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PRICE ONE PENNY

PROPOSED STUDENTS' AND SPEAKERS' CLASSES.

BY A. J. SMYTH.

FOR many months I have been in communication with leading Spiritualists with the object of ascertaining their views and attitude in respect to the educational question from a Spiritualistic standpoint. So strong was the feeling in favour of something being done, that I prepared a rough draft of a scheme for the purpose of introducing an educational section of the proposed District Councils of the Spiritualist National Federation. I was, however, a little disappointed to find that neither the objects and constitution of the Federation, nor the resolution authorising the D.C.'s, would consistently admit of such an undertaking. I was, furthermore, advised that the scheme would involve such additional duties and responsibilities as might overburden the officers and retard their formation, hence I withdrew it to allow fuller scope to the other objects of extended propaganda work, registration, information, and literature department, etc., etc., all of which will, in due course, be fully explained and published; meanwhile, with your permission, Mr. Editor, I will ventilate this all-important question of education. First, I take it that we are all agreed as to *general principles*, but our difficulties and differences appear when we begin to deal with methods and details, so that the trying hour of our venture has been again and again deferred, until it can be postponed no longer. For half a century spirits and Spiritualists have been preaching and teaching in glowing language the imperative necessity of culture, development, and progress, yet, as if by the strange irony of fate, it is the one thing (from a scholastic standpoint) that our movement is lacking, and leading apparently to a grave inconsistency.

There is, however, an underlying cause that adequately explains this superficial effect, which is often lost sight of, especially by our adverse critics (whom, by the way, we take little heed of—our friendly critics we respect); this underlying cause is that Spiritualism is a protest against many present-day forms of education, and we deplore the shameful waste of intellect, time, and money yearly employed in the patching and building up of false theologies and mischievous laws. The spirits have insisted upon an open mind, that shall be free from the prejudice and intellectual lumber that too often accompanies a college education; but they equally insist upon the necessity for culture and refinement, high moral tone and organic quality, as the only true groundwork through which we can attain the loftier ideals of life. But in this direction, as in many others, the principles of Spiritualism are becoming more assimilated in the prevailing thought. Prof. Huxley defines education as the instruction of the intellect in the laws of nature, under which name he includes not merely things and their forces, but men and their ways, and the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with those laws. There is also a growing feeling of resentment, which has been publicly expressed in Birmingham, against the present system of "cramming" in our Board Schools, and a strong desire to modify the arbitrary method of crucial examinations that now bewilder and distress the young and sensitive mind, and to give greater discretionary power to the teachers. Under the heading of an "Educational Interlude," in the "Fortnightly Review" for March, there is "a crusade against the sacrifice of our youth to the Modern Juggernaut"; the sacrifice of education in any true sense to the examination. "I am a schoolmaster," continues the writer, "and know that I speak for the most thoughtful men in my profession when I say that we can no longer think of how we may best train our scholars, but find ourselves compelled to force down their throats certain condiments—I cannot

call them food—to enable them to pass the necessary examinations. It is very like the stuffing of a goose," etc.

Our great object should be to adopt an easy, natural and effective method of education, rather than establish a "board of examiners," as suggested by the Clitheroe friends. At present our platform enjoys a freedom that is envied by many in the pulpit, and we don't mean to sacrifice what has cost us and brought us so much. "No! no! hands off!" I fancy I hear those "lions of the north" roaring to the lamb of the Midlands, if such a thing is dreamt of. We want to combine in some way our scholastic friends in London with the veteran pioneers in the north, and the progressives in the Midlands, not forgetting Cardiff and the south. The District Councils offer a way to do it if this educational wing could be attached. The ordinary systems of secular and religious education are not concerned with psychical matters, nor do they qualify one as an exponent of Spiritualism; we are therefore thrown on our own resources in the special field of our enquiry which seem to offer the following sequential order:—

1. *Personal research*, individual observation, self-culture, reflection, thought and meditation.
2. *Mutual aid* and exchange of ideas, conversation, controversy, criticism, and comparison with the experiences and accomplishments of others.
3. Systematic acquisition of knowledge under the direct guidance and instruction of one or more who are masters of the subject in the form of personal tutorage or *students' classes*.
4. *Educational homes* that might be conducted on a small or large scale, according to circumstances, but always with suitable accommodation, surroundings and management for mediumistic development.
5. *A Spiritual Training College*, with fully equipped psychological laboratory, seance rooms, classes, lecture halls, etc.

We have now before us personal research, mutual aid, students' and speakers' classes, educational homes, and a Spiritual training college. Up to the present the public movement has depended upon the two former, plus spirit mediumship, and though slow and somewhat inefficient, the results have been sure and stable, but cannot cope with the demand that is pressing upon the movement. The last and ideal institution is not within a measurable distance, but I venture to think we are in close reach, and could soon possess well-appointed speakers, and students' classes, out of which would grow educational homes, and in turn, by and by, develop a noble Spiritual institute. Can we not find one competent man in each large city who, with the remuneration of £50 a year, would devote two hours an evening four times a week? and are there not twenty students and speakers who would subscribe 1s. per week? "Who will you have to teach?" I am asked. I answer, "the demand will create the supply." Why, there are Spiritualists in nearly every college in our Universities. The other day, at Lincoln College, Oxford, the point was debated that "The belief in ghosts is not inconsistent with scientific fact," and carried by a very large majority. There are plenty in our own ranks who could fill the post if none other. It is through our own gross stupidity and meanness that brother Morse is not at the head of an educational home, and Mrs. Britten, with her vast experience, directing the development of mediums. Instead of paying say £50 a year for a private residence why not pay £100 or so for a roomy and secluded house as a retreat, where those who had passed through the preparatory classes could enter under such terms as would suit their circumstances and means, either as residents of the home to devote the whole of their time to study and development with such public work as could be undertaken, or by still following an easy or part employment.

The following is a rough draft of proposed preparatory educational classes for speakers and students:—

PREPARATORY EDUCATIONAL SECTION.

To form an Educational Section, whereby self-culture may be stimulated, mutual assistance rendered, and a systematic study of Spiritualism adopted on such lines as to acquire exact and classified knowledge of its several phases, and employ such natural methods of training and successive unfoldment of latent capabilities and spiritual powers in unrestricted harmony with the laws of life and principles of truth:

1. By fully organised *Speakers' and Students' Classes*, composed of the managers of Spiritualist societies, students of kindred subjects, public mediums, Spiritualist lecturers, and advanced and cultured thinkers.

(2) *Methods of Management*.—These classes being to some extent of an experimental nature, the special treatment of subjects and their detailed conduct will be left to the local councils, executive, and sub-committee. Meanwhile we submit the following suggestive plan:—

3. *Selection of Tutors*.—That the sub-committee of this section shall nominate such tutor or tutors as are proficient in certain branches of the subject, at a remuneration (if so desired) consistent with the time and work involved. The same to be ratified by the Executive of the District Councils.

4. That the work of classes consist of a Summer and Winter Session, the winter session being the chief working session, and be divided into two terms, viz., from 1st October to 20th December, and 10th January to 20th April respectively; summer session from 10th May to 20th August, with one month's recess in mid-summer, if desired.

5. That the following subjects be recommended for consideration and study:—

- a. The experimental and scientific basis of mental, psychical, and spiritual phenomena.
 - b. Elementary knowledge of physical sciences, with special regard to their bearing upon the doctrine of evolution and the law of progression.
 - c. The doctrines of Christian and other theologies; their place in history and relation to Spiritualism.
 - d. The social conditions and environments of human life, with practical measures of reform.
 - e. The fundamental teachings of Spiritualism, its ethics and philosophy.
 - f. Mediumship: its nature, phases, and development, and the methods of spirit control, and such other subjects as are deemed advisable.
 - g. The constitution and life of the spiritual universe.
6. That three subjects be taken during each term.
- a. Monday: Verbal exposition, with illustrations from text books.
 - b. Wednesday: Study from automatic works.
 - c. Friday: Short original papers and discussion.
 - d. Quarterly meetings for social and intellectual intercourse.
7. Summer session should meet not less than twice each week.
8. That the spiritual press be asked to print a supplement edition after each term, containing business reports, papers of students, and general news of the section.

WHERE IS HEAVEN?

WHERE is Heaven? How oft the question
Stirs the earthly atmosphere—
Weary souls forever seeking,
For a heaven afar—or near.

Keenest bliss of earth's bestowal,
Fails the earnest heart to fill,
Where is Heaven's fair completeness?
Aching hearts are asking still.

Not in some far upper region
Look ye for this place of rest;
Heaven makes its habitation
In the pure and loving breast.

Fever'd quest of earthly treasure,
Though success crown'd, loses zest;
Know ye Life's divinest pleasure,
Love is heaven, and love is rest.

Love that holds as subjects only,
All the passions born of earth—
Love that lifts the poor and lonely,
Love that gives of all its worth.

Love like this dispels the shadows,
Turns the midnight into day,
Lightens even heaviest labor,
Leads to Heaven—the shortest way.

New York City.

BELLE V. CUSHMAN.

PROF. CROOKES AND SPIRITUALISM.

DEAR SIR,—On the eve of the anniversary of the momentous epoch, when that little queen, Katie Fox, nine years of age, gave to the two worlds the key of communion the one with the other, and what is more, made such communion a common thing among the Western civilised nations for the first time in the records of humanity, it is well to record what our great scientist, Professor Crookes (who is at this moment conspicuous as regards a vacuum tube for the Roentgen rays), thought of her in her zenith. In his "Notes of an Enquiry into the Phenomena called Spiritual, during the years 1870-73," reprinted from "The Quarterly Journal of Science" of January, 1874, he says, writing on "Percussive and other Allied Sounds," "These sounds are noticed with almost every medium, each having a special peculiarity; they are more varied with Mr. Home, but for power and certainty I have met with no one who at all approached Miss Kate Fox. For several months I enjoyed unlimited opportunity of testing the various phenomena occurring in the presence of this lady, and I specially examined the phenomena of these sounds. With mediums, generally, it is necessary to sit for a personal *seance* before anything is heard; but in the case of Miss Fox, it seems only necessary for her to place her hand on any substance for loud thuds to be heard in it, like a triple pulsation, sometimes loud enough to be heard several rooms off. In this manner I have heard them in a living tree, on a sheet of glass, on a stretched iron wire, on a stretched membrane—a tambourine—on the roof of a cab and on the floor of a theatre. Moreover, actual contact is not always necessary; I have had these sounds produced from the floor, walls, etc., when the medium's hands and feet were held, when she was standing on a chair, when she was suspended in a swing from the ceiling, when she was enclosed in a wire cage, and when she had fallen fainting on a sofa. I have heard them on a glass harmonicon, I have felt them on my own shoulders and under my own hands, I have heard them on a sheet of paper held between the fingers by a piece of thread passed through one corner. With a full knowledge of the numerous theories which have been started, chiefly in America, to explain these sounds, I have tested them in every way that I could desire, until there has been no escape from the conviction that they were true, objective occurrences, not produced by trickery or mechanical means."

WM. R. TOMLINSON, M.A.

THE RED CROSS.

By WESLEY NOAKES.

CHAPTER X.—SPIRIT-CONTROL.

VLADIMIR made his raid on the Sunday night, but of course with no success. He accepted his disappointment philosophically, being to a great extent prepared for such a result. As he took leave of Count Soltikoff in the station, before returning to St. Petersburg, he remarked pointedly: "I believe that woman, Marie Stephanovitch, has had a hand in this. See what I found in that house," handing his companion a note. Count Soltikoff read aloud:—

"To Colonel Vladimir.—You are a clever man; but we cannot always achieve success with bad tools. Your defeat is excusable."

"What do you think of that?" asked the officer. The Count raised his eyebrows. "You have met with an antagonist worthy of your reputation," he said. "Do you think this woman is in England?"

"That would be difficult to tell. My deductions are based upon the clever way in which this affair has been arranged. De Benham must have been suspected. Of course that yarn about the man with the large family and conscientious scruples was a palpable lie. The summons issued for Sunday night was merely a trap. Probably he is the only man who received such a command. Then, of course, my raid made on that evening would fully confirm their suspicions."

"Your explanation seems reasonable enough, Vladimir."

"It is the correct one. Of that I am fully persuaded."

Then he continued, coolly: "Your philanthropic friend, De Benham, is standing upon the brink of a precipice. If you take any interest in his benevolent career, warn him to leave the country immediately. In any case," he concluded, shaking hands with the Count as the train moved off, "Such a man would be no loss to society."

Vera stayed with her uncle for a few days, and then, at Mary Clifford's urgent request, returned to Danesford.

Shortly after her arrival Colonel Clifford called her into his study, and without any preliminary remarks went with his usual promptitude straight to the point.

"Now Vera, what is this that I hear about De Benham and Dulcie Brooke? I have asked Harry, but the young dog only laughs and says that it is all right. How the dickens—I beg pardon, dear—can it be all right, if Dulcie is going to marry another man? Had it been my case, I should have said it was all wrong. Since you left us Mary has wandered about looking like the ghost of her former self. I can see that something is on her mind, but when I enquire, she says that she is quite well. My sister tells me you know more about it than anyone else, so I have come to the fountain head. I never saw Pen. so obstinate before."

Vera could quite understand Miss Clifford's reticence. She dreaded the Colonel's fiery temper and was afraid that he would go to De Benham's and take the law into his own hands.

"I am afraid a thorough explanation will pain you, Colonel Clifford," Vera said, "but it is only right that you should be told the whole story."

She then gave him the history of the events which had led Dulcie to write to Harry, breaking off the friendly relationship. During the recital of these details, the Colonel had the greatest difficulty to sit still and contain his indignation. When Vera had finished, he almost alarmed her by his vehemence.

"To think that I have had such a man in my house," he said. "The dastardly scoundrel! The—the—". He could not think of any epithet strong enough to satisfy his anger and at the same time be acceptable to ears polite. "He has avoided me lately," he went on. "I wondered why. The black-hearted villain! I wish I had him here." Then came an after-thought. "But why has this affected Mary so much?"

"Mary loves this man."

The Colonel's nature was almost as simple as that of a child. He was easily moved to passion, and just as easily by any pathetic cause, to tears. They streamed down his face as he thought of his daughter's trouble. Mary bore a strong resemblance to her dead mother, and this, combined with her tender loving nature and cheerful disposition, had doubly endeared her to the Colonel. "My poor girl," he said, in a broken-hearted tone, "and I cannot help her. De Benham never crossed my mind. I thought it was Holston."

"Now, Colonel," said Vera reassuringly; "you must not take it to heart so much. Yes; it is hard," as he gave her a reproachful look; "but I thoroughly understand Mary, and when time has healed her trouble she will put the thought of this man entirely from her. Hers is not a nature to go on admiring and loving a fallen idol, and one who has proved himself so utterly unworthy of the love of a good woman. You will think of my words when all this has blown over. Mary will end by marrying Mr. Holston. I feel it; and such a union will ultimately bring her a greater happiness and peace of mind than she has hitherto experienced."

