

# THE TWO WORLDS.

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PRICE ONE PENNY

## MR. J. AINSWORTH.

SIMILAR TO MANY others who have joined the Spiritualistic ranks, I was from my infancy trained in the true orthodox Methodistic fashion. Infantine impressions are generally supposed to be the most immutable and permanent; unless there is, as in my case, a strong inherent love of liberty, and a natural inquisitive spirit. The latter was particularly manifest even when a boy, and was often the cause of much anxiety and irritability on the part of one of my Sunday school teachers. If in our reading the Bible, a theological or metaphysical difficulty presented itself, my inquisitiveness was instantly aroused, but my interrogations were anything but agreeable, and often answered with too much brevity, etc., for my mental satisfaction. When much pressed by the illogical position of his irrational theology, he invariably sheltered himself by abruptly saying: "Oh, that is a profound mystery; what we don't know here we shall know hereafter. Go on with the next verse." A very easy method of dealing with a question, but very unsatisfactory to a rational inquirer. In accordance with school etiquette I was under the necessity of submitting to go on with the next verse, but unfortunately the next verse, as explained by him, was frequently as mysterious or more perplexing than the preceding one. Self independent inquiry, untrammelled by dogma, had to assert itself, and I was not long in arriving at the rational conclusion that I had as much individual right to place my own interpretation upon the alleged divine authority and contents of the Scriptures as he had or any ordained minister in Christendom. This bold assertion of my right was the means of every member of our Bible Class being summoned before the then superintendent of the Accrington Circuit, the superintendent of the Sunday school, etc., to be strictly catechised from the Sunday school Methodist catechism as to what I and the other members of the class really believed as to Methodist orthodoxy, all of which doctrines we were supposed to conscientiously accept. To the painful consternation of the committee of this Methodist Inquisition (I termed it) several of us in answers dissented, and openly avowed our utter disbelief in "eternal torments," "a personal devil," etc. As may be expected, we were severely (not kindly, reprimanded for holding such anti-scriptural and infidel views. This remarkable interview ended in the usual Methodist fashion, by holding a special prayer meeting for our immediate and thorough conversion, but fortunately the "Lord" did not see fit to answer their fervent, energetic (some of them loud) and united prayers. We mental sinners remained unmoved, save for having compassion upon our deluded persecutors. After this I went on with the next verse of self-inquiry, until my mind was in that receptive and unsectarian position to welcome and accept truth from whatever source it might come, however apparently heterodox it might be from the prevailing religious beliefs. This had been the vivid dream of my youth, and the desired anchor for my inquisitive soul; and this is to me the ideal to which all Spiritualists should aspire, because it enables them to throw overboard all theological rubbish and dogmatic assertion, and fearlessly travel along the pathway of free inquiry. The relation of these varied experiences and brief autobiographical sketches in your columns may stimulate others in like circumstances to liberate themselves from every vestige of religious intolerance. In this liberated frame of mind in 1874 I had the pleasure of hearing the late E. Wood give an address at Bury, Lancashire, in what was called the "trance state." This first address (to which I had listened) by a "spirit medium" pleased me much, but it was associated with some psychological mystery I was then unable to explain. Questions arose in my mind fast and thick, some of which I put to the speaker at the close, both publicly and privately. I was

astonished and perplexed, but deeply impressed that there must be a rational basis and a satisfactory explanation for this, to me, wonderful mental phenomenon: an ignorant, unlettered stonemason dealing with an impromptu subject in a manner which (in sentiment) would have done credit to any minister in the town, or many who had been trained in one of our theological colleges. The subject was "Jesus wept"; the control was alleged to be "John Wesley." When a mere boy I had witnessed undoubted genuine mesmeric phenomena, the subject was the sister of a companion of mine, who remained unmoved when needles were thrust under her nails and in other tender parts of her body, evidently not experiencing the slightest pain thereby. Blindfolded, with a book placed at the back of her head, she could plainly and easily read its contents, also tell the thoughts and intentions of the company, or carry out the mental wishes of the mesmeriser, etc. I found this experience a great aid in considering trance mediumship, but to this day I confess my inability to fully explain all its phases. Can the trance state be self-imposed? To what extent are ideas, or thoughts of the medium blended with those of the control or audience? What actual proof can be adduced that the control is in every case genuine? What degree of influence is exerted by a sympathetic or antagonistic audience? What indications assert the sole control of disembodied spirit influence? Clairvoyance, psychometry, may be natural gifts apart from disembodied influence. Many other similar questions I am yet unable to solve to the satisfaction of myself. Further research, I trust, may yet afford a scientific solution by some more experienced and better qualified investigators. I was determined to test this matter in my own home, and though four of us sat weekly for full six months before we had the slightest move of the table, we were ultimately rewarded with undoubted and genuine spiritualistic phenomena in many of the varied phases of mediumship. These were indeed glorious revelations, and transcendental experiences which no pen can fully describe. It was like emerging from the grossest Egyptian darkness into the full splendour of the meridian sun, in all its golden glory, revealing a bright pathway full of angelic messengers from the great beyond. It would occupy too much space to detail my individual experiences at the family circles, or in public seances, with and without professional mediums. Suffice it to say that it has been my fortune to witness nearly every phase of mediumship and phenomena, including materialised forms through the mediumship of Mr. Spriggs, then of Cardiff, now of Australia, not in complete or semi-darkness, but in the full blaze of gaslight. Frauds I have detected and exposed, bitter opposition I have often experienced; but nothing hitherto has ever shaken my confidence in genuine phenomena, or in the ultimate triumph of our noble cause in the scientific and religious world.

In the year 1874 (when my investigations had just begun) Mr. Ashcroft, then stationed at Bury, delivered his first and the most bombastic, pretentious, irrational lecture against Spiritualism that I ever listened to. It was cruelty to my feelings to sit to its close. I lengthily replied in the columns of the *Bury Times*, but he did not deign to reply. I had the honor of firing the first argumentative shot at him in the *Bury Times* in 1874; also the last in the *Blackpool Herald* in 1894, before he had to climb down from his satirical and denunciatory position to humbly apologise for slandering a Spiritualist, and was compelled to destroy the remainder of his pamphlets, and requested by the U. M. F. C. Conference to cease his attacks upon Spiritualism.

In those days the opposition was fierce and strong, necessitating us to be always prepared for warfare and contention in its ruder forms. On one occasion, when Mrs. Butterfield should have addressed a meeting in Bury (on a Sunday afternoon), the lambs of the flock (Sunday school scholars) of Mr. Ashcroft's church, attended in large

numbers; they baa'd, groaned, hooted, etc., every time Mrs. Butterfield attempted to speak. We had at last, in consequence of this Christian rowdyism, to abandon the meeting.

Some ministers, local preachers, and members of the various Christian churches adopted a more charitable method by lecturing against us, freely criticising the addresses at the close, or privately manifested their hostility in numerous ways against what appeared to them vile and seducing "Satanic agency," or the doctrine of devils," as some of them called it. Our advocacy to-day, as compared with its initiatory stages, is as the calm contrasted with the hurricane. Shortly after this the Lancashire Committee did a noble pioneering work by opening up new ground by their fearless aggressive work, and in some places Spiritualists are now reaping the fruits of their self-denying labours; for in those days it meant pay freely and hard work in addition. Societies have been established and grown, not perhaps to that extent some of its more ardent workers would like, still the triumphs and victories over so much religious prejudice and bigoted opposition have been grand and encouraging. Perhaps our success would have been greater upon the popular mind if we had moulded our advocacy and adapted our methods more in accord with the devotional spirit of the age, and had attempted as it were to intermingle the essence of the self-denying spirit, humane and exemplary life of the great founder of Christianity instead of too much craving for the phenomenal.

Spiritualism, as I view it, is illimitable, and as comprehensive as the universe, and is interblended with every individual, social, political, moral, and spiritual principle which has ever been recognised by mankind in all ages, or by which they have been environed. Resting upon a basis deep down in humanity's longings, it meets all man's noble aspirations, and cry for more knowledge of the great hereafter, with angelic messages to his troubled soul. Notwithstanding the churchanic influence against us, it has helped forward a free spirit of inquiry, created doubts as to the validity of all the inspired writings, put the final extinguisher upon the horrid flames of hell, converted an alleged actual satanic majesty into an ancient myth, made it possible for the most degraded of humanity to rise to a higher degree of virtue, intelligence and happiness, both in this life and the next. It has aided in rationalising and spiritualising the dogmas of the churches, shown the mathematical absurdity and philosophic fallacy that three times one are *one*, as held in the Trinitarian Godhead, etc. If it has already accomplished so much in so short a time, we need not fear its future continued success. Its religion is not a theoretical but a practical one, by accepting the ethical principles and the sum and substance of all the religions in the world, viz., to be good and do good from a pure, unselfish motive, coupled with right action, as the only guarantee of happiness in any condition of life here or hereafter.

#### CANNING TOWN.

FRIENDS here have made several attempts to form a society, but I think it may be said with truth that its present constitution bids fair to become a strong and healthy growth. The difficulties of societary management are always great while the members are few and finances are weak. Every little expenditure means a strain upon the society's resources. They cannot get the best speakers, firstly, because speakers whose abilities enforce recognition rarely care to address a small audience while larger ones are available. Secondly, the personal expenses bill of those who have some distance to travel is outside the scope of the very limited society purse. Thus, by rarely presenting the attractions which larger societies offer, the smaller societies have to struggle against odds. Every now and then the need for better platform assistance is manifest. Whenever a well-known speaker is announced to speak at a neighbouring hall and a poor one with the smaller society, it is but a very scant audience the latter will get. This matter needs some attention, and is one of the hardest problems which the society Spiritualist, in the present dearth of speakers, has to solve. Doubtless when lecturers are more equally distributed there will be less fluctuation in numbers of our audiences.

Since the re-formation of the society at Canning Town, Stratford workers have been well to the fore in assisting

and sustaining the younger branch. This is as it should be. Exclusiveness in societary work means death to the "cause." There is but one "Spiritualism," and the various societies, being its representatives, should recognise the need of their fellows. Mrs. Weedemeyer has been practically the only public representative of Spiritualism in Canning Town for some years. Her house and services have always been at the disposal of the investigator. The clairvoyant medium can generally command an audience, and thus it comes about that a few sympathetic souls have followed her migrations from house to house in the district. Now forced to move by reason of landlord's objections or (un) neighbourly interference. Anon, the street boys have some fun at the Spiritualists' expense, and the sitters *en séance* are startled by the advent of a musical party, whose principal instruments are old tin cans vigorously beaten, accompanied by a wild chorus of unearthly yells. These demonstrations are now dying away. Spiritualists are becoming more numerous and better understood, and as ignorance vanishes, so will its manifestations.

Mr. Weedemeyer has always tried to make his Sunday service somewhat different to the usual week-night seance, but since societary constitution has been adopted, this department has greatly improved. A promiscuous circle is held every Thursday, to which both Spiritualists and inquirers are welcome. Much good is, of course, accomplished by the promiscuous gathering, but this fact cannot be too strongly borne in mind, that though attendance on these occasions may assist the development of a few and the conversion of others, it is the regular private seance work, with a limited number of sitters, which develops the best mediums, and eventually produces the greatest returns. Where one fairly developed medium takes charge of the semi-public gathering, the power naturally goes to the centre where it can be best utilised, and thus tends to individual rather than general development. The real work of the promiscuous circle should be devoted to finding those whose magnetic qualities are likely to blend, and by bringing these together in regular and systematic sittings, obtain the most satisfactory and permanent results.

The society meets at 47, Hermit-road, and has now thirty members, and is finding its accommodation severely taxed. Should any wealthy Spiritualist care to assist the financial department, and enable the friends to move into a larger meeting place, donations will be thankfully received and acknowledged in the Spiritual press by Mr. T. L. Burrell, hon. sec., 94, Clarence-road, Canning Town.

Situated in one of the poorest districts in London, where the tiniest gleam of comfort, by comparison with the miserable surroundings, acts like a great burst of sunshine, we have to wish the workers "God speed," and trust that unanimity and sincerity within their ranks will atone for the many disadvantages under which they labour.

NOTETAKER.

#### THE RED CROSS.

By WESLEY NOAKES.

##### CHAPTER VIII.—CLAIRVOYANCE.

A FEW HOURS after De Benham had received the Consul's note, Vera Ravenski was strolling round Colonel Clifford's garden. As she turned into a path which lay close to the road leading to the village, a stone, to which a letter was attached, fell at her feet. This peculiar messenger brought the following information:—

"Vladimir arrived in London yesterday. A messenger has just been sent to De Benham, therefore the consultation will probably take place to night. Come at once."

Vera hurried in doors and hastily consulted a railway guide. Then, searching, "Miss Clifford," she said: "I want to go to my uncle's immediately, on important business. May I have the pony-carriage, if Mary will be good enough to drive me to the station?"

"Certainly, my dear," said Miss Clifford. "I'll order it at once."

Mary was only too willing to do her friend a service, so after a short period Vera found herself comfortably ensconced in the corner of a first-class carriage on the way to London.

Arriving there she took a cab, and after half-an-hour's drive, the man, following her directions, drew up at a gate upon which was a brass plate bearing the inscription "Ravenski, surgeon."

She had hardly got inside the door when there was a

rush of footsteps, and a girl about seventeen years of age jumped into her arms and gave her a good hugging. "You are a mean thing," she said, "for not coming sooner; but now you are here we shall keep you."

"My dear Lola," said Vera, smiling, "you are as impetuous as ever. I have only been away a few weeks."

"Weeks!" said the other. "Years, you mean. I am expecting father every minute. Did he know that you were coming?"

"Yes, dear."

"The old fraud; and he never told me. Won't I have something to say to him! Come along and take off your things, and then we'll have some tea," she said, leading the way upstairs.

After tea an elderly gentleman, with a strong likeness to Vera, came in. He greeted her affectionately, and said that she looked much better for her stay in the country. Then addressing his daughter he said, "Lola, my dear, go into the drawing-room and play something while I have a chat with your cousin."

The girl shrugged her shoulders, but jumped up and obeyed, saying as she left the room, "Some more of that tiresome business, I suppose."

"Well, uncle," began Vera, "matters are coming to a crisis."

