the spirit, as the best means of developing mediums—I beg pardon—"psychics." The following details of procedure may be useful to private workers, and possibly some societies may utilise this form of development more largely than hitherto. The need for "positive" as well as "passive" development undoubtedly requires emphasis. Its value has always been persistently pressed forward by our spirit friends. But as the measure of the power to control, and sensitiveness varies so greatly, it must perforce be left to individual judgment as to whether this field of inquiry receives all the attention it merits.

A short invocation commences the proceedings. The form of practice desired by the majority is first ascertained, and everyone presented with pencil and a small notebook wherein to record their impressions. One form of practice consists of dividing the sitters into two rows, and placing a screen between them. One half become "positives" and the other "negatives." The positives strive to project their thought, which may be either a mental picture, name or number, to the negatives seated on the opposite side of the screen. The "polarity" of the sitters is then reversed. The positives now try to render themselves negative, and become the passive recipients of the positive thought. The ordinary method of thought transference is practised by holding the sensitive's hand, or placing it on the forehead or nape of the neck.

Psychometry is practised by means of carefully closed boxes, filled with strong smelling scents. They are placed under a cloth, and the sensitive handles them without being permitted in any way to gauge or smell the contents. Letters from known individuals are placed in plain numbered envelopes and "sensed" in the usual way, precluding, as far as possible, the sight of the handwriting, which might give a clue to the characteristics of the writer. Relics are also psychometrised in the usual way. For the development of clairvoyance, an object of concentration is first found, in order to induce passivity, and then instead of waiting for the spirit world to reveal its own powers, the undivided will force of the student is devoted to penetrating the spirit spheres by sheer endeavour on his own part. Visualization is practised by gazing at a picture, flower, or symbol, and then, with the eyes closed, striving to reproduce the picture to the "mind's eye." Automatic utterance and writing will be practised by the spirit "in" the body taking the place of the spirit "out," and endeavouring to control the hand or tongue of the passive sitter. Positive and negative always reversing positions during one half of the lesson in order that both phases of development may occur simultaneously, and the possible effects of a passive acceptance be held in check by the positive power of the recipient. Failures are of course many and frequent, but the results are all tabulated, and an effort will eventually be made to find out the causes and the means whereby they may be lessened.

The following extract from *Light*, of Feb. 22, will place the readers of TWO WORLDS in possession of Mr. Thurstan's ideas in his own language!—"But there is a one-sided view of these powers (*i.e.* psychic) which has arisen, perhaps from the way in which they were discovered, and which I wish to correct. It is, that they all are of a passive nature; that they all require a surrender of our individuality or consciousness; that they are all receptive.

"It has not been generally noticed that they all have a double side, one passive and receptive, and one active and projective.

"In telepathy and clairvoyance, for instance, we recognise the psychic power of the recipients and the seers. We even call them psychics, but we do not generally recognise that the power of the operator is equally a psychical one; we do not talk of operators as good

psychics. And yet one spirit differs from another spirit in the power to impress, equally as much as in the power to be impressed. To control a lower being and infuse him with our nature is equally a psychic power as to respond in sympathy to the inspiration of a higher being. You see, then, the wider sense in which I want you to understand the term, psychical powers. I want you to think of the development of these active positive powers as well as of the passive negative ones, so that you can use each at its right time—the active when you are in contact with an inferior being—incarnate or ex-carnate—the passive when in contact with a superior.

"This recognition of these active powers being a part of our psychic nature, a part requiring development, is a view which would infuse a new nature into the movement of Spiritualism, if it were more widely recognised. In fact, it is greatly to the absence of this recognition that I attribute the fatal results of loss of self-control which have so often accrued to those who have surrendered, for money or otherwise, the disproportionate part of their living hours to the state of passive automatism and receptivity, thereby neglecting the necessity of equally employing the positive side of their nature. This has been their ruin; this, and also the ignoring of the golden precept of safety which I have just mentioned, *viz.*, the surrendering of our individuality only to the higher, and not to the lower, spiritual beings indiscriminately. Let us then cultivate both sides of our nature equally, and let us keep this golden rule, and there will be no danger in the development of mediumship; no stigma on the cause of Spiritualism.

"Now to do this we want some new institutions and practices in our movement. The seance and the circle and other institutions at present in use are useful enough for the purpose of conviction, intercourse, guidance and inspiration; but there are no opportunities there to develop the more active psychical powers. From the nature of the circumstances, we on this plane, at seances, have to be in the passive receptive frame of mind; those on the other side of the curtain are the only ones in the seance-room practising the positive qualities of the soul. We want, therefore, institutions, training schools, gymnasiums as it were, where we can practise our active psychical powers: places and gatherings where opportunities and facilities are given for developing the concentration of the attention by practices like crystal gazing; for developing the clear creation of things in thought by practices like visualisation, for developing the projecting of these clear-formed ideas into the minds around us by practices in thought-projection and telepathy, for developing the controlling of others by practice in magnetising, for developing the projection of our astral bodies and the senses of our astral eyes and ears by practice in statuvolism, psychometry, and normal clairvoyance."

NOTETAKER.

WHENCE AND WHAT IS FORCE?

THE astronomical labours of Laplace, Herschel, Arago, Humboldt, and Ampère, and the philosophical labours of Kant, have made it more than probable that all the stellar systems have begun by being gaseous and diffused masses; thus corroborating the theistic theory of a commencement of the visible universe.

In studying the subject of *forces* we also have a confirmation of the proofs of this commencement, such as we have already seen, are given in the study of matter.

Matter is not all that there is in the universe; there are also forces which give motion, visible or invisible, to matter. Taken together these forces may be called physico-chemical. These natural forces manifest themselves in two principal conditions: (1) between material masses more or less considerable; (2) between the molecules of every material body. The movement of universal gravitation, in its comimic complex, causes the globes and planetary matter to roll in the immensity of space with amazing swiftness.

Let it be understood that we use the word *force* with limitations. *The atom and motion*: there we have the first factors of the inorganic world. But *no motion without force!* Where, then, resides the force? What is it? How is it to be conceived? Speculative science ought to tell us, when it so often pronounces the word *force*; when, instead of leaving it where it had its birth, in the vocabulary of intelligible mechanics, it introduces it into

the language of the physicist and the chemist, it would seem as if it ought to know what it is talking about. This it does not show. But what true science, positive science, shuts the door on these fancied entities; the forces, of which it speaks, are not regarded as occult qualities of Nature; they are simply the pure effects of motion.

In vain—all in vain, now—do we press speculative science—that form of it, I mean, which would thrust the spirit and Deity out of the universe—to tell us *what is the cause of motion*. It will tell us that a motion is always preceded by a motion, and followed by another motion, of which this motion is the ultimate phenomenon, beyond which we cannot penetrate. But to positive science, *motion is force in act, and force is potential motion*. The one without the other is inconceivable; and so the term *force* is superfluous in its vocabulary. From a misconception of these facts flows error after error. Look close, and you will find that it is mere mechanism which speculative science vaunts and defends. Of that divine dynamism which is essential to the generation of all cosmic forces it takes no account.

Materialism, through Buchner, tells us that there is no matter without force, and no force without matter. Let us see. I can perfectly conceive a space occupied by a solid body in a state of repose, without its being subjected to any force, even latent. It is of scientific notoriety that many bodies, considered in their isolation, are about us in a state of *inertia*, their molecules having succumbed completely to their reciprocal affinities, and the intervention of a foreign force being necessary to give them movement. The will is inert without the action of the mind, and the steam-engine without the action of steam. And so I can have a very clear conception of a force outside of a body, as for instance the heat transmitted by the sun to the earth, since it goes from the sun to arrive at the earth, just as the wind strikes the sails of a mill and causes it to move.

Buchner's assertion has no scientific support. Rumford, Davy, and Tyndall, with many other *savants*, have demonstrated that heat—that powerful medial source of forces—may be engendered by rubbing, by percussion, and by compression, as well as by combustion. In vain will it be pretended that the rubbing, the percussion, etc., only render sensible the latent heat contained in the body under trial. Let one contradictory example suffice: Davy has proved that when we cause ice to melt by rubbing, the water which results contains a quantity of heat much greater than that which was contained in the ice. Heat, then, is immaterial and distinct from matter: Such is the logical conclusion which both Davy and Tyndall draw from their experiences. And it is the same with light, electricity, etc.

The physico-chemical forces which animate our terrestrial globe are not, then, necessarily inherent in it. Should the sun cease to transmit to it its heat and its light, it would soon be found that the greater part of those forces were not contained in the globe, but were medially communicated to it through the solar energy.

Nor can it be affirmed with any more reason that the forces are a simple property of matter. The movement drawing the earth round the sun is not a property of the earth; it is a subjection sustained by its material mass in presence of the sun.

The forces of which materialism tells us are, then, secondary forces, and require an antecedent impulse, and adjustment of conditions. The word *cause* cannot be supplanted by the word *force*. And yet this assumption is regarded as its very stronghold by materialistic atheism.

The materialist admits that he knows only phenomena and laws. Very well. Beyond that, he knows nothing, then—matter and force no more than all the rest. There is, then, beyond all phenomena only an Unknown Cause, whose mode of action is also unknown. How, then, is the materialist any more at liberty to call that Unknown Cause matter, than we would be at liberty, if we reasoned strictly according to his own principles, to call it God?

In a work entitled, "The Unknown Universe" (1875), by Professors Stewart and Tait, well-known English physicists, we find these remarks: "The visible universe must, certainly in transformable energy, and probably in matter, come to an end. We cannot escape from this conclusion. . . The visible universe cannot comprehend the whole of the works of God, because it had its

beginning in time, and will also come to an end. Perhaps, indeed, it forms only an infinitesimal portion of that stupendous whole which is alone entitled to be called *The Universe*.

But the principle of continuity, upon which all such arguments are based, still demanding a continuance of the universe, we are forced to believe that there is something beyond that which is visible; or, to use the words of an old writer:—"The things which are seen are temporal, but the things which are not seen are eternal." And thus the scientific conclusion is in favour of the production of the visible universe by means of an Intelligent Agency residing in an invisible universe.

And to this conclusion all the facts and deductions of Spiritualism lead us. In the words of Leibnitz—"In the whole universe all is contingent, nothing is necessary, nothing a cause of itself."—R.P.J.

CORRESPONDENCE.

Letters for this page must reach us first post on Mondays, at latest. Short letters will have preference, long ones are often held over for want of room. The Editor does not hold himself responsible for the opinions of correspondents, either here or in the reports. Personalities must be avoided.

PENSION AND BENEFIT FUNDS.

SIR,—An announcement was made in *T. W.*, of Feb. 29, of a benefit seance to be held on behalf of Mr. Wm. Wallace, which effort I hope will meet with much success, and result in substantial help for the "Pioneer Medium," but I note an appeal is also made for donations to be sent for him. Now I wish to remind your readers that a Pension Fund is in existence for Mr. Wm. Wallace, also for Mrs. Cogman, that Mr. Wallace has been receiving 30/- per month regularly since July 1895, and before that date he received in various smaller sums, £1 16s. These Pension Funds are administered by the council of the O. P. S. Sick and Benefit Fund, but as the funds are now running low, I would strongly urge on all Spiritualists, who are able to do so, to send their contributions to Mr. Wallace's or Mrs. Cogman's Funds, so that assistance can be regularly continued to these aged workers. Much good work has been done from these various funds, and it is to be hoped that by sustained effort on the part of benevolent Spiritualists, the good work may be continued. Donations to be sent to Mrs. M. H. Wallis, hon. sec., 164, Broughton-road, Pendleton, Manchester.

P.S.—Permit me to acknowledge, for O.P.S. Fund, Sick and Benefit, Mrs. Beauman 10s., Mr. R. Fitton, 10s., Mr. J. F. Howes 10s. For Mr. Wm. Wallace, Mr. and Mrs. Wallis, £2 (regular subscribers), Mrs. Groom 3s. For Mrs. Cogman, London cor., 2s. 6d.

PRACTICAL SYMPATHY AND SUPPORT.

SIR,—I am instructed by my committee to request you to charge us the nett *selling* price for all copies of the *Two Worlds* supplied to us in the future. This is the result of a suggestion made by one of our members (Mr. Wm. Davies) as to how we might do a little towards helping the excellent paper which is doing such valuable work for us. My committee also desire me to express their keen appreciation of the Herculean efforts made by yourself, which have made "our paper" second to none in the movement. We hope other societies will help in some way or other, so that the *Two Worlds* will be at least self-supporting, for surely it is nothing short of a reproach to Spiritualists that a literary production of the high standard that "our paper" has attained, should have to be produced at a loss. Further, it does not speak well for the loftiness of our aims to make profits by other's losses.

