

# THE TWO WORLDS.

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No. 439—VOL. IX. REGISTERED AS A  
NEWSPAPER.

FRIDAY, APRIL 10, 1896.

PRICE ONE PENNY

## A WORD FOR SPIRITUALISM, PRINCIPALLY ADDRESSED TO THE INQUIRER.

By JAMES JENKINSON, author of a forthcoming book entitled, "Talks with the so-called Dead."

NOT that Spiritualism requires any words of mine to commend it to non-Spiritualists, for, according to reliable authority, it continues, in spite of every obstacle, to make steady progress throughout the whole civilised world. In England and America alone its devotees are now numbered by millions. The Spiritualist flag, emblazoned with the emblem of truth, is being carried into the camps of the enemy, making converts from their ranks by the score. Men of all shades of opinion, not a few Atheists and Materialists among their number, are being reclaimed from their erroneous way of thinking, and are submitting to the inevitable. In this great work every Spiritualist can and ought to help: the rich man and the poor man, the most intelligent or the most ignorant Spiritualist in this respect, has a duty to perform. It is obligatory on every one of us who are satisfied of the truth of Spiritualism, to proclaim to others the blessings to be obtained from a knowledge of its glorious teaching. A service so rendered brings its own reward; a chance word may cause your Materialist brother to pause and think, and might be the means of enlightening him upon a matter that may have troubled him for years, and that when he hears of it, will in all probability, change the whole course of his life, and make a better man of him in every respect.

What is this Spiritualism, this religion, about which we have heard so much? What does it teach?

### SPIRITUALISM TEACHES:

That God is the Supreme Father-Mother of all; that we are his children; hence, that all men and women, of whatever nationality, are our brothers and sisters.

That all of us are responsible for our actions to a very great extent, and as we sow, so shall we also reap.

That there is no such thing as death in the sense as looked upon and believed in by so many people nowadays. Death, so-called, is simply the passing on of the spirit man or woman into another sphere of existence; it is the body, the fleshy covering only, that dies.

That the resurrection-day to every living soul immediately follows this life on earth; according to the manner, good or bad, in which we have lived here, so will our condition be in the life hereafter.

Spiritualism gives proof palpable of a life beyond the grave, by demonstrating the fact to those who earnestly desire to prove it for themselves, and in so doing, topples Materialism into the mud, never to rise again.

It proves to the sceptic, beyond the shadow of a doubt, that the supposed dead are still alive, and are not lying in the cold grave "till the last trumpet shall sound."

Finally, we know that our friends, whom we have mourned so long as dead, are tasting the fruits of peace, joy, and love, that they are progressing in knowledge and purity, and are patiently awaiting our coming.

Nobody but the Spiritualist can imagine the amount of consolation to be derived from this *knowledge* of the reality of an after-life, for proof of which, as an eminent Spiritualist says, so many people crave, and so many die in anxious doubt.

Robert Owen, the great philanthropist, became convinced of this reality after being an unbeliever nearly half a century. Robert Dale Owen, his son, the well-known writer, was forced to become a Spiritualist through the overwhelming evidence brought before him. Dr Ashburner and his friend Dr. Elliotson, both determined Materialists, were induced to alter their opinions in favour of Spiritualism. Scores of others, equally eminent, might be named, were it necessary, who have thrown aside their scepticism, after patiently investigating the claims of Spiritualism, the evidence proving too much for them in

almost every instance. In a lecture, entitled "God and Immortality," delivered in the Glasgow City Hall twenty-three years ago, Dr. George Sexton, M.A., LL.D., made use of the following remarks respecting his own former disbelief in a future state:—

But the great truth has come back to me with irresistible force, and I see now—not dimly in the shade, but in the brightness of the noontide glare of spiritual light—that the finger of God may be traced on each of His works, and that His fatherly care is over all that His hands have made. This change in my convictions I owe to SPIRITUALISM. *By it I have been led to see that the materialistic philosophy is as irrational as it is cold and cheerless, and that the only real, substantial, solid existence is that which pertains to spirit; and, what is of still greater importance, that man's career does not terminate at death, so called, but goes on for ever in a brighter and happier world, the whole surroundings of which are far better suited to the highest aspirations of the soul than anything that can be found here. This is the grandest, noblest truth that has ever been made known to mankind.*

(The italics in the above passage are mine.)

Weighty words these from one who was originally an unbeliever, and worthy of serious consideration by those who still doubt, and especially those who ignore and snatch at every opportunity to ridicule Spiritualism, who claim to speak with authority upon a subject that in nine cases out of ten they know little or nothing about!

Similar testimony might be quoted, did space permit, from men whose names are household words, who admit they were sceptical previous to investigating Spiritualism, but who afterwards saw just cause to change their minds, and were honest enough to place on record their convictions.

## A DREAM OF HEAVEN.

BY A. F. COLBORNE.

BY AN ENCHANTMENT of sense and a superlative excitement of spiritual feeling, the following was made possible to me as a description of the sixth sphere, the home of a bright and angelic soul, whose occasional nearness to me in moments of great exaltation thrills me with a sympathetic conception of what is open to her own glorified sight. I feel, but do not see. It is a transference of thought, an inspiration ideas of which—as in the present writing—I am merely the imperfect scribe. Under the influence of my dream I am emotionally disturbed, as I would be by looking upon something most sublime in the landscapes of earth, or of listening to passages of mellow music. I write in the most feeling words I can find of that which is made most feeling to me. Like a painter of the landscape I have spoken of, the glory of the subject is infinitely above me, and the resemblance is crude. The grasp of the scene is here, within, mysteriously conveyed by a flood of emotion through the soul, but the expression is sketchy in detail, imperfect in rendering, and dwarfed into insignificance by reason of an attempt at picture or reflection.

I said: What constitutes your heaven? Make me to understand and feelingly describe something of that life beyond. And this is my dream; these are the answering words dictated to my attentive hearing:—

"Heaven"! what is heaven, but a rejoicing state of the soul over its nearness to God? With the nearness of the pilgrim soul returning to its Creator through all the trials and combats of what is called Life, there is a corresponding widening of horizons, whose brightness, purity, and beauty are only conceivable when we think one moment upon what must constitute the immanent majesty of God.

As all goodness is beautiful, even to the minds of the children of earth travailing yet below, so may it be readily understood how much more beautiful must that goodness be glorified by spiritual progress in heaven. Our great white dazzling light here is the aura of God, and as when you approach one another on earth in social intercourse,

you instinctively sense the attributes of the person approached, so in entering this sphere of God, we feel Him what He is: love, holiness, and undisguised good. As some parts of the earth are barren, desolate, dark, and arctic; as some communities are savage, undeveloped and barbaric, so here there are corresponding lands and peoples. As you approach earth's equator the ground becomes verdant, fructifies its essences, and blossoms into flower; where the sun shines right overhead, everything is most luxuriant and beautiful. This will illustrate my own teaching: that where the Sun of God shines most brightly, there is fructification and abundance of all goodness. Just as the Esquimaux, travelling south towards the paradises of earth, would find beauty, and beauty unfold to his rapturous gaze, so in the spiritual pilgrimage do we leave cold earth behind and approach glories beyond. God is our Light here. Is He not the Father of Lights? We have only one true sense in this heaven, and that is the faculty of an enlightened soul for enjoying all things beautiful. As the soul then is the Divine organ for the transmission of the beautiful, and as it has struggled forward with us to purification, all things are necessarily beheld in the same glorious perfection as the nature of its now unsullied essence. To the vision that is pure, all things are pure. We see God in His attributes but not in person. I have not seen "Our Father" in mortal image, nor have any spirits I have met from the seventh sphere. What is beyond the seventh, or to be revealed there, we do not know.

In heaven—in this sixth sphere—much of a strictly earthly similitude has passed away. It is a new heaven and a new earth, or earthly things so much glorified as to be unrecognisable as pertaining to earthly things at all. There are lovely far-stretching golden plains in the hush of sweet silence, and blue mists in the dreaming distance. There are gold and purple hills and beautiful streams, that sing and purl away for ever in the glory-light of unending summer. There are beautiful homes white and shining, and of an architecture as graceful and beautiful as the souls who conceived them. All that the soul thinks, when we have so far advanced, is of the nature of glorified genius, and so all thought takes lovely forms. We can never grow tired, for there is this ever changing rapture for us always. God's most beautiful thought is about us in expression, and our thought is also permitted divine possibilities. We build up our homes as we desire, and as you say, we have "all that the soul can wish." We are filled to overflowing with gladness. We sing a perpetual song. There is the harmony of our lives, actions, happiness, thanksgiving, ascending for ever to God. Far sweeter than unseen harps is the still, silent, and unspeakable music of this community. We are added brightness to one another. All are as neighbours, friends, and well-beloved affinities. We are as one soul, and God the Soul over us. There is rest here because the soul cannot know unrest. It is free from its earthly struggles and combats. There is peace because God's peace indeed passeth understanding. There is joy because inspiration is ecstasy. There is holiness because all is pure. There is thanksgiving because hosts of angelic pilgrims are drawing near to God. And there are ministering spirits because the Father hath given us charge concerning you.

It is our delight to lead others to drink of the waters of life. What we enjoy so abundantly we desire that others shall do. We love you because you are struggling souls, as we once were. We would help you to come up higher. The mother seeks her son, the father the fatherless, the wife the bereaved husband, the husband his widowed wife, a friend, the friendless and lonely. All bring comfort and counsel, and pray that you may heed them. If any refuse the tender influence, the almost silent voice, and their lives become a riot of sin, even then we pity and do not quite desert them. We may call them back to duty presently, or if on the bed of death they gasp away life in remorse and terror, we receive and quiet them beyond, and resume our ministries.

It is our Father's will that none may fall by the way-side without receiving help. Insensible, we have found them fallen, and we have borne them to streams of life and bathed their brows, and taken them back to where they have presently awakened into a first consciousness of their condition. Perhaps this refreshment and work has been the means of a blessed progress. Then we are

indeed repaid, but true it is that though we may help, each soul must work out its own salvation.

If a life be well lived on earth, "death" means a "going home." "Home" indeed, for what constitutes home on earth but the presence of our beloved there and the assemblage of all those little trifles of decoration and adornment which have fitted it after the taste of our own souls? The subject of the pictures, the books on the shelves, the very order and neatness of the humblest home on earth, proclaims something of the character of the occupant, and "beyond" there is the same eternal fitness of surroundings for the homing of all.