"Yes, we shall soon be able to test Mr. De Benham's devotion and sincerity. Vladimir will probably make a raid on Sunday evening, and will, of course, find the nest empty; but we shall then have sufficient proof of our man's treachery, as he is the only person who has received a call. However, to make doubly sure we will, with Lola's help, watch his movements to-night. I have a man posted at Danesford, who will wire us particulars and shadow our friend into the bargain. Now suppose we adjourn and have a little music?"

A pleasant hour soon passed away, and then came a sharp ring at the door, followed by the entrance of a servant with a telegram. Doctor Ravenski read this, and then passed it to Vera, who saw the following:—

"Just arrived in London. De B. gone to his club."

"Come along, Lola," said her father. "Your services are specially required again. See what an important member of society you are."

"All very fine," grumbled the young lady, "but you see I don't remember what has taken place, and so lose all the fun."

Dr. Ravenski became instantly serious.

"My dear child," he said, sorrowfully, "fun has no place in our work to-night. It is a matter of life or death. We have an important duty to perform, but one which we cannot afford to neglect. Now if you and Vera will go upstairs and get all ready, I will wait for the next wire, and make arrangements to prevent our being disturbed."

The two ladies then made their way to a small but comfortably furnished room at the top of the house.

Lola drew a small table into the middle of the room, upon which she placed a pen, ink, and some sheets of note-paper.

Then she seated herself in a large arm-chair, making her position as easy as possible by the aid of cushions.

Vera took a chair directly opposite to Lola, and they sat chatting, until the doctor should make his appearance.

A little clock on the mantel-piece struck eleven, and a few minutes after Dr. Ravenski entered the room with another telegram in his hand.

"He has just left the club, Vera," he said.

"We will give him a little time for the journey, and then you may begin. Keep your mind as quiet as possible, Lola, and don't speak again, please."

At a signal from her uncle, Vera rose and commenced to make passes over the girl's face and body. She began to breathe heavily, but by degrees this became fainter and fainter until she had the appearance of one in a deep trance.

"Can you hear me?" asked Vera, slowly and distinctly.

The lips moved, but no sound came forth.

"Can you hear me?"—louder this time.

The lips moved again. "Yes, I hear."

"Listen, please. I want you to look at the Consul's house in Norwood. You have been there before." Then, after a pause, "Can you see it?"

"Not yet; there is a mist, but it is rising. Yes, I see the house. There is a man standing in the porch."

"What kind of man is he?"

"He looks like a servant."

"Do you see anything else?"

"No. Yes. A man is coming up the drive. He wears blue spectacles and is carrying a portmanteau. Another man is not far behind. He seems to be following the first comer, but has stopped outside the gates."

"Go on," commanded Vera.

"A third man has come up; he is speaking to the one by the gate."

"You may leave those men. I want you to follow the man with the portmanteau."

The girl continued: "He has entered the house in company with the man who was standing in the porch. They have entered a room situated on the third floor. I can see two gentlemen there in evening dress."

"Can you describe them?"

"One has iron-grey hair, a rusty complexion, and a long moustache."

"Soltikoff," said Dr. Ravenski, parenthetically.

"The other gentleman," went on the clairvoyant, "is much younger. He is tall and thin; his nose is very prominent; his forehead high and narrow; is clean shaved, and has a military appearance."

Vera and her uncle exchanged grave looks as they listened to this description. Vera's lips formed the word, "Vladimir."

The doctor nodded in corroboration. "Go on, please," to the girl.

"The servant-man has left the room. His companion has taken off his spectacles, and is now removing a false beard, also a wig. He is a very handsome man, well built, broad shouldered. His hair is very light; wears his beard cut to a point. Has large deep blue eyes."

There was no need to mention the name of this man.

The doctor took his pen, made a few notes, and then said: "She may go now."

Vera made a few more passes, at the same time observing, "You are to go to that room and learn all you can of the conversation which takes place."

The colour in the girl's face gradually faded away until her features looked as if carved in marble. The breathing, which had been faintly perceptible, now seemed to cease entirely, and she lay to all appearance as one bereft of life.

The other two conversed in a low tone, comparing notes and discussing the matter on hand.

By and by the doctor said, gazing at Lola, "How beautiful she looks, and yet it is merely a casket; the intelligence and loving nature, the engaging disposition, are all gone; the living Spirit and the now almost pulseless body are things apart. How wonderful is this dual life, and how impotent are even our greatest votaries of science when they bring to bear upon this great question all their strength of reason and experience born of life-long study and experiment.

"How far ahead is even the veriest tyro in spiritual matters, one perhaps without education, and but a rudimentary acquaintance with physiological knowledge. The scientist parades his practical method, and the results gained thereby, and says, 'It may be,' or more often, 'It is not.' The other taking his stand on his spiritual experience, says, simply and sincerely, 'I know.'"

"True," answered Vera; "and yet there are signs of a slowly increasing belief in the possible communication between ourselves and the spirit-world. Thousands of intelligent men and women are labouring to bring this grand fact before the minds and senses of their fellow-beings. Surely earnest works in this direction must tell in the long run. Oh, if people would only cast aside their prejudice and fear, and lay themselves open to this wonderful truth, so easily bought by the expenditure of a little trouble and patience."

Dr. Ravenski was about to reply, when Vera held up her hand warningly.

Looking at his daughter, he saw the colour returning to the pale cheeks, and the lips, which had looked as if chiselled in stone, moved slightly. A few seconds more and they shaped themselves into distinct utterance.

"I am here," she said. "I was afraid to stay longer, as the impulse to return was growing less."

"You have done perfectly right," said Vera. "Will you please give us the result of your visit?"

Dr. Ravenski took up his pen in readiness to take down the statement from his daughter's lips.

"The man who was disguised," she began, "is going

to betray some league or society, and is to receive five hundred pounds for every man who is taken. He has supplied the others with plans and details of some house where the meetings are held."

"Did he say when a meeting would take place?"

"Sunday evening next."

Turning to Vera, the doctor said: "Our suspicions are verified. We need not trouble Lola any longer."

After a few passes the girl showed signs of returning consciousness. She stretched out her arms, yawned, and then, opening her eyes, said, "Well, has it been successful?"

"Perfectly, dear," replied Vera, kissing her. "You have surpassed yourself."

"Remarkable thing," commented Lola. "I seem to be most useful when asleep."

"Which reminds me," interposed her father, "that it is high time we all sought that drowsy gentleman to whom the ancient Greeks gave the name of Morpheus."

*To be continued.*

## TWELVE LECTURES ON MENTAL SCIENCE.

By W. J. COLVILLE.

### LESSON X.—A PRACTICAL LESSON ON THE MOST DIRECT METHOD OF SPIRITUAL HEALING.

AS healing means making *whole, entire, perfect*, no work which falls short of bringing into expression enough of man's latent spiritual energy to make him "every whit whole" is adequate healing. We all toddle before we walk, and as the state of childhood is good while it lasts, but is destined to melt into a riper condition, so in our study of Spiritual Science and in our endeavour to apply its theorems and axioms in daily practice, we must grow perpetually in what theologians call *grace*, which is the law of Spirit as opposed to the ever-changing illusive laws of mortal ordinance. There is but one Life and but one Law; the sooner we give up all attempts to live by more rules than one, the better it will be for all of us. In the world to-day there is a widespread belief that we are under the dominion of two opposing forces, and so far does mortal thought travel on this false and illogical track, that we hear from leading theosophists and other "advanced" thinkers, as well as from "orthodox" people that the physical nature is at war with the spiritual, and that what builds up the one antagonises the other. This view is entirely erroneous and can only be accounted for by propounding one of two incomprehensible theories; either that of so-called Christian Science, which is that the external man is but an illusion and has no existence whatever out of the sense dream in which we all are existing, or that there is a devil almost equal to God, and that our bodies come from him, while our spirits are divine. To declare opposition between man's interior and exterior nature, is to land the student in hopeless confusion; to proclaim and demonstrate harmony is the task allotted to healer and teacher alike. Here, let us emphasize our strongest statement with regard to healing, viz., that it is inseparable from teaching; *no one who is "healed but not taught" is in reality healed at all.* Everybody desires health, and health means harmony within and without; harmony in social and business life, as well as freedom from mental distress and bodily pain; and as this harmony can only come through giving oneself up unreservedly to the affirmation ALL IS GOOD and everything it implies, any halting or compromise is disastrous and throws the would-be demonstrator back into the nethermost hell or slough of despond from which a few preliminary lessons or treatments may have partially lifted him. Never forget that conformity to the follies of the age can never lead you higher than the level of those to whose stupidity you conform; therefore pride yourself upon the maintenance of your true individuality. The more unlike other people you are the better, and this you will soon discover when an epidemic breaks out and your negative fashion-led neighbours "take it" while you steadfastly and successfully decline it. You should have no concern whatever with the opinions and beliefs of people about you when you are studying Mental Science. A man of business has the gout; a housekeeper is a martyr to rheumatism; a clergyman is too hoarse to preach; and so it goes through a long list of prominent people in religious and literary circles, while you dare to declare for yourself freedom from the ills of all these

people. Your declaration of independence is nonsensical; however, if only made with the tongue; to say one thing and feel or do another, is to deceive yourself more than anybody else, for other people see your inconsistencies and ridicule them. In the first place then, let us set out with a dauntless resolve to differ from the aching, groaning, self-confessed sinners about us, and deny once for all the necessity for aches and groans. Our first step will be our most desperate one, and possibly the most trying, for it means a wrenching away from much that we have been taught to believe is God's holy will, viz.: That man should suffer with patient resignation every ill he is called upon to bear. We must substitute *overcome* for *suffer*, and *effort* for *resignation*, then we can read Job to good advantage. Many theosophists say publicly that a vegetarian diet is the only lawful one, but they eat flesh to sustain their bodily health and vigour; such a position is utterly misleading, as it contradicts the cardinal basis of ethics, which is, that the lower nature can only be preserved and perfected by obedience to the demands of the higher. A physician or anybody who recommends any form of licentiousness is utterly unfit to teach anything concerning health, and the experience gained in his own profession ought to teach him that to *govern* lower appetites is the only way to make them serve the intellect. The vast amount of force now expended in passional indulgence will in a better state of society be turned to enrich the brain, and make it available for every good and worthy purpose. Eating and drinking are natural processes and do not go against conviction; there is nothing repulsive in the thought of taking the fruits of the earth and appropriating them to our service; but if a mixed form of diet is looked upon as sinful by any set of people, let them live according to the strictest rule of Buddhism and eat no meat and drink no wine. These matters when treated from an external standpoint are no part of spiritual instruction, but when dwelt upon from the vantage ground of principle they are all included in the directions given to students never to let a lower influence interfere with a higher one. In place of the old adage, "Of two evils choose the lesser," let us suggest, "Of two goods choose the greater," by which we mean that whenever it seems as though we must quell our appetites or quench the spirit, always say to the Spirit of Truth, YOU ARE MY ONLY AUTHORITY; then remain silent until your inward eyes are opened wide enough to let you discern the better path. There is but one road to health, and that is to acknowledge but one absolute guide. Spiritualists and others frequently err in setting up personalities as idols, and though they have a perfect right to communicate with those mis-called "the departed," we must never deem any voice infallible except the voice of God in our own inmost nature. We must advance from priests to prophets before we can become successful ministers of the everlasting gospel. Formulas are valuable for beginners, but we soon weary of formal repetitions; thus as we advance in practice we discard old sentences and vary our words with the needs and inspirations of the hour. To pledge oneself to do as somebody else does, is to submit to stultification and to stand purposely still while even our idol may be progressing. In giving a bare skeleton of the method of treatment common to all metaphysical healers, we are obliged to use terse language which often appears sententious, but the student must never lose sight of the fact that "a sound form of words" is an exact statement of ascertained truth, and growth beyond certain limits does not imply that we shall unlearn or change our opinions about what we once *knew*.

*To be continued.*

SELLING FAST.—The New National Spiritualist Hymn Book is being distributed, and we shall be glad to receive more orders. Those who have seen it declare it to be "the very best and cheapest book yet issued for the movement." It contains 747 hymns, consists of 320 pages, is bound in strong cloth covers, and sells for 1s., post free 1s. 2d. The copies strongly bound in good leather, with the words Hymn Book in gold letters on the side are 2s. each, post free. And a superior edition in limp Morocco, with gilt edges, a really fine book, is 3s., post free 3s. 3d. Every Spiritualist ought to have one of these books. You will be sure to want one when you see it. Every society ought to purchase a good supply.

## SOME UNRECORDED INSTANCES OF SPIRITUAL PHENOMENA.

By J. JENKINSON,

Author of a work to be published shortly, entitled "Talks with the so-called dead."

IT is an undoubted fact that some of the most extraordinary cases of spiritual phenomena, physical and otherwise, go unrecorded. It has been stated, probably with some degree of truth, that if it were possible to record every instance where spiritual manifestations have occurred, in Great Britain alone, during the past ten years, a goodly number of substantial volumes would be required before the whole of such cases could be made public. It happens occasionally that one reads a paragraph in some newspaper of a house reputed to be haunted, or some similar incident of an occult nature, but as a general rule such matters are seldom brought before the notice of the general public.

There are a variety of reasons why it would be impossible to record all cases of the nature described. Take, for instance, the case of a haunted house. Once let it become generally known, and the average person will shun that particular house as though it contained a pestilence. The owner would be certain to know the feeling of the public about such matters. In looking after his own interests, he would take great pains to see that such damaging reports did not get abroad if he could possibly help it, and so injure his property.

In addition to this, the people themselves residing in the houses where such phenomena are reported to have taken place are invariably found very reticent when asked to state what they have seen or heard; generally, it is thought, through fear of ridicule. Such people are seldom Spiritualists, and in consequence are usually unable to understand or explain the phenomena. Many persons believe the manifestations are sent to them to act as a warning, or to acquaint them with coming danger or death. Some imagine, strange as it may appear, that they are connected in some way with his satanic majesty, and they do not usually care to talk about the subject, afraid people might conclude that they had dealings with him. It is, therefore, for reasons stated oftentimes a very difficult matter to obtain reliable particulars of what has actually taken place in the majority of cases.

Here is a series of peculiarly striking incidents, following one another, that happened some few months ago in the house of a young lady friend of mine, to whom I am indebted for the information.