We have latterly adopted a plan which leaves us no unsold copies, viz., we do not commence our after-circle on Sunday evenings until all the *Two Worlds* are sold. Another good feature, which has augmented the number we used to sell weekly is the splendid serial by Wesley Noakes, "The Red Cross." I will now conclude, wishing every success to the best literary production in our movement, trusting that this year's working may result in a largely-increased circulation and consequent profit.—I am, etc.,

A. H. ROCKE, hon. sec. Salford Spiritual Church,
9, Park-place, Salford, Feb. 29, 1896.

A NEW DEPARTURE AND SUCCESS.

SIR,—When at the London Conference it was discussed whether it was more desirable for societies to engage a greater variety of speakers, a limited number, or one resident and permanent speaker, the writer expressed an opinion that that would depend upon the condition of the society as well as upon the resources of the speaker or speakers engaged, but he thought in the majority of cases at the present stage of Spiritualism a middle course would offer many advantages to the society, and speaker also, by arranging for a series of six or eight lectures, stretching over a period of a month, while allowing every alternate month for a *variety* of speakers.

The Executive of the Birmingham Spiritualist Union partially approved of this suggestion, and accordingly engaged Mr. and Mrs. Wallis for a series of six consecutive lectures each during '96, with occasional visits between. Other speakers, including Mr. Morse, were approached with the same object, but engagements prevented them. The first six lectures were delivered during the last three Sundays in February by Mr. E. W. Wallis. Several of our friends, who appreciate the quality of matter delivered through Mr. Wallis, and consider it a loss to the movement that it has not been published, took advantage of this opportunity, and had a verbatim report of the six lectures, Mr. Arthur Holden having taken the initiative in this matter, with the result of obtaining nearly the £10 required for expenses, and in due course these reports will be published. But my object in writing is to point out the immense advantage of such a series of lectures with a definite purpose, as compared with

what might be described as the "touch-and-go" method of casual visits. The latter may maintain a fair and perhaps better audience than the former, but the people are drawn by a feeling of expectancy, curiosity, and change, and the results are of necessity very different. It is just as impossible for a speaker to deal fully and conscientiously with his subject and do justice to himself in one or two lectures, as it is disappointing to intelligent investigators who wish to acquire a connected understanding of Spiritualism in its wide and varied relationships. A crowded room does not necessarily indicate a large following. For this past 5 weeks we have been full and overflowing, quite one hundred people could not gain admittance to Mrs. Groom's lecture last Sunday evening, but what of that if the right sort of people are not settling down to serious, intelligent, and consistent inquiry, and the society not being built up?

Our labour and outlay is scattered to the wind, and appearances are delusive and misleading. Of course, some there are who stroll in in a casual and indifferent mood and get unexpectedly aroused to enquiry. One gentleman wanted to know in one sentence "the fundamental principles of Spiritualism." Although he was told he would get an introduction to the subject in the five volumes of the "Harmonial Philosophy," he would not buy as much as a penny pamphlet! "I am a busy man," said another, "and want to know all about this Spiritualism in a few words." What are you to do with such people who want to swallow the planet as they would a Beecham's pill? Well, we are trying to show the public (1) there is something to learn in Spiritualism, and (2) how to do it. They are confronted with a series of six lectures by a powerful speaker, and having heard the first they must hear them to the end. By that time their attitude is changed; instead of feeling the importance of their opinion and insignificance of the subject, they realise how little indeed is their knowledge, and how vast is the subject, hence they want to know more. This they can do by attending the Sunday morning classes conducted by Messrs. Galloway and Deakin at 10-45, as well as the Investigating Circle and Debating Section. It is gratifying to see a large and interested audience, but far more significant to possess a class of earnest students; but shall we ever in our day see a school of the prophets? Be that as it may, we should aim at consolidation and education. So great has been the success of Mr. Wallis' six lectures and two seance receptions (the latter having been given toward the Reporting Fund) that we would respectfully urge speakers and societies, when booking engagements for '97, to arrange a month's systematic work in one town. They would make themselves and the subject they advocate better known and appreciated.

A. J. SMYTH.

ITEMS OF INTEREST.

RE DELUGE.—Details next week.

MR. J. AINSWORTH'S portrait and sketch next week. Mrs. Butterfield, March 20.

TOO LATE.—Reports from Rothwell, Ossett, and Derby. Should arrive here first post on Tuesdays.

THE spiritual body is a reality—invisible, usually, to our poor outer eyes, but perfect long after our physical forms have turned to dust.

48TH Anniversary Celebration on Easter Sunday at Surrey Masonic Hall, Camberwell, and Social, at 7 p.m., Easter Monday; tickets 1s.

If each society member, and those who attend our meetings could be induced to take a copy of the Two WORLDS regularly, the loss, in my opinion, would disappear, and a credit balance be secured.—J. A.

WHY SAY that the true religion is that which makes most men most like Christ. When the probability is that if Jesus lived now and acted and spoke as he is reported to have done he would be speedily incarcerated in a lunatic asylum.

PORTSMOUTH.—Two ladies and one gentleman, or three ladies, are required by a correspondent to make up and complete a developing circle. Replies may be addressed to Editor of the Two WORLDS, endorsed on the cover "Portsmouth Circle."

GRATEFUL ACKNOWLEDGMENTS.—We desire to express our sincere thanks to the Marylebone Association of Spiritualists for their thoughtful and helpful gift of one pound sterling towards the maintenance of the Two WORLDS. Such practical sympathy is very acceptable.

CORBRIDGE'S CAFE.—Mrs. M. H. Wallis read a thoughtful and practical paper on "Woman's work in Spiritualism," and a most interesting discussion ensued. Next week Mr. J. O. Macdonald on "Can we blend our Spiritualism with present social and political conditions."

A WORK of startling interest by a new author, A. Farnese, will shortly be published by W. J. Sinkins, of 26, Paternoster Square, E. C. The title of the book is "A Wanderer in the Spirit Lands," and the contents comprise the experience of a soul after death, vivid pictures of life in the spirit spheres, with an account of the astral plane and some of its inhabitants.

MARRIAGE.—Miss M. J. Gartside, of Rochdale, and Mr. J. Fletcher, of Horwich, were joined in marriage by the Rev. T. Spedding on Feb. 29 at the Unitarian Chapel, Blackwater-street, Rochdale, before an assembly of relatives and friends. The bride and bridegroom were the recipients of handsome and useful presents.

SPIRIT WARNING.—M. J. Humphrey writes to the Banner of Light of a most remarkable forewarning given to the late Henry J. Newton. He says:—About six weeks previous to the accident which crushed out his life, Dr. Harlow Davis was giving tests from the platform in Carnegie Hall, N. Y. After giving a number of tests to the audience, he turned to the president and said, "I see danger before you; be very careful when crossing the streets, for you are in danger from a cable car." The fulfilment of this remarkable prophecy is already known. This one test, given before an audience of four hundred people, convinced the sceptical that it is possible for our spirit-friends to foresee future events.

TO CORRESPONDENTS.—Druid: Received with thanks; will use. Did you see Mr. Kitson's question?—A number of letters, etc., will receive attention as soon as possible.

RE THE NEXT CONFERENCE.—Any persons intending to propose a motion or motions for the revision of the constitution of the National Federation should remember that notice of such proposed revision must be sent to the general secretary three months before the next conference, viz., July 5. Notices of general motions to go upon the agenda must be sent in two months before July 5 to Mr. W. Rooke, hon. sec., 163, Stockport-road, Levenshulme, Manchester.

"THE litterateur is about the last man to believe in anything that savours of the supernatural, and about the first man to believe in the gullibility of mankind—himself and a small circle of friends excepted. Still the world moves. I endeavour from time to time to interest persons in Spiritualism, but give up as soon as I perceive the cynical, 'cocksure' spirit. It is better to pass this by, and to go on impressing such as are impressive, candid, and disposed to inquire for themselves."—London cor.

HAVE you read "The Spirit World," by Lady Bowyer? It is well worth thoughtful perusal. We beg to differ from the definition of Christianity given in series No. 2. The Christ of the "knowers" is the universal divine presence—the God-in-us-all—the Light within. No one person, but a living, inspiring, and sustaining Power in us that makes for righteousness. Christianity (historic) is a theological fetter, a materialistic intellectualism rather than a spiritual consciousness in active expression. [See advt.]

A CIRCLE, consisting of several persons, had been formed at St. Petersburg, says *Revue Spirite*, for the purpose of obtaining physical manifestations. At the tenth sitting, the members of the circle were witnesses of a remarkable phenomenon. Before their eyes, and in sight of them all, a knot was tied in a circular ring cut out of a side of leather. The most careful examination of the ring, with the aid of a microscope, was not able to detect any interruption in the continuity of the leather in which the knot had been tied.

"A WORD TO THE WISE IS SUFFICIENT."—"On Sunday, Feb. 16, I went to Ann-street meeting, Nelson. Speaker, Mrs. Johnstone. For subject I requested "The world's desire," as I had heard Mr. Swindlehurst on the same theme in the afternoon. I did not think she spoke very well:—(1) She seemed to be at a loss; (2) She seemed to treat it personally, and in a little form of antipathy; (3) She seemed to leave out one great feature: those persons whose desire is to know something of the future and the other life after so-called death. When speakers request subjects from the audience, I am of opinion that they would do better not to think that all questioners were opponents. I was much surprised to learn that neither Bradley Fold nor Ann-street sell the Two WORLDS' literature. They may think this over."

CLAIRVOYANCE is the sight of the soul acting independent of the human or mortal eye, and taking cognizance of the spiritual part of things, or—at times—of purely spiritual things. Clairvoyance or Soul Sight, can operate independently of distance or any material intervening obstacles. It is an exercise of soul powers which cannot be commanded, is peculiar to certain individuals, and operates at times and in states of the organism at present unknown to psychical investigators. The special power by which platform "Clairvoyants" discern and describe the spirits attracted to certain individuals may proceed from either one of two sources. It may be, as above stated the opening of the seer's or seeress's soul sight, under the prevailing magnetic influences present, or it may be the dictation of an attendant spirit who impresses the mortal medium to give the descriptions which the spirit supplies."—Mrs. E. H. BRITTON.

HOW IT SPREADS.—The good "our paper" is doing. Mr. Bevan Harris writes:—"A letter from a son in large mercantile house in Sydney to hand on Feb. 9 has the following:—"Re Your favourite topic, Spiritualism.' Don't fail to send me all the printed matter you can on this all important subject, as I am pleased to tell you that I have secured the attention of nearly a score of our assistants to Spiritualism, and you would be surprised with what eagerness they read your Two WORLDS, handing them round from one to another, although, I must add, sometimes I never see them again; however, that I do not mind if I can but know that what I am doing is in any way helping on the good cause. So that in future you can be assured the very best use is being made of any literature you may send me appertaining to Spiritualism." This awakening has arisen out of mere occasional posting of Two WORLDS. The young man will in future receive two copies weekly. Do friends know that 'our paper' goes to the antipodes for a halfpenny? Be not weary in well doing."

"I TOLD YOU SO."—The late Prof. Wm. Denton—in common with many other active minds connected with the Spiritual Cause—used to predict that a time would arrive in the history of the movement when from the most unexpected quarters recruits would throng to the spiritual army, and finally the churches themselves would join the rout and pour into our camp, declaring that they had always known our phenomena to be veritable, and had always believed our Philosophy, and that their members, therefore, were the true Spiritualists who had "done it all"—with the accompaniment of the triumphant shout, "I told you so!" Though the brave Professor's mortal form has long mouldered in his lonely antipodal grave, his enfranchised spirit must smile grimly at the rapid fulfilment of his prophecy at present going on. Human ingenuity is now exercising itself to the limit in the most undreamed of ways to brush aside the true Cause, and attach all sorts of unimportant names to the spiritual philosophy and phenomena, and great efforts are being made in various quarters to set aside the Modern Revelation, while claiming at the same time all the fruits of its victories. We can confidently trust the outcome to the unseen intelligences, who have thus far so successfully conducted our great movement.—Banner of Light.