Jesus said, "In my Father's house are many mansions," and this is true. No two states (Heaven and Hell) could in justice contain all the thousand and one complex phases, good, bad and indifferent, of the human character. The soul of man is in various stages of progression, and its sphere, beyond and below, is according to its confined or enlarged horizon.

Home at eventide when the work of the day is done, enter the wicket gate of death; enter in, toiler, satisfied with the task accomplished, and go to rest with a conscience which says till you sleep, "duty is done." When you awake the sun will be shining in of a new and advanced day. The labourer takes a little longer rest, but at length opens up his eyes from the sweet profound sleep, not with a sigh, but a cry of gladness. "You have awakened," say radiant and smiling friends. "No work this morning, we shall keep God's holiday to-day. This sweet and restful place is the Morning-Land of Life. Welcome! at last! We have waited for you so long. Come home."

\* \* \* \*

Friends, this is how we may severally go hence, and awaken to realise indeed our dream of Heaven.

#### Mr. WILLIAM H. ROBINSON, OF NEWCASTLE-ON-TYNE.

A PIONEER SPIRITUALIST.

BY R. S. COOPER.

DESIRING to include this gentleman in our album of progressive workers, our friend Mr. Cooper, of London, waited upon Mr. Robinson, and the following was the result of the interview:—

During a business visit to the coal metropolis I found Mr. Robinson very busy amongst book-piles, distributing literature of all kinds. His stock seemed to consist of a large variety of "top-shelf" books, representative of all forms of thought. He and his sons seemed to be popular caterers for the literary Novocastrians. I was informed by the firm that they got through large consignments of progressive literature, including spiritualistic, theosophic, hygienic, scientific, and medical, also phrenological works. I noted one important item: that Mr. Robinson catered particularly for Mechanics' Institutes, reading rooms, and the general working classes. He has by these means introduced several of the best works on the spiritual and progressive philosophy therein, and in many cases the reading of such books has started pertinent inquiries. During our chat about books in general, inclusive of buyers and readers, with all cognate mysteries, we launched into Spiritualism.

(1) "How long have you called yourself a Spiritualist?" I queried.

"I arrived at my majority last October, being convinced of real spirit existence and return in 1874. My introduction was aided by Mr. J. T. Rhodes, a test medium of London, and, becoming associated with the late Alderman Barkas, Mrs. Mellon, and Miss Wood, materialisation mediums, and a goodly number of splendid investigators, through and by whom the wonderful facts were established by a rigidly cautious scientific process. These facts are not alone classified in psychic laboratories, but, better still, they are indelibly enthroned in the egoistic consciousness of the hundreds who were privileged to witness the same."

(2) I ventured: "You are not a doubting Thomas, then?"

"So clear, so palpable, so intensely real were those repeated exhibitions, despite the most skilful interceptive tests, that to doubt would be to sin."

(3) "What about your experiences?"

"Aye! you've 'struck ile' there," said Mr. Robinson. "With the poetry of childhood, I can sing:

"As by the light of opening day  
The stars were all concealed,  
So full-blown forms they fade away  
When Spirit stands revealed."

I had spent some years looking into what I may term the scientific or verifiable external facts, as witnessed through mediums, not only in the North, but in many English, Irish, and Scotch centres. My business during this period led me to travel; but all this investigation led up to a grand climax, the culmination of which intromitted me even to other sights and sounds. Like the ancient apostle, I have been confronted with things it is scarcely lawful to utter, especially to those incarnates who are still unready. I not only consider myself one of the "Grand Army," but such intromissions have annihilated doubt for ever. You may even say that I look forward to my second and final change with equanimity, and I am singing every day, 'It's better on before.' I occasionally vary my lectures by relating some of those experiences, and assure you they have often been listened to with profound attention. The spirits, through many mediums for years, assure me that I have a volume to give to the world embodying such details, and therefore you must not draw me further in that department at present.

(4) "Has Spiritualism been a real aid to you?"

"No mortal pen can picture the world of sacred sweetness which is refracted by a practical study of the subject. Understand me, I refer not to tests of the tied and cabinet mediumship, or even to the so-called learned investigations of Psychical Research Cults. Such researchers may wear learned nominal affixes, etc.; but those things do not lead into the interiors. A materialised form, say to a chemist, must be almost a miracle. Such a stupendous fact to a scientific inductionist must lead to more wonderful generalisations; yet to obtain a true conception of the proximity of spirit we must almost die to the physical, the spiritual brain must open to the music of heaven; in fact, to know of the reality of the unseen, one must become one of their number, and participate in their secrets. If people generally would but only experience the 'powers of the world to come' a great many silly fads would melt, and reality absorb doubt."

(5) "Do you discover much interest in the subject amongst your literary customers?"

"Aye, you have put an important question there. I have often chatted with advanced thinkers connected with sectarian organisations, and even Dissenting ministers and clergymen belonging to the Church. It would not be my duty to tell tales out of school. Seeing I have been honoured as a depository, on no account would I reveal names; but the onward movement grows apace. Churchal dogmas in those advanced minds have but inspired disgust. I regret to say that many individuals perforce must smother the truth for 'fear of the Jews.' It is simply a 'bread and butter' question. Church withdrawals would in too many cases spell business and social dislocations. Considering our poor humanity, how many can really submit to these lines? Conversing with a minister only the other day on the repeated inculcation of error, he admitted the same, but intimated that if they could unitedly decide to throw their false teaching away the revolution could be accomplished silently, without suffering; single-handed they could not afford to do it. Of course, you perceive a study of spiritual science leads us insensibly on to such lines."

(6) "What is your opinion of the use and mission of Spiritualism?"

"In this question you give me a large order. I should say its uses are manifold and its mission universal so far as applicable to humanitarian results. The scientific investigator, by his methods, eliminates superstition entirely. His keenest faculties are equipped, his instruments of knowledge are keen. Imposture, hallucination are ruled out of court, and, despite the thousand and one objections constructed by Atheism and bigotry, the facts occur with precision, and the simplest and most complete hypothesis is the one maintained by Spiritualism. Seeing that the facts occur under known conditions, we say such are effects; the cause then must be scientifically inferrable, as behind we get intelligence. Our senses tell us what we know of matter; it is incapable of thinking and acting voluntarily. It is but another step to spirit. The objector may say: We have not yet exhausted all our knowledge of material manifestations. Such may be; but our friends in the opposite camp are unable logically to negative our

position, and we are right in sticking to this position until they can really dislodge us by a process of logic equally valid. We therefore say that if Intelligences manifest in a rational manner and prove that they are our departed friends, they must still be human beings, though acting from a higher plane, and we infer that there are still more advanced stages. Hence the Hebrew symbolism of Jacob's Ladder is not altogether a myth. Such intermediate conditions indicate the soul's eternal progress from carnality to ideality, from the materialism of earth-life to the transcendental exaltation of sublimest heaven. So far as the mission of Spiritualism is concerned, by liberating the soul through the science of mediumship, eagle-like it soars through thought-space, and makes all truth its own. It aims at nothing less than the reconstruction of society upon principles of a genuine brotherhood. The real Spiritualist is in sympathy with every reform movement—educational, temperamental, and religious. Caste, forms, ceremonies, creeds, dogmas, and priestly authorities melt in the presence of his intuitional culture. He is not anxious for definitions or fixed postulates. He recognises no finalities in objects of attainment. He knows full well that the truths of to-day may be obliterated themselves to-morrow as fresh inspirations are perennial and unlimited. No spiritual thinker can be a sectarian. He is constantly yearning for 'fresh fields and pastures new' in thought realms. He desires to work in every field of progress, but ever in unison with his progressed consciousness."

(7) "Are you in sympathy with the present public methods of advocacy?"

"Yes and No. Both are necessary. Private inquiry I esteem as pre-eminently important. By this I mean select family circles. Mixed circles are not of much utility to developing mediums. In such highly sensitive conditions the spheres are often inharmonious, and both mediums and investigators suffer. This is educational, as it teaches us the real doctrine of psychic duality, which operates in a rigidly scientific mode, and in such conditions we experience intensely the interactive law of natural attraction and repulsion. Hence the medium ought to be either isolated or at least associated only with affinitive natures. So far as the public work is concerned, we have an amalgam of 'silver' and 'brass,' and I fear the latter too much predominates. Many mediums would act with discretion if they would cease to obtrude their mentally starved minds, limited thoughts, and bad grammar before educated listeners. The public clairvoyance, if such is attempted, ought to be perfect. If a spirit friend desires to communicate in public, then reason demands that he or she shall place his or her identity without one flaw. No one ought to be humbugged. I have always pleaded with our committees in Newcastle that if we teach clairvoyance as a science theoretically it ought to come out practically. Nothing less will satisfy the careful thinker. If such mediumistic 'insulation' cannot be depended on, the seer ought then to go into a thoroughly private training. But such matters are only incidental to the grand outcome. The facts being well grounded, we must, by the voice of our most earnest, intelligent, and eloquent expounders, put Spiritualism before the people as the real Second Coming of the Christ (Spiritual Truth) in radiant splendour, for true conversion and training."

After other remarks, I left Mr. Robinson to his books.

WE need teachers; but it is the exclusive acceptance of one teacher, even though he be the highest, that dwarfs a man. It is inevitable, I suppose, that all our sects, in relaxing the severity of dogma, should pass through an intermediate period when the worship of Jesus stands in place of all other creed. To them, this worship will do good, because it is a step forward. But, to those who have been accustomed to a simple "Natural Religion," this personal idolatry would be a step backward.

THE great question before the world is the question of a future life, and while the causes which have made this a question lie wholly with man's own selfishness and apostasy, the need of a solution which shall not depend upon faith, is paramount above all things. That life once established, the moral status of the individual can be determined. Theology we care nothing about. Its opinions have always followed the infidelity it has engendered. With theology the heresy of to-day is always the orthodoxy of to-morrow.

## THE RED CROSS.

BY WESLEY NOAKES.

## CHAPTER XI.—MARY'S ERRAND.

AN HOUR passed away, and complete stillness reigned throughout the Clifford household. Vera Ravenski, still dressed, sat by her dressing table thinking over the events which had just transpired.

"Something warns me not to go to bed," she mused. "How strange are these presentiments, yet I have never known them to occur without some cause. What can it be this time? Ah!" She heard the sound of a door opening softly, and then the peculiar rustling made by a dress going in the direction of the stairs.