"Thank you, my dear, for your kind words," he replied. "I know that you have a wonderful power of gauging a person's nature and character, and sincerely hope that your prognostications may come true. At the same time it is dreadfully hard to see her suffer. Of course this information has tied my hands."

"And perhaps that is for the best," said Vera. "This man's iniquity will not go unpunished."

Something in her tone compelled the Colonel to look up. He was just in time to see a hard expression cross her face. In the time to come this look and the words accompanying it came back to him with a new meaning. This was an eventful day to Colonel Clifford, for before it was over he was destined to have an experience, the remembrance of which would remain fresh to the last day of his life.

Miss Clifford, herself an earnest Spiritualist, often tried to convert her brother. He freely confessed that the philosophy was pure and beautiful, free from dogmas, and particularly suited to the needs of the largely increasing class of thinkers who were separating themselves from the trammels of orthodox Christianity.

He was no bigot. On one occasion he had even been heard to say that the Athanasian Creed was a disgrace to the Established Church. This was pretty fair for a

thorough Conservative; a man who occasionally indulged in strong talk about the Constitution, and the necessity for a State religion. He often broached the subject of Spiritualism; sometimes for the sake of argument, but oftener, if the truth were known, to tease his sister. To the great delight of this lady, however, she found an unexpected ally in Vera, who was a firm believer in spiritual communication and spirit-intervention.

On the evening of Vera's return to Danesford they were sitting in the drawing-room, busily discussing the mysteries of mediumship. Aunt Pen. had just related some strange experiences which had at different times come under her notice.

"Your version of the affair," said her brother, "may be perfectly correct, so far as your knowledge goes; yet, if the whole truth were known, a fresh and more commonplace interpretation might satisfactorily account for the so-called wonders, which you attribute to spiritual agency."

"But mediums have frequently given me information respecting myself and family, which they could not possibly have acquired from any earthly source," put in Vera.

"You may think so," responded the Colonel, "Yet unconsciously, you may have supplied that information. Oh, yes; I know what you are going to say—that you were not aware of the truth of the statements until you had verified them—but we frequently get and retain impressions of which we have no distinct conception at the time. Occurrences have turned up in my own life seemingly fresh, and for the first time, yet afterwards I have discovered that they were mere recollections and impressions received years ago."

"I will grant that there are some phases which I cannot understand—Pen's controls, for instance. She has told me some remarkable things, and occasionally given me an intimation of a death a few minutes after it had taken place, perhaps many miles away. I have also heard her converse in languages of which I know she has no self-acquired knowledge."

The Colonel would have rambled on for a considerable period, but he was interrupted by the entrance of Dr. Campbell, who often called round in the evening for a chat and a smoke.

"I'll guarantee," said that gentleman, "that you have got on the old topic. I thought so," as they all laughed.

"Now, Doctor," said the Colonel, "whenever you join in our discussion I invariably observe that you say a good deal without saying anything."

A roar of laughter greeted this speech.

"Go on; laugh away," said its author, "I have made a bull, but he knows what I mean. He can talk very fluently about the subliminal self and unconscious cerebration, but either he believes in it or he does not. Now, I won't be humbugged any longer, young man; out with it."

"Well, to tell the whole truth——"

"We won't have any half measures," interpolated the Colonel.

"Very good," continued Doctor Campbell. "Some years ago I commenced to investigate the subject, and, I must confess, with prejudice and preconceived reasons to account for what I heard and saw; but honestly speaking, I was obliged to give way foot by foot until I could conceive no other hypothesis than the spiritual one, which would cover the whole ground and satisfactorily account for the marvellous sights and sounds I had witnessed. I intend to renew my investigations as soon as——"

He stopped suddenly, seeing that the Colonel had ceased to listen and was staring intently at his sister.

Miss Clifford had risen to her feet, and was gazing with a frightened face into a corner of the room.

"Don't you see it?" she said, in an awe-struck whisper.

"There, by the door," pointing with her finger.

"Don't get excited, Miss Clifford," said Vera, calmly, "What can you see?"

"There is a man. His face is streaked with blood; and there is a hole in the centre of his forehead. Why, it is Mr. De Benham's valet, Castelli. Yes, he has bowed to me. Poor man; he must have been shot. We heard that he had run away."

Then her eyes closed, she fell back in the chair, and her body became convulsed.

"She is going under control," said Colonel Clifford. Kenneth Campbell looked on eagerly. He had never seen Miss Clifford in this condition, though he knew she

was as sensitive. When the movements ceased she sat up and began to talk incoherently, a mixture of Italian and English.

"It is Castelli," said Vera. "He wants to tell us something, but does not seem to have complete control. Do you wish to communicate anything?" she asked.

The speech was resumed, but they could make out nothing intelligible.

Then Miss Clifford rose suddenly and walked towards the door, beckoning them to follow.

To be continued.

THE FOUNDATION OF SCHOOLS.

[We have received a very lengthy paper on the above subject, which was read by Mr. BRIAN HODGSON before the Spiritual Evidence Society of Birmingham and "The Sociological Circle." We regret space limits will not permit us to print the preliminary portion, but we give the practical plans suggested.—ED. T. W.]

It will be necessary to obtain the assistance of about half-a-dozen teachers, and to secure these I want about 16 or 18 to undergo the course of training essential to the launching of the principle, and in good time I trust it will take care of itself, providing its own teachers. I shall not deem success to be achieved until it is quite independent and self-regenerative, for this is the true test of a natural system in any department of the Universe, since, as it has been well said, Nature differs from man in this: that whereas man makes things, Nature makes things make themselves.

Given a sufficient number of volunteers (who will themselves reap the advantage of self-knowledge) I purpose, with the aid of my good friend, Mr. Burton, to give a course of fifteen lectures dealing with the method I propose to adopt, and which I trust will be expanded and illuminated during the course. Mr. Burton has generously offered the use of his business office in the centre of the city, in which he has his collection of diagrams, busts, and all that is necessary from the strictly phrenological point of view. But as my proposals are more especially dependent on the Theory of Natural Selection, it is the application of this theory to Gall's scheme that I shall make my own special department, leaving the practical indication of localities and such purely phrenological evidence to Mr. Burton. The following is a rough syllabus of the lectures:—

1. The Theory of Natural Selection as concerning the Descent of Mind.

2. The temperaments.

From the 3rd to the 15th the mental faculties will be treated seriatim, each lecture being devised to answer the three questions—(1) How is the faculty manifest in daily life? (2) What is the necessity it was designed to meet? (3) What are its lowest and what are its highest powers?

Instances will be given showing how such and such a faculty forms a prominent character of the human mind. It will then be traced to the group of animals to which it was first necessary, and finally its animal and its highest human possibilities will be touched upon. After each lecture Mr. Burton will indicate the alleged position of the faculty on the heads of those present, and critical comparisons will be debated.

Having thus given the teachers the groundwork, it will be necessary to obtain subjects for instruction. A board school in the centre of the city will be chosen, and the district canvassed for pupils, who will be selected from both sexes, between the ages of 10 and 14 at first, but we hope to attract adults also.

Starting with a few, a close individual instruction can be maintained upon the same lines as in the lectures, but with greater detail and special object lessons. During this instruction the various conformation of heads and the temperaments will be noted, and the mental manifestation tested by careful observation and isolation of particular groups for special examination, advice being given as to trade to be followed, etc. The children and adults will be incited to mutual self examination and a progressive use of their faculties from the point to which they have already developed. For, just as physical light is the highest power of the physical world, so psychical light is the highest power as an agent to the development of the soul. The more we realise that our actions are known, or to be known, the more perfect we make them, and those who can work longest in the light are of the highest purity.

Since the experiment will have to be conducted on Sundays, a religious tone will be given to the course, emanating from and being concerned with the faculties of Hope, Spirituality, and Veneration. With young children it would be my purpose to deal chiefly with the language faculty; the perceptions, size, weight, form, colour, order, calculation, and other faculties at the base of the brain, by object lessons, illustrating and calling forth the functions, which would be drawn from natural history. Thus colour could be illustrated with wild flowers, butterflies, and berries useful as food, the utility of all faculties being the object of demonstration. Form could be illustrated with crystals and minerals, the chief metals being enumerated and their uses touched upon. The faculty of weight would authorise a broad survey of the birds and mammals—how they have had to balance themselves on the branches of trees—how man has been able to walk in an upright position, and even ride a bicycle. Order would allow a demonstration of the value of tidiness, and object lessons would doubtless be found in the audience upon this head. Locality would enable geography to be treated, that of the city environs by preference. Eventuality, history, acquisitiveness, matters of wealth, and so on. But the pupils would individually be tested as to their capacity of appreciation in each of these departments, and a spirit of emulation awakened as to which possessed certain powers in the highest degree, where the faculties were located, and a perpetual object lesson in human nature maintained.

It would rest with individual teachers to carry the instruction deeper where necessary, and to restrain from the excessive exercise of any given faculty. Those who will succeed best as teachers will not be those who possess the greatest number of certificates, but those who have the highest development of the faculties of philoprogenitiveness, human nature, benevolence, and veneration. From the scholars themselves will be selected those in whom these faculties are best developed, and they will at once be employed in exercising them upon their less mature juniors.

Spiritualism and phrenology alike show that just as we can learn at all ages, so can we teach at all ages, and it will be my endeavour so to determine matters that every pupil, child or adult shall realise, as the fact is, that his development is inevitably superior to that of very many in some department of the mind, and that it is inevitably inferior to that of very many in others; that by learning approximately his own position, he may, by a process of give and take, continue an education that costs no money during the whole period of a life that has no end.

TWELVE LECTURES ON MENTAL SCIENCE.

BY W. J. COLVILLE.

LESSON X.—CONTINUED.

I DO NOT WISH to intrude my personality, but as nothing helps students like individual testimony I will tell them a little of what I know. I was formerly diffident in the extreme and though my vocal organs were nearly perfect I would stammer painfully in the presence of strangers, though I could chatter by the hour when not embarrassed, without the least impediment. I overcame nervousness by affirming my perfect fearlessness and asserting my power to hold all rightful sway over all the organs of my body. I can if necessary lecture fourteen or fifteen times a week besides travelling and doing a pile of literary work without any fatigue whatever; I confess I do not get along as easily if I am placed in the midst of a number of depressing croakers, but directly I realise the stupidity of their position, simply by rejoicing in my superior intelligence I ward off their otherwise depressing "magnetism," and then am ready to help them to get above their low condition.

A teacher or healer who cringes and sympathises with disease takes on everything undesirable and is thus unfitted for work of any kind. To be in proper condition for work one must be extremely self-assertive and yet not in the least antagonistic or unduly masterful, for we must respect everybody else's rights as fully as our own. This being the only safe and proper rule of conduct, we can easily see how it is that so many people fail in bringing harmony to pass in their homes and business life. The old error confronting all of us which we need incessantly to rebut, is that people wish to do wrong: instead of that they are simply ignorant. Sin is another word for ignorant

misdemeanor; the real self never sins and never wishes to. In treating yourself or another you must never judge by appearances; these must be steadily ignored as the true self is held up to view. If you think of anyone with whom you are in any relation, as being ought that is disagreeable you conjure up a picture of the very state you wish to annihilate. It may not be easy at first to look upon everybody kindly and sweetly, but it must be done if we would really help others and effectually protect ourselves. Sympathy must be reserved for the objects we approve and never wasted upon delusions or allowed to intensify the very ailments we seek to destroy. I sympathise with your desire to be healthy, strong, happy, prosperous, well and usefully employed, etc., etc., and I will do all in my power to render you assistance to attain your end; but I refuse to sympathise with your sufferings, as you and I both want to overcome them, and conquest is gained only through resolute defiance. A cowardly cur will snap at you and show a pretended disposition to bite if he feels that you are weak enough to fear him (for an animal's quick instinct reads your fear sooner than you detect it yourself) while the most courageous beast will run off if you give him a dose of *viril* from your human eyes, which dispense lightning when you have grown to man's estate, but not so long as you remain in mental babyhood. Will and intelligence, though seemingly two, are in reality one; they must be cultivated and used jointly. Desire and expectation must work together in all things or there is a missing link in your chain, or at least a weak link, and no one can dispute the fact that a single weak link in a very long and otherwise strong chain renders it practically valueless. Let us face up our besetting weaknesses and we shall soon see what special point in our armour needs strengthening most. With one it is our fear that is the bugbear; with another it is covetousness, revenge, or some other base impulse proving that the animal is not yet subjugated. Remember, you will lose your dog if there is one weak link in the chain by which you hold him, as when he pulls at it that link breaks though all others are strong, and off he runs. To be always lamenting one's weakness is sheer folly, and moreover it is a most depressing practice; but to have sense enough to repair the chain where it most needs it, is to do the one thing needful; both confidence and docility are therefore needed.

We must be brave, yet teachable; ever ready to confess our relative ignorance and at the same time hold on with tenacity to the only rope by which we can be drawn out of the river of weakness on to the bank of strength, which is confidence in our divinity. *God and man are one*; be not afraid to proclaim human nature divine; but, while declaring on behalf of man's inseparableness from Deity, shun utterly the ridiculous belief that you or any other special persons are any nearer to the Infinite than all your brothers and sisters throughout the universe. Read all bibles and gladly pay tribute to whatever is helpful in all literature, but never permit the thought that the last word of divine revelation will ever be given to man. As we contrast the immeasurable vastness of continuous revelation with orthodox contractions we feel to cry out to the whole world: How can you remain another instant in a cellar when all the light and glory of heaven's sunshine is your portion if you will but leave your holes and come forth into the gardens? Man is a limitless being, the potencies of life immortal are within him; he has but to declare his birthright; then when he realises the divinity of his true will he can banish every obstacle from his path forever. *God's will and mine are one*. In this all powerful sentence the key is found to all genuine progress here and hereafter.

To be continued.

IT is the analysis of matter, the relations of force to it, and, indeed, the definite idea of force, that the progressive minds of earth are asking for. Modern Spiritualism has entered this arena, and it is here to stay. The problems which rack the inquirer are solved in this crucible. The marvel is no greater that life is progressive and eternal than that it should challenge the keenest scrutiny in the primordial cell. The wonder of death is not to be compared with the wonder of life. Death, viewed as an event in an unbroken chain of experience, explains those decrees which evoke despair and raises the race upon a true philosophy.

PADDINGTON.

SPIRITUAL PROVIDENT SOCIETY.

BY NOTETAKER.

THIS SOCIETY holds its meetings at 227, Shirland-road, W. I cannot do better than introduce it to the TWO WORLDS readers by a few extracts from its printed card of rules:—

"This society has been formed for the purpose of providing its members with home, clothing, food, medical aid, amusements, and such employment as will be conducive to a healthy long life after sixty years of age; also to provide rural holiday resorts at a nominal charge.

"It is worked upon the general co-operative principle, and as the demand increases, so will stores be opened in various districts for the convenience of members and friends.