Did it ever occur to you, my boy,
As you've passed through this world of strife,
That the men who the greatest wealth enjoy
And the sunniest sort of life,
Are men who have brains and enterprise,
And the courage to dare and do,
Whose motto is always to advertise—
Did it ever occur to you?

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EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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LOOKING FORWARDS.

EVERYBODY now knows that man has been "falling upwards" all through the ages; growing all the time towards the ideal social and spiritual state of freedom and goodness, wherein justice and brotherhood will reign, and equality of opportunity be afforded to all to develop their natural gifts in a spirit of generous emulation as to who can render the best, most efficient, and most helpful service to the general well being of Humanity. But even then, sorrow, disappointment, and bereavement will be experienced, and Mankind will need a *Light* that will illumine the *path of progress* through death into the spiritual spheres of growth and grace in the beyond.

LOOKING FORWARDS, we ask "Where are the dead"? For us the ideal social state will not be achieved this side the grave. Shall we attain to it "on the other side"? Shall we be able to revisit this earth and encourage the workers who follow our pioneer labours, and inspire them to hope and be faithful, witness their triumph, and share their rejoicing?

WE ALL WANT TO KNOW.

LOOKING FORWARDS, our horizon is bounded by the grave, *unless we glean information from those gone on before.* Is life "a narrow valley between the two peaks of eternal silence—the past and the future"?

Is man a chance child—the offspring of blind and unconscious forces?

Are all our ideals, hopes, and strivings delusive will-o-the-wisps?

ARE we fighting a battle in which we are fore-doomed to defeat, and, sooner or later, must lay down our arms (or have them wrested from us by the victor-Death) and confess ourselves beaten?

Or, are we the children of a Supreme Intelligence? Are we at school: being disciplined and trained and developed by trial and struggle—like gold, purified by the remedial fires, that we may be ready for entrance into a larger sphere of thought, experience, attainment, and love?

WHO KNOWS? WE ALL WANT TO KNOW!

The rejected corner-stone of "Spiritual manifestations" will have to be placed in position ere the Temple of Use and Beauty can be well and soundly constructed—in the which Humanity can enjoy the service of Knowledge and worship at the altar of Truth in the spirit of Goodness and Love.

LOOKING FORWARDS, we see stretching before us a spiral pathway leading through the illumined portals of CHANGE (death) into broader conditions and happier environments for all. We see the "cloud of witnesses" of our mortal struggles, the "ministering spirits," who inspired our hearts and strengthened our will, awaiting our advent into their freer and fuller life. We see that this path of progress is open to all: the lowly, the sad, the

sinful, the wronged and the wronger, the wise and earnest alike.

LOOKING FORWARD, we see glad reunions, bright faces, sweet social states, increase of knowledge, developed artistic, moral, and spiritual powers, and helpful service. "He who loveth much, serveth well, and counts it gain to have comforted, strengthened, and benefited a fellow wayfarer."

We see the good time coming, when the Religion of Humanity shall have come down into the *real* life of men from the *ideal*. We know it will come because it *already reigns in the higher spiritual spheres "over there."* Because in the so-called Heavenly Hereafter, all the emancipated sons and daughters of earth are true Socialists. Because the returning dead (so-called) prove that the law of progress operates after death. Character, not creed; what a man *is*, not what he professes, affects his status on entrance. Each one goes to his own place, is known for what he is. The mask falls from the hypocrite. The purity of the unselfish, poor or rich, is disclosed. Goodness and Love are always God-like. Spiritual states are affected by *motives*, and each one "reaps the crop of consequences" of his own intentions and deeds. Ignorance and self-will are the barriers to development there as here; while love of truth, the search for knowledge, the wise use of power, and sympathetic helpfulness, there as here, are the means of advancement.

Knowing these things, we do not despair because of the slow rate of social progress. Character building must inevitably take time. Not only does the race go on and enter into the promised land reaping the harvest of the seeds sown by the reformers of past times, but the reformers *go on*; the world's heroes, teachers, saviours, still live and learn and labour. Nay more, they come back to cheer us. Surely we have reason for hope; for enthusiasm! We are not idle dreamers nor vain visionaries. Progress towards peace, purity, and perfection is inevitable, individually and collectively, the latter as a consequence of the former. Reforms ever begin with the individual; growth is personal; sincerity, spiritual insight, and altruistic expression must be personal first, before they can become universal.

LOOKING FORWARD, then, by the aid of the all-revealing rays of the Spiritual Religion, we are assured that Love, Justice, Right, and Brotherhood, will ultimately triumph, and we SHALL LIVE TO SEE AND SHARE the blessings of the glorious time of goodwill and gracious beauty, of fraternal fellowship and spiritual liberty. Work on, my brothers, sisters. Faint not, fear not, fail not. Here and Hereafter, the path of duty and of progress is strewn with the blossoms of beauty, strength comes with the conquest over ignorance and wrong, and Love sweetens and consecrates service for Human Good.

CHURCH MEMBERSHIP.

WE cut the following thoughtful and suggestive remarks by John Page Hopps from his *Coming Day* for Feb. and commend them to our readers, especially to all who are connected with societies, for their earnest consideration:—One of the reasons that Unitarians and Kindred Christians languish is that, as a rule, they have no membership worthy of the name; that is to say, no membership based only on *sympathy, fellowship, and love.* The regulation condition of membership is money. You either take a first-class ticket, which carries with it a seat, or you take a second-class ticket, and sit where you can: an arrangement which has nothing to do with a Church, though it may be all right for a circus.

There is no principle in a basis of money-payment, and no sense. What relationship can there be between Church-membership and shillings? The Church has an intellectual and spiritual basis; so should Church membership. When one says, "I wish to join your church," the right answer would be, "We rejoice to hear it: come in. Nothing is required for membership but the desire for it. We give you a hearty welcome, on the understanding that sympathy and general agreement are indicated by this expression of your desire. See, then: here is our roll of membership; we will at once add your name." Not a word about money. That may come after; but, now, for the moment, as the living act of entrance, we take note only of sympathy and desire: for money alone could never make even a king a member of a true Church; though sympathy and desire might truly bring any washerwoman in.

"But money is necessary!" Truly; but only as a detail:—an important detail, perhaps, but never anything but a detail. It belongs to the vehicle, not to the treasure. The treasure belongs to the sphere of feeling and affection, and only feeling and affection should determine companionship in relation to it. The rest will follow. The treasurer need not fret about that. But, in making a money payment the basis, we drag down the whole thing to the level of a concert room or a secular hall, and chill off the lover who wants comradeship on the basis of love.

SCIENCE AND HAPPINESS.

Is not this wild rose sweet without a comment?—HAZLITT.

THE EVIL THAT the scientific spirit may work in the mind of an artist has been described with eloquence and beauty by no lesser man than John Ruskin; but there is something to say on the subject from another point of view. Now, I am not a Raphael, and you are scarce likely to reach the end of this little paper without discovering that I am not a Bacon. But I, too, have a complaint against Science, and, for all our points of unlikeness, two things I have at least in common with these great artists: In the first place, I am a human being, and secondly, it is needful I should jog through life as happily as I may.

As a matter of fact, the ground on which an ordinary person may join the artist is broader than it might appear. Emotion and imagination are chiefly characteristic of the artistic temperament; and, among temperaments that do not pretend to the artistic. I thing you shall search far to find one completely lacking in these qualities. Such a one was Diogenes, they say; yet even he had some regard for sunshine, and if a lowly scribe may say it, Diogenes was something of a posturer, and that implies hypocrisy. Or if sincere, I will wager, at any rate, that he never came within fifty feet of happiness; which brings me to my point.

Happiness, so much of it as human creatures may aspire to, is directly a child of the emotions. A sense of comfort can be derived from things so very material as (shall we say) a full belly, a certain tranquility attained through the intellect. Neither of these should be confused with happiness. The one is pure brute sensation; to the other only a few can rise, and happiness may be called a common heritage. To perceive that happiness really belongs to the feelings, as distinct from intellect or brute sensation, the thoughtful need only be reminded that *sympathy* (for example) is the one broad means to it, and sympathy is an obvious blend of emotions. So that, if human felicity is our care, the question we shall ask of science or any branch of knowledge is this: how does it purpose to treat—not the intellect or the brute sensations, but the emotions, and what has it to offer to these? I shall be better able to show what Science has to offer by telling you something of myself.

I sometimes go out into the early morning while it is yet dark; strings of yellow lamps reach far along the gloom of the road, gliding over slope and hollow into an arabesque of shining points. At such an hour it is very still, the roads belong to themselves, and the one or two footsteps abroad seem ghostly and inappropriate. But presently thrills the dusk with a stealthy change, a few thrushes begin calling, half the world is touched with a low grey light, houses and misty woods emerge very softly into what one would call a new world, and the tide of day flows in among smouldering clouds. Of the ever-fresh wondering admiration with which I see it all, I have no means to know the origin or meaning. I should say it is related to that unfathomable inner-self which sometimes acts in dreams. But science knows better; it would pare down my feeling to some surprising physical law, and that is how it would use a kindred pleasure.

If there is a part of the day that I like better than dawn, it is the early evening of the present season, when I prefer the city streets. The lamps are glimmering again, but now a little paler, and a faint mist hovers over the city, like a veil on the face of a woman who loved and lost; and the city looks sad, as for the sin and the pity eternally unfolding in her bosom. Now and then, in a lull of heavier traffic, the air is filled with a rhythm of moving feet, and heaven knows what fabric of tragedy or farce is being woven as they cross and intermingle! But melancholy is the note; and so it is, perhaps, that I think of my friend, whom I lost the other day: one who was dark and supple, as we imagine Cleopatra to have been; but also spiritual,

like a Cleopatra who had passed through the fire and was saddened and purified. She showed me a light, and she is gone, and sometimes in the still night I hope she may appear, if but for the briefest moment, a visitant from beyond that dark abyss where the stars shine.

Impressions like these are the soul and the justification of my life; without them life would be a hollow shell, and I believe I wouldn't wish to live a day. Reader, is it not so with yourself?

Now, perhaps there is no need to tell you that Science will have nothing to do with emotions as they are in themselves. Science and analysis are inseparable. It would reduce us to the terms of a rather curious piece of mechanism, which may be cut up still further, I suppose, into two or three figures of arithmetic. It is to be remarked of the things I have confided in you that they are all emotional; it is further to be remarked of all such things that they resent the scientific method, and indeed you no sooner begin to analyse them than they *vanish*. And here we have the gist of the matter and the point of this modest essay: in exchange for my emotions, which make happiness possible and which flee analysis, I am offered a handful of Physical Laws. Need I say the exchange is not to my fancy? THOS. CHESWORTH.

A SPIRITUALIST'S COMMENTS ON CHRISTIAN TEXTS.—No. 2.

Matthew v. 23, 24. If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

THIS noble and far-reaching utterance is taken from the Sermon on the Mount. In it we have the Christianity of Christ, and at the same time the characteristic note of Spiritualism, namely, that man is acceptable to God only as he is free of offence against his brother man. In a large sense this proposition would not be seriously disputed—or, if that is too sanguine a statement, it is certainly correct to say that it would be less disputed at the present day than at any period in modern times. The idea of anyone, whose life has been a curse to his fellows, or who has committed a flagrant wrong to even one of them, being in the favour of God, is nowadays revolting to the moral sense of the community. But the text above quoted goes much farther than this. It seems to pre-suppose a case in which the offence is not of a large nature, such as fixes the attention of the public when brought to light, for such a thing would be ever present to the mind of the offender. But yet it bars access to God. The lightly-regarded wrong, the unkindness, the harsh word, the hasty and unjust accusation, the act of petty tyranny or abuse of power, the advantage selfishly taken, the deferred payment of what is due, the "sweating," to use a modern word for the ancient sin of grinding the face of the poor, the promise broken to the hurt of another—anyone of these wrongs would constitute a something that "thy brother hath against thee;" and there must be reconciliation, (which obviously includes restitution or compensation in instances of material wrong, as well as the removal of bitterness or the healing of injured feeling). The expression "and there rememberest" carries with it suggestively the idea of mental inquisition; that is, the remembrance is not to be a mere accident of the memory or the conscience, but it is to be the answer to an inquiry addressed to one's self. Evidently, God will be approached only by those who have clean hands in regard to their fellow-creatures.