Vera opened her door and looked out, just in time to see a dark figure turn the corner of the landing. "It is Mary," she said. "What is she going to do?" Slipping off her boots she went to the head of the staircase, where a dim light was always kept burning at night. She saw Mary take a cloak from the hall stand, put it on, and then go quickly in the direction of a side entrance. After a little trouble she unlocked this door and passed out.

Vera overtook her before she had got many yards away, and called as quietly as possible, "Mary!"

Mary turned round with a muffled cry of dismay. Then recognising her friend, she exclaimed in an agonised whisper:

"Oh, Vera; I must go. You shall not prevent me."

"Go where, Mary? What do you mean?"

"To warn him, Paul! I heard papa say that he intended to issue a warrant in the morning. Oh! do not delay me, I will come back immediately."

"Mary, my dear; this is not right. You cannot go to that man's house alone. Do you know what time it is?"

As she spoke two strokes of a bell rang through the night air.

"I shall never forgive myself if I don't try to save him," moaned the poor girl. "What can I do? I must go, Vera."

In an instant Vera Ravenski made up her mind.

"Mary, darling," she said, "you are a noble girl. Wait a moment and I will go with you. Now don't move till I get back."

She entered the house again and quietly regained her room. Her first act was to put on a pair of soft felt boots. Then unlocking a box she took out a small case which she put in her pocket. From another box she drew a beautifully chased revolver. It looked like a toy, but it was none the less deadly on that account. This she concealed in the bosom of her dress, where it could be easily reached in case of necessity. Mary was growing impatient when Vera rejoined her.

"Oh, do be quick," she said, "I want him to have as much time as possible."

When they reached De Benham's house they saw a light in a small sitting room on the ground floor, and as they looked the shadow of a man fell upon the blind.

"He is there, Vera," said Mary, going to the window and tapping at the glass.

The blind was thrust aside, and De Benham's voice cried in frightened tones, "Who is there? What do you want?"

"It is I—Mary. I must speak with you," she said, putting her face close to the glass.

"Go round to the library," he called out. The two women obeyed his injunction, and found him waiting with the window open, and a lamp in his hand.

He led the way to the sitting-room where they had first discovered him. His face looked terribly haggard and drawn. All the colour had left it, and his lips twitched convulsively, betraying the disturbed state of his mind.

"Why are you spying upon me?" he began irritably. "Haven't I had enough of your family's cursed interference; searching my house as if I were a common thief?"

"Oh, Paul! don't speak to me like that. God knows I have only come here for your good. I heard papa say that he was going to issue a warrant for your arrest in the morning, and I have come to entreat you to fly. Oh! do not waste any more precious time. Paul! Paul! you loved me once, I know. For my sake go at once. What can I say?" she cried piteously, wringing her hands.

"I am very grateful for your kindness, Mary, but I don't intend to run away," he declared.

It was characteristic of this man, that so long as he saw the least possible chance of escape from disaster, he would build on that hope, and trust to means turning up which might possibly avert the danger.

"If you are referring to Castelli," he continued, "I killed him in self-defence. It was my life or his. He attacked me first."

"Then you are not a murderer, Paul; thank God for that. Nevertheless, they will take you away. How are you going to prove your innocence; and why did you hide the—the body in the cellar?"

"That was exceedingly foolish, I admit," he said. "I ought to have faced it out there and then. Now, Mary," he added coldly, "you must go home. You cannot persuade me to alter the course upon which I have decided. Why should I fly and forfeit all that I hold dear; my character, my position in society, my seat in the House? and on the eve of my marriage," he added with cold-blooded cruelty.

Mary started violently. "Do you think Dulcie will marry you now, Paul?" she asked, astounded at the man's audacity and heartlessness.

"By heaven!" he exclaimed, losing his temper, and longing to end this scene, "I can make her. Now, Mary, —"

But Mary had fainted clear away. Vera caught her as she was falling and laid her gently on a couch.

"Stand off!" Vera ejaculated fiercely, as De Benham moved forward to help her. "You have to reckon with me now."

The man sneered "Pardon me, Miss Ravenski," he said, "by what right do you interfere?"

"Right? The right to protect and shield an innocent girl whose heart you have broken. Look at her. To-night may prove her death-blow; a blow delivered by the hand of the man to whom she had given her pure affection. Is there no pity in you, man? Are you a block of stone?"

"When you have done with these heroics," he began.

"I have not done," she cried, interrupting him. "Paul De Benham, your life is in my hands, but, for the sake of this dear child and the love I bear her, you shall have one more chance."

"You are mistaken, Miss Ravenski. My life is in no danger. I can clear myself of the charge of Castelli's death. I have already stated that——"

"I am not referring to Castelli," Vera said. "You are a treacherous scoundrel! a traitor! a betrayer!"

De Benham's face flushed with passion. He clenched his hands and started forward.

"What do you mean, woman?"

From out of her pocket Vera drew a small case. Pressing a spring, she said sternly, "I mean this!"

"My God!" he screamed. "*The Red Cross!* I am indeed lost!"

Then falling at her feet he grovelled on the floor in an agony of fear and apprehension. "Have mercy on me," he groaned.

"Mercy," echoed the woman, her voice trembling with indignation. "What mercy had you on this poor girl? What mercy had you on the woman from whom you forced a promise of marriage by a cowardly threat to prosecute an innocent lad? What mercy had you upon the men you betrayed to the Russian police a few days ago? You are not worthy of the name of man; you are a crawling, loathsome creature."

The man at her feet writhed with terror. Beating his hands on the carpet, he could only utter that one word, "Mercy."

"You are wasting your time," resumed Vera, "I will give you twenty-four hours' grace. Make the most of your opportunity and leave here without the least delay. In giving you this chance, I am exceeding my instructions, but it is not for your sake. Have you any brandy in the house?"

He pointed to a sideboard.

Vera poured some of the spirit into a glass, and raising Mary's head poured a small quantity down her throat. She seemed only half-conscious, but as the stimulant began to take effect she slowly recovered.

"Is—is he gone?" she said.

"Yes, dear," Vera replied, who had heard the door open and shut quietly. "Do you think you can walk, Mary? We must really be going, or our absence will be discovered."

They left the house by the library window, Vera supporting her companion, as she seemed almost helpless. Fortunately they managed to get safely back, and entering the house gained their rooms without being observed.

As Vera sought her bed, she remarked, "This is a cruel experience, but the remembrance of to-night will help Mary to put that man out of her mind and life. She has seen his utter heartlessness and selfish nature laid completely bare."

*To be continued.*

## LONDON SPIRITUALISM: OUR FUTURE.

### A LONDON SPIRITUALIST'S IMPRESSIONS.

SPIRITUALISM is rapidly extending its influence among all sorts and conditions of people. The rude barriers of materialism have been broken down and a solid foundation of fact laid. We need to organise our forces, that a more united front may be presented to those enemies of progress, who will be sure to fight for their interests as our army advances. The future of Spiritualism as a movement I am certain is in our own hands. Societary methods must therefore be a matter of consideration for every Spiritualist, and the individual duty consists in finding the truth and working to bring others to the same knowledge.

Inseparably bound up in the betterment problem is the training of our speakers and the cultivation of mediumship. For the latter, orderly persistent work in a small circle, with the most harmonious conditions obtainable, generally produces the best results; enabling the spirit guides to thoroughly control their mediums before exposing them to the unsettled conditions of a mixed assembly. For the training of speakers every society ought to have its Mutual Improvement Class, wherein all members can take part, and from which they could graduate to a "teachers' class."

IN THE M. I. CLASS open discussion should be fostered upon all points having the slightest bearing upon our philosophy or work. If responsible conductors can be present it should open its doors to the public in order that representatives of opposing schools of thought may be drawn in, and thus give the students practical acquaintance with the arguments and ideas they will in the future have to combat. In the Mutual Improvement Class many ordinary members never take part in the discussions. Others, who would not care to speak from a public platform, are prompted to try their 'prentice hands (or tongues) in this class. The discussional assembly is undoubtedly the best place to find those who are fitted for public work, and they should receive a pressing invitation to attend the teachers' class for special instruction.

THE TEACHERS' CLASS should *not* be open to the public nor other members, but be privately conducted. Sensitives would recoil from finding their faults and errors made the common property of the society. The student should be instructed in elocution, and be encouraged to give impromptu answers. Inspirational speaking would thus be developed. The fellow-students should criticise methods of delivery, grammar, and the subject matter. Where unity of purpose is present, the fullest possible sympathy will be extended to the less fortunate, and the whole will undoubtedly benefit. One point I should like to emphasise: both Mutual Improvement Class and Teachers' Class should be open to students from other societies, because workers will congregate where the best teachers are to be found, and by not being forced to abandon their own society in order to partake of the blessings of another, the lesser societies will not lose their support, but will benefit by the education their member has gained elsewhere. Where the societies are small or within easy reach of the meeting-place of the District Council, the work would probably fall into their hands, it being self-evident that each society would elect their best men to represent them. There would thus be formed a centre, which of all others should be most competent to advise. Where the representatives are spread over a large area, it would be almost impossible for them to undertake the regular work of teaching; but, in any case, the Council could act as a provisional board prior to the examination by the special committee of the N.F.S. The examining body would be spared much valuable time, and the necessity for recommendation from a District Council before presentation for examination, would undoubtedly save many inefficient candidates considerable annoyance and expense. The Council would thus be placed in touch with all local

speakers, and the information at its command would make the meeting-place the rallying point for the workers of every society. It would be necessary for the representatives to choose an independent meeting-place, as nearly central to the societies they represent as possible. If the Council meetings are held at the various societies' rooms, the general result is a preponderating influence of the society at whose rooms the meetings are held, and often scant representation from other societies, who feel their position as visitors all too keenly. District Councils could undoubtedly be made the strengthening link between the N.F.S. and the local societies. Energetic workers in many districts should be able to raise sufficient funds by entertainments, bazaars, etc., to meet all incidental expenses. Should a further payment be necessary, the subscription rate to the N.F.S. could be raised and the District Council be held responsible for its collection. Some districts will of course require greater financial assistance than others, and the richer would thus support the poorer.

Efforts, from time to time, have been made in London to establish Councils or Federations, but the apathy of friends, personal motives, and the withholding of influence when countenance meant success have been the principal causes of failure. The latest effort, under the title of the London District Council, has referred its matters to the N.F.S., and will await the drafting of the new constitution by that body.

In conclusion, from private sources I learn that some people have taken unto themselves remarks intended for others. However, signs are not wanting which go to prove that my notes have served the useful purpose of provoking discussion and consequent action.