"Members on joining must pay 1s. entrance fee, and 3d. per week until the sum of £13 1s. has been paid in. Holidays: Members desiring to occupy one of the country homes will have to fill up a form, stating how long the home is required, how many in family, and what attendance (if any) will be required, so that their comforts may be provided for."

There is here the germ of great developments. Owing probably to the youthfulness of the society, and to the consequent lack of funds at its disposal, the "homes" are still a "dream of the future," although the practical methods by which the society has set about its realisation bids fair to materialise the ideal at no very distant date. It will be conceded by all that the society has struck a true note of progression by teaching its members the value of combination and self help. The society is not rich, but it is ambitious. Its membership is 27, and the stores necessary to such a number, all of whom, I believe, are working people, are kept upon the premises under the management of Mr. West. Thus for the present the expenses of warehouse-room and stock-keeping are avoided. They hope in time to extend this department, and by its increased revenue, assist in floating other desirable projects.

The contribution of 3d. per week is paid until the sum of £13 1s. stands to the member's credit. After these figures have been reached, by a nice computation of accumulated compound interest, Mr. West concludes that a modest competence will be assured sufficient to enable the member to retire from the harassing cares of life after the age of sixty has been reached. Retiring capital undoubtedly varies with individual spending capacity or thrift, but for a working man to dream of comfortably retiring from active labour at all is in itself sufficient novelty to merit attention. "A healthy long life after sixty years of age" is somewhat Utopian, and doubtless varies according to the values placed upon the words, "long" and "healthy." Gardening, bee tending, poultry keeping, and kindred occupations are expected to to subservise this end.

It is believed that when "labour" is light and not compulsory, the "amusement" will be profitable and tend to exercise both mind and body. Many people are certainly hale and active after they are sixty years of age, and if it is possible to enable the "horny-handed sons of toil" to feel assured that they will now be able to end their days in comfort, the consummation is most devoutly to be desired. The proposed home of rest will be built upon freehold ground or lands purchased by the society's subscriptions, trade and labour. The profits, which naturally increase with the society's growth, being continually turned over and over, this, with the assistance of entertainments, lectures, and a constant influx of new members, it is anticipated will first buy the home and afterwards maintain it. The interior of the house is already largely planned, and special arrangements made for heating and lighting. Even glass-covered corridors have been devised to enable the aged to walk about in any weather without discomfort.

The principles animating the society are good, and time alone must prove whether the financial estimate is sufficient for all exigences. In its crude state there will of course be mistakes made, but the society means to face all the difficulties incident to its position, and holding fast to their principles are willing to abide by the result. Though small, the society has a very real idea of work, and has its auditors, trustees, and other officers properly and democratically appointed. On Sunday and Wednesday a meeting, open to the general public, is held; which

usually takes the form of a circle, owing to the limitations of space. On Saturday, at six, a meeting is devoted to teaching the children the value of co-operation, music, and any special form of education which the society may be able to command. At eight o'clock the children are dismissed and the adults combine for a discussion class, social interchange of thought, or business connected with the society's work. Other meetings, not officially announced, spring into operation as opportunities permit.

A TEST CASE AND A NEW AUTHORITATIVE RULING RE FORTUNE-TELLING.

A Mrs. SMITH was recently fined in Glasgow for fortune-telling. She appealed, with the result that as stated in the *Glasgow Herald* for March 19th, 1896:—Lord Young said that from the moment he read the case he thought the charge bad and the conviction bad. They were informed that this was the first prosecution in Scotland for pretending to tell fortunes. The act of George IV. was made applicable to Scotland twenty-five years ago, but it was not until 1882 that it was decided that any part of the clause of the Act of George IV. was made applicable to Scotland. During these twenty-five years, and including the fourteen, this was the first instance of any prosecution of the kind, and he almost ventured to express the hope that it might be the last. It was of course true that a professed fortune-teller might commit knavery and roguery of a punishable description and through the means of that profession, just as of any other, commit knavery or roguery punishable from the peculiar character of the Act itself. But when they had the case of a professed fortune teller committing knavery or roguery, or really imposing on or deceiving weak people who required the exceptional protection of the law, and that person was intended to be prosecuted, the charge ought to state what he did that it was knavish and roguish, amounting to an offence, although committed through the medium of fortune-telling. It never was imagined, so far as he ever heard or thought, that the writing, publishing, and selling of books upon the lines of the hand—or even upon astrology, the position of the ruling stars and their position at the date of any particular person's birth, and the rules by which astrologers proceeded in telling fortunes therefrom—he never heard or thought that it was imagined by anyone that writing or publishing such books was an offence, or that anybody reading a fortune upon the hand according to such books and telling it, or even examining the stars or telling a fortune according to rules on the subject, was guilty of any offence. Roguery and knavery might be committed in that way, but it would be a special case. The argument for the prosecutor here was that no intention to deceive or any perpetration of deceit was necessary, and therefore that the word "pretend" was not to be read in the sense even in which the prosecutor or magistrate read it in making this prosecution or giving this conviction as "intending to deceive and impose upon." Indeed, everything here was quite consistent with this, that the person who pretended to tell fortunes in that sense of the word "pretend" had no belief in the thing herself, and knew that the person that gave nothing or sixpence had no faith in her. That was the prosecutor's view, and that was the view of the magistrate, on which the conviction proceeded, so that it really came to this, that any person reading the lines of the hand and declaring fortunes thereby could be punished by the Magistrates of Glasgow or anywhere else. His Lordship thought that was extravagant, and therefore he repeated that, as this was the first prosecution of the kind attempted during 25 years, according to the view expressed in 1882, this clause had been applicable to Scotland, he hoped it would be the last. He by no means indicated that a spawwife, gipsy, or anybody else might not through the medium of fortune-telling practise gross deceit, which was punishable, and properly the subject of prosecution. He was of opinion that the conviction should be quashed.

Lord Trayner concurred with the Lord Justice-Clerk, and the conviction was quashed, with expenses.

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.

MESMERISM AND MEDIUMSHIP.

Sir,—I have been advised to submit to mesmerism to develop mediumship, but several friends have warned me against that course as likely to be injurious, or at least dangerous, and I should be very much obliged if your readers could advise me in the matter. Do spirits recommend mesmerism? Is it dangerous or injurious? Does it help to develop mediumship? Is there any "class" of students, or private developing circle, conducted by a competent psychologist in Manchester, that I can become a member of? I am glad the question of mediumship is to be thrashed out—Yours, MEDIUM.

WORK AT PLYMOUTH.

Sir,—Although we have been silent, yet we have been spreading the great truths far and wide; indeed, we seem to be a recruiting depot, and fresh recruits come in from all sides to swell our ranks, but I regret to say, and I see that I am not alone in this respect, that Spiritualists generally do not seem to fully realise their personal responsibility in order to carry on this grand and noble work. During the last three months, we have secured the services of Mr. G. Osbond, of Ridgway, Plympton, and am pleased to state that Spiritualism is expounded to-day in Plymouth on a higher spiritual basis, blending it nicely with the many passages of scripture, showing forth the love of God in the soul and casting out the many absurdities respecting His anger and vengeance. On Feb. 26 a concert, followed by a coffee supper, was an entire success. Our good friend and brother, Mr. Osbond, presided, and, to do justice to our friends, they rallied round us well. I trust we may soon find the hall we now occupy too small.
8, The Octagon. JOSEPH SAMUELS, sec.

A HANDBOOK ON MEDIUMSHIP REQUIRED.

Dear Sir,—Seeing that you have mentioned in this issue of Two WORLDS the idea of a handbook on Mediumship, and it being my suggestion, will you pardon me if I extend my idea more fully. Since my earliest contact with Spiritualism I have been painfully conscious that one of the greatest necessities to a young medium is a good handbook dealing with the various phases of medial development. During 1895, at Hammerton-street, Burnley, my guides delivered 14 lectures on mediumship. If those lectures could have been reported, perhaps they might have been of some trifling service, but not being, the idea has forced itself on me, what next? and it assumed this shape: If a number of people who have had long experience and made varied observations could be induced to write special articles to the Two WORLDS, the editor summing up the whole matter by a full review of the preceding articles, we might by that means at least have something of a beginning towards practical ends. A handbook is a necessity, and those who have had experience and made observations are the most likely to supply the need. The book might be an explanation, and a digest of experience in the following directions:—(1) Public and private circles. (2) Physical and mental conditions indicative of mediumship. (3) The peculiarities of mediumship. (4) Physical mediumship. (5) Mental mediumship. (6) Clairvoyance—development and use. (7) Clairaudience—its culture. (8) Psychometry—its laws and use. (9) Impersonation—its use and dangers. (10) General survey of mediumship.

If these varied topics were delegated to individuals who could do something near justice to them, the results would be helpful to all and sundry who are interested in the culture of a very important function or a series of functions appertaining to the human organism.

Mediumship is the basis of our movement, and by the agency of its right development and use will our cause make that substantial and organic progress that many of us desire to see. I am conscious, after many years experience, that I have much to learn, and shall be quite pleased to have the suggestions of those who are able to tell me something.—Yours truly, JAMES B. TETLOW.

ITEMS OF INTEREST.

No Reports in our next issue.

NEXT week's Two WORLDS will be 2d.

DON'T FORGET the Good Friday Demonstration in Manchester.

A FINE portrait of A. R. Wallace, F.R.S., with autograph, next week.

An interesting report of Spiritualism in Edinburgh will appear next week.

WE are pushing on with the Album as fast as possible. It will be a "surprise."

CLASSES for students and mediums are needed. Shall Manchester lead the way?

DON'T forget "Mediums night," next Tuesday, at Corbridge's Cafe. All mediums invited to take part.

WHEN will Manchester Spiritualists forsake "Noah's Ark" and get into a commodious and worthy temple?

YORKSHIRE Spiritualists should attend the "celebration" at Bradford on Saturday, 28th. See next page.

READER, have you any spare copies of our paper by you that you can give away? Will you distribute them on the 28th.

THE TWO WORLDS can be obtained of Mrs. Born, newsagent, 115, London Wall, near Moorgate-street, London, E.C.

SPEND a happy evening at the Anniversary Celebration in Manchester on Good Friday. See advertisement over leader.

AN eight page supplement, containing short stories and splendid articles to celebrate the 48th Anniversary next week. Price 2d.

HAVE you read the "Red Cross" story? You ought to have done so. We will supply the 12 back numbers post free for 1s. 3d.

SATURDAY, March 28th, is "Deluge Day." Spiritual Scouts will be busy everywhere. We pray that the angels may bless their labours.

SPECIAL prayers have been offered in U.S.A. for the conversion of Col. Ingersoll, but the genial Agnostic is not one whit the worse—or better.

WE have a valuable budget of articles, letters, experiences, poems, and great thoughts for our Anniversary Number next week. Look out for it.

CORRESPONDENTS often defeat their desire for publication of their articles by writing on both sides of the paper. Armley and Hull writers please note.

WE shall go to press next Tuesday, all plans, prospectives, and letters should reach us on Saturday, at the very latest first post on Monday. No reports, please.

O.P.S. SICK AND BENEFIT FUND.—Received with thanks from Miss E. B. Stone, 3s. 6d. (annual sub.); J. W. F., 2s. 6d.; Mr. G. Harvey, 5s.—Mrs. M. H. Wallis.

MR. BRIAN HODGSON, Mr. Smyth, and Mr. Tetlow are on the war-path, but who will carry out the ideas? The suggestions by Mr. Phillips last week were very good.

THIS may be called an education number of the Two WORLDS. There is a curious and unintended unity of thought and trend of ideas running through the articles. Read them and see.

MEDIUMS, don't forget that you are all invited to attend and participate in the meeting on March 31, at Corbridge's Cafe, Lever-street. Let us encourage and understand one another.

ALL business communications should be addressed to 18, Corporation-street. Private letters and literary matter should be sent to Mr. E. W. Wallis, at 16½, Broughton-road, Pendleton, Manchester.

ANOTHER Smith—according to the *Glasgow Herald* a Mrs. Smith—has secured a decision that telling fortunes is not illegal unless "intent to deceive" can be proved. Will Mr. Headlam please take note?

TO CORRESPONDENTS.—H. J. Webster: Yours received, will keep note of what you say. Such people are beneath notice. The best way is to "let them severely alone." They trade on sensation. Victor Wyldes: We are again receiving complaints about your failure to reply to correspondents, it is too bad!—B. Stevens: Received; will use as early as possible.—G. Osbond and others: Too late for this issue; next week.

By THE TIME this paper is in the hands of our readers, thousands of back numbers of the Two WORLDS will have reached our "Scouting" friends, who will distribute them from house to house on Saturday.

ANOTHER VISITOR.—Mr. Walter Howell's many friends will be pleased to hear that he intends visiting the old country again this summer, and will probably arrive the latter part of June. He should be kept busy.

WE CANNOT publish "Prospective" notices three or four weeks in advance, and keep them running week after week. They are really advertisements. Sixpence each insertion has been proposed as a minimum charge. It is little enough.

ASHINGTON FRIENDS, especially the ladies, are hard at work. They have paid £100 towards the purchase of the chapel in which they meet, and have to raise another £90. Mr. W. Grieves speaks and works hard. We wish the friends success.

EACH YEAR the celebration of the anniversary of the advent of Modern Spiritualism is being taken up in this country more and more ardently. We are glad of it. We hope the National Federation, two years hence, will undertake a great Jubilee Demonstration and Conference.

BIRTH.—On Monday, March 23, Mrs. Sutton, at Woburn House, 12, Upper Woburn Place, London, of a son. Mother and child we are glad to learn are both doing splendidly. We congratulate our friends, and trust that the man child born to them will bring them every comfort and blessing.

A SUCCESSFUL Bazaar has just been held at Armley, near Leeds. Mrs. Sagar, Mrs. Walton, Mr. W. Wilkinson and Mr. J. Armitage shared the honours of opening. The object was to raise funds to extinguish debt. A good success was achieved, and all friends and workers are heartily thanked.

RECEIVED LATE.—Liverpool, Daulby Hall: 15, Mr. W. J. Mayoh's two addresses were highly appreciated. 22, Mr. J. Swindlehurst met with a good reception, and spoke acceptably.—Mexbro: 22, Miss Inman gave 15 clairvoyant descriptions, all recognised. Mr. Inman gave grand psychometry.

WILL Secretaries please take notice, Mr. J. F. Hewes, of 10, Forest Grove, Colville-street, Nottingham, will be glad to give his services to lecture upon Anti-vice without charge? Opposition to this modern form of torture is growing, and should grow until the inhuman practices are made illegal and severely punished.

WE must again remind correspondents that Tuesday morning, first delivery, is the latest time for reports to reach us for insertion in the following issue. Ordinary reports should be as brief as possible, and written on post cards. We might then accommodate friends for special and important matters. No reports next week for the special anniversary number.