This is the teaching of Spiritualism, arising from and enforced by communications from spirits who have undergone a mortal experience and have learnt that spiritual condition, or "status" in the after-life, follows rigorously the manner in which in this world the incarnated spirit or human being had dealt with his fellows. In this testimony, as far as I know, there is no break or conflict; justice and service to one's brethren (a term which comprises all persons with whom we have to do) are the passport to the Summer Land, from which such service is still carried on, with greater powers, greater success, and greater happiness.

With the text which forms the subject of this comment, may be read Matthew xxv. 37-40, and 1 John iv. 20, 21.

A. J.

WHAT'S the news? Anything fresh? If you want to know, get the TWO WORLDS every week.

LONDON NEWS AND NOTES.

102, CAMBERWELL ROAD. (Mrs. Clark's).—Miss Gambrill was controlled by two spirit friends, and Mr. Orr by several. Mrs. Orr also controlled by a child-spirit, who has been heard in the circle before.

CAMBERWELL. Surrey Masonic Hall.—Large gathering of attentive friends. Mr. Long, in a few well-chosen remarks, explained the law and order that should prevail to ensure successful clairvoyance. Miss McCreddie gave most vivid and satisfactory descriptions of spirit friends and guides. This lady's sympathetic interest in all she sees and hears must make her welcome everywhere, will always produce happy conditions and blessings result from her labour.

CANNING TOWN. 47, Hermit Road.—Mr. Dalby's control discoursed ably on "The essentials of life" and "The pre-existence of the spirit," to a crowded audience. Our society is making headway. We should be very thankful for help from mediums and speakers.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Miss Rowan Vincent's truly spiritual address on "The development of spiritual gifts" engaged the closest attention of the audience, who were not slow in acknowledging the conspicuous ability of the lecturer, who forcibly presented the many lessons to be learnt by diligent investigation into the realms of spirit. Thirteen clairvoyant descriptions followed, twelve being recognised ere the crowded audience dispersed. Mr. Otto's singing of "The flight of ages" was enjoyed.

EDMONTON. The Dairy, Fairfield Road.—Mr. W. Walker's guides discoursed most lucidly upon the "Uses of Spiritualism," pointing out the material and spiritual advancement to be derived. Good clairvoyant descriptions well received.—A. W.

ISLINGTON. Wellington Hall.—A spiritual service in its true sense, sympathy, harmony and love, unity, peace and concord, from weakness to strength, from sorrow to joy, from darkness to light; an hour with angels. Good Friday, a social tea and entertainment.

MILE END. 218, Jubilee Street.—Feb. 23, Mr. Dale's interesting address on "The Creed of Spiritualism" was highly appreciated. March 1, Miss Marsh's clairvoyance was highly instructive and interesting, all recognised; a remarkable test of the passing away of a friend's mother.

MISS MCCREDDIE has kindly promised to conduct a seance for clairvoyance at 51, Ladbroke-road, Notting Hill-gate, on Thursday, March 12, at 8 p.m., for the benefit of Mr. Wallace, the pioneer medium.

NOTTING HILL GATE, W.—Morning, clairvoyance and magnetic treatment given by W. Goddard. Evening, clairvoyance.

PADDINGTON. 227, Shirland Road.—Mrs. Treadwell gave her experiences in spirit during her recent sickness, a wonderful narrative, and given in a charmingly frank style. Provident Society.—For weeks past we have been giving to members and friends addresses upon such subjects as "The ideal in man," "Mediumship," "Palmistry," "Craniology," etc., and we should be pleased if any friend who has spare time could give us a turn upon any subject of a like kind. Saturday, free lectures, 8.15.—T. C. West.

STRATFORD.—Mr. Whyte gave a splendid address on "Popular objections to Spiritualism." Everyone thoroughly satisfied. Mr. Whyte is one of our shining lights, and has a great future before him. Mr. Gozzett rendered a violin solo.

WANTED, friends who are willing to help to start Spiritualists' Sunday services in the Walthamstow district. Any persons willing, kindly communicate with A. J. Bradley, 107, Chewton-road, Pretoria Avenue, Walthamstow, Essex.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Feb. 26: Miss Smith, subject, "Oh think of the friends over there." Clairvoyance very good. Mar. 11: Mr. Gibson, Pendleton. Mar. 1: Mr. Pilkington's first visit. "Clairvoyance, materialisation, spirit photography, combined and compared," and "The origin, operative energy, and destiny of the human soul," were listened to with rapt attention. Look out for Grand Social, March 23.—G. L.

BRADFORD. Church Street.—Feb. 23: Splendid day with Mr. Moorey on "Our children" and "Where have our loved ones gone?" Clairvoyance and medical psychometry; everyone pleased. Our medium being indisposed, Mr. Jones and Mr. Crompton took the meetings. Tea Party, Saturday, Mar. 7, in Labour Hall, Grey Mare Lane. Friends, help to make it a success.

COLLYHURST STREET.—Feb. 25, Miss Knight's 17 clairvoyant descriptions all recognised, 12 psychometrical delineations, 100 present. March 1, Service of Song, "Roll Call," well rendered by the choir. Duet, "O, lovely peace," by Misses Pollard and Plant, the gem of the service. Mr. Sanders, reader, did remarkably well. We thank him and all. A grand day. Good Lyceum session. Recitations well given.

CHEETHAM. Ash Lodge, Halliwell Lane.—Feb. 27, Mrs. Newton; also a dear little lady from Stockport, not more than 10 or 12 years old, whose clairvoyance was remarkable. Shall be pleased to have her again. Mar. 1, a good time with Mrs. Rennie. Lyceum, 28 present, very good session, improving. E. Whitehead, conductor.

HULME. Junction Street.—Thursday, pleasant evening, Mr. Lamb gave good psychometry. Sunday, 6-30, address by Mr. Lamb, clairvoyance, Mr. Connolly. Monday, Mrs. Newton discoursed ably on "Is Spiritualism a religion?" Clairvoyance good. Next Monday, Mr. Gibson.

LONGSIGHT. Labour Hall, Grey Street.—Mr. J. Young gave psychometrical facts and proofs of clairvoyance, which gave great satisfaction to a good audience. Glad to say our Lyceum is improving. 24 present, and some are coming back.

396, OLDHAM ROAD.—At 11, Miss Rotherham read an interesting paper upon "Music," dealing with its history, and the principal musical composers. 6-30, Mrs. Johnson on the "Consoling benefits that Spiritualism affords," and clairvoyance. Friends well pleased, and thank her very much.

OPENSHAW. Granville Hall, George Street.—Pleasant day. Mr.

Duffy's guides gave good addresses on "And with Light my being fill" and "Renew my will from day to day." Psychometry and clairvoyance, good.

PENDLETON. Cobden Street.—Feb. 17, Madame Henry conducted the public service. 20: Messrs. J. Gibson and son conducted public circle, pleasant evening. 23: Mr. J. B. Tetlow was well received. Written questions were dealt with. Psychometry followed, all well pleased.

SALFORD.—26: Public circle, Miss Knight's psychometry most satisfactory, good attendances. March 1, Very pleased to have Mr. Davis presiding again, although not quite recovered from recent indisposition. Mrs. Knight gave 20 clairvoyant descriptions, 16 fully recognised. The committee have arranged to have a Tea and Social in aid of Organ Fund on Saturday, March 21.

THE GOOD FRIDAY CELEBRATION.—Mr. A. W. Orr writes:—"Please allow me to remind local societies that the meeting for carrying out the arrangements for the Good Friday celebration" which is to be attended by two representatives from each society in Manchester and district, will be held in the Tipping-street (Ardwick) Society's room on Saturday, the 29th, at 7 p.m. It is hoped that every society in the neighbourhood will be represented at the meeting in order that the celebration of the 48th anniversary of Modern Spiritualism may be thoroughly successful.—A. W. Orr, hon. sec. Celebration Committee.

PLATFORM RECORD.

SPECIAL NOTICE.—"IN VIEW OF THE GREAT INCREASE IN THE NUMBER OF SOCIETIES AND THE VERY NUMEROUS REPORTS NOW BEING SENT US FOR PUBLICATION, THE DIRECTORS OF THE TWO WORLDS PUBLISHING CO. LTD., ARE RELUCTANTLY COMPELLED TO STIPULATE THAT IN FUTURE NO REPORT SHALL EXCEED SEVENTY WORDS." CORRESPONDING SECRETARIES AND REPORTERS GENERALLY, WILL GREATLY OBLIGE BY CONFORMING TO THE ABOVE RULE.

ACCINGTON. Whalley Road.—First Lyceum Anniversary, readings and recitations by the scholars; solos by Miss Shackleton well rendered. Clairvoyant descriptions clearly given by Mrs. Griffin.

ACCINGTON. St. James' Street.—Monday, Mr. Holmes' control gave a nice address and good clairvoyance. Sunday, Mrs. L. A. Peters gave intelligent discourses and clairvoyance to good audiences. After-circle conducted by Miss S. Butterworth very successfully.

ARMLEY.—A grand time with Mr. Armitage, who answered 24 questions from the large audience. Hoping to have him again soon.

ASHTON.—Addresses through Mrs. Hulme, "God is love" and "Dare to be a Daniel," followed by successful psychometry.

BARNOLDSWICK.—Good addresses by Mrs. Lambert, of Burnley, from *Light*, and "How I became a Spiritualist, and why I remain one." Clairvoyance, all recognised, but one.

BARROW-IN-FURNESS.—2-45, paper on mediumship, Mr. J. Dobson, good discussion, Miss Fisher in the chair. 6-30, Mr. R. Rodger presided. Mr. Dobson's guides responded on "Why can't spirits manifest themselves without a medium?" Psychometry. After-circle.

BELPER.—1st: Miss Otterill's first visit. Morning, "How I became a Spiritualist." Evening, "Work in the slums." She handled her subjects very well. They were most interesting, and if Miss C would kindly cut the two addresses down to just one half the length, we think the audiences would be much better pleased, and more good would be done.

BIRMINGHAM. Bloomsbury.—Mrs. Barr's guide's beautiful address on "Inspiration" highly appreciated. Good audience; hope to have her again soon.

BLACKBURN. Northgate.—26th: Mrs. Marshall conducted our public circle. Clairvoyance and psychometry good. Mar. 1, morning, Mrs. Whittaker gave clairvoyance. Afternoon, her guides spoke from "Dare to be a Daniel," and at night on "Angels, who are they and what are they?" Subjects well delivered and clairvoyance good.

BOOTLE (Liverpool).—Mr. Leonard Thompson ably addressed fair audiences on "Present day evils" and "Spiritualists' critics criticised." Clairvoyance at both services.

BRADFORD. 421, Manchester Road.—Disappointed by Miss Harrison, Miss Marsden and Miss Briggs, two local mediums, discoursed, and seemed to give the greatest satisfaction to overcrowded audiences. Mrs. Webster gave excellent clairvoyance.

BRIGHOUSE.—Feb. 23: Mrs. Midgeley's inspirers gave good discourses, evening subject, "True happiness." Clairvoyance good. March 1: Mr. Smithson's inspirers gave able discourses. Evening, "The so-called divinity of Jesus" seemed to be much appreciated.

BRISTOL. 134, Grosvenor Road.—20: Good circle and convincing tests. 23rd: Poor attendance, very pleasant time. 27th: Successful meetings, a few strangers got convincing tests. March 1: Pleasant evening with Mr. Hooper's guides. Will inquirers write Mr. H. at above address. All welcome.—H. W.

BURNLEY. Hammerton Street.—Mrs. A. J. Stansfield on "Our mission" and "The impossible and possible," gave an eloquent vindication of our facts and philosophy, and a scathing exposure of those whose opposition is one of blank negation.

BURNLEY. Hull Street.—Feb. 16: Miss Skipper, lectures and clairvoyance. 23: Miss Barlow, good clairvoyance. Mar. 1: Mrs. Marshall on "What has Spiritualism done?" and "Shall we gather in the great beyond?" Good clairvoyance and psychometry.

BURNLEY LANE. North Street.—Miss Barlow, of Clitheroe, made her debut as a public speaker and clairvoyant. She certainly gives promise of developing into a medium, who will be a credit to the movement. Her addresses and clairvoyance were both good. We should urge societies not to forget her in making their engagements.

BURNLEY. Guy Street.—A good medium, Mr. Blackledge, pleased the audience exceedingly. Subjects, "Sympathy" and "The destiny of man." All clairvoyant descriptions recognised.

BURTON-ON-TRENT.—Brethren had a very interesting evening with Mrs. Foster, of Derby. The delineations were remarkably

correct, and in nearly every case were recognised instantly. We hope to hear this lady again at an early date.