With regard to the London Alliance, I had no wish to detract from their honours. I regard all societies as links in the chain which help to make or mar the name of Spiritualism. Our platform is broad enough to accommodate all truthseekers.

Certainly no better method of celebrating the Jubilee of Modern Spiritualism could be found than an International Congress, and most certainly the central city of the industrial world is the best and most available centre for its operations. At least, that is the opinion of

LONDON NOTETAKER.

## STUDY AND KEEP "CONDITIONS."

THE TRUTH is, there is blame on all hands! The way in which circles are usually held is such as to invite fraud, folly, buffoonery, and imposture. The first real piece of knowledge that people want is as to the magnetic conditions of a circle. They need to realise that the phenomena are pretty much what we make them, and that a dozen people can't stuff themselves, reeking with food and drink, into a hot, stifling back parlour, shout John Brown's body, and get angels of heaven to minister to them! I don't blame the poor medium so much. Of course there are frauds in mediumship as there are in banking and every trade—men who would cheat in any case, and that as much in making a table or a coat as in their present work. But given an honest man, who is a true medium, we do our best to make him go wrong by our want of care in providing suitable conditions. And then there is so much gaping and wonder-hunting, so little real spirituality and desire for spiritual development. All these crude physical testings, tyings, putting in bags, sealing and the like, are sadly against my notions of what ought to be. I believe we invite the presence of a low class of spirits by such means, and I am fully sure that given the presence of such, although material tests are useless, you will get illusory phenomena, and be deceived somehow. We know nothing of the power of such spirits; little of their methods of action, and we are heavily handicapped.

One thing, however, we do know, and that is that they laugh at material bonds. We have proven that, as for instance, when Miss Cook was lashed hand and foot to Mr. Crookes' library ladder and released out of most complicated bonds in a minute. This surely should teach us to rely less on tyings. What we ought to aim at in materialization seances is to abolish the cabinet, keep the medium in view, and insist on light enough to see by. This will be opposed by the manifesting spirits at first, but they will try and succeed. When I first proposed it I was met by assurances from all sides that the thing was impossible. It is, however, an accomplished fact now, and

nothing will avail to bring anything like convincing evidence of such a portentous fact, except the evidence derived from our own senses, and chiefly of our own eyes.

But even so, I desiderate something higher and better in the shape of Spiritualism. I wish to see the manifestations evoked under conditions of higher spirituality, with a deeper sense of responsibility, with more aspiration and less mere gaping. I should like to see the conditions studied, and the knowledge so gained acted upon. When all is done that we can do, there will be fraud and folly still. A. J. Davis was right there. We must attack the root, by elevating ourselves, and so getting into the sphere of higher spirits, instead of lopping off a few diseased branches—or rather, as well as doing so. I don't want even to seem to say a word that can be construed into an excuse for what I so thoroughly deplore.

London, Aug. 14, 1878. M. A. OXON.

[These wise words are as true now as when they were penned. When will Spiritualists learn to study condition, and help and protect mediums instead of inviting "fraud and folly and buffoonery," and then turn and rend the medium! At present, mediums are attacked, hunted, "exposed" (heaven save the mark), and made scapegoats of for all the imbecilities of ignorant, conceited, and silly people, who pose as "investigators."—ED. T. W.]

### PSYCHIC PHOTOGRAPHY.

THE "Photographic Review" for April devotes a considerable amount of space to this question. A report of an interview with the editor of *Light* concludes with the following sentence, which seems to indicate a refreshingly impartial writer:—"Mr. Rogers is certainly very much interested in the matter, and although a believer in the possibility of photographing spirits, is yet very emphatic in his denunciation of fraud. For ourselves we shall express no opinion as yet, but wait quietly for further developments. And in closing this interview we must put upon record the extremely courteous way in which Mr. Rogers has treated us throughout; and if anything can be done to bring about reliable tests, he will certainly do it."

The article by Mr. Hall Edwards is a rather painful contrast to this. The writer dismisses the series of photographs published in the last two issues of "Borderland" as absolutely fraudulent, and says:—"The only new fact put forward concerning these figures, is the astonishing one that several of the spooks depicted have been recognised by their friends. A friend who would recognise his own mother in the absurd disguise assumed by these spooks, is worthy of a high place in our estimation," and again, "None but the most thorough and hardened Spiritualist could possibly recognise in these pictures anything but fraud. Spiritualists, however, as a body, are the most simple-minded, faithful, and unsuspecting set of folk it is possible to imagine." There is much more of this kind of balderdash from the pen of this "L.R.O.P., F.R.P.S.," but I have quoted enough to show the spirit in which he approaches the question. To any ordinary person, it would appear that the whole matter rests on the recognition of the spirits said to be photographed; and it must be remembered that the figures referred to were recognised by several persons, that one of the spirits whose picture was obtained had never been in England during his life-time, and that although there was only one photograph of him in existence (and that a full-face one) the spirit photograph is side-face. It is quite evident from this that the photographer could not have palmed off a cleverly worked-up copy of an existing photograph for a spirit-picture.

Mr. Edwards has hurriedly glanced over "Twenty photographs of the Risen Dead," and is very wrath with its author for stating that every object in nature is surrounded by an etherialized aura, and that persons with dark auras are more easily photographed than those with light ones. If Mr. Edwards doubts the existence of these auras it may not be out of place to remind him that the writer of "Science at Work" in the *Daily Chronicle* has stated that a certain professor at Cologne is said to have demonstrated their existence during the past few weeks.

Those who sit in the seat of the scornful in this matter of Spirit photography seem to be quite unaware of the amount of evidence in existence on the subject; and most of them are, apparently of opinion that because some experts are clever enough to manufacture bogus pictures there are no genuine ones. The same argument could be used to prove there are no genuine bank-notes in the world because spurious ones have been manufactured! And why is it that the many eminent men who have carefully investigated the question are treated as either insane or fraudulent, while those who have not investigated are hailed as absolutely trustworthy guides? An article on the "new" photography from the pen of one who had never seen a single experiment made and who was totally ignorant of the facts might be amusing, but it would certainly be valueless as a serious contribution to the subject; and I cannot see why the same rule should not hold good in the realm of Psychic phenomena. It would be very easy for the man in the street to write an article asserting that the photographs of skeleton hands, etc., which have confronted us from the pages of photographic journals and the windows of scores of shops were all fraudulent, because he had never been able to obtain similar pictures, under conditions named by himself; and it is equally easy to write an article of the same kind concerning Spirit photography. The only difference is that in the latter case the task is harder inasmuch as there is the very trying question of identity to be overcome. Still, by the judicious use of such expressions as "crack-brained investigator," "lunatic," "fraud," etc., the attention of the average reader is easily diverted from the point at issue. Mr. Edwards quite appreciates this fact, evidently; but really, his article should have been sent to *Punch* instead of to a serious journal.

JOHN KINSMAN

## 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.

### THE STORY OF THE HAUNTED CHAMBER.

SIR,—Is there not something which requires explaining in the implied doctrine in the story of the haunted chamber in the supplement to the holiday number? It seems to me the more necessary to have some elucidation of that doctrine, because the story is stated to be a true one. The lady who haunted the chamber had taken her own life, and she says she had never been able to leave the room, save for the next one, where her spirit left the body. The time of her earth-life is conjectured to have been at some period in the reign of Charles I. The lady is in great distress, and is seeking relief by asking to be prayed for. She has appeared to various occupants of the room at different times, but she cannot speak until spoken to, and before the occasion of the narrative all those who have seen her have been too terrified to address her. At length her opportunity comes, and she says, "You can assist me by your sympathy and prayers, that God will forgive me and raise me out of this earth-bound condition." She is prayed for, she smiles and is thankful, and she vanishes; and, it is to be presumed, haunts the room no more.

My difficulty is, not that prayer should benefit an unhappy spirit—fortunately, it does, and when this is again understood, men and women will gladly, I have no doubt, repay part of the debt they owe to blessed spirits by praying for the deliverance of those spirits who are "in prison." But this lady does not seem to have been impenitent; her request for prayers can only convey the idea that she was penitent and longed to be forgiven. Why, then, was she left in this state of mind, earth-bound and miserable? Why did not her own penitence procure for her that spirit-ministration which one would expect in such a case? That an impenitent spirit should be unhappy, I understand, and this seems inevitable; but if there be sorrow for sin, why should a spirit be dependent upon the prayer of a mortal—obtained, in such circumstances, with great difficulty, and after long time? I shall look with interest for Chedor Laomer's explanation. A. J.

### ITEMS OF INTEREST.

ONE is the gentlest when one is strongest in resolution.—RICHTER. READERS should carefully peruse "Heaven Revised." Price 6d., post-free, 6½d.

CUT OUT the "coupon" on the cover and send for the picture of Conway Castle; you will be pleased with it.

WILL friends who have sent in their papers for binding, please call or send for them, or give us instructions what to do?

O.P.S. PENSION FUNDS.—Received from Mrs. Pole, 10s.; from London Cor. for Mrs. Cogman, 2s. 6d.—(Mrs.) M. H. Wallis.

AFTER THE RED CROSS is finished we shall publish a series of short stories, which will occupy one, two, three, or four weeks.

CORRECTION.—"The word *automatic*, in paragraph relating to student's classes, should have been *authoritative* works."—A. J. Smyth.

IN ALL THINGS throughout the world the men who look for the crooked will see the crooked, and the men who look straight will see the straight.

INQUIRERS WOULD do well to purchase Florence Marryat's famous lecture on "There is no death"; it gives good and helpful advice, price 3d., post free, 3½d.

THE *Lyceum Banner* for April shows that the Lyceum movement is active, growing, consolidating, and becoming increasingly effective. A good number.

"ALL THE NEW AND POPULAR books deal with Spiritualism in some form or other," said a lady attendant at a public library, and she ought to know. The tide sets our way indeed.

NEW HALLS are talked of everywhere. Blackpool friends will soon have one. Some day Manchester will boast of a fine central building devoted to Spiritualism—but when?

IN RESPONSE to numerous enquiries, Mr. and Mrs. Wallis desire to announce that they are now booking dates for 1897. Address: 164, Broughton-road, Pendleton, Manchester. [ADVT.]

WHAT IS TO BE DONE for the youths and maidens who are growing too old for the Lyceums and not old enough for the societies? See the report from Morse's library in London news and notes.

PORTRAIT AND SKETCH, written by Mr. A. Kitson, next week of Mr. H. U. Smedley. This should be very welcome to Lyceumists, and have a large sale. April 24, Mr. Moss, the Newcastle healer.