The house in question is situated in the midst of a thickly-populated neighbourhood, near the centre of a large city in the Midlands. It is a large, substantial, modern red-brick house, with nothing in the interior or exterior to distinguish it from the other houses in the same row. The occupants at the time of the occurrences consisted of five persons, two ladies—one being the young lady referred to—two gentlemen, and a young woman servant whose character for honesty and truthfulness is above reproach.

**FIRST EXPERIENCE.**—One evening, towards the end of last November, the servant mentioned had occasion to go down the cellar for something. When descending the steps she felt, she afterwards said, as though she had stepped upon, or into, something soft and yielding. She returned at once to the kitchen and procured a light, when she was surprised and astonished to find a quantity of soil several inches deep on one of the steps, the fourth step from the top. (No less than four bucketsful of soil was found on the steps.) No soil was found on any of the other steps, except a small quantity on the fifth step, which had apparently been kicked from the step above. How the soil got there was, and still remains, a complete mystery. Later on the same evening, an examination of the premises was made by the two gentlemen living in the house, for the purpose of ascertaining, if possible, where the soil had come from, but no hole or place of any kind could be found in or near the house, so the mystery had to be given up, and was likely to be forgotten, when another extraordinary thing happened.

**SECOND EXPERIENCE.**—Early in the evening, just before dusk, about a fortnight later, Miss A—, the young lady mentioned, having been troubled with a very bad headache most of the day, thought she would go upstairs and lie down for half-an-hour. She did not take a candle, as there was still sufficient light to see everything clearly, and she was not subject to nervousness, being constantly in the habit of going about the house in the dark; but

we will let Miss A speak for herself:—"I had not been in the room above five minutes when I had a feeling, quite indescribable, as if somebody besides myself was present. I could not, however, see anybody, though the room was quite light, and I was perfectly wide awake. I was beginning to think I was mistaken, and was about to attribute it to imagination, when all at once my attention was attracted by a peculiar rustling noise, as though some animal was endeavouring to scramble up the wall. I instantly thought the cat must be in the room. Almost immediately afterwards a large but indistinct body of some kind dashed itself madly, so it seemed, against the window directly facing the place where I was lying, making the window sashes rattle again. At the same instant, an object, without any definite shape, as far as I could see, but possessing what appeared very much like a human hand, pulled or wrenched the curtains backwards and forwards several times in succession, in an apparently angry manner. I lay still, scarcely daring to breathe, and afraid to speak, gazing intently at the window, anxiously waiting, yet dreading a renewal of the disturbance.

"Again the same thing was repeated, with, if anything, increased violence, until at last I became so agitated and frightened, that I sprang off the bed and ran breathlessly downstairs and acquainted my aunt with the circumstances. She was still sitting in the room where I had left her, and was unkind enough to ridicule the idea of anybody being upstairs, remarking that it was probably the cat, which had by some means got into the room, but upon search being made the animal in question was found by the maid servant in another part of the house. Neither my aunt nor the servant cared to go upstairs. One of the gentlemen, however, residing in the house made a careful search in the bedroom half-an-hour later, but found nothing. But I am overrunning my tale. I had scarcely finished relating my story when another startling thing happened. Hearing a cry of fear, accompanied by a scream, I hastened in the direction of the front room, the door of which was open leading into the street, and found a child belonging to one of the neighbours, who it seems, was just coming to our house, having been sent by her mother for a certain article. The child appeared to be in a state of nervous excitement. After she had recovered somewhat, she stated, in answer to my question, that she was coming into the house when she saw a very ugly man standing inside the doorway, who made a peculiar noise, which frightened her so much that she began to scream, when he immediately disappeared."

**THIRD EXPERIENCE.**—Upon going upstairs one morning, some two weeks after the last event had transpired, Miss A— was surprised and alarmed to find nearly all the bedroom furniture piled up on the floor, including the whole of the pictures, which had been taken from the walls, the looking glass from the table, the toilet set, the table covers, and sundry other articles. The bedclothes had also been disarranged and thrown about, and everything, as Miss A— expressed it, turned topsy-turvy.

Such, in brief, is a somewhat garbled but true account of these curious happenings, which cannot be explained satisfactorily unless one is prepared to accept the spiritual hypothesis to explain them, which the parties concerned, with one exception, refuse to do. They refuse, moreover, to entertain the idea of a seance being held in the house by Spiritualists to try and ascertain the cause of the phenomena, so it is probable the manifestations will never be properly accounted for.

I WOULD RATHER make a good resolution and break it than not to make it at all, for if thoughts are things, surely there must have been some good received from making the resolution, even if we found we could not keep it. I have resolved I will speak evil of no one; no matter what they say about me or persecute me, I will try and not retaliate; if I cannot speak good, I will say nothing. Let us all make this resolve.—*Moses Hull.*

"By aggression we advance; not by education or intelligence or experience—but out-and-out aggression. Do not let us forget this. The tendency to minimise the fact is rampant in many parts. Let us have improvement, by all means. It is attractive, pleasant and profitable. But after all is said that can be said upon improved improved minds and improved hearts, improved methods and improved meetings—aggress—AGGRESS—AGGRESS for God and soul's sake. We must go up to possess the land; go forward to raze the foundations of evil, and advance upon the aliens of God, if we are to change them from rebels to sons. Or, in other words we must do more red-hot storming of the enemy's strongholds. We must break out in places where least expected. We must press every man into service, and keep up a constant warfare upon the old ground and invade new."—*The War Cry.* [Our "Scouts" suggestion for breaking out in a fresh place in aggressive work for March 28th fills the bill.—Ed. T.W.]

## A NEW TRINITY.

SOMEONE has discoursed on Faith, Hope, and Charity, but I would discourse on Doubt, Trial, and Suffering, the Trinity that makes men and women of you all. What would you be without Doubt? that voice ever speaking within, which leads you to inquiry? What would you be without trial? which braces up the tension and gives power to each sinew of your frame! What would you be without suffering? which purifies you and makes you better, more like Him who made you all! Yes; Him, if you will, or the Power that made you all. If you would be true men and women, you must learn what these three can teach, and profit by their results. They will come in the daylight, in the sunshine, and in the deep silence of the night. They will come in your last hours, but then they will come as faint shadows, through which shall break the first rays of the Glorious Eternity beyond. No true man or woman has ever been without this Trinity. Be thankful for them. The "Three in One" are associates which seldom leave each other's company. These three help to guide you upward and onward. They make you wonder whether others experience them like yourselves, and when you find that they do, your hearts fill with sympathy, and you respond to their wants and necessities.

I would not give one drop of water for the man who had never known doubt, trial, or suffering, because he would not be a human being. The brightest jewels in the spiritual crowns result from the operations of these three. They whose robes are whitest are they who were tested and purified by these three, and who constantly feel their influence. They whose garments are of a sombre hue have only just been making their acquaintance. The man who has never doubted has never begun to think; the man who has never suffered knows not what life is; and the man who has had no trials cannot feel true sympathy for his suffering fellow creatures.

These are my ideas, but I am only one spirit, so you must take them for what they are worth. I point out to you the plain facts; get acquainted with facts, but by all means shun Beliefs; make facts your daily companions. By facts alone men learn to live—not by shadowy beliefs. Had the world within the last few hundred years dwelt more on facts and less on beliefs it would not be so essential for us to return and make our presence known now, but we have found the necessity exists, because of the preponderance of beliefs in the world, and almost total absence of knowledge of facts. Therefore forget not to add knowledge to your Trinity. Human life is made up of facts! Doubt, trial, and suffering are themselves facts of *experience* that educate the mind and teach the value of knowledge and the benefits of the wise and righteous exercise of the power which knowledge of facts gives. Still further, if suffering, trial, and doubt are facts, it is for you to endeavour to bring yourselves into sympathy with those who have to face these three modes of training and development; try to make them less bitter, and infuse some drops of sweetness into the draught. The above was given through J. G. Robson, Nov., 1872. JNO KELLETT.

40, Lincoln-street, Barrow-in-Furness, Jan., 1896.

HAVING GONE AS FAR AS THEY CAN on the road of Rationalism there is much jubilation in certain Christian circles, and we are informed "there is no need to fight any more, the victory is won. The old crude, cruel dogmas have all been spiritualised. Nobody now, who is anybody, believes in hell, a personal devil, a literal fall, substitution, or justification by faith, plenary inspiration, limited revelation, or a triune deity." Again we are asked to believe "A new spirit has come upon the churches, they are catching up and applying the divine Christ-like spirit of love, why need you stay outside? The broad thinkers are preaching the Spiritual gospel, they are even more Spiritualistic than many Spiritualists without the name etc., etc. We wish we could rejoice that it is so; we wish we could believe it true. But think of the poltroonery of these preachers who remain in orthodox churches, repeat orthodox creeds, and use orthodox phrases, and yet covertly or openly deny the very principles and fundamentals of orthodoxy. The dishonesty of commerce is not so bad as that. In business, men openly avow that they are playing the game of "get who can," and besting each other, but men who use agnostic or Spiritualistic brains and still stay in orthodox pulpits, are a menace to the morals of the state. Professing to believe forgiveness of sin and salvation by magic, while they know that responsibility, continuity of life and consequences of motive and deed, as well as growth here and hereafter, are absolute truths which of necessity nullify the salvation scheme and render ridiculous "the theory of the blood-bought redemption," they weaken men's hold on principles, and are either wilfully, blind leaders of the blind, or

## 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.

## "RE" LYCEUM.

SIR,—I have many times thought a line or two written by Lyceum conductors might do good; with this object in view I take up my pen. The Lyceum movement is not very old in this country, but it is a work that will eventually build up the constitution of man, and emancipate him from the decline of the English people as a race. Look at the people now, and compare them with those living a hundred years ago, and what do we find? that the people are less in build, more sickly in disposition, and generally shorter lived. This does not look well in face of the improved laws of sanitation existing in our towns and cities. [Has our correspondent statistics in proof? —ED. T.W.] If we put into practice the rules of our Lyceum we have one of the strongest remedial agents extant, and one that will ere long manifest its beneficial effects on the constitution of the people. How will it do this? some may ask, by teaching them how the laws of Nature operate on man, and that they cannot be violated without disastrous effects being felt by the individual. If we instil into the minds of the young this essential truth (and I maintain Lyc. um teaching will do it) then will begin that evolution ardent Spiritualists, and particularly enthusiastic Lyceumists, wish to see. In the public streets and lanes keep your eyes open, and you will generally see children moving about and playing as though they had received no moral training, and knew not how to walk. Look again at a group of Lyceum children, and mark the difference. Instead of the awkward and careless slouch, you see them walking side by side in graceful and elegant form, keeping in step with each other, and holding their heads well up, thus conveying the idea that they are not afraid of looking people in the face, but rather take pleasure and delight, not only in the beauties of nature, but also in noticing the different physiognomy of the parties they meet; by this means their young minds are being assisted to expand as a result of the teaching put forth in the Lyceum. Compare the children of the orthodox school with those of the Spiritualist Lyceum, and what do we find? Our children are more healthful and bright than the others, more elastic and graceful in their carriage, and can walk further without feeling fatigue, thus proving conclusively that the Lyceum method is engrafting essential and lasting benefits on the rising generation. The training in the Lyceum is conducive not only to bodily health, but to moral and spiritual advantage, unfolding as it does the work of the disembodied ones who have passed into spirit life, and thereby gathered a better knowledge of the laws governing, not only spirit, but nature, so that they can return and communicate their ideas by impression to the scholars of our Lyceums.

Embrace these truths, ye men and women, ye boys and girls, and the day will come when you will praise and thank both the angel world and your ardent workers in the Lyceum for the gigantic advantages you have derived from the Lyceum teaching.

May the Lyceum movement march on fearlessly in face of all opposition, and unfurl its flag in every country; may it lead the people to realise they are the children of the Spirit Supreme, and will ultimately be called back to give an account of their stewardship. E. ARMITAGE, ex-conductor, Church-lane, Moldgreen.

## CURIOUS EXPERIENCES.

SIR,—My wife was the chief actor in the following remarkable occurrence, and went through nearly the whole event mechanically, and without reason, but guided by impression. It happened many years since, but my wife shall speak for herself. "My husband had gone to business in the morning. We lived at the time at No. 16, Belgrave-street, Leeds. The house had two kitchens on the ground floor and three bedrooms on the floor above. After breakfast I was in the front bedroom, and looking into the street noticed a strange girl about 10 years old, with a milk can in her hand. I was struck by her handsome appearance, being healthy looking, with an abundance of light flaxen-coloured hair. I went down into the kitchen and washed the breakfast things used by myself and husband, and then prepared breakfast for my father, who lived with us, and whom I expected momentarily, and taking a water dish I had used I felt I must pour the hot water out of the kettle into the said dish, after which I tempered it with cold water to about blood heat, and took a piece of flannel from its place near by, and straightened it out ready for use, and then put it back in its place. I had no use for the water or flannel, but felt I must make these preparations. My father had now come into the kitchen, and I served him with his breakfast. Just then we heard a great crash of breaking glass, and looking towards the kitchen window we saw that the before-named girl had fallen head foremost through one of the four squares in the said window. Her head was resting on the wood work and bleeding most profusely. I ran out to help her with all speed, when I found a man with glass on his back, a street glazier, carefully assisting the girl to her feet from the ground and broken window. She was bleeding from a deep wound in her neck, and she said, "Oh, will water stop it?" I said "Yes, come with me." But she fainted. I saw that unless the blood was staunched she would soon bleed to death, so I carried her to the back kitchen to the water I had prepared, and in time succeeded in stopping the bleeding, and restored her to consciousness with a little warm tea, and bound up the wound. She told me her name was Hopkins, and that she had to meet her father near the Dispensary, a little distance from our house. I went with her and duly met her father, a dealer in milk. I told him hurriedly what had happened, and suggested that we should take her into the Dispensary, but he preferred to take her to his own doctor, also named Hopkins, a little way distant on North-street. Arrived there the doctor probed the wound, stitched and re-dressed it, and told her father he had to thank this lady (meaning me) for having saved the girl's life, as she would have bled to death if the bleeding had not been staunched. In the meantime the

man who had helped the girl to her feet, being a glazier, had put in the square of glass broken by the accident. My father had cleared away the blood from the causeway, so that when I arrived home at noon there was little evidence of the dangerous accident that had occurred." The question is, how did it come about that my wife was impressed to have everything in readiness? If not spirit guidance, what was it?—Yours fraternally,  
J. W. GARDNER.  
20, Winchester-terrace, Armley, Leeds, Jan. 20, 1896.