BURY.—Wednesday, Mrs. Lamb gave short address. Clairvoyance. Psychometry. Sunday, anniversary success. Mr. Swindlehurst on "Ancient and modern mediums," and "The spirit world," was listened to with rapt attention. Miss Scott's clairvoyance excellent. A day that will be long remembered by many strangers.

CAMBOIS.—Mrs. M. Young gave experiments in psychometry and clairvoyance. Evening subject, "Heaven and hell," and clairvoyance, very successful in both cases. Mr. W. S. Bell presided, and gave a very scientific speech on spiritual development. Both meetings crowded, proving that we are winning ground.

CARDIFF. St. John's Hall.—Mr. E. G. Sadler gave a good thoughtful address upon "The mercy in Nature." After-meeting devoted to narration of experiences by various friends, concluding with clairvoyant descriptions by Mrs. Dowdall's "Snowflake," was most enjoyable.—E. A.

CARDIFF. Swiss Hall.—Address by Mr. Holder upon "Orthodox notions and professions." Quartette (soft and low) by Mr. and Mrs. Longville, Mrs. Allen and Mr. Holder; clairvoyance by Mrs. Billingsley.

CLITHEROE.—Mr. J. C. Macdonald's second visit. "The purpose of Spiritualism," and seven subjects from the audience, covering very extensive ground, were treated in masterly fashion. This line of argument was bold, unflinching, and to the point.

CARLISLE.—Feb. 22: First annual tea and concert a huge success. The inimitable Mr. G. Hodson caused much merriment during tea, and as chairman at the concert contributed largely, to the intense delight of all. Songs by Messrs. Couch and Cartner, Misses Nixon and Bond, recitations by Miss J. Couch, Messrs. Vandebear and Hodson. Miss Beattie kindly officiated at the piano, and gave a solo. Miss Beattie, junr., also gave a solo. We are especially indebted to these two ladies, as they are not connected with us. Sunday, Mr. G. Hodson ably addressed good audiences on "In my father's house are many mansions," and "Spiritualism, not of Satanic origin."

DARWEN.—Mrs. M. H. Wallis delivered good addresses on "The teaching of Spiritualism: does it improve humanity?" and subjects from the audience; clairvoyance very good.

DEWSBURY. Bond Street.—Feb. 27: Mr. Brook spoke on "Spiritualism;" clairvoyance very good. Mar. 1: Mr. T. Hodgson being ill, our own member, Mr. Kitson, gave a few remarks, and Mr. Wimpenny spoke on "Spiritualism, what is it?" and "As the tree falls;" very well handled. Clairvoyance very good by Mrs. Talbot, a member likely to become a good medium.

ELLAND.—In Mr. Gratton's absence, Miss Mary Farrar's guides gave very pithy discourses on "Flowers" and "True Christians, where are they?" Clairvoyance very good. We wish her God-speed. Good audiences.—W. H. Berry.

GATESHEAD.—Mrs. Ball's circle had interesting addresses from Mr. Griffin Hodson, Birmingham, and Mr. Robinson, Mr. W. Weightman ably presiding. Mar. 1: Excellent meeting. Mr. Bancroft and other kind friends gave addresses. After-meeting highly appreciated. Mr. W. Weightman presided, crowded audience.

GATESHEAD. 1, Team Valley Terrace.—Feb. 26: Mr. Easthope gave psychometry. March 1: Mr. James lectured well on "Spiritualism;" good impersonations, good audience.

HALIFAX. Raven Street.—Mr. Hepworth spoke on "The spirit's return" and "What shall we do to be saved?"

HOLLINWOOD.—Miss Whiteley gave some clever clairvoyant tests. Hope to have her again before long. *Lyceum* opened by Miss G. Mayall.

HULL.—6-30 p.m.: Mr. J. C. Thompson, chairman. Lesson, "Is Spiritualism a religion?" Mr. C. E. Naeweger gave a paper on "Christianity or Spiritualism, which?"

HUNSLET. Albert Street.—Mrs. Robinson's guides gave good addresses on "Speak gently" and "Ministering spirits." Successful clairvoyance and psychometry. After-meeting. Good clairvoyance by Mrs. Robinson.

HUNSLET. Goodman Terrace.—Miss Towers spoke well on "Who and what are the angel messengers?" and "Christianity of the past and future." Good clairvoyance. Good after-meeting. Mar. 1: Mrs. Beecroft on "Who are the angels?" and "Is Spiritualism true, and what does it teach?" Good addresses and clairvoyance. Good after-meeting.

HUNSLET. Joseph Street.—March 1, a good time with Mr. J. Brook's guides, who gave splendid discourses on "Life and occupation in the spirit world" and "Rags and bones." Clairvoyance and psychometry excellent.

KETTERING. 102, Bath Road.—Address, by Mr. F. T. Hodson, "Spiritual evolution." Clairvoyance and spirit impersonations, all recognised. Many unable to get in. Great interest manifested in the town.

LEEDS. Progressive Hall.—Mrs. Levitt's guides spoke well on "Hand in hand with angels." Good psychometry. Monday, Mrs. Campion gave good satisfaction, remarkable clairvoyance.

LEEDS. Back Adelphi Street.—Mrs. E. Wood gave good lectures on "Nearer my God to thee." Clairvoyance, nearly all recognised, and at after-circle good audiences.

LEIGH. Newton Street.—Mr. Jones being absent, a pleasant day was spent in giving clairvoyant surroundings and short addresses by local mediums, who have our heartfelt thanks for their kind sympathy.—S. D.

LEICESTER. Craffton Street.—Mr. Sainsbury's guides dealt with subjects from the audience in a masterly manner, "Where is heaven?" and "What is Spiritualism?" well applauded.

LIVEREDGE. Carr Street.—Feb. 9: Mrs. Roberts discoursed. Clairvoyance all recognised. 16: Mrs. Greenwood discoursed, and remarkable clairvoyance. 21: Mr. and Mrs. Wood discoursed on three questions from the audience in fine style. Mar. 1: Mrs. Hunt discoursed with light and knowledge. Clairvoyance good.

LEICESTER. Liberal Club, Town Hall Square.—Mr. W. Ward (Wisbech) gave very interesting addresses and remarkably good clairvoyance. Crowded audience.

LEICESTER. Millstone Lane.—Mr. W. Wright's control spoke on

"The angels which redeemed us from all evil." Moderate audience. Mr. Bunney's clairvoyance exceedingly good.—G. T.

LIVERPOOL. Daulby Hall.—Afternoon, Miss Britten replied to questions, to the evident satisfaction of the audience. Evening, the hall was crowded, the gifted speaker receiving the closest attention to the close of a splendid oration, on "The cause and cure of poverty," and was heartily applauded at the close. On Monday, Mrs. Britten very kindly gave her services free for the benefit of the society's funds, and lectured on "Freemasonry: its origin, spiritual meaning, and mystery," the audience being a very large one, but the time of your going to press renders it impossible to send you even a brief report of what was a remarkable effort, and of which more anon.

LONGTON.—A successful day with Mrs. M. J. Place, of Leicester. **MEXBRO.**—Subjects from the audience very ably dealt with. Mr. and Miss Inman gave grand clairvoyance and psychometry. Large audience. Mr. and Miss Inman again on March 22. [You had best apply to the speaker.—Ed. T. W.]

MIDDLESBOROUGH. Spiritual Hall.—Mr. Albert Bessant lectured on "The realities of Spiritualism," illustrating his subject with clairvoyant readings, all recognised. Mr. Innis, chairman, urged the necessary patience and perseverance in furthering the cause. Lecture well received by a large audience.

MIDDLESBRO. 77, Grange Road West—6-30 p.m., a great increase in the attendance. Lessons read by chairman, "Spiritualism, the religion, science, and reform of the age." Mrs. Shannon gave a short address. Mrs. Naylor's guides gave an address and clairvoyance.—J. H.

MILLOM.—Spiritualists have had an enjoyable week. On Monday a monstre tea was kindly given by Mrs. J. Dixon towards the restoration funds; 150 friends seemed to enjoy it. Mr. R. Tyson conducted the entertainment for the benefit of the little ones, which passed off pleasantly. Messrs. Richardson, W. Tyson, J. Cairns, Mrs. Tyson, and Misses Dixon, Cairns, and R. M. and A. A. Tyson, and Lyceum children took part; about £3 will be added to the funds. Many others do likewise. On Tuesday a surprise visit from Mrs. Rennie, whose lectures and clairvoyance gave great satisfaction. The meetings were continued on Wednesday and Thursday, Mrs. Rennie officiating, and she has promised to visit us for a week in summer.—Wm. Law, president.

MORLEY. Cross Church Street.—Mr. Walker's controls spoke to good audiences on "Is Spiritualism a religion?" and "Mediumship," and Mr. Exby gave clairvoyance.—E. Robinson, sec.

NELSON. Bradley Fold.—The guides of Mrs. Berry gave nice discourses on "Only a step" and "Life," afterwards gave very good clairvoyance.—D. H. P.

NELSON. Pendle Street.—Feb. 25: Mr. Sanders gave a practical discourse and grand clairvoyance and psychometry. 29: Seventy persons sat down to an excellent sandwich tea. Mrs. Best, Mrs. Johnstone, Mrs. Foran, Mr. Sanders, and Mr. Murray gave addresses, clairvoyance, and psychometry; a most enthusiastic meeting, £4 5s. 7d. was raised for the organ; the committee thank all who assisted. March 1: Mrs. Johnstone discoursed on "The soul of man" and "Predestination." Successful clairvoyance and psychometry.—James Murray, sec.

NELSON. Ann Street.—Miss Skipper's guides gave splendid addresses on "When he cometh" and "Why am I a Spiritualist?" Clairvoyance exceedingly good.

NEWCASTLE-ON-TYNE.—Mrs. J. A. Green delivered two short addresses, followed by remarkably successful experiments in clairvoyance, there being marked evidence in some cases of spirit identity. Heartily appreciated by the audience.

NEWPORT. (Mon.) 32, Barrack Hill.—6-30, An inspirational address by Mr. Wayland on "The blessings of Spiritualism." Clairvoyance at after-meeting Miss A. Wayland. Many friends gathered. All welcome.

NORTHAMPTON.—Mr. H. Clark, of Leicester, gave able and instructive addresses. Good audience were well satisfied. Mr. Clark not only gives his services, but is paying his railway fare for six visits to help the society in purchasing new hall. Mrs. Sirett gave her annual birthday tea on Monday, about 100 adults sitting down to a capital spread. A good entertainment of songs, recitations, solos, etc., and dancing followed. About 70 children were provided with tea. Very successful gatherings, Mrs. Sirett handing over the handsome sum of £6 5s. 7d. towards reducing debt on our hall.

NOTTINGHAM. Masonic Hall.—Madame Henry's lectures, morning and evening, to large and appreciative congregations were of a high type, full of beautiful illustrations, embellished by choice language and graceful style.

OLDHAM. Bartlam Place.—Mrs. Fielding spoke well on "What shall we do to inherit immortal life?" Clairvoyance, all recognised, Thursday: Miss Smith delivered a beautiful address, and her psychometry was excellent.

OLDHAM. Temple Society.—A beautiful day with Mrs. Best and her guides. Clairvoyance very good.

PARGATE. Ashwood Road.—Mr. Postlethwaite's guides delivered eloquent and interesting discourses on "The handwriting on the wall at Belshazzar's feast," "The nature of spirit," and "Unanswered affirmations."

PRESTON. Central.—Mr. Davis (Burnley) gave good addresses and clairvoyance and psychometry. Our friends seem quite pleased with Mr. Davis and his controls. Shall be glad to see him again soon.

PRESTON. Weavers' Hall.—Mr. Jackson's control gave a very able and interesting lecture on the "Responsibility of life, parental, social, and spiritual," also on "As we sow so shall we reap," showing the fallacies of the old teachings of redemption at the last hour after a life of debauchery, as compared with the teachings of Spiritualism. Clairvoyance by Miss Ribchester (local) very good.

ROCHDALE. Baillie Street.—Wednesday, Mr. J. A. Johnstone kindly gave her services. We heartily thank her. Clairvoyance and psychometry very good. Thursday, developing class; Sunday, Mr. G. F. Manning; subject, "Flowers of Paradise, or our children in Heaven," and from the audience. Clairvoyance excellent.