WE HAVE discontinued the "contents bills"; they were a heavy and well-nigh useless expense, because the great majority were wasted. Instead of them we now use a better quality paper for the cover.

THE "Rise and Progress of Modern Spiritualism" by Jas. Robertson, published by the *Two Worlds* Co., Ltd., post-free 6½d., is the best handbook for beginners, and contains a large amount of information in a very readable form.

POST CARD "REPORTS" will be welcome if well and clearly written; and not too crowded. They will save the cost of postage to cor. secs., and save us time and trouble. Put name of town first, and be as brief as possible.

THE BIBLE is being brought up to date in Chicago for use in schools. A committee have expunged all passages or incidents which seemed questionable. The whole volume consists only of 200 pages of large print. By and bye there will hardly be 20 pages left. What! tampering with the Holy (?) Word of God? What will the Evangelicals do then, poor things?

MR. HUNT'S "Spiritual Review" for April, commences the second volume with a reduction in price from 6d. to 3d., the size remaining the same. He hopes to obtain treble the circulation hitherto enjoyed. The opening contribution is a report of the editor's inspirational address to Celebrate the 48th Anniversary. The article by Dr. Berks T. Hutchinson on "Esoteric Theology" is well worth the money of the magazine; it is timely and startling to ordinary "believers." Address Editor, 113, Edgware-road, London, W.

TO MEDIUMS.—We shall be pleased to quote terms for advertising spaces in the forthcoming album. It will be a permanent and most valuable form of advertising, as everybody will want one of these books for their table or library.

THERE are upwards of 170 tunes in the "Spiritual Harp" for hymns in the new National Hymn Book. We now have a stock of "Harps," price 8s. 6d., 9s. post free. Address T. W. Office, 18, Corporation-street, Manchester.

WILL the lady who took away a wrong umbrella on Good Friday kindly return it to Mr. Hill or T. W. office? Will secretaries who have money or unsold tickets please forward same at once to Mr. Peters, 103, Queen's-road, Cheetham?

THE SPIRITUALISTS of Glasgow require a new organ, in order to make their services more attractive. A special effort is being made to waken Glasgow to a knowledge of the reality of our movement. Will any well-to-do friends kindly assist?—J. S.

MANY FRIENDS report that they faithfully carried out their work as "Scouts" by freely distributing the Two WORLDS on March 31st. Up to the present we have not realised any appreciable influence therefrom upon the sales. Still, some seed will surely fall on good ground.

WITH our steadily increasing circulation our advertising space is becoming more and more valuable. This advertisers are finding out, and we shall soon be filled up. If you have anything to advertise now is the time, and keep at it. Spasmodic advertising is useless. Persistency is absolutely needed if you wish to reap a reward.

ANOTHER DELUGE.—"I like that idea suggested by a correspondent recently that readers of 'our paper' should hold themselves responsible for, and make an effort to clear off, the debt incurred on last years publishing of £47, by a shower of sixpences, and if others will take it up I will get, or give, at least a dozen—6s. Will others do likewise?"—H. H.

THE *Manchester Courier* has our thanks for a very fair report of the Good Friday demonstration. We wonder why Liberal papers are less liberal in their treatment of Spiritualism than their rivals? We are a progressive party—they are supposed to be—yet they give us the cold shoulder—but, they will not be able to ignore us much longer. We shall soon be strong enough to compel attention.

THE GOOD-FRIDAY CELEBRATION.—It is particularly requested the secretaries of societies, or other persons to whom tickets were supplied for sale, will kindly send their surplus tickets, together with the cash received for those sold, to Mr. Peters, 103, Queen's-road, Cheetham, Manchester, as early as possible, in order that the accounts may be settled without delay.—A. W. Orr, hon. secy.

"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.

THE very best way to help "our paper" is to induce people to purchase it regularly! What we really want is an increased circulation that will pay the cost of production. To encourage our many friends to renewed efforts, we can assure them that we have made good progress since 1896 came in. If every Spiritualist would buy it regularly instead of occasionally we should be secure. Alas, there are many who do not.

DERBY FRIENDS have been combatting another lantern showman (who shall be nameless, we don't intend to advertise him). When will Spiritualists learn the folly of dignifying travelling exhibitors by attacking them? They thrive on opposition, it fills their halls; people go for the fun, to see the fight. Let them severely alone, then the people will attend the Spiritualists' meetings to hear what they have to say in self-defence.

MANY correspondents have asked if we intend to issue Mr. Colville's twelve lectures in book form. We have not had any intention of that kind. However, if there is a demand sufficient to meet the cost of publication we are willing. Will those who desire to have the book, provided it does not cost more than 2s. 6d., please write and state how many they will take? That is the way to get at it. Drop us a card if you will take one or more.

VOLUME VIII.—The Two WORLDS for 1895, bound in strong cloth covers, with gold letters, sprinkled edges, now ready, price 6s. 6d., carriage free, 7s. This volume is a most valuable one, and forms a complete record of the growth of the movement during the year, besides containing an immense variety of most useful and valuable articles. It makes a wonderfully cheap book. Order at once of the Two WORLDS Co., 18, Corporation-street, Manchester.

WE HAVE of late received a considerable number of "inspirational" and "automatic" writings, but alas they only give proof of the necessity for the exercise of level-headed judgment. We shall not dispute their origin—but either the spirits who inspire them have much to learn, or have poor control over their mediums, or poor mediums to work through. Before sending such "writings," friends, read them critically, or submit them to a well educated and candid friend.

ACCORDING to the *Glasgow Herald* Paris correspondent, a young woman in the "gay city," who claims to be inspired by Angel Gabriel has been creating a nine days' wonder. She receives visitors for about ten hours daily, and declares she is not fatigued, because it is not she but the Angel Gabriel who speaks. She experiences an irresistible desire to close her eyes, and speaks in a rather gruff masculine voice. Terrible things are predicted, including a European war.

BOOKS ON SALE, by the Two Worlds Publishing Co., at 18, Corporation-street, Manchester. Miracles and Modern Spiritualism, by A. R. Wallace, 5s. 4½d.; Light of Egypt, 8s.; Spiritual Harp, 8s. 10½d.; Gerald Massey, Poet, Prophet, and Mystic, 4s. 9d.; Encyclopedia of Biblical Spiritualism, 5s. 4½d.; Immortality, or our homes and dwelling places hereafter, by J. M. Peebles, 6s. 10½d.; Seers of the Ages, 5s. 6d.; Psychic Science, Tuttle, 4s.; Crooke's Researches, 5s. 3d.; Psychic Philosophy, a religion of Law, 5s. 4½d.; Tuttle's Arcana of Nature, 3s. 9d., and Philosophy of Spirit, 3s. 9d.; all the above post free for prices named.

DO YOU WANT tunes for the hymns in the new hymn book? Get a Spiritual Songster, or the Spiritual Harp.—[See advts.]

THE heaven of the spirit is a heaven of ceaseless progress through the ages, higher and yet higher, reaching onward and upward to perfection. "Nearer, my God, to thee" is the motto which is inscribed upon it.

"O SUMMER LAND"—New hymn, with refrain, for public services, Lyceums, and private circles. Words and music by William Acfield, post free 1½d.; words only, 1s. 6d. 100, from the Composer, Surbiton Hill, Surrey, or Novello, London and New York.—[Advt.]

THE TWO WORLDS penny pamphlets are all interesting and instructive: we will send a parcel containing one of each of "Does Man Live after the Death of the Body," "An Investigative Study of Spiritualism," "The True Basis of Spiritualism," "Homes in the Hereafter," "Man's Message to Man," "Re-Incarnation," post-free for 6d; or, including Mrs. Keeves Record's "Remarkable Mediumistic Experiences" post free for 8d.

TO CORRESPONDENTS.—H. Harris: It is not at all characteristic of the "noble Lord."—J. Evan: They give promise, but are not up to the necessary standard for publication. You should revise, correct, and condense. What is the use of such writing if it does not bear the ordinary test of critical examination? Inspirational writing should be more perfect—not less—than ordinary productions. The idea is good, but there are far too many repetitions.—R. H. Kvanz: You had better write direct to the Psychical Research Society, London.—J. Knapton Thompson: Thank you. Will lay your suggestions before the board.—Owd Jonathan: Too late for this issue.

I AM VERY WELL PLEASED with the New Hymn Book. On the whole it is a very good collection, and especially on account of their being so many hymns to which we can use well-known tunes from "Bristol," etc., and by this means have more harmonious gatherings, as strangers and the ordinary members of the societies are not conversant with all the new tunes that have been introduced lately, but what can by judicious management be introduced gradually, and so keep up the good feeling that is sure to exist when all can join in the singing. Wishing you may have a large sale for same, and that it will be used throughout the country by all societies.—Yours, J. H.

FEDERATION WORK.—There has been some stir among the societies in the Manchester district by the visits of the second agent of the National Federation, Mr. Macdonald. Though the royal visit somewhat marred the success of the meeting, at Pendleton the results were fairly good, and the *Pendleton Reporter* has a good notice of the address. Patriotism received attention, and also the most recent venture at Cheetham. In each case the net collection was given to the propaganda fund. Last week there was a good turn out at Armlay. The meetings at Brighouse and Morley were very creditable, and good may be anticipated from the sympathy manifested by those attending. Still it is most evident that the great need in the West Riding of Yorkshire to-day is a stirring week-night proclamation to those outside the movement of our facts and philosophy.

WE TOLD YOU so.—Clairvoyance and the x rays. The following par. is from the *British Medical Journal*, April 4th:—"(251) The Roentgen Rays and Certain Hysterical Phenomena. Ottolenghi (*Rif. Med.*, February 27th, 1896) suggests that the supposed power of seeing through opaque media, etc., which is claimed by certain hysterical, somnambulistic, or trance subjects may have some objective basis in the light of the recent discoveries of Roentgen. The author supposes that in the more or less extra-normal conditions of the nervous system obtaining in this class of patient, the retina may be sensitive to the x rays, which, under ordinary conditions, fail to produce any impression. This suggestion is only meant by the author to apply to such cases as are inexplicable in any other way." The fact that the eyelids of clairvoyants are frequently closed during the exercise of their gift presents no obstacle to the x rays. It is well known that the new light penetrates the soft tissues of the body readily, and may reach the retina either through the pupil, like ordinary light, or through the closed eyelids and soft tissues of which the eyeball is composed.—MEDICUS.