SHORT speeches, sweet songs, splendid music, happy faces, kindly feelings and spiritual inspirations will be the order of the evening at the Good Friday anniversary celebration in Manchester. "Oh, what a happy evening!" was the general verdict last year, and so it will be this time. When every one expects a good time, and is determined to make a good time, they get a good time.

A NEW edition of Hudson Tuttle's "Life in two spheres" has been published by Mr. T. O. Todd, of Winifred Terrace, Sunderland, price 1s. 6d. It is a most natural human and instructive description of life after death, and very forcibly presents the facts which spiritual communion has made clear. The book is well printed and bound, and is a most creditable piece of work.

"RESURGAM" is the title of a beautiful new long metre tune, specially composed by Mr. Crossley (L. Mus., F. G'd, O.) for the hymn by Mr. Peter Lee in the new hymn book (No. 21) which can be had, music and words, for 1d., post free, 1½d.; on superior paper, post free, 2d.; at the Two WORLDS office, 18, Corporation-street, Manchester. Quantities for choirs, 12 for 9½d.; 85 for 1s. 7d.; 50 for 3s.; post free in all cases.

TRURO.—A correspondent residing in Truro asks if we know of any Spiritualists or "circles" there or in Penzance. We regret that we do not. We used to know some Spiritualists in Falmouth, but are unaware if there are any there now. When will Devon, Somerset, and Cornwall be won for Spiritualism, like Lancashire and Yorkshire?—when? Who will go and set the torch burning?

THE latest sensation in penny books is undoubtedly the remarkable production by the Manchester Labour Press Society, of Bellamy's "Looking Backward," unabridged, and with the author's consent. This book had an immense sale at 1s. and afterwards at 6d. It is now offered, printed in good clear type, at one penny, and should sell by the million—we hope it will. We can supply it post free for 2d. Societies would do well to get parcels and sell them. Address Mr. H. Henshall, Labour Press, 59, Tib-street, Manchester.

NATIONAL FEDERATION PROPAGANDA.—Successful meetings last week, by Mr. Swindlehurst. Parkgate Society can boast of owning a pretty and most convenient hall. The Monday's meeting there was very successful, a good audience greeting the organiser. Tuesday, Wednesday, and Thursday, an active mission work was carried on in the Sheffield Society's Hall, Bridge-street. Very fair audiences assembled. Mr. Swindlehurst's addresses were frequently applauded. Mrs. Hunt, of Bradford, kindly extended her visit, and by her clairvoyance and medical psychometry ably seconded the effort.

CLAIRAUDIENCE extraordinary in Heber Street Spiritual Temple, Keighley, Mar. 22, Mr. T. Wild, from Rochdale, gave the full names of the individuals who desired to make themselves known, also name and number of street in which they lived and died, also the age at death, and in several cases other particulars which was very convincing. The audience (numbering not less than 600) being delighted as name after name was given and recognised; upwards of 300 had to be turned away for want of room. Mrs. Holmes very effective rendering of "The holy city," much appreciated.—E. Waterhouse.

PRESENTATION.—The committee and friends of the Monkwearmouth Spiritual Evidence Society met on Monday evening, March 9, at the house of Mr. Warren, for the purpose of presenting Miss Willis with an electro-plated teapot, beautifully chased and engraved with her initials. Mr. Thompson made the presentation, and in the course of his remarks pointed out that Miss Willis had for the last two and a half years gratuitously presided at the harmonium at the

Sunday evening meetings, and said he had much pleasure in making the presentation on behalf of the society, as a small token of their esteem and appreciation. Mr. Willis feelingly responded for Miss Willis, and said it was purely a labour of love on his daughter's part, and without the slightest thought of any pecuniary remuneration whatever, but solely for the good of the cause. A vote of thanks to Mr. Warren terminated the meeting.

"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.]

READ Mr. A. J. Smyth's proposals re "classes." He says: "It will be understood that the plan is not put forward as a complete and rounded off scheme to be put into immediate operation; many important points have been excluded from consideration for want of 'time and space.' Nor has it any authority from the Federation. Had the collective wisdom of that body been brought to bear upon it, no doubt it would have undergone much alteration and improvement. Nothing can be done without the friendly co-operation of our public speakers and societies, from whom it would be most helpful to have an expression of views and opinions on this matter."

BRADFORD (Yorkshire).—To commemorate the 48th anniversary, the Amalgamated Spiritualists' Societies will have a huge ham tea on Saturday, March 28, in the Temperance Hall, Leeds-road, Bradford, at 4-30 prompt. Tickets 9d. and 4d. A great mass meeting at 7-30, David Jagger, Esq., chairman; the following speakers are expected.—Mrs. Craven, Leeds; Mr. Beardshall, Bradford; Mr. Swindlehurst, Preston; Mr. J. Smithson, Dewsbury; Mr. E. W. Wallis, Manchester; Mr. Pawson, Birstall. Hymn sheets provided. Lyceum choirs. Tickets at the hall, or any of the following societies:—St. James's, Otley Road, Temperance Hall, Spicer Street, Milton Hall, Boynton Street, Manchester Road. All are invited. Hearty invitation given to speakers.

MR. J. HEALY FASH, of 11, Buccleuch-street, Glasgow, sends us the Glasgow Herald report of the fortune-telling case in that city, and says:—"To my mind it is a case of some importance to mediums, settling, as it does, that 'Fortune telling,' or 'Palmistry' either, are not in themselves illegal, but only so when 'practised with intent to deceive Her Majesty's subjects.' I may state that I was a listener to the whole case, which the prosecutors (persecutors) tried hard to sustain, quoting a case of spirit fortune telling or 'discerning the future by alleged communication with spirits,' though this point does not seem to have been noticed in the report, their aim being to stigmatise telling the future under any circumstances, whether for payment or without it, as fraudulent and illegal."

NATIONAL FEDERATION work is moving forward by leaps and bounds. The latest move is the addition of Mr. John C. Macdonald as organiser. He opened his work at Nottingham (Masonic Hall Society) on Monday, 16th, followed by a most interesting and enthusiastic meeting in Derby, where they are feeling to the full the benefit of the previous efforts of Mr. Swindlehurst. The organiser has the promise of expanding efforts shortly in Leicester and Burton-on-Trent, and some attempt will be made to organise a society in the ancient town of Chesterfield. Should this be carried out, other towns in the romantic county may hear of the prevailing activity of the spirit in effort to open the flood gates of truth. Mr. Macdonald will speak for the Morley Society on April 1, at 7-30. Are the Loughborough Spiritualists asleep, or will they start some meetings?

MRS. BRIGHAM'S TOUR.—This lady will arrive on April 24 or 25, and our Liverpool friends will give her cordial welcome. Arrangements are being made for a hearty reception in Manchester on Tuesday, April 28. The London Spiritualist Alliance will give her a reception in the great Metropolis on May 1, (doubtless she will be as welcome as the flowers in May). The Marylebone friends will be pleased to hear her at Cavendish Rooms on Sunday, May 3 and 10. On the 17th she will speak at the Surrey Masonic Hall, Camberwell; on the 24th, at Stratford; and on May 31 she will address the friends in Salford. June 7 and 14, July 19 and 26, and all August dates are open. Applications should be addressed to the editor of the Two WORLDS, who is anxious to plan a tour for Mrs. Brigham that she may be heard in all the principal centres of our movement. She will be very glad to give week-night addresses wherever possible.

IN MEMORIAM.

In Memoriam Notices not over ten lines in length are published gratuitously. When exceeding that number, sixpence for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.

SARAH, the beloved daughter of Jim Ellis, who passed to the higher life on the 18th inst., aged 22 years, and was interred at Kirkheaton Church.

PASSED to the higher life on Saturday morning last, our dear sister and co-worker, Mrs. Calverley, after a long and lingering sickness. Her remains were interred at Royton Cemetery, on Wednesday, 25th. Before passing she promised a friend that she would return and manifest herself, which she did on Sunday, through our medium Mrs. Duckworth.

SLAITHWAITE.—On Wednesday, March 18, Mrs. Betty Sutcliffe, wife of the late Mr. Joseph Sutcliffe, of Linthwaite, passed to the higher life, aged 60 years. Her mortal form was interred at Slaitwaite Cemetery on Saturday last, Mr. Johnson, of Hyde, conducting the ceremony. A large gathering of friends from various places in the district, along with the members of the Slaitwaite Society, walked in procession from the residence to the cemetery. The service was most impressive, and had its effect upon many onlookers gathered round. On Sunday afternoon, a memorial service was held in the Society's room, when the inspirers of Mr. Johnson gave an address from the words "Why seek ye the living among the dead?" A large audience assembled, and during the address many cheeks were wet with tears of both sorrow and joy. At the close, Mr. Johnson gave a short resume of the life and connection with our movement of the departed sister, told of her faithfulness to her convictions through good and evil report, and how in the day of weakness and difficulty she supported her husband in his endeavour to spread our glorious truth. Our desire is "Let our life and departure be like hers"

THE TWO WORLDS.

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and Co., 23, Oxford-street, W.

FRIDAY, MARCH 27, 1896.

EDITOR AND GENERAL MANAGER,

H. W. WALLIS.

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

48th ANNIVERSARY OF MODERN SPIRITUALISM.

GRAND CELEBRATION of the above will take place in
the Large Co-operative Hall, Downing-street, Ardwick,
Manchester, on *Good Friday, April 3, 1896*, by a monstre
TEA PARTY AND ENTERTAINMENT. Chairman, J.
Armitage, Esq., of Dewsbury. The following Mediums and
Speakers have kindly consented to take part:—Mrs. E. H.
Britten, Mrs. Craven, Mr. W. Rooke, Mr. Wheeler, Mr. S.
S. Chiswell, Mr. J. Lamont, and others. The following
Ladies and Gentlemen have also offered their services to
take part in the entertainment:—Mrs. Green, Miss A.
French, Mr. E. W. Wallis, Mr. A. Smith, Mr. T. Simkins,
Mr. Fred Roche. Accompanist, Mr. A. H. Roche. Tea to
commence at 4 o'clock prompt. Entertainment at 6 o'clock.
Tickets for Tea and Entertainment 1s. each. Entertainment
only, 6d. May be had from all the Manchester
Societies and District, or at the TWO WORLDS Office, 18,
Corporation-street, Manchester. Further particulars can
be had from the Official Committee: Messrs. Hill, Tetlow,
Leigh, Savage, and Stone.

MRS. HELEN T. BRIGHAM.

MRS. HELEN T. BRIGHAM or "Nellie" Brigham, as she
is known to her friends, is one of the few inspirational
speakers of the early days of the movement who has not
deserted the spiritual platform for other fields of labour.

Helen Juliette Temple was born at Henniker, N. H.,
and was the youngest of eight children. She was a frail
child from her birth and did not inherit the robustness of
the hardy races from which she was descended, English on
her father's side, and Welsh and Irish on her mother's.
Her parents were married when they were very young,
Jabez Temple being but twenty and Mary Boardman but
sixteen. This young pair started out bravely and boldly,
but it was a bitter struggle for many years. The hard
life of a New England housewife of fifty years ago had
begun to tell upon the strength of this devoted mother,
and for several months preceding the birth of little Helen,
she was obliged to rest. It was the first time in her busy
life that she had had time to read. Among the books that she
read was the "Scottish Chiefs," that delight of the past
generation, and it was from her favourite character Helen
Mar that "Nellie" received her name.

It was impossible for a child so delicate to be sub-
mitted to the confinement and routine of school life, so
she was allowed to roam the fields and become a firm friend
with all the birds and animals. Her entire school life was
contained within a period not exceeding two years, and
little did the friends of Helen Temple dream that other
forces were at work that would give her a knowledge
more satisfying than that derived from books, and that she
was destined to become a teacher among men.

When she was about fourteen years old, her mother
and uncle who had become very much interested in this new
subject of Spiritualism, sat down with Helen to see if any
possible result could be obtained. To their astonishment
Helen became "entranced," personated several spirit-
friends, played upon a guitar, and improvised some verses
which she could not possibly have done in her conscious
state.

She no doubt inherited this mediumistic tendency from
her mother, who remembers at the age of twelve, while
she was visiting an aunt in Chelsea, Mass., seeing at the

foot of her bed one night a boy, who looked at her
intently, with large brilliant eyes. She woke her sister
who was sleeping with her and so thoroughly frightened
her, that she aroused the whole household. At another
time, soon after her marriage, she and her husband were
awakened by strains of wild, weird music. It seemed to
come from a deep dell across the road, and was different
from anything they had ever heard. They went out to
listen, and tried to find the cause, for everything was
apparently deserted. As they lived on a lonely hill-side
with no other house near, it was apparent that it did not
come from any neighbours; as they listened, the strange
sweet music, deep and full like the tones of an organ,
seemed to rise from the dell, then passed slowly over them
and died away into silence. They never heard it again,
but Nellie remembers hearing her mother singing the air
as she recalled it.

All through her career, from the time when as "the child
lecturer," she made her first public appearance in the base-
ment of the Congregational Church at Pownal, Vt., until a few
years ago when the message came to "come up higher,"
this faithful and wise mother has aided her daughter,
smoothing as far as possible the rough places, that she
might be in a better condition for her work on the
platform.

Helen Temple married Luther A. Brigham, and in April
1866, her only child, Clarence, was born. For many years
her home has been Coleraine, Mass., but every Sunday
has found her in New York, where she has given lectures
morning and evening, at first before the First Society of
Spiritualists, and later for the Ethical Society of Spiritu-
alists. Besides this, she has given on an average four
lectures a week, to say nothing of numerous funeral
services. No call but finds her ready, for she is never so
happy as when doing for others, and many a family
will feel comforted if she is there to say the last words over
the lifeless form.

In order that the subject might be announced in the
daily papers, it has been her custom while speaking in New
York, to have some friend select a subject for the lecture;
but whether the theme is given beforehand or the questions
are handed in by the audience, it makes no difference to
her, for her lectures are always spontaneous and she takes
no thought of what she is to say until she is on her feet.

While she has always taken a firm stand in regard to
the fraud and evil in the cause, she has never been known
to speak ill or disparagingly of individuals. Her life
from the beginning has been a noble example of a pure,
gentle woman, who has helped to make the world better
for having lived in it, and her teachings from the rostrum
have always been of a high order.

Religio-Philosophical Journal.

SPIRITUALISM IN MANCHESTER: NOTES ON PRESENT STATE.

ARDWICK, TIPPING STREET.

BY SAMPLER.

"IMITATION is the sincerest form of flattery." Therefore,
friend "Note-taker," this is not rivalry—only imitation.