ROCHDALE. Penn Street.—Miss Schofield's guides delivered good addresses. Clairvoyance very good. After-circle well attended. Mrs. Warwick and Mr. Wood gave clairvoyance.

ROYTON.—Feb. 23: Miss Halkyard gave interesting addresses; good clairvoyance. March 1: Mr. H. Crossley spoke well on "Man know thyself." Clairvoyance nearly all recognised.—J. W. A.

SHAW.—Wednesday, Mrs. Fielding gave a splendid address, good clairvoyance. Sunday, Mr. Stevens gave clairvoyance and psychometry, all with one exception being recognised. Evening, a masterly address on "Is it possible to those that love God?" Good clairvoyance and psychometry.

SHEFFIELD.—Feb. 16 and 17: Miss Halkyard possesses gifts which, with cultivation, will render her an excellent medium. Clairvoyance very good. 23rd and 24th: Mr. Charles Shaw dealt in his usual able and exhaustive manner with written questions from the audience while entranced. In psychometry he entered minutely into the surroundings of all who submitted articles for examination. March 1: Mr. Geo. Featherstone dealt with questions from the audience in that lucid and thorough manner characteristic of his controls, which will be readily understood by those who have had the privilege to hear him.

SMETHWICK. Central Hall.—1st: Lyceum anniversary successful. Mr. A. Kitson, L.F. Sec., conducted. Subjects, "What is a Lyceum?" and "The origin and progress of the Lyceum movement." Chairman, Mr. George. Exercises conducted by Miss George. Musical arrangements, Messrs. R. George and C. H. Smith. The children's efforts with hymns, solos, duets, and recitations were highly commended. Mr. A. Kitson was much gratified at our progress, and spoke encouragingly to the officers, especially praising Miss George for the excellent results of her training in marching and calisthenics. Mr. Kitson is like a ray of sunshine.—D. F.

SPENNYMOOR.—Spiritualism, after sleeping here for about ten years, has once again sprung into life. Sunday, Feb. 9, Mrs. Yeeles addressed large audiences in the Central Hall; several clairvoyant descriptions were given and recognised. Feb. 23, Mr. W. H. Robinson was listened to with deep interest upon "Do the dead indeed return?" and "The scientific basis of seership."—S. B.

STALYBRIDGE. Trinity Street.—Feb. 26, Mr. Swindlehurst on "Religious education," etc., kept his hearers deeply interested. Mr. J. Gibson, jun., gave clairvoyant tests. Mr. Gibson, sen., gave remarkable psychometry; an enjoyable evening. March 1, Mrs. Gregg gave splendid addresses from "Man's possibilities" and "True Spiritualism," also clairvoyance very good.

STALYBRIDGE.—Wednesday: Mr. B. Plant delivered a good address and clairvoyance. Sunday: First visit of Mr. Jeremy Gibson and son. Good addresses and remarkable psychometry by Mr. J. Gibson, also successful clairvoyance by his son at both services. They kindly conducted the after-circle, which was well attended.

STOCKPORT.—We are working at high pressure. Mrs. Brooks spoke of the golden chain of love which would bind all together if the Lyceum principles were followed out. Encouraging remarks on local work and workers. Night, full house, "The spiritual philosophy" attractively explained. Clairvoyance good.—T. E.

WAKEFIELD. Queen Street.—Mrs. Beanland's guides spoke eloquently upon "Spiritualists and their duty" and "There is no death." Successful clairvoyance, crowded audience.—A. W.

WAKEFIELD. Baker's Yard.—Mr. Ogram being unwell, Mr. Gratton spoke on "What shall I do to be saved?" Clairvoyance excellent, mostly recognised. Very good audience.

WHITWORTH.—Good day with Mr. Leever on "Which is the true church?" and "How I became a Spiritualist, and why I remain one." Saturday, 7th, excellent meat tea at 4-30, tickets 1s., children 8d.

WISBECH. Public Hall.—During Mr. Ward's absence Mr. Weaver kindly gave a very intellectual discourse to a fair audience, who listened with rapt attention.—A. H. Blundell, cor. sec.

MONTHLY PLANS.

ASHTON.—15, J. T. Standish; 22, Open; 29, W. H. Taylor.
 BLACKBURN. Northgate.—15, Mrs. Johnstone; 22, Mrs. Summersgill; 29, Miss Barlow.
 BLACKBURN. Freckleton Street.—15, Mrs. Stansfield; 22, Mrs. Midgley; 29, Mrs. Brooks.
 BLACKPOOL.—15, Mrs. Hyde; 22, Mrs. Stansfield; 29, Mr. W. J. Mayoh.
 PARKGATE.—15, Mr. Tyas; 22, Miss Barlow; 29, Mr. S. Featherstone.
 BOOTLE. Liverpool.—15, Mr. Chas. Eyre; 22, Mr. J. Berry; 29, Mr. W. E. Leaver.
 BRADFORD. Harker St.—15, Mr. Mercer; 22, Mrs. Crowther; 29, Mr. Bedford.
 BRADFORD. 421, Manchester Rd.—15, Mrs. Russell; 22, Mrs. Mason; 29, Mr. Frank Colbeck.
 CLITHROE. Liberal Club.—15, Mr. G. F. Manning; 22, Mr. J. B. Tetlow; 29, Mr. F. Hepworth.
 HOLLINWOOD.—15, G. Smith; 22, Mrs. Fielding; 29, Mrs. S. E. Cotterill.
 HUNSLET. Albert Street.—15, Mr. F. Hainsworth; 22, Mrs. Levitt; 29, Mr. J. Wilson.
 HYDE.—15, Mrs. M. H. Wallis; 22, Open; 29, Mrs. Wm. France.
 PENDLETON.—15, Mr. J. B. Tetlow; 22, Mr. Wilfred Rooke; 29, Mrs. Johnstone, Burnley.
 LEEDS. Progressive Hall.—15 & 16, Mrs. Campion; 22 & 23, Mrs. Robinson; 29, Miss R. E. Hall; 30, Mrs. Levitt.
 LIVESEDGE. Carr Street, Little Town.—15, Mr. Hopwood; 22, Mrs. Armitage; 29, Mrs. Summersgill (Anniversary).
 PRESTON. Weavers' Hall.—15, Mrs. E. H. Britten; 22, Madame Henry; 29, Mr. Rooke.
 ROCHDALE. Milnrow.—15, Mr. Wood; 22, Mr. Collins; 29, Mr. J. R. Hollows.
 SHAW. Broadbelts.—15, Mrs. Johnston; 22, Mr. J. Young; 29, Mr. C. Eyres.
 SMETHWICK. Birmingham.—15, Mr. Leeder; 22, Mr. Knibb; 29, Mr. Shillito.
 WAKEFIELD. Baker's Yard.—15, Mr. F. Wood; 22, Mr. C. Shaw; 29, Mr. Shillito.
 WAKEFIELD. Queen Street.—15, Mrs. Fielding; 22, Mr. J. Smithson; 29, Miss Laura France.
 WAKEFIELD. Barstow Square.—15, Mrs. Levitt; 22, Mrs. Hunt; 29, Mrs. Campion.

SECRETARIES' ADDRESSES.

ARDWICK (Manchester).—Mr. G. Leigh, 19, Alice-street, Devonshire street, Hulme.
 BIRMINGHAM (Smethwick).—Mr. D. Findlay, 17, Corbett-street.
 BOLTON.—John T. Taylor, 12, Hulme's court, Bridgeman place.
 BRIGHOUSE.—Mrs. Bentley, 69, Bradford-road.
 DARWEN.—R. Clark, 13, Tower-street.
 DEWSBURY.—Tom Haigh, 13, Eastwood yard, Granville st., Flatts.
 GATESHEAD-ON-TYNE.—J. Stevenson, 97, Coatsworth-road.

HUNSLET.—Joseph-street, B. Wellock, 5, Milner-place, Anchor-road.
 HYDE.—Mr. Wm. France, 33, George-street.
 LEEDS.—Progressive Hall, C. Levitt, 74, Geldard-road.
 LEICESTER.—Liberal Club, H. W. Clark, 12, St. Saviours-road.
 MEXBOROUGH.—H. Muxworthy, 5, Catherine-st., off Schofield-st.
 NELSON.—Ann street, Miss M. A. Bannister, 20, Appleby-street.
 NEWCASTLE.—Heaton and Byker, Mr. G. Watson, 54, Wandsworth-rd.
 NEWCASTLE.—Mr. R. Ellison, 14, Alexandra Terrace, Derwent-water-road, Gateshead-on-Tyne.
 NORTH SHIELDS.—Camden-street, Geo. Hornsby, 35, Linskill-street.
 OLDHAM.—Temple Society, J. Cartor, 1, Bk. Walshaw-st., Mumps.
 PRESTON.—Central, Mrs. W. Wilcock, 66, St. George's-road.
 SALFORD.—Mr. A. H. Rooke, 9, Park-place.
 SPENNYMOOR.—H. Barker, 10, William-street, Tudhoe Grange.
 WAKEFIELD.—T. Hulme, 1, Bakers-yard.

MEDIUMS' ADDRESSES.

ADAMS, G., trance speaker, clairvoyant and healing medium, 10, Bengal-street, Leigh, Lancashire.
 BEELEY, G. H., 29, Bankfield-road, Moldgreen, Huddersfield.
 BRECHLY, Mrs., 111, St. Thomas-road, Finsbury Park, London, N.
 COTTERILL, Miss, 46, Parker-street, Hyde-rd., Ardwick, Manchester.
 DIXON, Mrs., trance clairvoyant, and psychometrist, 72, Piccadilly-road, Burnley.
 EYRE, Mrs. and Mrs., clairvoyant, psychometrist, and handhealer, trance and impressional speakers, 5, Rowland-street, Heaton Norris, Stockport.
 GARTSIDE-FLETCHER, Mrs., 22, Emmett-street, Winterhoy Lane, Horwich, near Bolton.
 HORROCKS, Mrs., 22, Gorton-street, Heywood.
 HILTON, G. L. (late 305, Manchester-road, Bradford), 8, Charnley Grove, Charnley-road, Blackpool.
 HOLMES, J., speaker, clairvoyant, and psychometrist (open dates), 84, Madon-street, Church.
 JOHNSTONE, Mrs. ALEXANDER, trance, clairvoyant, and psychometrist (a few open dates), 38, Tenter-street, Burnley.
 LAMBERT, Mrs. ALVINZA, natural clairvoyant, speaker, and medical diagnostician, 144, Branch-road, Burnley.
 LEE, Mr. P., 45, Freehold-street, Rochdale.
 POSTLETHWAITE, T., 55, Pilling-street, Rochdale.
 PURSEY, Mrs., clairvoyant and psychometrist, 251, Ladbroke Grove, North Kensington, London, W.
 PURSEY, T., clairvoyant and healing medium, 251, Ladbroke Grove, North Kensington, London, W. At home daily or by appointment. Monday and Thursday evenings, seances at 8 p.m.
 WILKINSON, Mrs. C., trance speaker, clairvoyant, psychometrist for medical diagnosis, 11, St. Peter's Court, St. Peter's-street, Leeds.
 WYTE, Mr., 23, Hanksley-road, Stoke Newington, London, N.

PROSPECTIVE ARRANGEMENTS.