MR. W. JOYNSON, speaking at the "mediums' meeting" in Manchester, said such a meeting would have been impossible 25 years ago, but Spiritualism has been conquering the pulpits, pews, and scientists. While it has brought facts which conquer them, it shows that they are conquerors over death, and people are beginning to realise that Spiritualism is the religion of the world. It gives freedom and is a redeemer from ignorance and superstition and fear. It is progressive and scientific; whenever opponents have started theories the spirits have always had other facts ready to checkmate them. Spiritual knowledge is spreading far and wide, and ministers nowadays have to come begging of the once despised mediums that they will give them facts, thus mediums are looked to as those who hold the keys of the door of knowledge, and can bring the truthseeker into contact and communion with their loved ones. He urged mediums to realise the responsibility which rests upon them, to recognise their duty to lift mediumship to a higher and purer level, so that everyone may get the facts and then study the philosophy. Such a crowd of evidences had been received that none who knew the facts dare dispute them, and it was our duty to send out such a moral influence that we could demand our right to recognition as a reforming and religious body. More sympathy was needed, and if mediums came together oftener and learnt to understand and sympathise with each other, all would be better for it. Mr. J. B. Tetlow also made a most effective speech on similar lines (see Mr. Orr's report).

## 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.

PASSED to the Summerland, March 20th, Mr. Thomas Earnshaw, aged 36, and was interred at Brighouse Cemetery, March 23, by Mr. G. Newton, in a very impressive manner.

IN MEMORIAM.—On April 1, the spirit of our dear mother, Betty Buckley, aged 62 years, passed to the great beyond. Her end was peace. She has been a Spiritualist over nine years, and attended Regent Hall, Rochdale. Her mortal form was interred at Royton Cemetery.

## THE TWO WORLDS.

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FRIDAY, APRIL 10, 1896.

EDITOR AND GENERAL MANAGER,

**E. W. WALLIS.**

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

SPECIAL TERMS. A *trial* subscription of 2s. 6d. will entitle  
new readers to receive the Two WORLDS post free for 24 weeks, or  
to two people for 12 weeks each.

### ANOTHER GRAND MEETING IN MANCHESTER.

ON Tuesday, April 28, in the Large Co-operative Hall, Downing-street, Ardwick, at 7-30 p.m., under the presidency of Mr. S. S. Chiswell, a public reception and welcome will be given to MRS. NELLIE BRIGHAM, of New York. Mrs. E. H. Britten, Mrs. Wallis, Mr. W. Johnson, Mr. John Lamont, Mr. J. C. Macdonald, Mr. J. B. Tetlow, Mr. W. Rooke, and Mr. E. W. Wallis, have promised to speak. The proceedings will be interspersed with singing, and Miss Belle Cushman, who will accompany Mrs. Brigham, will recite. A few seats in front will be reserved, price 6d., and a collection will be made in the body of the hall (admission free) to defray the somewhat heavy expenses.

Friends, give this lady a real British, and especially a warm Lancashire, welcome. She is worthy of it, and deserves it for her life-long devotion to the great cause of Spiritualism.

### JUDGE DAILEY RECOMMENDS MRS. BRIGHAM.

DEAR SIR AND BROTHER:—It is pleasing to renew our acquaintance, even in this formal way, after so many years since we first met during your visit in this country. I have from time to time with pleasure learned of your great work in the cause of spiritual truth in England, and had hoped that you would make another visit to this country. It is not too late yet to repair any omissions in that direction.

The object of my present writing is to communicate to you, and through the TWO WORLDS to your readers, a few words respecting Mrs. Helen T. Brigham, one of our most accomplished, eloquent, and pleasing speakers, who is about to visit England to become better acquainted with her English cousins, and in return for the great help we have from time to time received from those who have come out to us from your country, to seek engagements with different societies through England and Scotland.

Let me bespeak for Mrs. Brigham the confidence she merits, and let me assure all who are interested in the subject of Spiritualism that they will be delighted with her inspirations. She will be accompanied by her friend, Miss Belle V. Cushman, a lady of refinement, who has also done some effective work in this country. I shall expect to hear that our friends in England will endorse all I have taken the liberty of saying in regard to these ladies.—Fraternally yours,

Brooklyn, U.S.A., Mar. 23, 1896. A. H. DAILEY.

MAN is the arbiter of his destinies. It rests with him whether, in the honest and conscientious discharge of the duties and obligations laid upon him, he will fit himself for future progress, or whether he will neglect his spiritual development and live a corporeal existence, which shall starve his higher nature and chain his spirit down by centering his affections exclusively on earth and earthly things.

“OUR responsible relations with the spiritual world begin with the first dawn of consciousness, as embodiments of the Divine essence in an individuality which is the highest product of animal life that relates us to the spiritual, and in accordance with the conscientious performance of our duties towards ourselves and our brothers and sisters in earth-life, shall we be prepared to accept the invitation to ‘come up higher,’ and share in the grand conditions of the celestial life when we pass out from this primary school.

### A GREAT DEMONSTRATION IN MANCHESTER.

THE ANNIVERSARY CELEBRATION on Good Friday, in Manchester, was an object lesson for all who declare that Spiritualism is dying out or “in the doldrums.” Such a meeting would have been impossible even eight years ago. We think we are within the mark when we say that at least a thousand people assembled; their smiling faces, cheery words, enthusiastic applause, and happy spirits were as good as a tonic or a sun-bath; they gave life and heart, and hope to all.

EVEN MRS. BRITTEN, with her long, varied, and world-wide experience, we guarantee, never had a heartier or warmer reception; it was a perfect “ovation,” and it must have done her heart good to feel the sympathy and affection which went out to her.

THE VETERANS surely felt rewarded for their sorrows, sacrifices, sufferings, and services; they must have realised they had not worked in vain! The one word which will best characterise the spirit of the meeting is “JOY.” A more buoyant, hopeful, gladsome meeting we never experienced.

ALTHOUGH FEELING elated, vigorous and victorious, the progress which has been made (respecting which we were rightfully proud and delighted) did not prevent the speakers from feeling the weight of responsibility which ever accompanies higher powers and privileges. The growing spirit of solidarity (of oneness, and of earnest efforts for unity and progression) gave such a sense of strength and potency that one felt pardonably jubilant and sanguine, yet the plea was urged again and again for still more zeal, still more united action, still more personal devotion, still more *application* in daily life of the great principles revealed by the Spirit Messengers—the “Angels from on high.” For—after all—IT IS THE LIFE LIVED; the daily thinking, willing, and doing, that moulds character, fashions the spirit home, and clothes the soul with the garments of light and beauty or the rags of spiritual poverty.

“JUBILEE YEAR” is already “in the air.” How can we best celebrate the great day of emancipation? How can we sound forth in trumpet tones to all the world the song of our great deliverance, and call upon friends and neighbours, “Rejoice with us, for we have found those who were lost”? “We must have the Free Trade Hall for our Anniversary Celebration in 1898”! “Why cannot we have our OWN CENTRAL HALL to celebrate the Jubilee in”? “United, we shall conquer the world, by the aid of the arisen ones; let us never forget that latter fact.

THE MINISTERING ANGELS—the message-bearers—the light-bringers—can aid us most effectually if we aid them. How? By wise endeavours to discover many more mediums. By home circles, to help them to develop mediums, through whom phenomenal evidences can be given. We need a central Educational Institution. We must have it. Where, when, and how, are the pressing problems?

LARGE CONTINGENTS came from Ashton, Bolton, Bury, Liverpool, Oldham, Rochdale, Stalybridge, Stockport, and friends from Burnley, Birmingham, Huddersfield, Leeds, London, Todmorden, Walsall, and Warrington, were noticed. Doubtless many other places were represented, but among so many we could not identify all.

WE WERE pleased to see so many mediums, speakers, and workers; it does us good to meet together and learn to know one another—many angularities, misconceptions, and prejudices would be swept away if we met more frequently, and tried to understand and sympathise with each other; let brotherly love continue and friendship increase. Let us meet again on the 28th to welcome Mrs. Brigham.

THE TEA and catering generally was excellent, and reflected great credit on the ladies and gentlemen who worked hard from an early hour to provide the creature comforts required by the small army of about 800 people; their success was complete. The tables looked nice with the floral decorations, but nicer still when surrounded by the good-looking, happy-faced people who caused the provisions to vanish and dematerialise.

IT WAS “a sight” to sit on the platform and watch the sea of faces. We were glad to notice a good many young people were present; a sign of promise. It would have been difficult to find a more intelligent and respon-

sive audience. They caught the "points" directly, and their appreciation was as hearty as ready.

THE MUSIC was inspiring. The orchestral performance was high-class and splendidly executed. Mr. Rocke at the piano was the right man in the right place. Miss French's singing and mandoline playing were as charming as ever, and deservedly encored. Mrs. Green sang with her accustomed sweetness and ease. "O Summerland!" as a solo, by Mr. Wallis, an unseen quartett taking up the refrain, caught on directly, and bids fair to become very popular. Master Fred Rocke's musical melange gave great pleasure. Time allowed of but five out of ten instruments being manipulated, but his performance was an illustration of what patience and perseverance can effect in the way of culture, and should be a lesson and encouragement to mediums to keep trying, keep improving.

MR. ARMITAGE was a most acceptable chairman. He is always welcome, but doubly so when, as chairman, in his happy mood, he bids dull care begone, and with his witty sallies keeps things moving in style.

EVER WELCOME John Lamont made an earnest speech that was a clarion note, calling to the performance of duty and the march to victory, and made a fine impression.

MRS. BRITTEN'S reception was one to be remembered. It was a "psychological moment," round after round of applause, as she rose to her feet, led up to handkerchief waving and hearty cheering, many springing to their feet in honour of this world's worker for truth, humanity, and the spirits. Once again her voice rang out clear and full with its wonted charm and power, and the story of the advent of the spirits, of how they flung the gates wide open and gave us cause for rejoicing, was set forth as only she can tell it.

MRS. CRAVEN followed with one of her heart-felt "straight talks." Sympathy and good-will went out to her as the fact that she had risen from a long continued illness to join in the glad celebration was realised. It was pathetic, yet beneficial, to hear her, despite her evident physical weakness testifying to the sufficiency and sustaining power of the knowledge of Spiritualism in times of suffering and gloom. We trust there are many days of restored strength and usefulness on this side in store for her.

MR. S. S. CHISWELL made another of his rousing, enthusiastic, and inspiring speeches. He was "in the spirit," and the magnetism of his earnestness seemed to infuse the whole audience, who cheered to the echo his strong words and call for greater unanimity for help for the Federation and our papers, and more generous support for Societies and the cause generally.