The Greater Manchester may claim, without exciting
the ire of our fellow countrymen in the north, something
like a second place among the populous places of the
nation, and, at least, may run close for a first place in
spiritual propaganda. So recently as 1883 this great
centre of education, thought, and enterprise, furnished only
one place for the proclamation and exposition of the truths
of Spiritualism, but in 1896 the official list shows five
affiliated, four non-affiliated (why), and three other meeting
places open on Sundays and week nights in the interest of
spiritual communion. It may be of interest to the readers
of the TWO WORLDS to know how it is with us. The
sketches of the veterans, Messrs. Johnson, Fitton, Hesketh,
and others have furnished a *resume* of the early
history of the movement in Manchester, and thus it
has been possible to trace the mother society to
Tipping Street Temperance Hall, Ardwick, where, after
many vicissitudes, she seems to have settled down. But
is this the place of honour for the parent society: this
barn-like wooden temple? Methinks 'tis unworthy of her
rank! Is it not time for her to habilitate herself in a more
suitable garment? Viewing the movement in its present
state, one is apt to think there should be some central
place for the parent society, a home worthy of the New
Spiritual Religion, where might be gathered all that is

needed for conference, investigation, and public propaganda; where Spiritualists from all parts of the world could find comfort and knowledge, and be provided with a building with public hall of adequate capacity, seance-rooms, business-rooms, inquiry offices, library, and perhaps even an editorial sanctum and publishing premises for the people's paper. Such should be the place for the first Manchester Spiritualist Society. But instead, we must wend our way to a quiet, dull, side-street, off London-road, in the suburb of Ardwick, to a wooden erection, looking like a joiner's shop, close to a Roman Catholic School, in the playground of which the noisy frolic of the boys on Sunday afternoons and summer Sunday evenings, must prove very trying to the patience of the committee, the nerves of the audience, and the passivity of the sensitives who attend. Every effort, however, has been made to adorn the inside of this uninviting structure: paint, paper, curtains, pictures, and mottoes have toned down the ruggedness of the woodwork, and we may congratulate the good working committee (among whom may be found men who have made their mark by earnest and persistent effort to maintain the work in a manner consistent with their estimate of the importance of spiritual reform, upon the success they have so far achieved.

The influence of the past work and present efforts put forth must be far reaching. Occasional visits to this centre corroborate this view in the varied facial changes observable at the meetings and circles. Spiritualism once taken on is not easily shaken off, and it might be worth while to ask where are (some at least) of the many well remembered hundreds who have been seen from time to time at those gatherings. Might they not be sought and called to aid in centralising the work? The platform on Sundays is fairly well sustained, though the afternoon meeting must frequently be disappointing to both members and speakers. The evening meetings, however, for some time past have afforded proof of the need of more accommodation, as they are often overcrowded by audiences of between two and three hundred; and if only the enrolled members of the society should all be present there would be little room for the general inquirer.

Services are conducted in an orderly manner under the presidency of Messrs. G. Hill, Simkin, Maslin, and others, the first-named, being president, having to perform the lion's share of this work, and his genial face and manner must make his a very grateful presence to the mediums and speakers. The general furnishing, appointments, and order, materially help to overcome the first effects of the place upon a visitor, and the wish is apt to rise that the good taste of the officers were bestowed on a more worthy temple. Concerts are being given on Monday nights to aid the funds, of which some note may be taken at a future date. The circles initiated by the now defunct "Manchester District Federation" are still continued on Wednesday nights, at which from 50 to 60 inquirers attend, where they learn something of our methods of spirit communion.

A members' circle is held on Fridays, and of course matters therein evolved are sacred to those who have the privilege of attending. The matter of membership is pressed home upon those who attend all public gatherings. The "card" gives ingress to members' circles and the use of a fairly good library of spiritual literature (which appears to be duly valued by the members). A nicely-conducted Lyceum, which has a good working staff of intelligent officers, gathers some 60 or 70 young people together each Sunday, and is doing a good work for the future. The society is aided by a choir of good voices. It has made some efforts at various points of its career to raise a building fund. And on the grounds stated above, it seems desirable that all who have been led to the truth by the past efforts of this body should rally round now and help the committee and members to the desired change, which shall enable the parent society to uphold a platform and work worthy of its place in Manchester Spiritualism.

ACKNOWLEDGMENTS.—Mr. and Mrs. R. R. Rostron sincerely thank the following donors for their great kindness and practical sympathy during their recent trouble and suffering, also Mr. W. H. Lashbrooke. They are all well again and in work:—O. P. S. Sick and Benefit Fund, £1; per Mrs. Wallis, 11s. 6d.; Mr. Smedley, 10s.; Mr. Carr, 2s. 6d.; Monkwearmouth Society, 10s.; Mrs. Ball's Circle, 7s. 8d.; Mr. Stevenson's circle, 5s.; Mr. Wilson, 2s.; Mrs. Wright, (Sunderland), £1; Kingsbrough Terrace Society, 8s. 6d.; South Shields Society, 6s.; North Shields Society, 7s. 6d.; Heaton and Byker Society, £1 13s. 1d.; Newcastle-on-Tyne, £2 10s.; total, £9 13s. 9d.

ORDER OF PROGRESSIVE SPIRITUALISTS.

ANNUAL REPORT AND BALANCE SHEET OF THE SICK AND BENEFIT FUND AND PENSION FUNDS.

THE Council have pleasure in presenting their second annual report, together with the balance sheet for 1895-6, and in doing so take the opportunity to heartily thank all the sympathetic helpers who have contributed to these funds.

Assistance has been rendered from time to time to Spiritualists who were ill and in need, in thirty instances, to the extent of £15 17s. 6d., in sums varying from 3s. to 30s., according to the circumstances of each case and the state of the finances. From the contributions to their pension funds, Mr. W. Wallace, the pioneer missionary medium, has received £13 16s., and Mrs. R. Cogman has had sent to her £11 8s. 6d. From these three funds a total of £41 2s. has thus been distributed.

The Council desire to urge on all who are interested in this endeavour to practically apply the philanthropic principles of Spiritualism the advisability of more systematic effort, that these funds may be more liberally sustained and the usefulness of the Order materially increased. If all who can do so will determine to send some amount, small or large, as their means allow, at least once a year, to one or other of the funds, or to be divided between them, the good work could be extended, and where now the few only are aided the burdens of the many could be lightened, if not removed.

Attention is especially drawn to the fact that the fund for Mrs. Cogman is exhausted, and only £2 12s. 3d. in hand for Mr. Wallace. Sums of £1 and 30s. per month have been sent to these aged and deserving workers respectively, and it is hoped that this greatly needed assistance will be continued while they remain this side the grave. On behalf of the Council,

RICHARD FITTON, Treasurer.

M. H. (Mrs.) WALLIS, Hon. Sec.

O.P.S. SICK AND BENEFIT FUND.

BALANCE-SHEET FOR 1895-6.

INCOME.		EXPENDITURE.	
	£ s. d.		£ s. d.
In hand of treasurer,		Assistance rendered ...	15 17 6
March 1st.....	6 14 6	Printing.....	0 6 6
Contributions received		Postages, etc	0 10 0
for Sick and Benefit		Cash in hand of trea-	
Fund, and acknow-		surer	8 13 6
ledged in T. W.....	18 13 0		
	£25 7 6		£25 7 6

PENSION FUNDS.

£ s. d.		£ s. d.	
Received for Mr. Wallace	16 8 3	Paid to Mr. Wallace....	13 16 0
„ „ Mrs. Cogman	11 8 6	„ „ Mrs. Cogman..	11 8 6
		Cash in hand.....	2 12 3
	£27 16 9		£27 16 9

Audited and found correct, as per Vouchers, etc.,
March 16, 1896.

PHILIP NORBURY.

WHAT IS THOUGHT?

BY MEDICUS.

IN THE article "Spiritual Activity," in the TWO WORLDS, March 13, Mrs. Wallis, as an experienced prospector in the unexplored regions of Spiritual truth, has apparently tapped an immense area of rich spiritual wealth, and suggested the whereabouts of illimitable stores of spiritual powers, and thought elements for the inspiration and benefit of mankind.

The what, whence, and whither of thought is a fascinating but difficult subject. In the present state of our knowledge we may not be able to trace its origin, demonstrate its constituent elements, or follow its modes of motion, yet thought possesses numerous characteristics and methods of manifestation sufficiently regular, and its apparent irregularities are orderly enough to admit of partial analysis, comparison, and classification. If thought is not a substance, or force, it possesses qualities that are common to both. That thoughts are things, as she suggests, is a more reasonable supposition than that thought is no-thing, and if we may not perceive its origin or solve the problem of its elemental parts, we may by observing its modes of manifestation, diffusion, transference, culture, and growth, learn much of its what, and surmise something of its whence, and whither. The notion referred to of the possible existence of a vast repository of thought, containing the accumulated stores of the ages is old, and this idea appearing at various periods and places,

has left its mark upon our vocabulary, suggesting a belief in a "sea of ideas," "a thought ocean," "a mental reservoir," whose depths may be infinite as space, and whose shores may extend from the celestial regions to the confines of earth, possessing tides, currents, and cross-currents; its waves may wash the shores of immensity and leave the mind-projecting points on the thought-sandbanks of every inhabited globe of time and space. In its depths may be hidden all the thoughts, emotions, and mind potencies of the past and future; on its surface, and along its shores may be reflected all the prevailing ideas and aspirations of all people everywhere. We wonder if these are the fathomless spiritual waters in which the wise and great of all time have been baptised? Is this the exhaustless fountain at which the good and noble of history have drank? Is this the source also from which the tyrants, malefactors, the hypocrites, and the libertines, have drawn their inspirations? If so, such an ocean must have its laws and conditions, its powers of diffusion, and capabilities to receive; its outlets and inlets; its rivers of supply and their springs of origin; its motions and countermotions; its ebbs and tides; it must have its tropical and arctic areas; its dark dank places and dead seas; its bright open spaces, with every freedom of motion and exchange, filled to repletion with pure, transparent, crystal-like contents, throbbing with all the beautiful forms of healthy, organic mentality; its bays, gulfs, and stagnant places, where free circulation is impeded by the rocks and barriers possibly of tradition, authority, creed, and dogma, and abounding with putrid morals, festering passions, and miasmatic heresies. It should have its periods of motion, and revolving cycles, corresponding to the thought-history of time. Such an ocean of thought and ideas we would expect, to be in relation to the thought capacities of human thinking beings, and capable of exploration and navigation, with its avenues of approach and ways of exit; its molecular structure must be living organised forms. On the margin of its shores the vast majority of mankind must patter, picking up shells of truth and beauty here and there, while the profound and penetrating ones may dive into its depths and bring forth the riches of its silent recesses, and there have been some powerful, elevated souls of history who seem to have ridden upon its bosom, commanding almost infinite perceptions of its extent.

The foregoing suggests many questions which at various times have been asked, and still others which we are prompted to ask, concerning the nature and attributes of thought. Is thought a substance? is it a thing? is it a force? Does the brain secrete thought, like the liver does bile? Is thought a reflex of the sense perceptions? or is it an influx from without?—or is it both? What are the relations between sensation and cerebration? between thought and consciousness? between conscious and unconscious cerebration? Is consciousness simple or complex? Is it unipolar or multipolar in its action? What is the connection between perception and thought? Are there higher perceptions than sense-perceptions? if so, what is it that perceives? Is thought transferable? and to what extent? Does the history of thought follow the law of evolution or involution? Do we evoke it or invoke it? or both? Is it capable of growth and progress? Is it amenable to culture and hybridization? What effect has climate, race, and heredity upon thought?

If thought differs among races, and under different conditions, like seeds do in varying soils, are there common radical points of agreement? Is thought automatic or voluntary, or both? Can we harness thought, regulate its pace, and bring it to a stand? or is it beyond our control? Is the brain the organ of thought? if so, who plays the organ?—thought or the thinker? and who is the thinker? the body or brain, or both? But the brain cannot be the organ and player too. What is the difference between right-thinking and wrong-thinking? between low thoughts and lofty thought?

A correct answer to these questions would clear away much of the haze that surrounds the prevailing notions of thought, and what is of more importance, would have a practical use in helping us to educate our thinking powers and improve our thought-processes, so that we could exercise selection over our thoughts and entertain only the best, this would ultimate in better deeds and happier lives, for thought precedes action, thoughts rule the world.

LONDON NEWS AND NOTES.

CANNING TOWN.—Mr. Veitch's splendid address, comparing the Spiritualism of the Bible with that of the present day, was full of good sound argument.

CAMBERWELL. Surrey Masonic Hall.—Pleasant and effective service. "Faith and Hope" were the names given to Mr. Linsdell's two infants by the spirit friends of Mr. Long, who impressed the parents with their duty to love and honour their children, before they could ensure the same from them. A series of interesting questions from some earnest students were read by Mr. Long, which he will deal with at length after Easter.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Mr. Richard Harto on "Is Spiritualism becalmed at present?" A truly philosophical and exceptionally able address, which will be very shortly published in the columns of *Light*. Madame de Lauvay kindly sang two solos.—L.H.

EDMONTON. The Dairy, Fairfield Road.—Mr. J. Allen's guides gave an excellent educational discourse upon "Spirit control" and "The best method of propagating the facts of Spiritualism," and a host of questions arising out of the subjects, all chosen by the audience. Everyone said the subjects had been dealt with excellently.

ISLINGTON. Wellington Hall.—Mr. Jones presided, his subject was, "Health and harmony versus disease and discord." Rays of light on the matter were given by our "friend in the corner" and also by Messrs. Emms, W. Wallace, Brooks, Rodger, and Valentine. Mr. Hawkins (the healer) read an inspirational poem. A full meeting, harmonious and instructive. For Good Fridays' Social see advt.

MILE END. 218, Jubilee Street.—Mr. Preyss gave a most interesting address on "Thought"; highly appreciated by a large audience. Followed by clairvoyance by Miss Marsh, several good tests were given.

PADDINGTON. 227, Shirland Road.—Mrs. Treadwell's guides gave excellent character delineations and advice for spiritual and physical improvement, followed by clairvoyance by Mr. Richmond and T. C. West; all recognised.

STRATFORD.—Mr. Walker, of Edmonton, gave a very interesting discourse on "Spiritualism, the world's great reformer." Mr. Mather rendered a solo, which was very highly appreciated.—T.R. McC.

THE HUMANITARIAN LEAGUE.—With the delivery of an address by Mr. C. W. Leadbeater on the "Theosophical View," the Humanitarian League's course of lectures on "The rights of men and the rights of animals," closed on Tuesday, March 17, at the London Memorial Hall. The six addresses, which have shown a remarkable consensus of opinion on the principles of humanitarianism, among speakers otherwise representative of widely divergent schools of thought, will be shortly published as a volume by Messrs. Bell and Sons.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—18: Miss Walker spoke on "Heaven and hell." Extraordinary clairvoyance. Apl. 1, Mr. Macdonald. 22: Mr. Macdonald answered questions in his usual style to good audiences. 23: A grand social and concert. Glee by the choir. The following artistes kindly gave their services:—Messrs. Roughridge, William McDermott, Kenwright White, Welsh, Miss Gubites, Mrs. Roberts, and the Bros. Davies (Irish comedians), for the benefit of the society. The committee heartily thank them all, and trust the day is not distant when we shall see their bright, smiling faces once more. *Lyceum*, conducted by Mr. Longstaff, invocation by Mr. Simkins, usual programme, four recitations. Half-yearly meeting, Mar. 29, after evening service, for election of officers; all members are earnestly requested to attend.