ARMLEY. Theaker Lane.—Look out for a grand Bazaar and Sale of Work on Wednesday, Thursday, and Saturday, March 18, 19, and 21. Friends wishing to help please send contributions to Mrs. Burton, Whingate Road.
 BRADFORD. Milton Hall, 32, Rebecca Street.—Ham Tea at 5, and Mass Meeting at 7, Saturday, March 7, to commemorate the 48th anniversary of Modern Spiritualism. Tickets, 6d. Children, 4d; meeting only, 3d. Some of the most prominent Yorkshire speakers will be present.
 BATLEY CARR.—A Tea and Social Evening and Entertainment, Saturday, March 7, by friends for the Building Fund. Come and welcome.
 BOLTON.—March 7, Lyceum Tea Party, 5 o'clock. All welcome. Tea for strangers. Lyceum Anniversary on the 8th.
 BOLTON. Bradford Street.—Lyceum Anniversary: Mr. A. Kitson (hon. sec. of the L.U.) will deliver addresses, assisted by Miss Janet Bailey, clairvoyant, Sunday, March 8. Come and help. Collection for Lyceum.
 BOOTLE (Liverpool).—Monday, March 9, Social Re-union on behalf of Organ Fund, tea at 7 p.m. prompt, tickets 1s each.
 BRADFORD. 421, Manchester Road.—Annual tea at 4-30, and entertainment 7-30, Saturday, March 7. Adults 9d., children 6d. Entertainment only 3d. Chairman, Mr. G. A. Simpson. All welcome.
 BRIGHOUSE.—Lyceum scholars will repeat Entertainment in aid of the Building Fund on March 14, at 7 p.m. Adults 4d., children 2d.
 CARDIFF. Psychological Society, St. John's Hall.—March 8, at 11 a.m. and 6-30 p.m., short addresses, followed by clairvoyant description by Miss McCreadie, of London.
 HYDE.—Lyceum Anniversary, Sunday, March 8; open session morning, "Angel messages" by Mr. T. O. Todd, President of the B. S. Lyceum Union. Afternoon, part 1, "Pictures," part 2, "Poetry" Evening, part 1, "A dream in a desert," part 2, "What is Truth?" As this is Mr. Todd's only visit to the Manchester district during his year of office, we heartily invite all our friends.
 HALIFAX. Raven Street, Queen's Road.—March 21, Grand Tea at 4-30, and Social. Adults 9d., children 6d. Only a limited number of tickets, of any of the committee.
 LIVERPOOL. Daulby Hall, Daulby Street.—March 8, Mr. E. W. Wallis; 2-30 p.m., "The saying power of Mediumship;" 6-30 p.m., "What must we do to be saved? A Spiritualist's reply."
 MEDIUMS visiting Glasgow or Edinburgh should communicate with J. Greenhill, 73, Overgate, Dundee.
 MR. THOMAS WILD, the celebrated clairvoyant, of Rochdale, is now open to take Sunday engagements during 1896. For particulars as to terms, etc., write Mr. Wm. France, 33, George-street, Hyde, or Mr. Wm. Johnson, 148, Mottram Road, Hyde.
 MORLEY. Cross Church Street.—Public Ham Tea at 5, and Social at 7-30, on March 7; tickets 9d., 6d., and 4d.
 NELSON. Bradley Fold.—Saturday, March 14, a Potatoe Pie Supper at 5-30, and Social, tickets 6d. Proceeds to Building Fund.
 NEWCASTLE-ON-TYNE.—15th, at 10-45 and 6-30, Mrs. Young, of South Shields; 29th, Mrs. E. H. Britten.

NORTH-EAST Lancashire Lyceum District Council will meet at Hammerton-street, Burnley, Saturday, March 28. Credential Committee will meet at 3, Council at 3-30. It is hoped all Lyceums in the district will at once elect delegates, and return their forms filled up to the District Secretary. There will be a Sandwich Tea at 5 o'clock, adults 9s., children 6d. Evening meeting will consist of a drama in three acts, entitled "Creed and Character," taken from Silas R. Hocking's "Reedy Ford, or Creed and Character." Admission to meeting only, 6d. and 3d.—W. Mason, District Sec., 29, Brougham-street, Burnley.

NORTH SHIELDS. 6, Camden Street.—Mar. 8: Mrs. M. H. Wallis at 11, written questions; at 6-30, "Some experiences in spirit life." Monday, at 8, "The mystery and meaning of evil." Silver collection on entering each service.

ROCHDALE. Penn Street.—March 14, entertainment lecture, illustrated by limelight views, "The beauties of Manxland." Songs and recitations during the evening, and Mr. R. Sanderson has kindly promised to render his services. Tickets, 4d.

SHEFFIELD.—A *Conversazione* and Ball, Monday, March 9, in the Cutler's Hall, at 7-30. See bills.

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NEXT SUNDAY'S PLATFORM

SOCIETIES AFFILIATED WITH THE NATIONAL

FEDERATION

Accrington.—Temple, St. James-street, Lyceum 10-30; 2-30 and 6, Mrs. Johnstone, and on Mon. Wed., 7-30, Members' Circle.
26, China-street, Lyceum, 10-30, 2-30, 6.
Armley (near Leeds).—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Miss Walton. Mon., 2-30, developing circle, 7-40, service.
Ashton.—Church-st. (off Warrington-st.), 2-30, 6-30, Miss Smith. Public Circle, Tues., 7-30.
Ashington.—Spiritual Temple, 5.
Attercliffe.—Vestry Hall, at 3 and 6-30, Mr. G. H. Beeley.
Bacup.—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30, Mr. W. H. Taylor.
Barrow-in-Furness.—Psychological Hall, Dalkeith-st. 11 and 6-30.
Batley Carr.—Town-st., Lyceum, at 10 & 2-30; 6, Mon., Mothers' Meeting 3 p.m., and Choir Practice at 7-45. Thursday evening, a Members' Developing Circle, 7-45 prompt.
Belber.—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30. Wednesday, 7-30.
Birmingham.—Masonic Hall, Union, 11, 6-30.
Smethwick.—Central Hall, Cape Hill, opp. Windmill Lane. Lyceum at 3; 6-30, Mr. Rooke and Mrs. Lawrence.
Blackburn.—Old Grammar School Freckleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Mrs. E. H. Britten.
Bolton.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mr. E. G. Birch.
Bradford.—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mr. F. Hepworth.
Brighouse.—Martin-st. Lyceum, at 10; 2-30, 6, Mrs. Waterhouse.
Burnley.—North-st., 9-30, 2-30 and 6. Tuesday, 7-30. Hammerton-street, Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. W. Rooke.
Bury.—Spiritual Hall, Georgiana-street, Lyceum at 10, 2-30, 6, Mr. Postlethwaite. Wednesday, 7-30, Mrs. Dixon.
Cardiff.—St. John's Hall, St. John's Square, Lyceum at 2-45; 11, 6-30, Miss McCreadie.
Clitheroe.—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mrs. Russell.
Colne.—Cloth Hall, Lyceum, 10; 2-30, and 6-40. Mrs. Bailey.
Cowms.—Lepton, near Huddersfield, at 2-30 and 6.
Darwen.—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 3, 6-30, Mr. B. Plant. Wed., at 8.
Glasgow.—4, Carlton-place, 11-30, Mr. Gavin Tinley. 6-30, Mr. Robertson.
Heywood.—Temple, William-st., Lyceum, 10; 2-30 and 6. Tuesday, 7-30.
Huddersfield.—Brook-street, Lyceum, 10, 2-30 and 6-30.
Hyde.—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mr. T. O. Todd, Lyceum Anniversary. Tues., 7-30.
Lancaster.—Athenæum, St. Leonard's Gates, 2-30, 6-30.
Leeds.—Psychological Hall, Lyceum 10; 2-30, 6-30, Mrs. Berry. Monday, 7-30.
Leicester.—People's Hall, Millstone Lane, 6-30, Rev. C. Ware. Tues. and Thurs. at 8.
Liberal Club: Town Hall Square, 11 and 6-30, Mr. W. J. Leeder Thurs., 8, Public Circle.
Liverpool.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 2-30 & 6-30. Mr. E. W. Wallis.
London—Camberwell New Road.—Surrey Masonic Hall, 6-30, Mr. Long, on "Death, and After." 8-30, Meeting of Temperance Branch. Easter Sunday, 48th Anniversary. Easter Monday, Social, tickets 1s. each.
Stratford.—Workman's Hall, West Ham Lane, E., 7, Mr. Ronald Brailey. Friday, 8, Clairvoyance by good mediums.
Macclesfield.—Cumberland-st., Lyceum, 10-30; 3, 6-30 Madame Henry.
Manchester.—Ardwick: Temperance Hall, Tipping-st. Lyceum, 10-30; 2-45, 6-30, Mrs. L. A. Griffin. Tuesday at 8, Choir practice. Wednesday, at 8. Friday at 8, Members' developing circle. Sun., 8-30, circle for members.
Harpurhey.—Collyhurst-road, Lyceum, 10-15, 2-45; 6-30, Mrs. Hyde. Thurs., 8, Public Circle.
Patricroft: New Lane Winton, Lyceum at 10, at 3 & 6-30. Tues., 8, Members' Circle. Wed. at 8, Public Circle.
Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. R. A. Brown. Thurs., 8, Public Circle, Miss Smith.
Salford: Co-op. Stores, Chapel-st., 6-30, Mr. Mayoh. 8-15, Mr. A. Bracegirdle's Public Circle. Mon., 8, Social. Wed., at 8-15, Madame Henry.
Manor Park, Essex.—115, White Post Lane, Sunday, at 11, Mr. J. Allen. Advice to inquirers and Members' Developing Class, 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; 8-15 p.m., Mrs. E. Allen, experimental circle for inquirers and members. Thursday, at 8 p.m., Mrs. E. Allen, for members only, development. All meetings free.
Millom.—Lyceum 10 and 2; Platform 6; Public Circle 7-30, Wednesday, 7.
Nelson.—Bradley Fold, 2-30, 6, Mr. Beeley, and Monday 7-30.
Newcastle-on-Tyne.—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 10-45 a.m., 6-30 p.m., Open Seance.
Newport (Mon.).—Psychological Society, Skinner-st. Chambers, 6-30. Thursday, 7-30.
Nottingham.—Masonic Lecture Hall, 10-45, 6-30, Mr. J. A. Stansfield.
Oldham.—Temple Society, corner of Coronation-st., Mumps, at 3 and 6-30, Mrs. J. Young. Tuesday, 7-45, Mrs. Brooks.
Parkgate.—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Miss Halkyard.
Preston.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mr. Thos. Wild. Monday, 7-30. Thurs., 8, members only.
Rawtenstall.—Lyceum, 10-30; at 2-30, 6.
Royton.—Lyceum, at 10 and 1-45; 2-45 and 6, Miss M. E. Taylor. Mon., 7-30. Wed., 7-30.
Sheffield.—Hollis Hall, Bridge-st., 3 and 7. Mrs. Hulke. Thurs., at 8, Circle.
Slaitthwaite.—Lath Lane 2-30, 6.
Sowerby Bridge.—Hollis Lane, Lyceum, 10 and 2; 2-30, 6, Mr. Pawson.
Stalybridge.—Grand Theatre Buildings, Lyceum, 10 and 1-30; at 3 & 6-30. Wed., at 7-30 p.m., Miss Walker. Thurs., Choir practice at 7. Members' Developing Circle at 8.

Trinity Street: 3 and 6-30, Mrs. Fletcher. Tues., 7-30. Wed., 7-30, Mr. Collins.
Stockport.—Hall, Wellington-road, nr. Heaton lane. Lyceum, at 10-30; at 2-30, 6-30, Miss Cotterill. Thurs., at 8, Private Circle.
Walsail.—Central Hall, Lyceum, at 10, and 2-30. 11, 6-30, Mr. J. B. Tetlow.
West Vale.—Green Lane, 2-30, 6.
Wisbech.—Lecture Room, Public Hall, 6-45, Mr. Ward

NON-AFFILIATED SOCIETIES.