MR. W. ROOKE, in an admirable speech, showed how rapidly his talent as a speaker is improving. His personal reminiscences were extremely interesting and well told, and his presentation of the case for greater unity and the need for securing legal recognition was forcible and very effective.

MR. W. H. WHEELER, whom we have seen and heard too seldom of late, spoke with a deal of his old-time vigour, and paid just tribute to the bold and daring spirits who led the way—the fruits of whose labours were being realised by us. He made effective use of the recent discoveries in relation to the "X rays," and the fact that Spiritualism stood for peace and brotherhood, and made a graceful allusion to the new National Hymn Book, predicting great usefulness for it in the future.

MR. CHALLIS, of Camberwell, bore a kindly message of fraternal greetings from London friends, and testified to the benefit and inspiration he had derived from the meeting, and also the similar gathering at Bradford the previous week. He urged the need for more home-circles, more phenomenal mediums, more physical demonstrations and greater concord.

MR. J. SWINDLEHURST made a happy "little speech" as is his wont, and Mr. E. W. Wallis proposed "thanks" to the ladies and gentlemen who had catered for our creature comforts and charmed us with their music, as also to the chairman, seconded by Mr. Wheeler and carried by loud acclaim, and our 48th Anniversary Celebration was a thing of the past. "The best yet," "A fitting sequel to the previous ones," "A good prelude to the Jubilee Celebration," "What a happy evening," "A glorious success," "A grand inspiration for future work," etc., etc., were some of the expressions we heard as the friends dispersed.

## SPIRITUALISM IN MANCHESTER: NOTES ON PRESENT STATE.

BY SAMPLER.

HARPURHEY SOCIETY, COLLYHURST STREET.

THOUGH little disposed to adopt proverbial paradoxes, it is no easy matter in this movement to get away from the conviction that "out of evil cometh good." While illustrations shoot athwart the mind from all parts of the North of England, in no case is it more strikingly manifest than in the case of the body now under review. It is truly a society with a history. An offshoot from the parent body now meeting in Tipping Street, Ardwick, differences having there arisen (as seems to be the fate of our movement, as with Nonconformity), one of the points of difference being the right of societies to command a free service of the gifts freely bestowed, a working party was formed, whose members, after frequent moves, ultimately gravitated to the small, primitive, chapel-like building in Collyhurst Road, where for some years a very strong effort was made to sustain a free platform, though only partially successful, and wrought with difficulty. The inherent spirit of common justice gradually gained ascendancy by the growth in their midst of those who believed in the "giving" process being an all-round one, and that "the labourer is worthy of his hire." But this is not the place for discussion of such a controversial issue; only that here have we seen the battle fought, not without wounds deep and sore, ere the air became clear of the battle smoke and turmoil. Perhaps the argument is closed. At least, the cheery faces, the hearty goodwill and contented air of all betoken the prosperity which bespeaks a sense of right triumphant. The smallness of the rooms for a long time hampered the committee, on the two-fold ground that they were inadequate to the numbers seeking to learn of the light of the coming age, while the small returns enforced an economy which held in check the generous aspirations which were gaining ground. The platform advocacy was now telling upon the public mind of the district. Speakers of fair rhetorical power and intelligent inspiration were becoming appreciated. Again the crowds came, and many had to retire, mission weeks and week-night circles catching on with those who could not, for conscience' sake turn in upon Sunday, but who often stayed and received a solvent for all their scruples. In many things have our friends presented a way out of difficulties which so much hamper other bodies in our cause; and no better education could be gained by troubled workers than to pay a visit and compare notes with the earnest workers of this society. It is always good to have a chat with genial Smith, Barrans, Taylor, Plant, and others who are too numerous to recall to memory.

After much consideration of how to get out of the want-of-accommodation difficulty, our friends were fortunate enough to find a larger room in Collyhurst Street, while still retaining the old pile which has seen them pass through so many trials. They now use the old room for the lyceum and certain week-night circles, and it well meets the requirements of the immediate neighbourhood. The new place, which will hold from 400 to 500 people, was opened by the world-renowned orator, Mrs. E. H. Britten, at the beginning of the present year, and the success of this move is well defined in the full gatherings on the Sundays and the large attendance at the week-night circles. The liberal response by the people to the efforts of our friends is now proving the wisdom of generous administration.

At the new place on Sunday afternoon there may be found about 100; in the evening about 400 is the average. On Tuesdays the circle is composed of about 100; while on Thursday evening, at the old rooms in Collyhurst Road, an average of 50 may be found to note what the spirits have to communicate.

The choir work has due care, and compensates well for the labour bestowed by that indefatigable and earnest worker, the organist Smith, who is always at his post. The concerts and socials got up by this society are a notable feature. The music is always good and well rendered.

The Lyceum movement has been fairly directed—the average attendance about 90—but, like many places, this branch needs the help of the experienced members, and herein there would be found for willing minds work that

would compensate by blessing the worker. The Lyceum meets in the old rooms.

With wisdom and forbearance, there is a notable future for this society. They have the means at their command for a bold liberal treatment of the great cause; may the management be ever found equal to the work. Avoiding detractors, being watchful, earnest, and generous, your names shall be blessed in many homes of those redeemed.

#### A MEDIUMS' MEETING IN MANCHESTER.

A THOROUGHLY enjoyable and successful meeting was the unanimous verdict with regard to the reunion of mediums and workers, which was held under the auspices of the debate society, on Tuesday evening, the 31st March. Everybody seemed happy, and sympathy reigned supreme.

Mr. Wallis, who acted as chairman, in a few opening remarks, gave expression to the feeling predominant in every breast, and the tone of the meeting throughout the evening was harmonious and delightful. After the hymn, "Hand in hand with angels," had been sung, Mrs. Peters gave an invocation, and Messrs. W. Johnson and J. B. Tetlow gave brief but bright addresses. Clairvoyance, psychometry, and short speeches, interspersed with hymns, were given by Mrs. Hyde and Miss Smith (Manchester), Mrs. Newton (Stockport), Miss Foster (Patricroft), Mrs. J. M. Smith (Leeds), Mr. Adams (Leigh), Mr. Eyre (Heaton Norris), and Mrs. Rennie.

The proceedings were concluded by an appropriate address from Mrs. Wallis' guides, and the party broke up, feeling that they had had a "real good time," and fully determined it should not be the last.

#### LONDON NEWS AND NOTES.

102, CAMBERWELL ROAD.—Mrs. Clark's first large circle. A man obsessed was brought to Mrs. Clark, who expelled the spirit, and the man departed in a much calmer condition. A good while ago he attended a seance, and has complained of molestation ever since. He had, it appeared, a great objection to becoming a medium. Mrs. Clark considers that his trouble had arisen from his resistance to control, he being naturally a medium. Mr. Dale, formerly a more frequent visitor to this circle, went under control, and Miss Gambril and Mr. Peters were also controlled.—A. J.

CAMBERWELL. Surrey Masonic Hall.—We thank Mrs. Bliss for a very enjoyable evening. Her psychometry was good, and the address from her guides was earnest and encouraging. Hall crowded. Next Sunday, Mr. Long deals with some pithy questions from an agnostic inquirer, which should be of use and interest to all. Thursday's inquirers are welcomed at 7. Discussion class at 8-30.—A. E. B.

CANNING TOWN.—22: Mr. Dally's guides ably answered questions. April 5: Mr. Brenchley spoke on the uplifting principles of Spiritualism and Socialism as a combined movement. Mrs. Brenchley gave a pathetic plea for unity and strength of purpose. Clairvoyant descriptions, all recognised.—T. L. Barrell.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Miss Rowan Vincent delivered an inspiring and opportune address on "The 48th Anniversary of Modern Spiritualism," the clairvoyance at the close being very successful indeed. Mr. Sherman sang "The Gipsies" and "Forever with the Lord" splendidly.—L. H.

113, EDGWARE ROAD, W.—Mr. Hunt addressed a full meeting on "The second coming of Christ." It was a figure of speech to express the descent of the Holy Spirit, manifested to-day in the new dispensation called Spiritualism. The Christ, the Messiah, was already in our midst as a living principle of Divine power. Two impromptu poems and nine correct clairvoyant readings were given. Mr. Hunt then held a developing circle for about 20 persons. The influence was very strong, lights were seen, and several sitters showed signs of mediumistic power. Next Sunday, at 7, subject chosen by the audience.—G. L. G.

EDMONTON. The Dairy, Fairfield Road.—Mr. W. Walker's guides excellent discourse was upon a subject from the audience, viz., "Man's mission on earth." Distinct clairvoyant descriptions, mostly to strangers, were all recognised.

ISLINGTON. Wellington Hall.—A goodly company on Good Friday enjoyed a very pleasant evening. After tea in the lecture hall, an adjournment was made to the large hall where song and dance, musical drill and speeches filled the time till nearly midnight. As all worked heartily and harmoniously it would be insidious to particularise. On Sunday last Mr. Rodger spoke on "Law." Mrs. Jordan sang a solo, "Homeland." In order to proclaim the gospel of Spiritualism to the many we have decided to take the large hall for a few Sunday evenings as an experiment, and hope all Spiritualists interested in the spread of this knowledge will rally to our assistance, and are invited to meet the members at Wellington Hall on Sunday evening next for friendly consultation. Mr. Jones will preside, and Mrs. Jordan will sing "O rest in the Lord."

MILE END. 218, Jubilee Street.—Mr. Ronald Brailey gave a very interesting address under influence upon "A call to arms," also two beautiful poems on "Love" and "Truth." The audience showed appreciation by marked attention.—W. M.