COLLYHURST.—17: Miss Cotterill gave every satisfaction. 19: Master Hayes' descriptions were excellent. 22: Mr. Jones, of Ardwick, gave splendid discourses, and Mrs. Hammond was very successful in her clairvoyance.—*Lyceum*: Over 90 adults and children present. Usual course, good results. Messrs. Whitehead and Taylor spoke on "Physical and mental training." Five recitations given.

CHEETHAM. Halliwell Lane.—19: Good discourses and clairvoyance by Mrs. Collins. 22: Mrs. Newton gave one of the most spiritual addresses we have had. Good clairvoyance. Miss Richardson's clear seeing is remarkable for one so young. Public circle on Monday a thorough success.

HULME. Junction Street.—Thursday, clairvoyance by Messrs. Connolly, Blumenthal, and Lamb. Sunday, 6-30, an address by Mr. Lamb. Clairvoyance by Mr. Connolly. 23: Address and psychometry by Mr. Tetlow. Monday next, Mrs. Hyde.

LONGSIGHT. 24, Grey Street.—17, Mr. Donlan gave fair psychometry and clairvoyance. 22, Mr. C. O. Willis on "Spiritualism," was good. Several experiments in thought reading and clairvoyance. *Lyceum* doing well, many present. We would thank a lady or gentleman to take to the conductorship. Assistant conductors: Misses E. Wood, E. Shaw, A. Rigby. Leader, Harold Todkill. W. Lamb, captain of guards; E. Rigby and J. W. Todkill assistants. E. Rigby, musical director. Misses L. Shaw and M. Lamb, guardians. After March 29, as we are not in a position to meet the expense of speakers who have been engaged, our fee to all mediums and speakers will be 2s. 6d. and expenses.

396, OLDHAM ROAD.—A good *Lyceum*. 6-30: A very pleasant evening. Recitations by Lyceumists. Mr. Haggett, chairman. Next Sunday no service at 6-30. We request all the registered members to attend, because of the important matters we wish to bring before their notice. None but members must attend.

OPENSHAW. Granville Hall, George Street.—Very enjoyable day with a friend. Easter Monday, social and tea. Tickets 9d. Lots of fun for old and young. Friends rally round.

PATRICROFT.—16: Mr. J. B. Tetlow kindly gave his service for the organ fund; answered written questions and gave psychometry. Good. Delighted audience. 18: Circle by Miss Smith. A pleasant evening. 22: Miss A. Foster's guides gave good addresses on "When the hours of days are numbered," and "Spiritualism, its use to humanity." Clairvoyance excellent.

PENDLETON.—16: Miss Smith gave 29 delineations. 19: Mr. J. B. Tetlow conducted a pleasant evening. 21: In honour of past events, Mr. and Mrs. Moulding gave a splendid tea to about 80 of their friends, to commemorate their silver wedding, and the coming of age of their daughter. A most pleasant evening. Hearty thanks to Mr. and Mrs. Moulding. 22, Mr. Wilfred Rooke's guides lectured most eloquently. Subject proposed by the chairman, "The religion of Spiritualism," followed by poetical clairvoyance.—F. J.

SALFORD.—18: Miss Foster gave much satisfaction to a large circle. 21: Tea and social for organ fund, the provisions, etc., given by members and friends, to whom our committee are extremely grateful. 22: Mrs. Hulme discoursed on "Speak gently," and gave clairvoyance and psychometry, the latter very successful. She also gave an excellent test to a gentleman from a spirit who had only passed on a few days previously. All the details were recognised.

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.

ACCRINGTON. St. James' Temple.—Monday: Mrs. Rennie gave a host of clairvoyance and psychometry, all recognised. Sunday: Mr. Saunders gave good addresses and excellent clairvoyance.

ACCRINGTON. 26, China Street.—Miss Cotterill treated her subjects very ably, especially "The salvation of humanity." Clairvoyance very good. Hoping she may long be spared to promote the truth. Good audiences. *Lyceum* progressing famously.

ACCRINGTON. Tabernacle, Whalley Road.—Mrs. Russell's guides gave good addresses on "Charity," and "The world's desire." After-circle, splendid results. Monday: Mrs. Russell gave very striking clairvoyant descriptions. Good audiences.

ARMLEY. Theaker Lane.—Mrs. Sagar, in trance, spoke on "Cast out devils." Night: To a crowded audience, "Just speak." Clairvoyant tests.

ASHTON.—Addresses from G. Adams on "God, a God of love," and "Are we the children of God, bearing the chains of truth?" Clairvoyance and mental psychometry.

BARNOLDSWICK.—Good addresses from Mr. Lever on "Man, know thyself" and "How I became a Spiritualist, and why I remain one." Medical psychometry afterwards.

BARROW. Spiritual Evidence Society.—Mrs. A. L. Peters gave splendid addresses by her controls on "The Mission of Spiritualism." Good clairvoyance.

BIRMINGHAM. Bloomsbury.—Through Miss Carpenter's illness Mr. Brian Hodgson, hon. secretary of the Birmingham Spiritual Evidence Society, kindly gave an interesting and philosophical address; after which, by request, he elucidated the aims and objects of the above society. Very good attendance.

BLACKBURN. Northgate.—Public Circle, 18: Mrs. Whittaker gave good clairvoyance. Sunday, good clairvoyance by Mrs. Allerton. Morning circle, afternoon and night, good addresses by Mrs. Summersgill. Clairvoyance good.

BOLTON.—We had Mr. J. Gibson and his Son. Mr. Gibson spoke excellently on "Mourn not," "Great the loss, the greater will be the gain"; both subjects gave great satisfaction. Mr. Gibson, Junr., gave clairvoyance; Mr. Gibson, Senr., psychometry, and was very satisfactory.

BRADFORD. Boynton Street.—Mrs. H. Whiteoak's guides gave grand addresses to crowded audiences, many being unable to gain admission. Subjects: "A mother's love," and "Is Spiritualism a blessing or a curse?" Clairvoyance all recognised. We hope to hear this lady again soon.

BRADFORD.—421, Manchester Road.—Mrs. Mason being very ill, Mrs. Phillips gave eloquent addresses in an admirable manner to good audiences.

BRADFORD. Walton Street.—Mr. Williamson's guides' addresses on "God is come," and "Heaven: where is it?" were very good. Moderate audience.

BRIGHOUSE.—15: Mr. Kitson kindly gave his services (Mr. Todd being ill), and spoke very ably from "Does the Bible deny or does it denounce Spiritualism?" 22: Mr. G. Newton took questions from the audience, and answered them to the satisfaction of all.

BRISTOL. 134, Grosvenor Road.—19: Good circle, six strangers received good tests, all were satisfied. 22: Good circle, four strangers, clairvoyance fairly successful, all very pleased. Strangers all heartily welcome.

BURNLEY. Hammerton Street.—We had three services with Mr. T. O. Todd, and a splendid time. For a clear, logical exposition of our philosophy, it was all that could be desired. He is truly a spiritual addition to our ranks.

BURNLEY. Guy Street.—Addresses on "A mother's love" and "How far has Spiritualism advanced?" Very much liked. The audience wish to hear the speaker again soon.—J. S.

BURNLEY. Hull Street.—Mr. Clark gave a grand lecture on "The philosophy of Spiritualism and of light," much appreciated. Psychometry very good indeed.

BURY. Georgiana Street.—Wednesday, Mr. Hallows gave short address and clairvoyance. Sunday, Miss Scott gave two excellent addresses and accurate clairvoyance, well appreciated. Tea party, March 28. Tickets 1s., 9d., and 6d.

CAMBOIS.—Mr. Wm. Murray, of Newcastle, spoke to fair audience. Subjects, "Some experiences," and "Mediumship," and gave very satisfactory clairvoyant descriptions, Mr. W. S. Bell presiding.

CARDIFF. St. John's Hall.—Excellent address by Mr. Williams upon "The mission of Spiritualism." Reviewing the career of past and present religious systems the speaker showed how each in turn have been stranded or disabled upon the rocks of finality and exclusiveness. Let Spiritualists steer clear of these, ever keeping their

grand philosophy broad and expansive for the reception of whatever new truths may be demonstrated and all will be well.

CARDIFF. 10, Custom House Street.—Mr. Billingsley gave a nice address upon "Spiritualism, its proofs." Mr. Billingsley followed with clairvoyance, several descriptions being immediately recognised. A lady said she had recognised descriptions given at a previous service. Tuesday, 17, we held a very successful conversation, which will bring some grist to the mill.

CLITHEROE.—Mr. J. B. Tetlow's first visit was a thorough success. Crowded audiences listened with great attention to his afternoon address on "Psychometry—its culture and use." Very ably handled. Evening, written questions from the audience were satisfactorily answered. Very good psychometry created great surprise. This visit will be long remembered.

DARWEN.—Mr. E. W. Wallis delivered good addresses on "Mediumship" and four questions from the audience.

DERBY.—Mr. T. Muggleton, blind medium, of Leicester, gave good addresses on subjects from the audience, "Where is God?" "Spiritualism, the key to unlock all mysteries;" "Spirit descriptions by spirits." Followed by good psychometry.

DEWSBURY. Bond Street.—19: Short addresses, good clairvoyance, and psychometry by Mr. G. H. Beeley and guides. Mar. 22: The guides of Mrs. France, of Huddersfield, gave grand discourses on "God is love," and "Spiritual gifts." Clairvoyance very good.—T. H.

ELLAND.—The inspirers of our Brother Shillitoe gave grand discourses on "The Creation," and "Has Christianity done its duty?" Mr. Shillitoe's first appearance amongst us, but we hope it will not be the last. Clairvoyance very good. Fair audiences.

GATESHEAD. 1, Team Valley Terrace.—18: Usual circle. 22: Mr. Henderson, of Newcastle, answered several questions from the audience and gave psychometry. Saturday night and Sunday morning, physical seances, by Mr. Bendilow, of West Pelton.

GATESHEAD-ON-TYNE. 60, Herbert Street.—Large company, many strangers present. Brother Clolland's controls on "Is Spiritualism beneficial to humanity?" gave every satisfaction. Our developing medium took a very good part.

GATESHEAD. 22, Redheugh Road.—Mr. Bancroft gave an interesting address on "Development of mediums and ministry of angels from the creation of man unto the present day." Splendid after-circle, clairvoyance by Mrs. Ball and other mediums. About forty present.

GLASGOW.—Morning and evening, Mrs. Green, of Haywood, addressed large audiences, fully twenty persons were unable to obtain sitting room at night. "Is Spiritualism divine?" and "Is Spiritualism a reality?" were treated by the controls in a clear, concise, and convincing manner. Clairvoyance splendid, only three out of twenty-one persons being doubtful of the descriptions given to them.—J. S.

HEATON AND BYKER (Newcastle-upon-Tyne).—*Lyceum*: Mr. Rostron (conductor) gave a short address on "Where shall I go when I die?" subject by one of the *Lyceumists*. Nine members gave songs, recitations, etc. The subject for next Sunday afternoon, "What does Spiritualism teach?" A juvenile circle was also proposed.

HECKMONDWIKE. Church Lane.—Mrs. Levitt's guides gave a splendid address on "The voice of an angel." Clairvoyance, all acknowledged.

HOLLINWOOD.—Mrs. Fielding did very well in her discourses and clairvoyance, nearly all recognised. After the service on Sunday, the 15th, a Socialist in the room asked that Mr. G. Smith might give a lecture on the Monday, which he did on "Socialism from a spiritual standpoint." We are doing very nicely, *Lyceum* opened by Mr. Ogden.

HUNSLET. Albert Street.—Mrs. Levitt's guides gave an excellent discourse on "In my Fathers house are many mansions," and gave very good clairvoyance and excellent psychometry. Very good after-meeting.

HULL. St. George's Hall, Room 4.—Service of Song, "An angel in disguise" read by president. The musical portion effectively rendered by the choir. Miss Nellie Cass presided at the organ, accompanied by Master Alfred E. Thompson on violin. Audience seemed greatly interested in this beautiful story. Crowded attendance.

HUNSLET. Goodman Terrace.—Miss Hunter gave very good clairvoyance. Night subject, "God is a spirit," etc., and good clairvoyance. Miss Hunter's guides did remarkably well under the conditions. Crowded out. Good after-meeting.

HUNSLET. Top of Joseph Street.—Mr. A. Walker gave splendid addresses on "Looking forwards" and "Immortality in the light of Spiritualism" to a large intelligent audience at night.

LEEDS. Progressive Hall.—Mrs. Robinson's guides spoke well on "Over there" and "How many are there who know how short or how long their journey will be?" Good audience. Good after-circle, conducted by Mrs. Robinson and Mrs. Levitt.

LEICESTER. Crafton Street.—Mrs. King's guides gave a very interesting discourse on "My God, my God, why hast thou forsaken me?" Good clairvoyance and gift delineations much appreciated by a large audience.

LEICESTER. Millstone Lane.—Our president, Mr. E. Gibson read a splendid lecture of the late Mr. Pinkney's, entitled "Spiritualism, the beacon light of truth." Clairvoyance by Mrs. Hegg's very good.

LEICESTER. Town Hall Square.—The control of our local medium, Mrs. College, gave a very instructive address on "The inside and outside of the camps." Clairvoyance by Mrs. G. Place very successful. Large audience. Usual tea on Easter Tuesday at five o'clock. Tickets 6d. All friends earnestly invited.—H. W. O.

MIDDLESBORO'. Newport Crescent.—15: Visit of Mr. W. E. Inman and daughter. 16: Public circle, short address by M. Westall, clairvoyance from Mrs. Brown and Mr. Batten, who gave 20 descriptions, all recognised. 22: Public circle, one of the best we have had for years.

MILLOM.—22: Mr. T. Richardson, local, "Mediumship, how to develop it."

MONKWEARMOUTH.—14: Mr. J. Wilkinson gave a very interesting lecture to a good audience. 21: Mr. Thompson, our amiable ex-president, gave an able and instructive lecture on "Social and Physical Evolution," listened to with rapt attention. Good Friday, a tea and social in the Masonic Hall, Bridge-street. Tickets of any of the committee.

MORLEY.—Mr. H. Crossley gave addresses on "Be not deceived, God is not mocked" etc., and "The nature of the life beyond." Good audience in the evening.

NELSON. Ann Street.—Miss Craven's guides spoke ably on "Let the lower lights be burning," and took questions from the audience. Good clairvoyance and psychometry.

NELSON. Bradley Fold.—Mr. Bailey's guides gave excellent addresses on "Religion and Light," giving good practical advice which would be a benefit to the people if only followed out.—D. H. B.

NELSON. Pendle Street.—17: Mr. Sanders was very successful in clairvoyance and psychometry. 22: Mrs. Best gave excellent clairvoyance, bringing home the truths of spirit return to a good many strangers. Room again crowded.