Accrington.—Tabernacle, Whalley-rd, Lyceum 10-30 at 2-30 and 6-15. Mon., 7-30, Public Circle. Wednesday, at 7-30.
Barnoldswick.—Spiritual Hall, Lyceum, 10 2-30, 6.
Barrow.—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.
Batley.—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6, Mr. G. Newton.
Bishop Auckland.—Temperance Hall, Gurney Villa. at 2 and 6.
Birmingham.—Blossbury, 6-30, Mrs. Deakin.
Blackburn.—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30, Mr. L. Pickup & Mr. Craven. Monday, 7-30, Members. Wednesday, 7-45, Public Circle.
Blackpool.—Liberal Club, Church st., Lyceum 9-30. 11. 2-30, 6-30, Mr. V. Wyldes.
Boole, Liverpool.—County Hall, Pembroke Road. 2-30, Open Circle; 6-30, Local. Mon., 8, members only. Tuesday, 8, Seance, admission by ticket.
Bradford.—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mr. Lewis. Mon. 2-30, Wed. 7-30, admission by ticket.
Little Horton-lane, Spiecer-street, 2-30, 6, Mr. J. T. Todd.
Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2-30 & 6-30, Mr. Smithson. Mon. & Wed., 7-45.
Otley-road, Lyceum, at 10-30: at 2-30 and 6, Mr. Hopwood. Tuesday.
St. James' Church, Lower Ernest-st., 10-30, Developing Circle; 2-30, 6-30, Mr. J. C. Spencer. Wed. at 7-45.
Walton-street Hall-lane, 2-30, 6, Mrs. Berry. Monday, 7-30.
West Bowling.—Boyn-ton-st., at 10, Lyceum, 2-30, 6, Lyceum Session. Thurs., 7-45.
Burnley.—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30, Mr. Murray. Mon., 8. Wed., Members' Circle at 8.
Hull-street, Lyceum, 10, 2-30 and 6. Wed., 7-30.
Burton-on-Trent.—Cafe near the Station, at 6.
Cardiff.—Spiritualists' Association, Swiss Hall, Queen Street. Lyceum 2-45. Service 6-30, Mr. F. Sibby, "I Spirit Communion." Mon. & Thurs., 7-30.
Carlisle.—1, Crown Street, 6-30. Open Circle. 8, Wednesday, 7-30. Thursday, 7-45.
Cambos.—Spiritual Evidence Society, 2 and 5-30, Mr. C. Campbell.
Clecheaton.—Walker Street, Lyceum, 10; at 2-45 and 6, Mrs. Mezer. Monday, in old room, 7-30. Developing Circle. Thurs., 7-30, Public Meeting.
Derby.—11, Normanton-rd., 2-30 and 6-30, Prof. T. Moores. Wed, 7-30.
Deusbury.—Bond-street, Lyceum, 10 and 1-45, 3 and 6, Mrs. France. Thursday, 7-30.
Elland.—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. Marshall. Thursday, 8, Public Circle.
Exeter.—Friars' Hall, Friars' Walks, 6-30.
Felling.—Hall of Progress, Charlton Row, 2-30 and 6.
Foleshill.—Edgwick, 10-45 and 6-30. Monday, 8, Developing Circle.
Gateshead.—15, Wakefield Terrace. Sunday, 6-30. Thursday, 7-30.
Halifax.—Winding-road, at 2-30 and 6, Miss Jones. Monday.
Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mrs. Midgley.
Heckmondwike.—Thomas-street, at 10, Lyceum; 2-30 and 6. Thursday, 7-30.
Hollinwood.—Factory Fold, 2-30, 6-30, Mr. G. F. Manning.
Huddersfield.—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; services at 2-30 and 6-30, Mr. H. Crossley.
Hull.—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30, Mr. Folds. Public Circle, Wed. 8, Members' Developing Circle, Thursday, 8, both at No. 8 Room, Friendly Societies' Hall.
St. George's Hall, Physical Research, Room No. 1, at 2-30 p.m.
Hunslet (Leeds).—Institute, Joseph-street, 2-30 & 6, Mrs. Crossley. Tuesday, 7-45, Private Circle, Sat., Public Circle at 8.
Albert Street: 2-30 & 6, Mr. F. Wood. Tues., 7-30, Public Circle. Thursday, 7-30, Developing Circle. Saturday, at 7-30, Public Circle.
Keighley.—Heber Street Spiritual Temple, 2-30, 6, Mrs. Barlow. Monday, at 7-30.
Leicester.—Crafter-street, at 11 and 6-30, Mr. Horsley. Wed., 8, Public Circle.
Leigh.—Newton-street, 2-30, 6-15. Mr. Pilkington.
Leeds.—Progressive Hall, 16, Castle-st. (near G.N.R. Station), at 2-30 and 6-30, Mrs. Brooks. Monday, 2-30, 7-30, Mrs. Robinson. Public circles, Thursday and Saturday, at 7-30.
Liversedge.—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mrs. Taylor.
London.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, address, W. T. Cooper. Miss Rowan Vincent, clairvoyance. All communications to Mr. Leigh Hunt, 82, East-st., Marylebone-road.
Canning Town. 47, Hermit Road, Sunday, at 7, Mr. and Mrs. Blanchett. Doors closed at 7-15. Circle every Thurs, 7-30 prompt. Spiritualists and Inquirers.
Islington.—Wellington Hall, 6-45, Spiritual service Wednesday, 8, Discussion and questions.
Mile End.—Welcome Hall, 218, Jubilee-st., at 7, Open Meeting. Thursdays 8, public meeting.
Longton.—Post Office Buildings, King-st, 2-30, 6. Mrs. Evans. Monday, 7-45.
Manchester.—Openshaw Granville Hall (Liberal Club), George street, at 10-30 and 6-30. Thursday, at 8, Members' Circle.
Cheetham, Ash Lodge, Halliwell Lane: Sunday, 10-30, Lyceum; 2-30 and 6-30, Mrs. Johnston (see "Manchester Evening News," Saturday). Mon-Members' circle. Thurs. 7-30, Madame Henry.
West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30; 6-30, Mr. W. Johnson. Tues. 8. Thursday 8, Public circle.
South Salford, 4, West Craven-street, Regent-rd.,

6. After-circle at 8. Wednesday, Circle at 8. Thursday, 8, Choir Practice
Mexborough.—Market Hall, 2-30 & 6, Mr. Mason.
Middlesborough.—Hall, Newport-rd. 2-30, 6-30.
Morley.—2-30 and 6-30, Mr. Barraclough.
Nelson.—Pendle Street, 2-30, 6, Mr. Ward. Tues., 7-30, Mrs. Dixon.
Nelson.—Ann-street, 2-30 and 6, Messrs Emmott and Hartley.
Newcastle-on-Tyne.—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.
Normanton.—Queen-st., 2-30 & 6, Mrs. Whiteoak.
North Kensington.—251, Ladbroke Grove, London, N., Mondays & Thursdays, at 8 for 8-30.
North Shields.—6, Camden-st., 10-45 and 6-30.
Northampton.—Spiritualists' Hall, St. Michael-rd., 2-30, 6-30, Mrs. Walker.
Nottingham.—Morley Hall, 2-30, Lyceum; 10-45, 6-30 Mrs. Barnes.
Oldham.—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45, Circle.
Osselt.—Queen's-st., Lyceum at 10, 2-30, 6.
Paddington.—227, Shirland-road, at 7. Wednesday, 8, Circle. Saturday, 6. 8-15, Provident Society Address.
Plymouth.—8, The Octagon, 10, 6-30, Wednesdays 8
Preston.—Central Buildings, 2-30 & 6-30.
Rochdale.—Regent Hall, Lyceum, 9-45; 2-30 and 6 Wednesday, 7-45, Circle.
Water Street, 3, 6-30. Tuesday, 8, Public Circles. Penn-street, 2-30, 6. Wed., 7-30.
Shaw.—Broadbent's Assembly Rooms, off Sandy-lane, at 3 and 6-30, Mr. W. H. Stevens. Wed. at 8.
Shipley.—Westgate, 2-30, 6, Mr. Shulver.
Skipton.—Lecture Room, Temperance Hall, 2-30 & 6
South Shields.—16, Cambridge-st., 6, Mrs. Robson. Tues., 7-30.
Spennymoor.—Central Hall, 2-30, 6. Thursday, 7-30.
Sunderland.—The Spiritual Students' Institute, 27 Ann-street, Sundays at 6-30. Every evening, 8.
Monkwearmouth, Miners' Hall, Roker Avenue, 6-30, Mr. J. Wilkinson.
Wakefield.—1, Barstow-square, Westgate, at 2-30 and 6, Mrs. France. Wednesday, 7-30.
1, Baker's Yard, 2-30 and 6, Miss France.
Queen St., Westgate.—2-30 and 6, Mr. W. E. Inman. Wednesday, 7-30.
West Pelton.—Cottage Meetings at 5-30.
Whitworth.—Market-st., 2-30, 6, Mrs. Jackson.
Yeadon.—Town Side, Lyceum, at 10; 2-30 and 6, Mrs. Stretton. Mon., 8, Members' Circle.

OTHER MEETINGS.
Birkenhead.—78, Woodchurch-road, Oxtou, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.
Bradford.—421, Manchester-road Mission Room, 10-30, Circle. 2-30, 6, Mr. J. Armitage.
South Field Lane Mission, Monday and Wednesday, circle at 7-30.
Burnley.—102, Padiham-rd., at 2-30 and 6. Every evening, 7-30. Wednesday, Members only.
Clitheroe.—8, Little Moor Road, Saturday, 7-30.
Gateshead.—97, Coatsworth Road, Receptions. Mondays, 7-30.
81, High West st., 6-30, Reception. Tuesday, 8.
Herbert-street, 6-30. Wednesdays, 7-30.
47, Kingsboro-terrace, at 6-30, Mr. J. Wilson. Thursday at 7-30.
Heckmondwike.—Bethel Lodge, meetings at 7-30. Church Lane, 7-45, Wednesday, Mr. Beeley. Saturday, 7-45, Public Developing Circles.
High Shields.—1, South Eldon-street, Lyceum, 2-30, 11 and 6.
Hunslet.—Goodman Terrace, 2-30 and 6, Mr. Wilson. Circles, Tues., Thurs., Sat., and Sunday, 7-30. Albert-street, 2-30 and 6, Mr. F. Wood. Tues., 7-30. Sat., public circle at 7-30.
Leeds.—28, Bk. Adelphi-street. 2-30 & 6-30, Miss Hunter. Circles, Mondays & Thursdays, 7-30.
Liverpool.—103, Queen's Rd., Everton, 3 and 7 Thurs. at 8.
Eaton Hall: Breck-road, 6-30, Tues., 8.
London.—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7, Open circle. Wednesdays at 7, Free Healing. 8, Open Circle.
113, Lisson Grove, Marylebone, N.W..—Tues., 8, Mr. H. Towns, clairvoyant.
16, Harpur-street, Theobald Road, W.C..—Open for Healing every Sunday morning at 11 o'clock Monday and Thursday evening seances at 8 p.m.
113, Edgeware-road (Mr. H. Hunt's), every evening, except Tuesdays, at 7-30; 1/-.
Forest Hill.—23, Devonshire Road, Sunday at 7. Wednesday, 8, Members' developing circle.
245, Kentish Town Road, N.W..—Mrs. Warren's, Sunday at 7, various mediums, and at 8 Thurs 7, **Lynalhurst Grove**, Vestry Road, Camberwell, S.E., Wednesday at 8-30.
2, Millmen street, W.C..—Mrs. Ashton Bingham, medium, will hold meetings. Thursdays, 7 to 8, for investigators; 8, seance.
North Kensington.—43, Cambridge Gardens, Mondays and Thursdays, at 8 for 8-30.
Notting Hill Gate, W..—51, Ladbroke-road. Sun., 11, Free Healing, Mr. W. Goddard; at 3 and 7, various speakers. Benefit Seance for Mr. W. Wallace. Mon. 8, Mrs. Treadwell. Tuesday & Fri. at 8, Mr. Goddard. Sat. open meeting.
Stepney.—Mrs. Ayers, 45, Jubilee-st., Tues., at 8.
Stockwell.—4, Sidney-rd., Tues, 6-30, Free Healing.
Walthamstow.—Developing circle at 107, Chewton Road, Pretoria Avenue, Monday at 8 p.m.
Manchester.—Bradford: Church Street, Shakespeare Street, Lyceum, 2; 3 & 6-30, Mr. Kay. Tues., 8, Members' Circle. Thurs., 8, Public Circle.
Hulme: Corner of Junction-st., 6-30, Public Circle. Monday, 8. Thurs., 8, Mr. Lamb's Public Circle.
396, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11, Mr. J. Parkinson, Lyceum, 2-30, & 6-30.
Mirfield.—Oddfellows' Hall, at 7-15.
Newport (Mon.).—Spiritual Institute, Arundel Villa Barrack Hill. 6-30. Healing free.
Nottingham.—2, Porter's-yard, Holden-street, Public Meetings Wednesday and Thursday at 8 p.m.
Rochdale.—Baillie St.: 2-30, 6, Miss Whiteley.
Milnrow Rd..—2-30 & 6, Mrs. Fielding, Public circles. Tues., 7-45.
Rothwell.—2-30 and 6, Mr. J. Bolland.
Sheffield.—Midland Cafe, 175, Pond-street, 7-30. Tuesday and Thursday at 8-30.
Tunstall.—13, Rathbone-street, 6-30.
Woodhouse.—Talbot Building, Station-road, 6-30
Whitworth.—2-30 and 6-30.
Windhill.—Local Board Office, Cragg-road, Lyceum 10-15; 2-30 and 6, Miss Hall.

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[From "Borderland."]

Mr. W. T. Stead on Mr. Wilde's Test Horoscope:—

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Extract from the Christmas Number, 1895, of "Pearson's Weekly":

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

So many points in this horoscope are so curiously accurate, that I thought almost anybody would probably be interested in glancing through it."

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