## ITEMS OF INTEREST.

Portrait and Sketch of Mrs. Butterfield next week.

SEE "Next Sunday's Platform" for speakers' appointments.

DON'T FORGET the Good Friday Demonstration in Manchester.

NEXT WEEK we will publish the full programme of the proposed "deluge" for the guidance of those who have promised to help.

"LIGHT THROUGH THE CRANNIES" contains much rational and spiritual philosophy, and affords pleasant reading to the truth-seeker (see advt.)

ANOTHER GRAND DOUBLE ANNIVERSARY NUMBER on April 3rd. With an eight page supplement and portrait of Prof. A. R. Wallace, F.R.G.S.

WE have more applications for papers for "The Deluge" by "Spiritual Scouts" than we shall be able to supply, and must cry, "Hold, enough."

WEEK night meetings are being well attended at Clithoroe, and it is proposed to arrange for cottage meetings in different parts of the town. A good idea.

THE EXCELLENT PORTRAIT of Miss Rowan Vincent, in a recent issue, was from a block kindly lent us by our friend Mr. Dawson Rogers, Editor of our contemporary *Light*.

LADY BOWYER's clairaudient instruction, as set forth in the first and second series of "The Spirit World," is of an elevating spiritual type, and should be helpful to spiritual thinkers. (See advt.)

CLASSES for students of mediumship and the spiritual philosophy and for experiments for the development of spiritual gifts are needed everywhere. Mr. Thurstan's plan at Battersea, reported last week, is a good beginning.

THE Annual Grand Demonstration on Good Friday, to celebrate the Anniversary of Modern Spiritualism is being looked forward to, and prepared for both by intending visitors and the joint committee of promoters. It should be a great success. Particulars shortly.

"O, SUMMER LAND."—New hymn, with refrain, for public services, Lyceums, and private circles. Words and music by William Acfield, one penny; words only, 1s. 6d. 100, from the Composer, Surbiton Hill, Surrey, or Novello, London and New York.—[Advt.]

TUNES for the New Hymn Book will be found in the Spiritual Songster, the Spiritual Harp, Bristol, Hymns Ancient and Modern, and other collections. We are expecting a supply of "Harps" from U.S.A. daily; the Harp contains a great many tunes for the peculiar metre hymns.

THE "Lyceum Banner" for March is a very good issue. Among other interesting items, a letter from Mr. J. J. Morse will be read with pleasure. The Golden Chain Reading and Silver Chain Recitations appropriately refer to the rise of Modern Spiritualism forty-eight years ago.

RE THE NEW HYMN BOOKS.—We have not and cannot print a tune book. The edition of the book, of words only, costs upwards of £200 pounds, including binding. A music book would cost a very great deal more. We have only been able to print the book in one type, two types would have been too expensive.

SEVERAL enthusiastic friends suggest that special leaflets, and specially printed wrappers, etc., should be sent out. But they appear to forget that it would cost us a large sum of money to carry out their plans, as it is the cost of the carriage only of the parcels of papers will probably run up to several pounds.

To commemorate the 48th Anniversary of Modern Spiritualism, seven Spiritualist societies in Bradford, Yorkshire, have united, and will hold a monstre tea party (meat), at 4-30 prompt, and great mass meeting at 7-30 prompt, in the Temperance Hall, on Saturday, March 28, 1896. Tickets, 9d. and 4d. More particulars next week. [This is a step in the right direction.—Ed. T. W.]

NATIONAL FEDERATION MISSION MEETINGS.—Mr. J. Swindlehurst will conduct a week's mission in the Sheffield district, beginning on Monday, March 16, at Parkgate Temple, Ashwood-road, assisted by local friends. Tuesday, Wednesday, and Thursday, 17, 18, and 19, Mr. Swindlehurst, assisted by a local clairvoyant, will be at the Sheffield Society's Room, Bridge-street. Chair taken at 7-30. Collection at each meeting.

A KINDLY correspondent writes:—Would not a copy sent weekly for twelve weeks to two individuals be likely to do more than 24 to one person? I think so. Try it. Enclosed is postal order for 5s. and address of four persons to whom please send the *T. W.* direct on publishing day for the next 12 weeks. If 100 friends would do something in the same line during the year, some of the seed must certainly fall on good ground. [We are quite agreeable to fall in with the suggestion. Ed. T. W.]

THE *Blackpool Herald* man's little joke:—"To be able to listen to two entertainments at one time is sometimes a very questionable enjoyment. Such was the experience of those who assembled in the lower-room at the Station Coffee Palace on Wednesday night. They had the pleasure (?) of hearing musical strains and the vibrations of dancing from the upper room, and at the same time of listening to a speech by Mr. Wallis, the famous Spiritualist lecturer. Possibly both parties were 'under influence.'"

THE New Hymn Books are meeting with hearty appreciation everywhere. Orders are coming in faster than we can get the books from the binder, and if the demand keeps up like this we shall soon have to order another edition. Send in your orders, friends, and help us to clear out. The prices are very little above what they have cost to produce, and we cannot afford to advertise: indeed, there is no need, people who see them feel they *must* have them. As a collection of poetry only, they are wonderfully good and cheap.

LONDON Spiritualists will find the *TWO WORLDS* on sale by Mrs. Born, newsagent, at the corner of London Wall and Moorgate-street.

TO CORRESPONDENTS.—J. Smith (Birmingham): Why don't you write to Mr. Goddard and tell him, and ask if he is willing? that seems to us the fairest course. Belief is not evidence.

THE following societies were affiliated with the National Federation at the executive meeting held at Stockport on Saturday, Mar. 7:—Bootle, Cardiff, Carlisle, Leicester, Millstone-lane, Leicester, Liberal Club, Monmouth, Parkgate.—W. Rooke, hon. sec.

NATIONAL FEDERATION.—The Executive held their quarterly meeting at Stockport on Saturday last, the business, which was of an extensive nature, occupying over five hours. In the evening a public meeting was held, Mr. Peter Lee presiding. Stirring addresses, with a humorous thread, given by Messrs. Chiswell, Swindlehurst, Rooke, and T. O. Todd, were followed most attentively by a good audience, considering the weather. Messrs. Smyth, Hemmingway, Pitton, Gibson, and Harrison left at the finish of Federation business.

A CORRESPONDENT writes:—"Kindly send me 'The Coming Religion,' by Gerald Massey, and also another copy of his 'Hebrew and other creations,' which I intend to send to a friend in Canada. They ought to be widely circulated. Indeed, if one Spiritualist in 100 or so would only get Mr. Massey's pamphlets (now issued in cheap form at 6d. each) they would have, I fancy, the pith of his 'Natural Genesis' (which is out of reach of ordinary readers); they would be much enlightened thereby. He clears the ground of the old lumber that has so long obstructed human progress."

OVER SEVENTY, but willing to work. "We think the idea of thanking the dear Father and his dear ministering ones for past blessings, also for future good, will bring a blessing on the "deluge" effort. Being over 70, both of us, this may be the last thing we may be able to do for the glorious cause. We were sorry to read of a loss of over forty pounds on last year's *TWO WORLDS*. We think an effort should be made by the Spiritualists to raise this amount. An easy way would be to call for two thousand sixpences; this would give the poorest a chance to give towards it; those who could afford more would be able to give it. We will send twelve penny stamps to pay for our two, hoping the Spiritualists will put their shoulder to the wheel and do something proper."—H. and F. Livesay.

NEWS FROM JOHANNESBURG.—"I am pleased to tell you that our society is still progressing. On Feb. 2nd we were installed, and held our first service in our new room, where we have much better conditions than we have hitherto had. We are looking forward to better times, and hope to do good work for Spiritualism during the present year. Our members have recently purchased a splendid piano, which is a valuable addition to the musical portion of our services, and of great use for our socials. The large population of Johannesburg consists of people belonging to almost every nation in the world, with the British race predominating, and one would hardly expect to find Spiritualism gaining ground in such a materialistic town; but I rejoice to say there are a great number of earnest and deep-thinking men and women here whom we hope will embrace Spiritualism at no distant date. We are once more settling down into the peaceful channels of life, but the late political crisis has thrown a very large number of our working men out of employment, who before this crisis had good prospects. However, everyone is looking forward to brighter things in the course of another month or two."—Howard J. Hemming, hon. sec. S.A.S.A., P.O. Box 2962.

FEDERATION PROPAGANDA.—Another week of successful mission work has to be recorded. On Monday, March 2nd, Mr. Swindlehurst was ably assisted by Miss Scott, of Rochdale, at the Bury meeting. This young lady's mediumship is of a high order, and with care she will evolve into an excellent worker. At Great Harwood, in the Socialists' meeting room, two very successful meetings were held. The clairvoyance given by Mrs. Best on the Tuesday evening was very marked, and much appreciated by an audience of over 200 people. Mr. J. T. Ward and Mr. J. Swindlehurst were frequently applauded during their addresses. The Wednesday night's meeting, in the same room, was more enthusiastic. Fully 300 people assembled, in spite of the rainy weather. The descriptions of the spirit people, as given by Mrs. L. Griffin, of Burnley, were mostly recognised. In fact, both Mrs. Best and Mrs. Griffin excelled themselves at these meetings. Miss Shakleton, who came with Mrs. Griffin, sang a beautiful solo, much to the delight of the audience. Mr. J. T. Ward again officiated as chairman, his remarks being frequently applauded. Mr. J. Swindlehurst spoke on "Spiritualism, the great religious reformer of the age," acceptably to the people. Questions and discussion relative to the spirit world and the bearing of Spiritualism to social reform was freely indulged in. A few more meetings in Great Harwood of this nature, and a strong spiritual society will be formed. Mr. J. Swindlehurst journeyed to Manchester, where he conducted a successful meeting on the Thursday evening, in the Cheetham Society's rooms, Mr. R. Fitton, treasurer to the National Federation, presiding. The room was nicely filled with an attentive audience, Mr. Gibson, jun., giving some excellent clairvoyant descriptions at the conclusion of the organiser's address.

ROCHDALE.—Mrs. Roder Wigmore Tillison crossed the stream of time to the higher life, aged 42. Mr. G. F. Manning conducted service, and hymns were sung at the cemetery.

MR. E. GRUNWELL, late of Bingley, now of Halstead, Essex, has lost a daughter, Eda, who passed on in her eighteenth year, on Feb. 24. Her mortal form was interred at Halstead Cemetery Feb. 29.

TUESDAY, 3rd, Mrs. Ellen Rudder passed away after months of physical suffering. She was much esteemed by those who knew her as a kindly and mediumistic lady. She and her husband frequently held seances. We feel assured she has met with a happy reception in spirit land. We feel much sorrow for the temporal loss of Mr. Rudder and the children. Sunday, 8th, the body of our late friend and fellow-worker Mrs. Rudder was laid to rest in Warstone-lane Cemetery. After the service, her esteemed friend Mr. Morrall, of Smethwick, gave a short address. The ceremony was most pathetic, and whilst sympathising with the bereaved ones, he pointed out our duty lay with those left behind. Appropriate hymns were sung by a large gathering of friends.

## THE TWO WORLDS.

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FRIDAY, MARCH 13, 1896.

EDITOR AND GENERAL MANAGER,  
**H. W. WALLIS.**

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

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

### A STRIKING TEST: NOT THOUGHT- TRANSFERENCE.

DEAR BROTHER WALLIS,—A neat Mr. Vango's biographical sketch in last week's issue of TWO WORLDS—many of the "descriptions" given by clairvoyants are so commonplace, or of such an universal character, that it is not to be wondered at when intellectual people try to account for them by nonsensical theories—"sublimated selfs (shelves)," "thought pictures," etc. However, the following test by Mr. Vango is outside the pale of these unspiritual theories and psuedo-doctrines:—

I visited Mr. Vango at Bethnal Green Road, London, E., one Sunday evening, this being the second time I had seen him, therefore, as may be surmised, we were very little better than strangers. The seance began, and in turn he came to where I was sitting, and described a spirit, female, saying: "She is a relation of yours; she wears a crinoline, and she (pushing back her dress) points to her feet, on which are clogs, the uppers being made of red-morocco leather, etc." On my asking her name he said it was "Aunt Elizabeth." This was conclusive to me, for I never had an aunt of that name. Everyone in the circle received convincing tests, I alone being the exception. On the Monday following I made enquiries *re* "Aunt Elizabeth," and was informed by my mother that she was my *great*-aunt, and it was her particular fad to wear the red-leathered clogs, as Mr. Vango had described; also, the description of face, form, and dress corresponded to her when in life. As this aunt died years before I was born, I would take it as a favour if the supporters of the "thought-picture" theory would explain how I was turned into a kin-toscope on the above occasion.—Yours faithfully,

HY. A. COPLEY,  
Editor of *Mystical World*.

### WHAT IS TO BE DONE?

[Hudson Tuttle has this "straight talk" in the *Progressive Thinker*. He is a level-headed thinker, and says what he means. Do his statements apply here? If so, what is going to be done?—ED. "T. W."]

THE TIME HAS NOW come when it becomes an imperative necessity to make a strong and sharp decision, on which the prosperity and very existence of the cause depends. The character of the great movement depends on this decision. The question is simply:

Shall Spiritualism be recognised as a science, the science of life here and hereafter, cultivated by the methods and discrimination of science? or shall it be relegated to the sphere of juggler or wonder-worker? In other words, shall we build a noble spiritual temple on the firm foundation of observed and attested facts? or shall we gather a garbage heap, which, though piled heaven-high, will be garbage still?

Against those who demand scientific observation it is useless to cry "persecution of poor, defenceless mediums." Crookes, Wallace, Sergeant Cox, Prof. Hare, Prof. Barrett, Prof. James and others, were they persecutors in the rigid conditions they imposed in their investigations? For them and their labours Spiritualism has taken a long stride away from the wonder-workers. Such conditions as they demanded should be demanded by all investigators.

It is idle to talk of the superior rights of the Spirit-world. Investigators have rights, and, if spirits come to convince them of their existence, they have the right to

insist on such conditions as will not conflict with the laws of controls. They have a right to demand that the conditions shall not be those of fraud, and no outcry of persecution should deter them from insisting that such be eliminated.