NEWCASTLE-ON-TYNE.—Mr. James, of Newcastle, gave a short address on "Spiritualism," and Mr. Easthope gave some very acceptable psychometry.

NEWPORT. (Mon) 32, Barrack Hill.—6-30: Inspirational address by Mr. Wayland on "The value of Spiritualism." Clairvoyance at after-meeting by Miss A. Wayland. Strangers welcome, all free.

NOTTINGHAM. Morley Hall.—Mrs. Knight gave a pointed address on "The need of Christ in Spiritualism." Her clairvoyance was good and successful.

NORMANTON.—Our tried and faithful friend, Mr. Bradbury, of Morley, gave edifying addresses to the young, and on "What must I do to be saved?" Miss Illingworth rendered a solo, "Mother." Monday, a successful evening with our Lady Christy Minstrels. Miss Laura Holmes has our heartiest thanks for training our young friends so perfectly. The entertainment was beyond our expectations. Scores unable to gain admittance. A great financial success.—E. B.

NORTHAMPTON.—Mr. Ashby, of Leicester, gave addresses to large audiences; also clairvoyance, many being recognised.

NORTH SHIELDS. 6, Cambden Street.—Mr. J. Clare, of Newcastle, lectured on Mr. Wilson Barrett's "Sign of the Cross," to an appreciative audience.

NORTH SHIELDS. Oddfellows' Hall, Saville Street.—A splendid meeting, 15 out of 18 clairvoyant descriptions given by Mr. Yeales were recognised, some of them being very striking. Tea and concert on Good Friday.

OLDHAM. Temple Society.—22: Mrs. Ogden's guides gave addresses and very fair clairvoyance.

OLDHAM. Bartlam Place.—22: Miss Smith spoke well on "Is Jesus Christ God?" Her clairvoyance was good. All recognised. 19: Miss Walker, of Openshaw, gave clairvoyance and psychometry.

OSSETT.—Mr. Hindle being ill, we had a very good day with our own members. Afternoon: Mrs. Haigh and Mr. Smith told how they became Spiritualists. At night: Messrs. Smith, Wyld, Wilby, and Oliffe gave short addresses in a very nice manner; good audiences.

PRESTON. Central.—Mr. Postlethwaite's controls excellent addresses on "Christianity before Christ," and "The realm of psychic science" were listened to with deepest interest by excellent audiences.—W. W.

PRESTON. Weavers' Hall.—Madame Henry's control gave very pleasing addresses on "Spirit testimony from the spirit world," and "Can man by searching find out God?" which from a scientific point of view, and considering the facts of the nineteenth century, completely shaded the records in the Book of Genesis. Clairvoyance, afternoon only, very good.

RAWTENSTALL.—15: Mrs. Marshall, of Burnley, spoke on "Are we not all ministering spirits?" 22: Afternoon, one of our own mediums, Mrs. Shannon, gave a good discourse on "Jesus wept, or the proof of Spiritualism through unity." Clairvoyance very good. Evening, the choir rendered a service of song entitled "The two golden lilies," well read by Miss E. Pinchbeck.

RISHTON.—A good day with Mr. J. Moorey. 29: A baby will be named. Mesdames Ashworth and Grettton expected.

ROCHDALE. Baillie Street.—Wednesday: Mrs. Johnstone gave clairvoyance. Thursday: Developing Class. Sunday: Mr. F. Manning spoke on "The ministry of Angels." Afternoon and night, clairvoyance excellent.

ROCHDALE. Penn Street.—Mrs. Brooks gave excellent discourses on, "After death: what?" and "Spiritualism, its aims and purposes." Clairvoyance and medical psychometry very good. Large and appreciative audiences.

ROTHWELL.—A grand day with Miss Laura France. Beautiful addresses and good clairvoyance, nearly all recognised.

ROYTON.—Our best thanks are due to Mrs. Duckworth, of Shaw, who on the shortest notice filled a vacant date and spoke grandly, and gave excellent clairvoyance to an appreciative gathering.

SEGHILL.—Mr. Thos. Elliot, of Heaton, gave a very good address on mediumship and the development of mediums.

SHAW.—Wednesday, circle. Mr. Collins gave good address and clairvoyance. Fair audience. Sunday, Mr. Young gave good addresses; also good clairvoyance and psychometry. Packed audience. The collection was for a member's benefit, who has been sick for 22 weeks. £1 17s. 7d. was taken up.

SHEFFIELD. Hollis Hall.—March 17, 18, 19: Mr. Jas. Swindlehurst, on behalf of the National Federation Mission, delivered a series of lectures conspicuous for their eloquent, forcible, and logical character, which cannot fail to result in much good. 22: Mr. Mason gave excellent addresses upon "Work in the Spirit Spheres," and "Is man the highest expression of God." Clairvoyance almost all instantly recognised. 23: Evening devoted to psychometry; fully detailed and very satisfactory.

SKIPTON. Temperance Hall.—Mr. Davis, of Burnley, discoursed on "Spiritualism," and "There is no death." Room packed at night. The earnest addresses were listened to with rapt attention. Psychometry very good. Mr. Davis volunteered to help for expenses only. While cordially thanking all who have done so, we hope other

mediums will kindly communicate with Mr. T. Laycock, Jubilee terrace, Carleton road.

SOWERBY BRIDGE.—21: Mr. Wilkinson, of Accrington, gave a limelight exhibition, entitled "London, to the falls of Niagara." Songs, "Village blacksmith" and "The better land," rendered by Mr. and Mrs. Greenwood; recitals, "Curfew" and "Billie's rose," by Misses Midgeley and Booth, and "The signal box," were each illustrated. A number of spirit photos and some comical pictures concluded an enjoyable entertainment. 22: Mr. Wilkinson's subject was "Religion, what is it?" Mrs. Bottomley's clairvoyance appreciated.

SMETHWICK. Central Hall.—Our worthy president, Mr. Knibb, discoursed very ably on "With all your getting, get understanding." Psychometry remarkably convincing. Lyceum: First annual meeting, 18th. Officers elected:—Conductor, Mr. Findlay; assistant conductor, Mr. George; guardian, Mrs. Dowler; organist, Mr. R. George; musical director, Miss M. Dowler; director of exercises, Miss George; guards, Miss Ellis, Miss Lowe, Master Lowe, Master Pruden; treasurer, Miss Skelding; secretary, Mr. C. H. Smith. Very encouraging reports presented.

STALYBRIDGE.—Wednesday: Miss Bessie Hunter kindly officiated in place of Miss Smith. Sunday: Mrs. Hyde's first Sunday visit. Good addresses from "I need thee every hour" and "Where is man's home." Good clairvoyance. After-circle ably conducted by Miss B. Hunter. Second annual soiree. [No date given.—Ed. T. W.]

STALYBRIDGE. Trinity Street.—Wednesday: Madam Henry spoke most earnestly on "Brightly beams our Father's mercy." Clairvoyance very good. Sunday: Mr. Ripley gave splendid addresses on "Where are the loved ones gone," and "Spiritualism and Theology." Clairvoyance and psychometry very good.

STOCKPORT.—"In memoriam" service to Mr. C. Ford, late President, and one time active worker amongst us. Mrs. Dixon's address, "Life and death," appropriate. Sympathetic references by Mrs. Richardson and Mr. Shaw from the chair, and Mr. Edwards, conductor, and Mr. Norbury at Lyceum. Night: The cardinal principles of Spiritualism well demonstrated. Mrs. Dixon is a useful medium. 16: Thanks to Mrs. Horrocks for help to Banner Fund.

WEST HARTLEPOOL. 26, Richard Street.—Mr. W. Shirley's guide described several spirit forms. A moderate attendance. We desire to spread the cause in the Hartlepoons, and we earnestly request all Spiritualists to rally round us by attending every Sunday at 6-30. Mrs. Pickering has been appointed treasurer. Miss Gibsen of Middlesborough, will speak on Easter Sunday, at 6-30.

WALSALL. Central Hall.—An intellectual treat from the inspirers of Mrs. E. H. Britten, on "Spiritual revelations, past, present and future." Eight questions from the audience were answered most satisfactorily to a large and very appreciative audience.

WEST VALE.—Afternoon, Mrs. Bailey's controls assisted by suitable advice in the formation of a circle instead of the usual service. Evening, she spoke well on "Spiritualism, the coming religion." Clairvoyance good. A tea meeting and entertainment on Easter Tuesday. Friends please note.

WHITWORTH.—Mr. B. Plant, subject, "Progress of modern Spiritualism," and clairvoyance, well recognised. Good audience.

WISBECH. Public Hall.—We were sorry that our speakers, Mr. Ward and Mr. Weaver, were unable to attend through illness, but hope to see them again at their post next Sunday. The evening passed off well with the help of Messrs. Upcroft, Hill, Pearmain, Hudson, and Blundell.

YORKSHIRE UNION PLAN FOR APRIL.

ARMLEY—5, Mrs. Stair; 12, Mr. Newton; 19, Mrs. Mercer; 26, Mrs. Midgley.
 ATTERCLIFFE—5, Mr. W. Fielding; 12, Mrs. France; 19, Mrs. E. W. Wallis; 26, Mrs. Johnstone.
 BATLEY—5, Mr. Smithson; 12, Mrs. Taylor; 19, Mrs. Shulver; 26, Mrs. J. Waterhouse.
 BATLEY CARR—5, Mr. Rowling; 12, Mrs. J. Waterhouse; 19, Mrs. Taylor; 26, Mr. J. Armitage.
 BIRSTALL—5, Mr. Stead; 12, Y. U. Conference; 19, Mr. Gardiner; 26, Mr. Williamson.
 BRADFORD. Milton—5, Mr. Williamson; 12, Mr. Brook; 19, Mr. A. Walker; 26, Mrs. Hunter and Miss Sarah Hunter.
 BRADFORD. Little Horton—5, Mrs. Midgley; 12, Miss Hunter; 19, Mrs. France; 26, Mrs. Armitage.
 BRADFORD. Otley Road—5, Mrs. Stretton; 12, Mr. J. Armitage; 19, Mr. J. C. Spencer; 26, Miss G. Hunter.
 BRADFORD. Temperance Hall—5, Mrs. Greenwood; 12, Service of Song; 19, Mr. Newton; 26, Mrs. Bentley.
 BRADFORD. Boynton Street—5, Mr. Spencer; 12, Mrs. Russell; 19, Mrs. Winder; 26, Mrs. Hunt.
 BRADFORD. St. James—5, Mr. Gardener; 12, Mrs. Hoyle; 19, Miss Hunter; 26, Mrs. R. Crossley.
 BRIGHOUSE—5, Mrs. Berry; 12, Mr. Hepworth; 19, Mr. Sheard; 26, Mrs. Bailey.
 CLECKHEATON—5, Mrs. Thornton; 12, Mr. Wilkinson; 19, Mr. Watkin; 26, Mr. George Lewis.
 DEWSBURY—5, Mr. Brook; 12, Mrs. Mercer; 19, Miss Patefield; 26, Mrs. Russell.
 ELLAND—5, Miss Hunter; 12, H. Crossley; 19, Mr. W. Ripley; 26, Mrs. Campion.
 HALIFAX (No. 1)—5, Madame Henry; 12, Mr. Postlethwaite; 19, Mr. T. O. Todd (Sunderland); 26, Farnworth, Anniversary.
 HALIFAX (No. 2)—5, Mr. Barraclough; 12, Mrs. Berry; 19, Mrs. Beardshall; 26, Closed.
 HUDDERSFIELD—5, Mr. Watkin; 12, Mrs. Crossley; 19, Mr. R. A. Brown; 26, Mrs. Hoyle.
 KEIGHLEY—5, Mr. C. A. Holmes; 12, Mr. Smithson; 19, Mr. J. Armitage; 26, Mr. Hopwood.
 MORLEY—5, Mr. Hopwood; 12, Mr. Long; 19, Mr. Marshall; 26, Mr. Neal and Miss Neal.
 NORMANTON—5, Mrs. Mercer; 12, Mr. C. Shaw; 19, Mrs. Whiteoak; 26, Mrs. Taylor.
 ROTHWELL—5, Mrs. Burcroft; 12, Mrs. J. Robinson; 19, Mr. W. Ripley; 26, Mr. T. Hindle.
 SOWERBY BRIDGE—5, Mr. G. Featherstone; 12, Miss Cotterill; 19, Mrs. Crossley; 26, Mr. James Swindlehurst.
 SHIPLEY—5, Mr. C. Firth; 12, Mrs. Hunt; 19, Mrs. Stretton; 26, Mr. J. Brook.
 WEST VALE—5, Mr. R. A. Brown; 12, Mr. Hopwood; 26, Miss Shaw.
 WINDHILL—5, Mr. T. Hodgson; 19, Miss Walton; 26, Mr. Firth.
 YEADON—5, Mr. A. Walker; 12, Mr. Lewis; 19, Service of Song, "Little Minnie"; 26, Mr. Marshall.

HAVE you read Mr. Gott's offers. Give him a turn if you can.

MRS. H. WHITEOAK has removed to 471, Manchester-road, Bradford (near the Corporation Baths), where she will continue her business. (See advt. card.)

PROSPECTIVE ARRANGEMENTS.

ACCINGTON. St. James' Temple.—Mar. 28: Second Anniversary Meat Tea Party. 9d., under fourteen, 6d.
 BATLEY CARR.—Sale of Work, Ham Tea, and Entertainment on Easter Monday. Sale to be opened at 3 o'clock by Mr. A. Kitson. Admission for Sale and Entertainment, 3d.; tickets for tea, 9d. and 6d. Mr. Frank Hepworth and others will take part in the entertainment; all welcome.—J. Armitage.

BRADFORD. Central Room, Temperance Hall.—To continue the 48th Anniversary Service of Modern Spiritualism, March 29, speaker, Mr. Ashworth. March 30: Mrs. Webster kindly gives services for the Lyceum books fund. Friends come and help us in our noble work.—W. S., conductor.

BRADFORD. Little Horton, Spicer Street.—Easter Monday: April 6: Annual Tea at 4-30 and Entertainment. Adults, 9d.; children 6d. and 4d.

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

HALIFAX. Winding Road.—Monday, March 30, at 7-30, Mr. J. Foulds and Mrs. Wilcock, of Bradford, will give their experiences on behalf of the Building Fund.

HECKMONDWIKE. Thomas Street.—Annual Tea, at 4-30, and Sale of work on Easter Monday; tickets 9d. and 6d.

HUNSLT. Albert Street.—A Public Tea at 5 p.m., Easter Saturday, April 4, tickets 6d. After tea, meeting to be addressed by Mrs. J. Crossley and other friends.

HUNSLT. Top of Joseph Street.—Easter Monday, a grand Public Ham Tea at 5 p.m. Adults 8d., children 6d. Social to commence at 7-30; speaker, Mr. W. Ripley. Friends heartily invited to make it a success. Any donation (small or large) towards this tea will be thankfully received.—Sec., B. Wellock, 5, Milner-place, Anchor-road.

LEEDS. Grove House Lane.—Annual Tea at 4-30, Good Friday; tickets, adults 8d., children 6d. and 4d.

LEEDS. Progressive Hall. Tea and Social on Good Friday, April 3. Tickets 6d. and 4d. Social only, 2d. All cordially invited.

LIVERPOOL. Daulby Hall, Daulby Street.—11 a.m., Children's Lyceum; 2-30 and 6-30 p.m., Mrs. M. H. Wallis.

LIVERPOOL. Eaton Hall, Breck Road.—Anniversary, Tea Party and Entertainment, Tuesday, April 7. A good programme; dancing; long night.

LIVERPOOL. 103, Queen's Road, Everton.—29: Mr. W. Rae, at 7 p.m.

LIVERSEDE.—March 28: Ham tea at 4-30 and entertainment at 7; tea, 9d. and 6d. Songs, recitations, and a few speakers. 29: Second anniversary; all friends welcome.—T. H.

MEDIUMS visiting Glasgow or Edinburgh should communicate with J. Greenhill, 73, Overgate, Dundee.

MORLEY. Cross Church Street.—Lyceum children's Public Ham Tea at 5, Saturday, April 4, tickets 9d., 6d., 4d. After tea an "At Home." Proceeds to the Organ-Fund. All friends cordially invited.

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.—(Advt.)

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.

NEWCASTLE-ON-TYNE.—29th: 10-45, a.m. Mrs. E. H. Britten, "Magic, Witchcraft, and Spiritualism." 7-30 p.m., written subjects, sent up by the audience, on "Spiritualism, Religion, and Reform." Monday, at 7-30 p.m., an Anniversary Address, including the history, progress, present and future prospects of modern Spiritualism. April 5: Mr. J. B. Tetlow.

NORTH SHIELDS. 6, Camden Street.—29: Mr. J. Curry, Psychometrist, at 6-30. April 7 (Easter Tuesday), Social at 7 p.m. Admission 1s. All are cordially invited.

NOTTINGHAM. Morley Hall.—Mar. 29: Mr. L. Thompson will give clairvoyance in the morning and psychometry in the evening. Morning subject, "The story of Satan; or, The evolution of evil. Evening subject, "Spiritualism's critics criticised."

WAKEFIELD. Queen Street.—Public Tea at 5 p.m. and Social at 7 on Easter Monday. Tickets 6d. and 3d. Social 3d., by ticket.

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NEXT SUNDAY'S PLATFORM SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington.—Temple, St. James-street, Lyceum 10-30; 2-30 and 6, Mrs. Hulme, anniversary, and on Mon. Wed., 7-30, Members' Circle, 26, China-street, Lyceum, 10-30, 2-30, 6, Mrs. Whittaker.

Armley (near Leeds).—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Miss Pickles, Mon., 2-30, developing circle. 7-30, Service, Mr. J. C. Macdonald.

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

Ashington.—Spiritual Temple, 5.

Attercliffe.—Vestry Hall, at 3 & 6-30, Mrs. Fielding.

Bacup.—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30, Mrs. M. A. Smith.

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

Batley Carr.—Town-st., Lyceum, at 10 & 2-30; 6, Mr. J. Armitage. Mon., Mothers' Meeting 3, & 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. Thos. Wild. Wednesday, 7-30.

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

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

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

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

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

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

Brighouse.—Martin-st. Lyceum at 10; 2-30, 6, Mr. F. Wood.

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

Hammerton-street, Lyceum at 9-30; Services at 2-30 and 6 p.m., Mrs. Green.

Bury.—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mrs. Rennie. Wednesday, 7-30, Mr. Golding.

Cardiff.—St. John's Hall, St. John's Square, Lyceum at 2-45; 11, 6-30, Mr. J. Holleyhead.

Cardiff.—Spiritualists' Association, Swiss Hall, Queen Street. Lyceum, 2-45. Service at 6-30. Seances, 10, Custom House-st. Mon. & Thurs., 8.

Clitheroe.—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mr. F. Hepworth. Psychometry, its culture and use. Replies to written questions.

Coine.—Cloth Hall, Lyceum, 10; 2-30, and 6-30, Locals.

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

Darwen.—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 3, 6-30, Madame Henry. Wed., at 8.

Glasgow.—Carlton-place, 11-30, 6-30, Mr. F. Colbeck.

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

Huddersfield.—Brook-street, Lyceum, 10, 2-30 and 6-30, Miss Patefield.

Hyde.—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mrs. France. Tues., 7-30.

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

Leeds.—Psychological Hall, Lyceum 10; 2-30, 6-30, Mr. J. C. Macdonald. Monday, 7-30.

Leicester.—People's Hall, Millstone Lane, 6-30, Mr. J. Chaplin. Tues. and Thurs. at 8.

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

Liverpool.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 2-30 & 6-30, Mrs. M. H. Wallis.

London—Camberwell New Road.—Surrey Masonic Hall, 6-30, Mr. and Mrs. Brenohley. Easter Sunday, 48th Anniversary. Easter Monday, Social, tickets 1s. each.

Stratford.—Workman's Hall, West Ham Lane, E., 7, Mr. Walker. Thursday, 8, Mr. Savage.

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

Manchester.—Ardwick: Temperance Hall, Tipping-st., Lyceum, 10-30; 2-45, 6-30, Mrs. E. Robinson. Tuesday at 8, Choir practice. Wednesday, at 8. Friday, 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, Mrs. Hyde. Monday, Miss Smith, for organ fund. Tues., 8, Circle. Wed., at 8, Public Circle, Mr. B. Plant.

Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mrs. Johnstone. Mon., Mr. J. C. Macdonald, for Federation. Thurs., 8, Public Circle.

Salford: Co-op. Stores, Chapel-st., 6-30, Miss Foster. 8-15, Mr. A. Bracegirdle's Public Circle. Mon., 8, Social. Tues., 8, special members' meeting. Wed., at 8-15, anniversary meeting.

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. Young.

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. Wed., 7-30.

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

Nottingham.—Masonic Lecture Hall, 10-45, 6-30, Mr. Victor Wydes.

Oldham.—Temple Society, corner of Coronation-st., Mumps, at 3 & 6-30, Miss Foster. Tuesday, 7-45, Mrs. Brooks.

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

Preston.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mr. Rooke. Monday, 7-30, Thurs., 8, members only.

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

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

Sheffield.—Hollis Hall, Bridge-st., 3 & 7, Mr. C. Shaw.

Slafthwaite.—Laith Lane, 2-30, 6.

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

Stalybridge.—Grand Theatre Buildings, Lyceum, 10, and 1-30; at 3 & 6-30, Mrs. Dixon. Wed., at 7-30, Mr. J. Gibson. Thurs., Choir practice at 7. Members' Developing Circle at 8.

Trinity Street: 3 and 6-30, Mrs. Johnston. Tues., 7-30. Wed., 7-30.

Stockport.—Hall, Wellington-road, nr. Heaton lane. Lyceum, at 10-30; at 2-30, 6-30, Miss Allen. April 5, 2-30, Lyceum Open Session, 6-30, Mr. Ormerod.

Walsall.—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mrs. Groom.

West Vale.—Green Lane, 2-30, 6, Mrs. Ripley.

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

NON-AFFILIATED SOCIETIES.

Accrington.—Tabernacle, Whalley-rd, Lyceum 10-30 at 2-30 & 6-15, Miss Skipper. Mon., 7-30, Public Circle. Wednesday, at 7-30.

Barnoldswick.—Spiritual Hall, Lyceum, 10-30, 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 Hunter.

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

Birmingham.—Bloomsbury, 6-30, Mrs. Griffin.

Blackburn.—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30, Miss Barlow. Mon., 7-30, Members. Wednesday, 7-45, Public Circle.

Blackpool.—Liberal Club, Church-st., Lyceum 9-30, 11, 2-30, 6-30, Mr. W. J. Mayo.

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

Little Horton-lane, Spicer-street, 2-30, 6, Miss Walton, Service of Song.

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

Otley-road, Lyceum, at 10-30: at 2-30 and 6, Mr. Marshall. Tuesday.

St. James' Church, Lower Ernest-st., 10-30, Developing Circle; 2-30, 6-30, Mrs. Bentley. Wed. at 7-45.

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

West Bowling.—Boyn-ton-st., at 10, Lyceum, 2-30, 6, Mr. Barraclough and Miss Brook. 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. Wed., 7-30.

Burton-on-Trent.—Cafe near the Station, at 6.

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

Cambos.—Spiritual Evidence Society, 2 and 5-30, Mr. W. H. Robinson. Chairman, Mr. J. H. Moss.

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

Derby.—1A, Normanton-rd., 2-30 and 6-30, Mr. Knibb. Wed., 7-30.

Dewsbury.—Bond-street, Lyceum, 10 and 1-45. 3 and 6 Mrs. Bealand. Thursday, 7-30.

Edmonton.—The Dairy, 7, Mr. W. Walker.

Elland.—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mrs. Waterhouse. 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, Mr. T. O. Todd. Monday.

Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mrs. Brook.

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

Hollinwood.—Factory Fold, 2-30, 6-30, Miss Cotterill.

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

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

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

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

Albert Street: 2-30 and 6. Tues. at 7-30, Public Circle. Saturday, at 7-30, Public Circle.

Keighley.—Heber Street Spiritual Temple, 2-30, 6, Mr. Swindlehurst, Anniversary. Monday, 7-30.

Leicester.—Crafton-street, at 11 & 6-30, Mrs. College. Wed., 8, Public Circle.

Leigh.—Newton-street, 2-30, 6-15.

Leeds.—Progressive Hall, 16, Castle-st. (near G.N.R. Station), at 2-30 and 6-30, Miss R. E. Hall. Monday, 2-30, 7-30, Mrs. Levitt. Public circles, Thursday and Saturday, at 7-30.

Liversedge.—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mrs. Armitage.

London.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Mr. W. T. Cooper, "The Better Land." Clairvoyance, Miss McCreadie. All communications to Mr. Leigh Hunt, 82, East-st., Marylebone-road.

Canning Town. 2, Fords Park-road, Trinity-street, Sunday, at 7, Mr. Dalby. Doors closed at 7-15.

47, Hermit-rd. Tuesday, 7-30, Private Circle. Thursday, Public Circle.

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

Mill End.—Welcome Hall 218, Jubilee-st., at 7, Mr. Boddington. Thursdays 8, public meeting.

Paddington.—227, Shirland-road, at 7. Tuesday, Provident Society visitors welcome. Wed., 8, Circle. Saturday, 8.

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, Lyceum Open Session. Thurs., at 8.

Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2-30 and 6-30, Mr. Moorey. Mon., 8, Public Circle, Mrs. J. M. Smith. Thurs., 7-30. Fri., 27, Mr. Macdonald.

West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30; 6-30, Madam Henry Tues. 8. Thursday 8, Public circle.

South Salford, 4, West Craven-street, Regent-rd., 6. After-circle at 8. Wed., Circle at 8. Thurs., 8, Choir Practice.

Mexborough.—Market Hall, 2-30 & 6.

Middlesborough.—Spiritual Hall, Newport Crescent. Lyceum, 10-30 & 2. 3 & 6-30, Mr. J. Eales.

Middlesborough.—Spiritualistic Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs., 7-30.

Morley.—2-30 and 6-30, Mr. Firth.

Nelson.—Pendle-st., 2-30, 6, Mr. Murray. Tues., 7-30.

Nelson.—Ann-street, 2-30 and 6, Mrs. Marshall.

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

Normanton.—Queen-st., 2-30 & 6, Mrs. Berry.

North Kensington.—231, 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. Walker.

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

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

Ossett.—Queen-st., Lyceum at 10, 2-30, 6, Mrs. Colbeck.

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

Preston.—Central Buildings, 2-30 & 6-30.

Rishton.—2-30 & 6, Mrs. Ashworth and Mrs. Gretton, when a baby will be named.

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, Mr. Wood. Wed., 7-30.

Shaw.—Broadbell's Assembly Rooms, off Sandy-lane, at 3 and 6-30, Mr. C. Eyres. Wed. at 8.

Shipton.—Westgate, 2-30, 6.

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

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

Spennymoor.—Central Hall, 2-30, 6. Thursday, 7-30.

Sunderland.—The Spiritual Students' Institute, 27 Ann-street, Sundays at 6-30. Every evening, 8.

Monkwearmouth, Miners' Hall, Roker Avenue, 6-30, Mr. Bancroft.

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

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

Queen St., Westgate—2-30 and 6, Miss L. France. Wednesday, 7-30.

West Pelton.—Cottage Meetings at 5-30.

Whitworth.—Market-st., 2-30, 6.

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

OTHER MEETINGS.

Birkenhead.—78, Woodchurch-road, Oxtou, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.

Bradford.—421, Manchester-road Mission Room, 10-30, Circle. 2-30, 6, Mr. J. Yates.

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, Reception. 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, 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, Mr. Wood. Circles, Tues., Thurs., Sat., and Sunday, 7-30.

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

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

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

Eaton Hall: Breck-road, 6-30, Tues., 8.

London.—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7, Open circle. Wednesdays at 7, Free Healing. 8, Open Circle.

113, Lisson Grove, Marylebone, N.W..—Tues., 8, Mr. H. Towns, clairvoyant.

16, Harpur-street, Theobald Road, W.C..—Open for Healing every Sunday morning at 11 o'clock Monday and Thursday evening seances at 8 p.m.

113, Edgeware-road (Mr. H. Hunt's), every evening, except Tuesdays, at 7-30; 11.

Kentish Town.—85, Fortress-rd., N.W., 7-30. Thursday, 8.

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, Mon] days and Thursdays, at 8 for 8-30.

251, Ladbroke Grove, Mon. & Thurs., 8, Mrs. Purseys.

Notting Hill Gate, W..—51, Ladbroke-road. Sun., 11, Free Healing, Mr. W. Goddard; 7, Seance Mon. 8, Tues. & Fri., 8, Mr. Goddard. Sat., open meeting.

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

5, Wansley-st., Walworth-rd., Tues. & Friday, 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. Thurs., 8, Mr. Lamb's Circle.

396, 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, Public Circle. Wed., 7-45.

Milnrow Rd..—2-30 & 6, Mr. J. R. Hollows. Public circles. Tues., 7-45.

Rothwell.—2-30 and 6, Mrs. Levitt.

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.

Windhill.—Local Board Office, Cragg-road, yceum 10-15; 2-30 and 6, Mrs. Mercer.

APARTMENTS.

Blackpool.—Visitors will find home comforts at Mrs. G. Galley's, 3, Mostyn Terrace, near Royal Oak Hotel, Lytham-road, South Shore. Trams pass the street and close to sea.

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Morecambe.—Opening of the W.E. Pier. Mrs. Whitaker, 25, Regent-road, thanks her numerous patrons for past favours, and hopes to have a continuance of same.

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