There is no fear of the decision of Spiritualists on this vital question. They, as a class, have unmitigated scorn for imposture, deception and fraud, and when convinced that the only means to cast out fraud and make their observations valuable as evidence, is to make deception impossible, they will unflinchingly do so. By such a decision true mediums will not be injured, but, on the contrary, their position will at once be settled and assured, and the pretenders, who care nothing for the cause except personal gain, will be cast off.

And this brings us to the consideration of the moral character of mediums. Should strict morality be demanded in those who sit in the porch of the temple as exponents and teachers; or are we to condone their faults on account of their high office?

If mediumship was regarded as a psychological state subject to pure scientific investigation, and were all spirit communications received impartially on their merits, then the question of the morals of mediums would sink into the background, and the demand for a pure and consecrated life would not appear imperative. Investigations may be conducted with scientific calmness and discretion by a few, but the many depart wide of this method, and with them lingers the superstition of the infallibility of spirits and the sacredness of the office of their interpreter. With them mediumship is an element of religion, rather than of science, and hence the character of the medium becomes of vital consequence.

We recall to mind a seance with a much-advertised medium of Boston, through whom we received a communication purported to be from a friend who had two years before departed to the Summerland. This friend was the embodiment of all the sweet and tender graces and charming virtues, the very reverse of the one who, in rude tones and bad grammar, acted as her medium.

We went away hoping that the communication was not from her, for had it been, we felt conscience-stricken for asking her to come in such contact with one who, even on earth, would have unconquerably repelled her. Be it true or false, I said, "Dear one; never will I seek you where I know you cannot go, nor ask you for my whim to make such sacrifice."

Phenomenal facts may be observed regardless of the moral character of the medium. The lifting of physical bodies, raps, etc., have a value as facts, whoever may act as medium. But in the transmission of ideas, in the reproduction of thoughts, the medium, whether writing or trance, conscious or unconscious, more or less influences their form of expression. The waters which leap from the mountain spring, clear as crystal and pure as the dews of heaven, if made to flow down through the pest marshes of the lowland, become black with slime and foetid with decay. The pure golden utterances of angels, in like manner, are transformed in the passage through impure and vulgar minds. Whatever may be overlooked in phenomenal mediums cannot be tolerated in this higher sphere. There must be *purity, integrity, character, in the transmitting medium, or the cause itself, however glorious to our angel friends, must perish in scorn and obloquy.*

In times past mediums have been leaders of the race. The grand intellects which stand along the shores of time like beacon lights, showing the pathway mankind has wearily trod, one and all exceeded their time by the contact they held with the Spirit-world. In those rude ages, only an individual, in a generation or a century, penetrated the veil, and, because filled with new ideas, became a leader. Now the cause of Spiritualism, because of greater spiritual development, is expressed by numberless mediums instead of one, but the law is nevertheless the same. The direction and leadership are with the mediums; because they are the visible exponents.

The medium who resorts to fraud, however startling the genuine phenomena, is unworthy of credence, and only by strictly test conditions is their mediumship of value. Instead of encouraging loose, disorderly and dissolute lives by claiming irresponsibility for the medium, and the presence of Diakka, or evil spirits, it would be far better to demand purity and honour. If Diakka come, it is because the mind is prepared for them; because the

activity of the lower nature has repelled the spirits of the good.

We read that once the Tempter came to Christ, and he gave us a lesson by putting the Tempter behind him. He didn't say: "I am so exquisitely sensitive that the evil as well as the good spirits alike use me, Satan as well as the prophets."

He exercised the prerogative of developed mediumship, and placed the tempting spirits beneath his feet.

### SPIRITUAL ACTIVITY.

ADMITTING the fact that man is a spirit dwelling in the physical body, that the senses are the avenues through which he receives the impress of things external, registering and tabulating these in accordance with the activity of his consciousness, are we not justified in the assumption that for all voluntary action there must be corresponding spiritual activity, or in other words, that it is the power of the spirit manifested therethrough that makes the body of value, not the development of the body causing growth of the spirit, hence the *naturalness* of spiritual powers. It is difficult to attempt to define how much or how little of spiritual force is possessed by each individual, a thought passes through the mind, and impels to action good or bad. How did it come? Was it originated by the thinker? or did he unconsciously respond to some outside influence, spiritual or temporal? We are told by the spirit people that thoughts are things; If so, and nothing destroyed, what a wonderful accumulation there must be as the result of all the thinkings of the past. Is this a treasure house from whence we can draw through our own spiritual attraction? Can we consciously make demands thereon, concentrating our aspirations in a given direction, with definitely understood results? This would, indeed, be a source of spiritual wealth for the endowment of the spirit, even while on the earth. Are we thus linked on the spiritual plane to all the noble and good thinkers of the past, as well as through the registration of their lives upon things material? But what of evil, imperfect, or vicious thoughts? Do we respond to these? Are there thought-states of the spirit akin to the noisome slums and foul alleys of the earth, whose poisonous exhalations affect injuriously those who are not on their guard to protect themselves? Then should we be armed at all points, and through the persistent conscious energy of the spirit determine to attain spiritual growth, and make our bodies servants of our will, growing wise through experience, and strengthened and educated through the conscious influx from the higher atmospheres of the realm of spirit.

MRS. M. H. WALLIS.

### AUTOMATIC WRITING.

From "Cœur de Leon," through the hand of Mrs. H. Brömel, Berkeley Villa, Robinson-road, Tooting, S.W.

#### WHAT IS SPIRITUALISM?

IT IS a supreme beneficence; a light to guide us to a full and loving belief in our immortality; a faith which has been made so convincing through spirit-communion, taking away the sting of so-called death, leaving us the surety of a future life and re-union with our dear ones. Spiritualism teaches us a God-fearing and natural reverence for noble and praiseworthy deeds. It is an inspiration; a most pure and happy belief; it makes of religion a lovely and tender truth, instead of a vengeance. Spiritualism not only consists of mediation through table-rapping, but through mediumship it brings us nearer to the great and hidden mystery of eternity. It brings hope to the sad and desperate, and does away with all fear. We can stretch out our arms to our beneficent Father, and say, "I am ready!" knowing that we shall not be condemned in anger, but shall be allowed to work out our redemption, although our spirits have passed the confines of earth. Our dear ones are there, ready and waiting to welcome us to the spirit spheres, to help us to forge onwards higher and higher to the portals of the heavenly kingdom. There is no doubt of this great fact; to doubt is to suppose that our Heavenly Father has no love for the children of men. Nature calls to us in every leaf and flower and nature's own sweet surroundings.

Some weeks ago a gentleman spoke of the second coming of the Christ as the golden age of Christianity. Those remarks caused me to dissect some of my own experiences regarding this golden age—this glorious age

of Spiritualism—which will progress more and more until all lands shall acknowledge and help the cause with love and reverence. In that day the medium will be recognised as a minister of God, doing His work humbly, in absolute abnegation of self. A medium is a prophet during the time he is such, therefore, O ye Spiritualists! hearken to the voice of your own sympathies when spirits are doing their best through the mediums at their disposal to dispel the mists of darkness. Cheer them by your hearty appreciation of their God-given talents.

### THE SPIRIT OF THE AGE.

(A GERMAN STORY.)

BY W.

IT WAS a cold bleak day in November, yet the fire in the office of Israel Moses, accountant, usurer and whatever else would bring in that which his soul loved (money), was scarcely sufficient to dispel the gloom and damp which hung about everything.

He had been working hard all day—as was his wont—but since Mr. Isaac had commenced an opposition business on the other side of the road, things did not seem to prosper, so it is needless to say there was little love lost between them.

He was feeling weary and low spirited, for even by the most judicious "cooking" of accounts a satisfactory balance was not to be made. He got off his high stool, put his books away, then looked round the room to see if all was right, preparatory to leaving home. Having been at work close to the gas and looking at the white paper of his books, his eyes were somewhat dazzled, so that he did not at first perceive there was a stranger in the room sitting by the nearly empty fire-grate. He was a tall, handsome man of commanding presence, and on perceiving that he had at last attracted the attention of Israel Moses, said: "Good morning, my friend; I hope I see you well?"

Israel Moses looked at the man in blank amazement. How had he got in? No one had opened the door, of that he was quite sure. A feeling of there being something uncanny about the stranger strikes a chill to his heart, so he does not reply to the greeting, but continues looking at his unwelcome visitor in a helpless sort of way which was very annoying to him. "Why can't I turn him out as I would any other intruder?" he asked himself—but he could not, neither could he speak.

With the same politeness as at first, the stranger again said: "Good evening, I hope I see you well, and that business is prosperous?" "Business!" That word broke the spell, but without removing the feeling of distrust which rather seemed to grow; and his face—usually so impassive before strangers—plainly indicated that, as he moved away from his visitor as far as his small room would allow.

"Oh, you need not be afraid of me," said the stranger, perceiving the action. "I will not hurt you—in fact, I have taken a great liking to you, my friend, and have come now for the express purpose of doing you a favour."

"Indeed," replied Moses, who now began to fear that his visitor must be one from the lower regions—and, who knows, perhaps His Majesty in *propria persona*! "But," he continued, "I know what your favours are likely to cost—you do not give something for nothing."

"This-time you are quite mistaken," replied the mysterious man. "I do not want anything whatever from you in return for my favours."

"Indeed," again replied the incredulous Moses, "but that is not the way we do business in this world—it wouldn't pay."

"I have not come on business, but as your friend," was the urbane reply.

"Well?"

"I came to make you an offer."

"Good, very good indeed; I like that—and yet you say you have not come on business!"

"I will tell you what my offer is," said the visitor, without showing the least annoyance. "I will give you whatever you like to ask: jewels, such as you never dreamt of for size and beauty; money, golden guineas, as many as you like to name. I will make you great, famous, talented; renew your youth, so that you shall again feel strong, joyous, healthy; in fact, whatever you can think of or desire, you shall have, if you will but name it. There is a slight condition, of course, but it is one which need not affect you in the least."

"A condition!" said Moses, sarcastically; "Yes, I thought there would be a condition."

"Which need not affect you," repeated the stranger, with perfect composure.

The expression of fear which had been gradually fading from his face now completely vanished. He thought of his nearly empty coffers—for trade had been bad of late. "Oh!" said he musingly, "It would be nice to have millions upon millions of money, and be able to buy up old Isaac there."

Gradually every other feeling was swallowed by covetousness, so looking his visitor full in the face, he repeated:—"A condition which will not affect me? That makes a difference. Now what is the condition?"

"Only this," was the quiet reply, "Whatever I give to you I shall give twice as much to your opposite neighbour Isaac."

"Give twice as much to that mean rascal! Make him richer than me! No, no, say something else; please say something else."

"That is my only condition; it will not hurt you."

There was a pause. Moses looked appealingly at his strange, mysterious visitor, who was beginning to show signs of impatience; he again thought of his empty coffers, and how all his difficulties would vanish if he but gave the word. But, O that condition!

"Come, be quick and choose. I have other work to do, and am in a hurry," said the strange man.

But still Moses hesitated. "O, that condition!" he thought; make Isaac not only as rich, but richer than myself! No, no; it must not be; it shall not be; I will think of something else."

"I'm busy," said His Majesty impatiently—for it was he—and he turned to go out.

"Stop!" almost shrieked Moses, for fear of being too late, "I have it! MAKE ME BLIND OF ONE EYE."

## LONDON NEWS AND NOTES.

CAMBERWELL. Surrey Masonic Hall.—After an invocation and a brief introduction by Mr. Boddington, Mr. Long's guides spoke upon "Death and after," ably defining the many different grades of being in this life and the natural sequence in the life to come, which they promise to more fully explain next Sunday. Questions are invited upon last Sunday's discourse, and will be dealt with by Mr. Long on Thursday evening, at 85, Station-road.

CANNING TOWN.—Mrs. Blanchard being indisposed, we devoted the evening to experiences; an enjoyable and profitable time. A large room has been engaged for Sundays only; meetings at seven sharp, at the Sansparilla Temperance Rooms, 2, Fords Park-road, Trinity-street, Canning Town.

CAVENDISH ROOMS. 51, Mortimer Street, W.—An address, dealing with the best ways for investigating Spiritualism, was delivered by Mr. W. T. Cooper to a numerous audience, followed by clairvoyant delineations by Miss Rowan Vincent, thirteen out of seventeen being pronounced correct. Ere the hall was closed, a solo, "The Lily," sung by Mr. Sherman, was much enjoyed.

EDMONTON.—Mr. A. J. Bradley gave an able discourse upon the "Fundamental principles of the Bible and their relation to Spiritualism," well received.

ISLINGTON. Wellington Hall.—Mr. Jones chairman. Mr. Smith, Birmingham, gave an interesting recital of experiences, he having been thirty years a Spiritualist. Mr. Brooks read some inspirational poetical utterances of T. L. Harris. Mr. Ballantine and other friends addressed the meeting.

MILE END.—Miss Marsh heartily welcomed by a large audience, gave very successful clairvoyance, recognised in every instance.

NOTTING HILL GATE. 51, Ladbroke Road.—The benefit seance was a great success. A second seance had to be formed in another room to accommodate the numerous friends. Collected, 23s. Contributions received, S.E.C., £3; J. T. D., 5s.; Spiritualists, 3s.; total, £4 11s. The pioneer medium personally thanked the friends for their kindness. In the evening Mr. W. Wallace gave an interesting address, which was followed by clairvoyance from W. Goddard.

STRATFORD.—Mr. Ronald Brailey's guides gave a grand address on "The philosophy of Spiritualism" to a crowded audience, and Mrs. Brailey rendered a solo. A very pleasant evening was spent. Week night meetings in the large hall in future, on Thursdays.

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.

MR. E. W. WALLIS AT ST. JAMES'S HALL.—On Friday evening last, 6th inst, in the French Drawing Room, St. James's Hall, Mr. E. W. Wallis addressed a gathering of the members and friends of the London Spiritualist Alliance on "Some pressing present day problems for Spiritualists." The subject was very ably treated, and the problems dealt with were not only well indicated but also accompanied by suggested solutions, and left little to be desired in the way of efficacy and comprehensiveness. At the conclusion of the address, (which, we believe, will be fully reported in our London contemporary, *Light*), a number of questions were dealt with in a satisfactory manner. Mr. E. Dawson Rogers, the president of the Alliance, occupied the chair, and offered some remarks on the points dealt with in the lecture. A vote of thanks was awarded the lecturer.

## MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—4: Circle. Mrs. G. Young gave good address and clairvoyance. 8: Mrs. L. A. Griffin gave good addresses. Evening: The choir sang "Sowing the seeds." Mrs. Griffin dwelt on "Facts versus faith," fair audiences." Clairvoyance very good. March 23: A Grand Social and Miscellaneous Entertainment; a treat, commence at 7-30 p.m.

CHEETHAM. Halliwell Lane.—5: An able and interesting discourse by Mr. Swindlehurst, clairvoyance by Mr. Gibson, jun. 8: A good day with Mrs. J. A. Johnston, of Rochdale. *Lyceum*, good session, 24 present; two recitations.—E. Whitehead, conductor.

COLLYHURST STREET.—3rd, circle, conducted by Mrs. Hammond, 90 present 5th, circle, conducted by Miss Otterill, with her usual ability. 8th, Mrs. Hyde, although still suffering and really not in a fit state to perform her duties, did well. She has our entire sympathy, *Lyceum*, six good recitations.

HULME. Junction Street.—Wednesday: Pleasant evening with Messrs. Hunter and Clogg, of Stalybridge, thanking them for help. Thursday: Mr. Connolly devoted the evening to clairvoyance. Sunday, 6-30: Circle; Messrs. Lamb, Blumenthal, and Connolly. Monday: Mr. Lamb discoursed and gave psychometry; good audience.

LONGSIGHT. Grey Street.—3rd, Miss Foster kindly gave her services. Excellent psychometry and clairvoyance. Pleased to hear Mr. Johnson's guides on "Is it necessary to worship God: If so, what benefits are derived by those who do over those who do not?" and "Who has been the principal figure during the last 1,800 years?" The large audience loudly applauded the speakers. We thank Mr. Rooke and Mr. Johnson for giving us half their fees to help us.—*Lyceum*: Improving, 46 present; good recitations and a song.

OPENSHAW. George Street.—Mr. Ridings on the "Position of Spiritualists" and the "Utility of Spiritualism" was much enjoyed by all. 22: Evening, Mr. Kay will speak on "Spiritualism and Socialism." We expect a treat.

PATRICROFT.—4: Circle, Mr. Macdonald gave a very good address and clairvoyance; good audience. 8: Mrs. Rennie's guides dealt with "Pure in heart and sound in head" and "Spiritualism and its teachings." Clairvoyance and psychometry good; evening, good audience.—T. S.

PENDLETON. Spiritual Hall.—3: The committee and choir heartily thank Mr. Jackson for the kind way he entertained them on this memorable date. 4: Social, Miss McDonald rendered musical selections with great taste. The little Misses Meakin gave very successful recitals. Messrs. Tetlow, Brown, Moulding, Thorpe, and others helped to make the evening a pleasant one. 5: A splendid gathering. Miss Smith's clairvoyance and psychometry very successful. 8: Mr. R. A. Brown's inspirers gave us an oratorical treat, would that it were to be repeated.—F. Johnson.

SALFORD. West Craven Street.—Mr. and Mrs. Stevens spoke well upon "The generalities of Spiritualism," narrating striking evidence within their own experience of the power of prophecy, which had been fulfilled to the hour. Good clairvoyance followed.

SALFORD.—4, Madame Henry gave excellent discourse and clairvoyance, large circle. 8, Mr. Mayoh's guides gave a brilliant oration on "The uses and abuses of Modern Spiritualism," including a concise and clear explanation of obsession together with a vivid description of the method followed by spirits in obtaining control over mediums for the first time. Tea and social, Sat., March 21, Tickets now ready.

## 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. 26, China Street.—*Lyceum* Sunday. A splendid, enjoyable, and successful day. The *Lyceum* is in a good condition. In the morning we had over eighty children, good collections, and good congregations. Mrs. Best deserves all praise for her services, which were gratuitous.

ACCINGTON. Whalley Road.—Mrs. Whitaker's guides gave splendid addresses on "Make use of me, my God," and "What is religion?" Clairvoyance good. After-circle, good results.

ARMLEY. Theaker Lane.—Mrs. Walton's controls discoursed to a large audience on "How shall we see God?"

ASHTON.—Address from the controls of Miss Smith, followed by good clairvoyance and psychometry.

ATTERCLIFFE.—1: Mrs. Stair's guides discoursed most lucidly upon "The progression of life" and subjects from the audience, a new feature in her mediumship, giving splendid poems. 8: Mr. G. H. Beeley (Huddersfield) gave intelligent lectures on "The Mystical World." Both speakers highly appreciated by large audiences. Clairvoyance good.—G. Cook, sec.

BARNOLDSWICK.—Good address on "Prejudice, and ancient and modern Spiritualism." Clairvoyance very good.

BARROW. Warwick Street.—2-45, paper by Miss Fisher; Mr. Peck, chairman. Poor attendance. 6-30, Mr. J. Dobson spoke on "Why do spirits return?" Good after circle.

BELPER. Jubilee Hall.—Mr. G. Featherstone gave a capital address in the morning on "Salvation." Evening, questions from the audience were well explained to appreciative listeners.

BIRMINGHAM. Bloomsbury.—5: We inaugurated our existence as a society with a "tea and social" in the Oddfellows' Hall. Over 120 sat down to tea, this number was afterwards greatly increased. The concert, varied with dancing, exceeded all our expectations, strangers to the Cause seemed to get a good impression of us. Mr. Morrall (chairman) and daughters sang a trio; Miss Walters, "Ora Pro Nobis"; Mr. Gow gave a song, and Mrs. Teall, Mr. O. Sayers,

and Master Rudd selection of English airs on pianoforte and violin. Mr. Bird as M.C. conducted the dancing successfully. Mrs. Groom was publicly introduced as a worker in Spiritualism of 25 years' standing. In her response she said if she was spared another 25 years she would devote herself with even greater zeal. Great credit and thanks to workers for their service. 8: Mr. Deakin kindly gave a nice address on "The human soul, its developments," much appreciated. Mr. Deakin bids fair to become a very able speaker.

**BIRMINGHAM.** New Street.—10-45 a.m., class for the study of Spiritualism, conducted by Mrs. Galloway; good attendance. 6-30, Mr. E. N. Bennett, M. A., fellow of Hertford College, Oxford, spoke on "The facts and theories of Spiritualism." He cited many interesting facts he had witnessed in company with the Psychical Researchers under test conditions. Referred to some of the theories offered as explanations, but they did not cover the whole ground in certain phenomena, without the hypothesis of individual intelligence. Mr. Tubbs, chairman, cordially thanked Mr. Bennett for the able lecture.

**BLACKBURN.** Northgate.—4, Mrs. Dixon gave good psychometry. 5, Concert and dance: a splendid programme, each artiste performing very creditably. 8, Mr. Craven, of Clitheroe, gave able addresses on "How I became a Spiritualist," and "The utility of Spiritualism." Clairvoyance, by Miss L. Pickup, excellent. Miss Florrie Robinson beautifully rendered "The last mile-stone."

**BLACKBURN.** Freckleton Street.—Mrs. Britten gave an eloquent discourse on "Spiritualism, the God given religion, the reform of the age." Evening, written questions were answered in a very interesting and satisfactory manner. Good audiences.

**BLACKPOOL.**—4th and 5th: Mr. and Mrs. Wallis, in the Station Coffee Palace, explained Spiritualism very fully to two large audiences, and after each lecture gave answers to written questions. We expect great good to be the result of these lectures. 8th: Liberal Club. Victor Wyldes absent through sickness. Mr. Hilton made an excellent substitute, giving entire satisfaction.

**BOOTLE (Liverpool).**—Messrs. Owens and Jones addressed a fair audience on "Misconceptions of God." Subject highly appreciated.

**BURNLEY.** Hammerton Street.—Mr. Wilfrid Rooke spoke ably upon "The power that never dies" and "The mystery of the kingdom of heaven," were remarkable for their lucidity, and their literary merits were very marked.

**BRADFORD.** Milton Hall.—7th: Tea meeting great success, about 100 sat down to tea. Afterwards Messrs. Hopwood, Smithson, and Shadforth made good speeches. Mrs. Stair gave good impromptu poems on "Home and Hope." Clairvoyance by Miss Strange. The meeting is likely to cause a great upheaval in the work for Spiritualism.

**BRADFORD.** 421, Manchester Road.—Mr. J. Armitage, for the first time here, dealt with subjects from the audiences in an intellectual manner to over-crowded audiences. We thank all friends who helped to make our annual tea a great success.

**BRADFORD.** Walton Street.—Miss Patefield's guides spoke well on "Spiritualism" and "Death, and what then?" Moderate audiences.—Geo. Lewis.

**BRIGHOUSE.**—Mrs. Waterhouse's inspirers gave a good discourse on "We would not have you ignorant concerning spiritual gifts." Clairvoyance very good.

**BRISTOL.** 134, Grosvenor Road.—5: Very successful meetings, four strangers present. All tests very minutely given. 8: Good meeting at 7 p.m., short address and psychometry through Mr. Hooper. Inquirers welcome. When will Spiritualists come forward to help the cause?—H. W.

**BURNLEY.** Guy Street.—Mr. Murray is a splendid trance lecturer. He spoke eloquently on "Immortality" and "What must we do to be saved?"

**BURNLEY.** Hull Street.—Circles held by Mrs. Britten, short addresses, and psychometry very good.

**BURY.**—Monday, Mr. Swindlehurst gave his famous lecture on "Samson, the mighty fox hunter." Clairvoyance by Miss Scott. Wednesday, Mrs. Hulme lectured and gave psychometry for sickness. Sunday, Mr. Postlethwaite gave good lectures, "The other world's order" and "The Gospel of Ghosts." Good psychometry.

**CAMBOIS.**—Mr. Campbell lectured in the Mechanics' Hall on "Can modern Spiritualism supply the religious wants of man?" and "The philosophy of death." Moderate audiences. 14 and 15: Mr. J. Clare, Saturday, 6 p.m., subject, "Royalty rents and wayleaves."

**CARDIFF.** St John's Hall.—Much pleased to again meet Miss McCreadie, who gave a large number of clairvoyant descriptions, some were striking in character, most of them being recognised before the hall was cleared. Morning: Address by Mr. S. Longville upon "What went ye out for to see?" Evening, by Mr. E. Adams upon "Where there is no vision the people perish." Hall crowded in the evening, much interest manifested.

**CARDIFF.** Swiss Hall.—Mr. F. Silby gave a very able address on spirit communion, taking as his text the hymn, "How pure in heart." Mr. Silby is an inspirational speaker; this was his second public attempt, and he not only maintained, but far excelled his former standard. Solo by Miss A. Drake. Mrs. Billingsley gave very successful clairvoyance and psychometry.

**CARLISLE.**—Mrs. Gregg being ill our public meetings had to be abandoned. Usual open circle. Mr. J. Cartner's controls gave a short address on "Man's conception of God," followed by Mr. Webb's on "Orthodox Christianity." Both well appreciated.

**CLITHEROE.**—Mrs. Russell gave good addresses on "Who are they arrayed in white? Whence came they?" and "Spiritualism, the stepping stone to human progress." Her clairvoyance also was very good. Other religious bodies find their congregations being drawn away, so they now try short sermons and musical services. They will have to try something else ere long, as that will also fail. March 22: Mr. J. B. Tetlow will pay his first and only visit for 1896, subjects, "Psychometry, its culture and use," and replies to written questions. We are deeply indebted to Hammerton-street, Burnley, for this visit, and beg to tender them our best thanks for their kindness in allowing Mr. Tetlow to transfer his date. Crowded audiences are hoped for.—Thos. Wilkinson.

**DARWEN.**—Mr. B. Plant gave successful clairvoyance, nearly all recognised. Evening, a good address upon "The science of Spiritualism." Clairvoyance again very good.

**DERBY.**—4: Lyceum tea, kindly given by Mrs. S. J. Foster. Entertainment by Lyceum members, ably presided over by Mr. N. B. Jennings. Coffee supper, given by Mrs. Sidafin in aid of general fund, a great success. 8: Prof. T. Moore gave interesting lectures on "The philosophy of Spiritualism" and "Hereditary Descent." Successful clairvoyance by Mrs. Clarke. 2 and 3, Mr. Geo. Galley gave clairvoyance and psychometry with his usual accuracy.

**DEWSBURY.** Bond Street.—2: Monthly healing meeting; seven came up for healing, all going away without pain. 8: Grand discourses by Mrs. Thornton's guides. Evening subject, "Light after darkness," good. Clairvoyance all recognised. Meeting packed. Hope to soon hear her again.

**FELLING.** Hall of Progress.—Mr. T. Henderson answered several knotty questions, and gave good psychometry, which was highly appreciated.

**FOLESHILL.**—1st: Miss Carpenter, though very unwell, gave a nice address on the "Love of God." 8th: Mrs. Groom, morning subject from audience, "The woman gave and I did eat." Evening, "Spiritualism, its power," very good. Clairvoyance at the close. Room packed.

**GATESHEAD.** 60, Herbert Street.—Good attendance and splendid meetings under the mediumship of Mr. T. R. Penman. The address on "The terror of so-called death" was very satisfactory.

**GLASGOW.**—Morning, Mr. Finlay, on "Substance and thought," treated us to another banquet of thoughtful, close reasoning. Evening, Mr. Sharpe addressed himself to the conversion of "unbelievers" from the text "If a man die, shall he live again?"

**HALIFAX.** Raven Street.—Mrs. Midgley spoke on "Sowing the seed," and "The prodigal son."

**HECKMONDWICK.** Church Lane.—4th: Mr. Beoley's guides gave a good address on "Catch the sunshine," and good clairvoyance.

**HEYWOOD.**—Pleased to hear our friend Mrs. Horrocks. Evening, one of her guides gave very interesting experiences in spirit life. Moderate audiences. Clairvoyance.

**HOLLINWOOD.**—Mr. Strutt came from Rochdale, as Mr. Manning was preaching a funeral service of one of their flock. Mr. Strutt is a very good medium. Psychometry very good. Lyceum opened by Mr. Ogden.

**HULL.**—Mr. Foulds, of Bradford, gave excellent addresses upon "There is no death" and "Angel Visitants." Owing to the crowd at night the large St. George's Hall had to be engaged. We trust to welcome Mr. Foulds again.

**HUNSLER.** Albert Street.—3: Mrs. Levitt gave a night for a brother in need (for which we thank her), and gave very good clairvoyance and psychometry. 8: Mr. T. Wood gave good address and clairvoyance. Good after-meeting.

**HUNSLER.** Goodman Terrace.—Mr. Wilson gave good addresses upon "How does the spirit realise its condition after leaving the body?" and "Spiritualism a religion." Good after-meeting.

**HUNSLER.** Joseph Street.—A good day. Mrs. J. Crossley's guides delivered good trance addresses and clairvoyance. Hall well filled at night.

**KETTERING.** 102, Bath Road.—Guides of Mr. F. T. Hodson on "Is there a remedy for existing social evils?" Clairvoyance well recognised. We held three circles a week, many have to go away unable to get in.

**LEEDS.** Back Adelphi Street.—Miss Hunter gave good addresses on "Spiritualism, what does it teach?" and "Spiritualism past, present, and future." Splendid clairvoyance.

**LEEDS.** Progressive Hall.—Mrs. Brooks' guides spoke well on "Have faith in one another" and "Duty." Good clairvoyance, intelligent audiences, good after-circle by Mrs. Taylor, Mr. Kidd, and others. Another good time on Monday with Mrs. Robinson.

**LEICESTER.** Liberal Club.—Our esteemed friend Mr. W. J. Leeder delivered trance addresses in his usual impressive manner on "The facts of Spiritualism as a solvent to the problem of death" and replied to nine questions from the audience, which appeared to give every satisfaction. Clairvoyance good, large audience.

**LEICESTER.** Crafon Street.—Mr. Horsley's guides delivered an interesting address and gave a poem on "Kinship of heaven." Good psychometry at after-circle, well applauded.

**LEICESTER.** Millstone Lane.—A grand day with Rev. C. Ware, "True conceptions of God" and "Spirit communion" ably dealt with. All honour to such a self-sacrificing man. Clairvoyance by Mrs. Place, whose gift in that direction is remarkably good.

**LEIGH.**—Mr. Pilkington on the "Phenomena of Spiritualism," astounded every one. Evening: Life was proved to be immortal by scientific facts attested by the most learned minds of all ages to the present time.

**LONGTON.**—Mrs. Eyan's guide gave a good address. Miss Lucas presided, and Miss Plant gave a poem on "The wanderer's welcome home."

**MEXBRO'.** Market Hall.—A good day. Mr. Mason dealt very ably with the "Drink Traffic"; good audience.

**MIDDLESBORO'.** Spiritual Hall.—Mr. W. H. Robinson, of Newcastle, lectured on "Scientific basis of seership." We are all looking forward to hearing him again soon.—Bob, lyceum-sec.

**MIDDLESBORO'.** 77, Grange Road.—6-30, good attendance. The chairman read a lesson on "Spirit Life." Mrs. Shannon and Mrs. Naylor both gave short addresses; clairvoyance all recognised.

**NELSON.** Bradley Fold.—Mrs. Newton came in place of Mr. Beeley (who disappointed us) and discoursed on "Does man live after the so-called Death?" and "Spiritualism as a reform." Afterwards gave clairvoyance.

**NELSON.** Pendle Street.—3: Mrs. Foran gave grand psychometry and clairvoyance. 8: Mr. Ward gave grand discourses on "The aspects of Spiritualism" and "Spiritual gifts and how to develop them," diagnosing spiritual gifts from hand writing.

**NEWCASTLE-ON-TYNE.**—Open seance was held, in which several friends took a part. Speaking, psychometry, and clairvoyance were given, and very much enjoyed.

**NEWPORT (Mon.)** 32, Barrack Hill.—6-30: Inspirational address by Mr. Wayland on "After death, what? Spiritualism reveals." Clairvoyance at after-meeting by Miss A. Wayland. Inquirers welcome.

**NORMANTON.**—1: A nice day with Mrs. Russell; clairvoyance recognised. 8: Mr. Whiteoak pleasingly named a baby, Rose Burton, spiritual name, "Diamond of Parity." Evening address well given, "Where do your loved ones dwell?" Clairvoyance correctly given. Names recognised. Mr. Hartley presided. Remarkable clairvoyance by Mr. Johnson at the circle of 70 persons.

**NORTHAMPTON.**—Mrs. Walker, local medium, gave good addresses; large audiences seemed well satisfied. Mr. Peacock kindly gave clairvoyance at the after-meeting.

**NORTH SHIELDS.** Oddfellows' Hall.—8th: Mrs. Yeeles, after a short address, gave remarkable clairvoyant descriptions, 14 out of 17 recognised. Audience good. A tea and concert on Good Friday.

**NOTTINGHAM.** Masonic Hall.—Mrs. J. A. Stansfield lectured morning and evening. Services very satisfactory. Clairvoyance interesting and useful.

**NOTTINGHAM.** Morley Hall.—2nd: Mrs. Barnes was again taken very ill, and has kept her bed ever since. On Sunday Mrs. King, of Leicester, kindly spoke on "Heaven, where is it?" Clairvoyance mostly recognised.

**OLDHAM.** Temple Society, Coronation Street.—Mr. J. Young gave good clairvoyance and psychometry; also healed a lady of severe headache by laying on of hands. A good time.

**OLDHAM.** Bartlam Place.—Mrs. Peters delivered a beautiful address on "Hope." Clairvoyance very good. Thursday, Mr. J. Young gave striking descriptions. A full hall.

**OSSETT.**—1: A pleasant day with Mr. Todd; good clairvoyance. Mr. Gardner spoke on "Progress," and we had a very homely day with him; he did fairly well for the first time on the platform.

**PRESTON.** Weavers' Hall, Walker Street.—Mr. Thos. Wild's first appearance in Preston proved a grand success (over 400 present). Mr. Wild is a complete marvel. He gave 26 tests and only two were not recognised at the time. It would be a hard task to say which was best. Any society that has not had Mr. Wild ought by all means to give him a date; they will be well repaid.

**PRESTON.** Central.—2: Reading by Mr. Whitaker, president, and excellent clairvoyance by Mr. Sargeant. 8: Miss Ribchester kindly came and gave a beautiful address, for which we thank her. Mr. Galley gave very striking clairvoyance, in nearly every case recognised.—W. W.

**RAWENSTALL.**—1: Miss Foster spoke on "Life in the spirit land," well worth listening to. 8: Mr. J. T. Tetlow, of Rochdale, took questions from the audiences.—A. Haworth.

**RISHTON.**—We opened our room March 1 for Sunday services. Mrs. Margarison, of Accrington, and a young chairman from Blackburn took part in the services; full room. March 15: Mr. Kenyon, of Burnley.—M. J. Holden.

**ROCHDALE.** Baillie Street.—Miss Whitley gave good clairvoyance. 7: About 50 friends and workers followed the mortal remains of our sister and co-worker Mrs. Tillison, Mr. G. F. Manning taking the service at the graveside, about 400 people being present. Tea was provided in the Temple. Sunday afternoon, Miss Whitley. Night, Mr. Manning led the memorial service. Miss Farra sang "God wipes the tear from every eye." Many unable to get in. Truth is winning, may we ever be true.

**ROCHDALE.** Penn Street.—Public circles; Mr. Crossley, Mrs. Butterworth, and Miss Southwell participated; good clairvoyance and psychometry. Evening: Miss Schofield gave an address full of sound teaching on Spiritualism. Mr. Farrar and Mr. Wood gave excellent clairvoyance. 14: A lecture, illustrated by limelight views on "The beauties of Manx Land," and songs and recitations during the evening. Mr. Robert Sanderson has kindly promised services. A very pleasant evening may be expected. Admission 4d.

**ROTHWELL.** Carlton Lane.—1: Miss Hunter, of Heckmondwike did well. 8: Our own medium, Mr. R. Watkin, officiated, audience well pleased. Clairvoyance good.

**SEGHILL.**—Mrs. A. Davison's first visit for a seance. Twelve forms came from the cabinet, all but one recognised. After the medium was brought out of the cabinet another form opened the curtains and showed himself. 26 sat, all strangers.—Note, Mrs. A. Davison is not open for public engagements. Signed, Wm. Lamb, sec. 8: Mr. J. J. Corry spoke on the "Philosophy of the double" Five clairvoyant descriptions, four recognised.

**SHAW.**—4: Mrs. Johnston gave a splendid address and good clairvoyance. 8: Afternoon, Mrs. Stevens gave clairvoyance only. Evening, a splendid address and good clairvoyance. Large audience.

**SHEFFIELD.**—Mrs. Hulme spoke eloquently on "You are never alone, ever watched and guided by ministering spirits" and "Spiritualism, is it uplifting or degrading?" Good psychometry fully recognised to large audiences. 9: Psychometry and clairvoyance, devoted to relieving disease. Excellent results.

**SMETHWICK.** Central Hall.—Mr. Rooke, of the B. S. U., delivered a most interesting address on "Martyrs for liberty." Mrs. Lawrence gave clairvoyant descriptions. We thank our kind friends for their timely help. Lyceum: Entertainments on the 3rd and 4th were most successful. The children were dressed in fancy dresses. The stage looked well, and the children acted and sang splendidly. The principal credit is due to Mr. C. H. Smith, who trained the children. Crowded audiences.

**SOUTHPORT.** 8th: A meeting was held at the house of Mr. and Mrs. W. Stansfield, when several strangers to Spiritualism received, through the mediumship of Mrs. Armitage, of Brighouse, remarkable and convincing test of spirit return. They also had the pleasure of listening to an able address from her ministerial guide on "Is Spiritualism in accordance with Bible teaching?" Another meeting next Sunday.

**SOUTH SHIELDS.**—Mrs. Young gave an able address on "Man, his relation to God," showing that we are all emanations from that eternal source, and that there is retribution for all. Very successful clairvoyance.

**SOWERBY BRIDGE.**—1: Mrs. Robinson spoke on "God is love, and love is immortal." A few very clear clairvoyant descriptions. Mr. Pawson being indisposed, Mrs. Roberts, after an address, gave clairvoyant descriptions.—E. J. Sutcliffe.

**STALYBRIDGE.** Trinity Street.—8: Mrs. Fletcher gave very impressive addresses on "New religion" and "Spirits," both listened to with rapt attention by large appreciative audiences. Clairvoyance

**STALYBRIDGE.**—Miss Knight gave remarkable tests in clairvoyance and psychometry. 8: Good addresses by Miss Bessie Hunter, also good clairvoyance and psychometry at both services and the after-meeting; crowded audiences.—*Preliminary Notice:* Second Annual Tea, Soiros, etc., tickets 9d. Will Miss A. Foster, of Patricroft, kindly forward her address to Sec.?—J. H. Hunter, Acres Lane.

**STOCKPORT.**—With quiet and telling eloquence Miss Cotterill spoke of "The angels' mission." Night: An able address on "The New Salvation," certainly not the cut and dried article dispensed by theologians. Excellent meetings. Miss M. Richardson, a Lyceum maiden, under unsatisfactory conditions, gave clairvoyant readings. Lyceum healthy and working hard for new banner, with certain hopes of success.

**WHITWORTH.**—Mrs. Jackson, of Whitworth, spoke ably upon "God is love" and "The Devil disguised." Clairvoyance well recognised. Mrs. Jackson, being an excellent medium, gave great satisfaction to good audiences.—J. Ashworth.

**WISBECH.** Public Hall.—Mr. Ward gave another of his eloquent addresses upon a subject from the audience. Very good clairvoyance to a well-packed room.—A. H. Blundell.

**WAKEFIELD.** Queen Street.—A good day, Mr. W. E. Inman's guide took subjects from the audience and was highly appreciated. A crowded meeting. Most remarkable psychometry.

**WALSALL.** Central Hall.—Mr. Tetlow gave excellent addresses and most successful psychometry. A young lady came from her seat to hand up her glove, Mr. Tetlow said, "Your brother came with you" and gave a detailed description of him, and said he passed away suddenly. Our chairman and other friends, who knew the young lady and her family well, thought what a mistake, but to our amazement the father of the young lady said it was perfectly true, and other similar successful tests were given to large audience.

## PROSPECTIVE ARRANGEMENTS.

**ARMLEY.** Theaker Lane.—Bazaar and Sale of Work opened on the 18th by Mrs. Sagar at 3; 19th, by Mrs. Walton, at 3-30; 21st, by Mr. J. Armitage. Plain teas 6d., from 4-30 to 6-30. A Concert each evening, admission 18th, 6d.; 19th, 3d.; 21st, 3d.; season tickets 9d.

**BRIGHOUSE.**—Lyceum scholars will repeat Entertainment in aid of the Building Fund on March 14, at 7 p.m. Adults 4d., children 2d.

**DEWSBURY.** Bond Street.—Easter Monday, Lyceum Tea at 4-30, and Entertainment, prices 9d., 6d., and 4d., entertainment 3d.

**HALIFAX.** Raven Street.—Grand Tea at 4-30 and Social at 7, Saturday, March 21, adults 9d., children 6d. Only a limited number of tickets, sold by committeemen.

**HECKMONDWIKE.** Bethel Lodge.—March 21, Grand Tea and Entertainment, for opening after the alterations. Tickets: tea, 6d., after, 3d.

**HUNSLY.** Top of Joseph Street.—Easter Monday, April 6th, a grand Public Ham Tea at 5 p.m. Tickets, adults 8d., children 6d. Afterwards there will be singing, recitations, clairvoyance, and psychometry. A hearty invitation to friends far and near. Come and make it a thorough success.

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 14; tickets 9d., 6d., and 4d.

**MR. AND MRS. STANSFIELD,** late of Yorkshire, have removed from Chestnut-street, Southport, to 17, Promenade, where they will be pleased to receive visitors on easy terms.

**NELSON.** Bradley Fold.—Potatoe Pie Supper postponed (on account of Anti-Vac. Tea Party) to March 21, at 5-30. Tickets 6d.

**NEWCASTLE-ON-TYNE.**—29th at 10-45 and 6-30, Mrs. E. H. Britton.

**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 9d., 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.

**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.

**STOCKPORT.**—March 25 and 26, at 7-30, the charming romantic play, "My Sweetheart," in three acts. New scenery and effects. Tickets 6d., reserved seats 1s. Children, 3d. and 6d. In aid of the Lyceum Banner Fund.

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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, and on Mon. Wed., 7-30, Members' Circle.  
26, China-street, Lyceum, 10-30, 2-30, 6, Mr. J. Holmes.

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

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

**Ashington**—Spiritual Temple, 5.

**Attercliffe**—Vestry Hall, at 3 and 6-30, Mrs. Robinson.

**Bacup**—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30, Madame Henry.

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

**Bailey Carr**—Town-st., Lyceum, at 10 & 2-30; 6, Mr. G. Lewis. Mon., Mothers' Meeting 3 p.m., and Choir Practice at 7-45. Thursday evening, a Members' Developing Circle, 7-45 prompt.

**Belper**—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30. Mr. Swindlehurst. Wednesday, 7-30.

**Birmingham**—Masonic Hall, Union, 11, 6-30.

**Smethwick**—Central Hall, Cape Hill, opp. Windmill Lane. Lyceum at 3; 6-30, Mr. Leader.

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

**Bolton**—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mrs. Brooks.

**Bradford**—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mrs. Armitage.

**Brighouse**—Martin-st. Lyceum, at 10; 2-30, 6, Mr. T. O. Todd.

**Burnley**—North-st., 9-30, 2-30 and 6, Mrs. Fletcher. Tuesday, 7-30.

Hammerton-street, Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. W. Johnson.

**Bury**—Spiritual Hall, Georgiana-street, Lyceum at 10, 2-30, 6, Miss Cotterill. Wednesday, 7-30, Mr. Hollows.

**Cardiff**—St. John's Hall, St. John's Square, Lyceum at 2-45; 11, 6-30, Miss S. Longville.

**Clitheroe**—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mr. G. F. Manning.

**Colne**—Cloth Hall, Lyceum, 10; 2-30, and 6-30. Mrs. Hulme.

**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. C. Willis. Wed., at 8.

**Glasgow**—4, Carlton-place, 11-30, Mr. Van Stratton. 6-30, Mr. Robertson.

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

**Huddersfield**—Brook-street, Lyceum, 10, 2-30 and 6-30, Mr. W. Rooke.

**Hyde**—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mrs. M. H. Wallis. Tues., 7-30.

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

**Leeds**—Psychological Hall, Lyceum 10; 2-30, 6-30, Mr. W. Rowling. Monday, 7-30.

**Leicester**—Peoples' Hall, Millstone Lane, 6-30, Tues. and Thurs. at 8.

Liberal Club: Town Hall Square, 11 and 6-30, Mrs. Walker. Thurs., 8, Public Circle.

**Liverpool**—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 2-30 & 6-30 Mr. W. J. Mayoh.

**London**—Camberwell New Road—Surrey Masonic Hall, 6-30, Mr. Long. Easter Sunday, 48th Anniversary. Easter Monday, Social, tickets rs. each.

**Stratford**—Workman's Hall, West Ham Lane, E., 7, Mr. and Mrs. Brenchley. Thursday, 8, Mr. Ronald Brailey.

**Macclesfield**—Cumberland-st., Lyceum, 10-30; 3, 6-30 Mr. Hepworth.

**Manchester**—Ardwick: Temperance Hall, Tipping-st., Lyceum, 10-30; 2-45, 6-30, Mrs. Green. Tuesday at 8, Choir practice. Wednesday, at 8, Miss Walker. Fri., at 8, Members' developing circle. Sun., 8-30, circle for members.

**Harpurhey**—Collyhurst-road, Lyceum, 10-15, 2-45; 6-30. Thurs., 8, Public Circle.

**Patricroft**: New Lane Winton, Lyceum at 10, at 3 & 6-30, Mr. J. Moorey. Monday, Mr. J. B. Tetlow, for organ fund. Tues., 8, Members' Circle. Wed., at 8, Public Circle, Miss Smith.

**Pendleton**: Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. J. B. Tetlow. Thurs., 8, Public Circle, Miss Smith.

**Salford**: Co-op. Stores, Chapel-st., 6-30, Mr. Murray. 8-15, Mr. A. Bracegirdle's Public Circle. Mon., 8, Social. Wed., at 8-15, Miss Foster.

**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. Pilkington.

**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., Mrs. Young.

**Newport (Mon.)**—Psychological Society, Skinner-st. Chambers, 6-30. Thursday, 7-30.

**Nottingham**—Masonic Lecture Hall, 10-45, 6-30, Mr. J. C. Macdonald.

**Oldham**—Temple Society, corner of Coronation-st., Mumps, at 3 and 6-30. Tuesday, 7-45.

**Parkgate**—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. Tyas.

**Preston**—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30. Mrs. E. H. Britten. Monday, 7-30. Thurs., 8, members only.

**Rawtenstall**—Lyceum, 10-30; at 2-30, 6, Mrs. Marshall.

**Royton**—Lyceum, at 10 and 1-45; 2-45 and 6, Mon., 7-30. Wed., 7-30.

**Sheffield**—Hollis Hall, Bridge-st., 3 and 7. Mrs. Hunt. Tuesday, Wednesday, and Thursday, Mrs. Hunt and Mr. Swindlehurst.

**Slaithwaite**—Laith Lane, 2-30, 6.

**Sowerby Bridge**—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Miss Patefield.

**Stalybridge**—Grand Theatre Buildings, Lyceum, 10, and 1-30; at 3 & 6-30, Mr. W. Trueman. Wed., at 7-30 p.m., Miss Smith. Thurs., Choir practice at 7. Members' Developing Circle at 8.

Trinity Street: 3 and 6-30, Mr. C. W. Jones. Tues., 7-30. Wed., 7-30, Madam Henry.

**Stockport**—Hall, Wellington-road, nr. Heaton lane. Lyceum, at 10-30; at 2-30, 6-30, Mrs. Horrocks. Thurs., at 8, Private Circle.

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

**West Vale**—Green Lane, 2-30, 6, Mr. Smithson.

**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, Mrs. Best. 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, Miss Patefield.

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

**Birmingham**—Bloomsbury, 6-30, Mrs. Groom.

**Blackburn**—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30, Mrs. Johnstone. Monday, 7-30. Members. Wednesday, 7-45, Public Circle.

**Blackpool**—Liberal Club, Church-st., Lyceum 9-30. 11. 2-30, 6-30, Mrs. Hyde.

**Bootle, Liverpool**—County Hall, Pembroke Road. 2-30, Open Circle; 6-30, Mr. Chas. Eyre. Mon., 8, members only. Tuesday, 8, Seance, admission by ticket.

**Bradford**—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mr. Mercer. Mon. 2-30, Wed. 7-30.

Little Horton-lane, Spicer-street, 2-30, 6, Mr. Ripley.

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

Otley-road, Lyceum, at 10-30; at 2-30 and 6, Messrs. Back and Exley. Tuesday.

St. James' Church, Lower Ernest-st., 10-30, Developing Circle; 2-30, 6-30, Mr. R. A. Brown. Wed. at 7-45.

Walton-street Hall-lane, 2-30, 6. Monday, 7-30.

West Bowling—Boynton-st., at 10, Lyceum, 2-30, 6, Lyceum Session. Thurs., 7-45.

**Burnley**—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30. Mon., 8. Wed., Members' Circle at 8.

Hull-street, Lyceum, 10. 2-30 and 6, Miss Allen. 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. H. G. Allen, 10, Custom House-st. Mon. & Thurs., 8.

**Carlisle**—1, Crown Street, 6-30 Open Circle. Wed., 7-45, Developing Circle.

**Cambos**—Spiritual Evidence Society, 2 and 5-30, Mr. J. Clare.

**Cleckheaton**—Walker Street, Lyceum, 10; at 2-45 and 6, Mrs. Stretton. Mon., in old room, 7-30. Developing Circle. Thurs., 7-30, Public Meeting.

**Derby**—1A, Normanton-rd., 2-30 and 6-30, Mrs. L. A. Griffin. Wed. 7-30.

**Deusbury**—Bond-street, Lyceum, 10 and 1-45; 3 and 6 Thursday, 7-30.

**Elland**—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. F. A. Stair. 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, Mrs. Stair. Monday.

Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mr. F. Colbeck.

**Heckmondwike**—Thomas-street, at 10, Lyceum; 2-30 and 6. Thursday, 7-30.

**Hollinwood**—Factory Fold, 2-30, 6-30, Mr. G. Smith.

**Huddersfield**—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; services at 2-30 and 6-30, Mr. J. Waterhouse.

**Hull**—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30, Mr. Winter. Public Circle, Wed. 8, Members' Developing Circle, Thursday, 8, both at No. 8 Room, Friendly Societies' Hall.

St. George's Hall, Psychical Research, Room No. 1, at 2-30 p.m.

**Hunslet (Leeds)**—Institute, Joseph-street, 2-30 & 6, Mr. G. Newton. Tuesday, 7-45, Private Circle, Sat., Public Circle at 8.

Albert Street: 2-30 & 6, Mr. Ainsworth. 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. Britten (Burnley). Monday, at 7-30.

**Leicester**—Craftern-street, at 11 & 6-30, Mr. Muggleton Wed., 8, Public Circle.

**Leigh**—Newton-street, 2-30, 6-15, Mr. Willis.

**Leeds**—Progressive Hall, 16, Castle-st. (near G.N.R. Station) at 2-30 and 6-30, Mr. Campion and on Monday, 2-30, 7-30. Public circles, Thursday and Saturday, at 7-30.

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

**London**—Marilybone—Cavendish Rooms, 51, Mortimer-st. W., at 7, address, Mr. T. Everitt. All communications to Mr. Leigh Hunt, 82, East-st., Marylebone-road.

**Canning Town**, 2, Fords Park-road, Trinity street, Sunday, at 7. Doors closed at 7-15. Circle every Thurs. 7-30 prompt. Spiritualists & Inquirers.

**Islington**—Wellington Hall, 6-45, Spiritual service Wednesday, 8, Members' Circle. Good Friday, Tea and Soiree. Tickets 1s.

**Mile End**—Welcome Hall, 218, Jubilee-st., at 7, Mr. Bradley. Thursdays 8, public meeting.

**Longton**—Post Office Buildings, King-st, 2-30, 6. Miss Whiteley. Monday, 7-45.

**Manchester**—Openshaw Granville Hall (Liberal Club), George street, at 10-30 and 6-30, Mrs. Dixon. Thursday, at 8, Members' Circle. Cheetham, Ash Lodge, Halliwell Lane: Sunday, 10-30, Lyceum; 2-30 and 6-30, Mrs. Thompson. Mon. Members' circle. Thurs. 7-30, Mr. Collins.

West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30; 6-30, Miss Halkyard. Tues. 8. Thursday 8, Public Circle.

South Salford, 4, West Craven-street, Regent-rd., 6. Alter-circle at 8, Miss Foster. Wednesday, Circle at 8. Mr. Duffy. Thurs., 8, Choir Practice.

**Mexborough**—Market Hall, 2-30 & 6, Mr. Shaw.

**Middlesborough**—Hall, Newport-rd. 2-30, 6-30, Mr. W. E. Inman.

77, Grange-road, 6-30. Tuesday and Thurs., 7-30.

**Morley**—2-30 and 6-30, Miss Hunter.

**Nelson**—Pendle Street, 2-30, 6, Mr. Sanders. Tues., 7-30, Mr. Davis.

**Nelson**—Ann-street, 2-30 and 6.

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

**Normanton**—Queen-st., 2-30 & 6, Mr. J. Armitage.

**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., 11, 6-30, Mrs. Place.

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

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

**Osselt**—Queen's-st., Lyceum at 10, 2-30, 6, Mrs. Smith.

**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, Mrs. Butterworth and Mr. Farrar. Wed., 7-30.

**Shaw**—Broadbell's Assembly Rooms, off Sandy-lane, at 3 and 6-30, Mrs. Johnson. Wed. at 8.

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

**Skipton**—Lecture Room, Temperance Hall, 2-30 & 6.

**South Shields**—16, Cambridge-st., 6, Mr. J. T. McKellar. 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.

M. nkwearmouth, Miners' Hall, Roker Avenue, 6-30, Mr. J. Clare.

**Wakefield**—1, Barstow-square, Westgate, at 2-30 and 6, Mrs. Levitt. Wednesday, 7-30.

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

Queen St., Westgate—2-30 and 6, Mr. Fielding. Wednesday, 7-30.

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

**Whitworth**—Market-st., 2-30, 6.

**Yeading**—Town Side, Lyceum, at 10; 2-30 and 6, Mr. Gardener. 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, Mrs. Russell.

South Field Lane Mission, Monday and Wednesday, circle at 7-30.

**Bristol**—134, Grosvenor rd., Sun., 7. Thurs., 8 sharp.

**Burnley**—102, Padiham-rd., at 2-30 and 6. Every evening, 7-30. Wednesday, Members only.

**Clitheroe**—8 Little Moor Road, Saturday, 7-30. Tuesday, at 7-30, 5, Church Brow.

**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, Mrs. Young Thursday at 7-30.

**Heckmondwike**—Bethel Lodge, meetings at 7-30.

Church Lane, 7-45, Wednesday, 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, Miss France. Circles, Tues., Thurs., Sat., and Sunday, 7-30.

Albert-street, 2-30 and 6, Mr. Ainsworth. Tues., 7-30. Sat., public circle at 7-30.

**Leeds**—28, Back Adelphi-street, 2-30 and 6-30 Circles, Mondays & Thursdays, 7-30.

**Liverpool**—103, Queen's Rd., Everton, 3 and 7, Mrs. Eastwood. Thurs. at 8.

Eaton Hall: Brook-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; 11-.

**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.

**Kentish Town**—85, Fortress rd., N.W., 7-30. Thurs., 8, Mrs. Spring.

7, Lyndhurst 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, Monday and Thursdays, at 8 for 8-30.

**Notting Hill Gate, W.**—51, Ladbroke-road. Sun., 11, Free Healing, Mr. W. Goddard; 7, Seance Mon. 8, Mrs. Treadwell. Tues. & Thurs. Miss McCreadie. Fri., 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 and 6-30. Tuesday, 8, Members' Circle. Thurs., 8, Public Circle.

Hulme: Corner of Junction-st., 6-30, Public Circle. Monday, 8, Miss Cotterill. Thurs., 8, Mr. Lamb's Public Circle.

395, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11. 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 Barlow. Wed., 7-45, Mrs. Johnstone.

Millnrow Rd.—2-30 & 6, Mr. Wood, Public circles. Tues., 7-45.

**Rothwell**—2-30 and 6, Mrs. E. Wood.

**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, Mr. Selrini.

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