MORSE'S LIBRARY. Forty-eighth anniversary commemoration.—On Tuesday, March 31st, at Morse's Library, 26, Osaburgh Street, London, N.W., a large and brilliant company, which filled the elegant suite of rooms (admirably suited for such gatherings), included Mrs. Bathe, Miss Rowan Vincent, Mrs. Corp, Mrs. Moffatt, Misses B. and F. Cooper, Miss Alice Hunt, Miss Mc.Creadie, Miss Jessie Dixon, Mrs. C. J. Hunt, Mrs. Fell, Miss Bush, Miss Day, Mrs. Doorn, Mrs. Ray, Miss Dickie, Mrs. and Miss Morse, Miss Nellie Dixon, Messrs. W. T. Cooper, S. C. Mote, Leigh, Hunt, Colson, J. Parker, J. J. Vango, Basil Monck, Sherman, Wilcher, B. D. Godfrey, Rae, Rumford, etc. Miss Alice Hunt, L.A.M., brilliantly executed a piano solo, Mr. J. W. Sherman sang in his accustomed masterly manner. Miss Florence Morse made a few remarks concerning the occasion,

according a hearty welcome to all, in the spirit that binds all true Spiritualists in the bond of fraternal unity.—Miss Morse read a paper written especially by a young Spiritualist over the signature "B. B." "In meeting to celebrate the anniversary of Modern Spiritualism we do not confer special honours upon any particular date or phenomenal event. It is neither the day nor the external fact that awaken our enthusiasm, but in a general way we recognise the diffusion of fresh light upon the minds of men, and acknowledge the necessity and importance of a continuous revelation from the spirit world, essential to the development of man's spiritual nature." Alluding to the young Spiritualists, the paper continued: "In Spiritualism it would seem it is a sin to be youthful. There is ample accommodation for the elder members, and there are Lyceums for the young. But what have we for the youth? At the age of 15 to 20 he is too old for the Lyceum and not quite old enough to become an active member of a society. Then, with the numerous attractions and inducements of the religious bodies, he goes with his friend to the Young Men's Association or club, and thus, I am positive, we lose a great number of young people who should be, and would be, the backbone of the cause." In concluding, it said: "Despite all opposition, Spiritualism was never in a firmer or more prominent position than it is to-day, as may be seen both by press, literature, and pulpit. But our work as Spiritualists is not to sit passively and wait, but to give greater exertion to the promulgation of our knowledge." The paper was much applauded.—Miss Vincent then spoke in her usual felicitous manner, her remarks being evidently most acceptable. "Meetings such as these show how deep the fraternal feeling is among Spiritualists. One familiar face was absent, and she took the opportunity of sending to Mr. J. J. Morse a most hearty greeting and wished to say that while we were happy we should be very much happier if he were present to share the pleasant company Mrs. Morse had given us the opportunity to meet." Miss Morse gave a charming rendering of a Norwegian song, her sympathetic voice admirably suiting her selection. After an adjournment for refreshments, Miss Minnie Bush, Miss Jessie Dixon, and Mr. Sherman gave solos, which were heartily applauded. The meeting was bright, brotherly, and truly spiritual in feeling, and in all respects successful.

PADDINGTON 227, Shirland Road.—Mr. West's guides gave an address, exhorting Spiritualists to elevate their own spiritual standard rather than endeavour to use the spirit friends as spies and detectives, which is only too surely bringing about a terrible end.

RICHMOND. Surrey.—S. D. Smith, 9, Paved Court, The Green, wishes to meet with others willing to undertake active work for Spiritualism.

STRATFORD.—"Evangel" gave a stirring address to a good audience on "Christ and resurrection," which was earnestly appreciated throughout.—T. M. C.

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

#### MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—March 29: Mrs. Robinson gave good addresses, large audiences at night. Clairvoyance very good. Half-yearly meeting followed; the balance sheet showed the society to be in a good financial position. Officers elected:—President, Mr. G. Hill; vice-presidents, Messrs. Page and A. G. Heys; treasurer, Mr. Whelan; fin. sec., Mr. G. Leigh; cor. sec., Mr. T. Roughsedge; librarians, Messrs. Maslin and Simms; bookstall keeper, Mr. J. Lone; doorkeeper, Mr. Paddock; auditors, Messrs. Simkins and Braham. Lyceum: Mr. T. Simkins, conductor; treasurer, Mr. Cheetwood; sec., J. Simkins. April 1: Circle. Mr. Sargent and Mr. Pearson gave good psychometry, 5: Mr. G. Smith's first visit, discoursed in a masterly manner and gave good psychometry. Please note cor. sec.'s address, Mr. T. Roughsedge, 10, Clyde-street, West Gorton.

BRADFORD. Church Street.—April 2: An enjoyable time with Madame Henry's guides. 5: Address given by Mr. Jelp. Next Sunday, 6-30: Service of Song, subject, "Frozen to Death."

CHEETHAM. Ash Lodge, Halliwell Lane.—March 26: Mr. and Mrs. Wallis, a Spiritual feast. 29: Mr. Moorey. Miss Smith conducted after-meeting, 28 out of 30 descriptions recognised. Splendid, and no puff. April 2: Mrs. J. M. Smith answered questions from the audience. 5: We got through very nicely with the assistance of Mrs. Williams and Miss Knight. Our old friend Mr. Ross presided.

CHEETHAM. 103, Queen's Road.—Mrs. L. A. Peters will commence weekly receptions, seances, on Monday the 13th, and Fridays, at 8 p.m. prompt.

COLLYHURST SOCIETY.—Mr. Rooke gave two pleasing and poetical lectures to large audiences, who listened with rapt attention.

OPENSHAW. Granville Hall, George Street.—Mrs. Fielding's first visit a treat. "Hath not thy heart within thee burned?" and "Spiritualism, is it a religion?" Clairvoyance good; we were pleased with her.

PATRICROFT.—Lyceum at 11, Mr. Clegg conducted, very few members present, but glad to see friends from Hyde, and hope to see them again.—M. Edwards.

PENDLETON.—March 29: Mrs. Alex. Johnson's guides gave two grand lectures, followed by clairvoyance. April 5: Miss Halkyard kindly officiated in place of Miss Cotterill. Her guides lectured from "The angels' mission" and "Spiritualism, humanity's gain." Clairvoyance of high order. All well pleased.

SALFORD. 4, West Craven Street, Regent Road.—March 22: Miss Schofield's address and clairvoyance excellent, much appreciated. 29: Mr. Willis spoke well upon "The philosophy of Spiritualism," claiming that all are free to act and think for themselves. Thought reading to the point. April 5: Mrs. Brookes gave a good address on "Hath not thy heart within thee burned?" Striking and effective clairvoyance and psychometry.

CAN any of our readers inform us of a large room or hall in the city of Manchester suitable for central meetings?—Ed. T. W.

REMEMBER the welcome reception to Mrs. Brigham, April 28, in Co-operative Hall.

## 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.** 24, China Street.—Mar 29: Mr. Hey, excellent addresses; he is an advanced speaker and a credit to the cause. April 5: Mr. J. Holmes spoke remarkably well.

**ARMLEY.** Theaker Lane.—A grand day with Mrs. Stair, her controls giving splendid addresses and poems to a large audience, "What is the best Religion for the need of the age?" and subjects from the audience.—T. Kinder.

**BARNOLDSWICK.**—Good addresses from Mrs. Britten on "What is love?" and "Rock of ages." Medical psychometry afterwards.

**BARNSELY.**—Saturday: A good time with Mr. W. Mason's guides in Cottage House, all pleased. Hoping it will be a nucleus to form a society here; large field.—Fred Fearn, 1a, Pall Mall, off New-street.

**BELPER.**—Mar. 29: Mr. T. Wild gave wonderful clairvoyant and clairaudient descriptions. April 5: Mrs. Wallis. Morning subject, "The resurrection, how and when?" Evening, "The powers of the spirit." Two very able and telling addresses. Audiences very good.

**BIRMINGHAM.** Bloomsbury.—Mar. 29: Mrs. Griffin's first appearance. Her address on "Spirit manifestation" highly appreciated. Clairvoyance extraordinary; all recognised. Mrs. Griffin's rare gifts and pleasing manner gained for her many friends. Hope to have her again soon. April 5: Mr. Rooke's address, "Easter Reminiscences," and Mrs. Lawrence's clairvoyance very good.

**BLACKBURN.** Freckleton Street.—Mr. E. W. Wallis delivered eloquent discourses on "The real meaning of Easter" and "How are the dead raised, and with what body do they come?" The evening's discourse was an intellectual treat and gave great satisfaction.

**BOLTON.**—March 29: Mrs. Horrocks dealt with "Where are the spirit spheres?" and "Spiritualism is a religion of reform," in a masterly manner. Psychometry good. April 5: Mr. Standish's discourses on "Some teachings in Spiritualism" and "The religion of Spiritualism," pleased attentive audiences. Psychometry, all recognised.

**BOOTLE (Liverpool).**—Mrs. J. M. Smith addressed fair audiences (afternoon) on "Christ and Christianity," and (evening) answered questions from the audience. Clairvoyant delineations, most of which were recognised.

**BRADFORD.** Boynton Street.—5: Mr. Spencer gave addresses which will be remembered with interest.—J. N.

**BRADFORD.** Walton Street.—Mr. Gill gave good addresses on the "Lord's prayer," "Creation," "Do we require a saviour?" also clairvoyance and psychometry. Audiences seemed well satisfied.

**BRIGHOUSE.**—March 29: A good day with Mr. F. Wood and his inspirers. 31: A pleasant evening with Mr. J. O. Macdonald, who came through the National Federation, subject, "Spiritualism, its need and power in union." Clairvoyance good. April 5: Mrs. Berry's inspirers gave good advice to the children, and spoke very ably on "Spiritualism, is it a religion?" Clairvoyance very good.

**BRISTOL.** 134, Grosvenor Road.—March 29: Pleased to have Mr. Dabbs, of Manchester. Clairvoyance, and very good address, hope he will call again. April 2: Good sitting, strong physical phenomena, four strangers, all pleased. April 5: Pleasant evening with Mr. Hooper's guides, clairvoyance by a friend, the power was strongly felt, an attempt was made to materialise. We want more sitters, Mr. H. is willing to assist in forming a society here, and other friends are willing. Must congratulate you on the issue of "T.W."; it is well worth keeping.—H. W.

**BURNLEY.** Guy Street.—Mar. 29: Good day with Miss Butterworth; lectures and clairvoyance very good. April 5: Mrs. Whitaker's lectures and clairvoyance much liked. Hope to have both again soon.

**BURNLEY.** Hammerton Street.—Mr. J. Mayoh spoke on the "Scientific basis of Spiritualism" most ably, and on Easter-day, Mr. Mayoh, by an array of incontrovertible facts, made it patent that Easter-day is simply the survival of sun-worship. At each service Mr. Mayoh received quite an ovation.

**BURNLEY.** Hull Street.—Mar. 29: Good day with Mr. Clark, clairvoyance all recognised. April 5: Mrs. Johnstone gave good addresses, clairvoyance all recognised.—J. M.

**BURY.**—Wednesday: Mr. Golding gave a nice address, "Friends never leave us," and good psychometry. Sunday: Mr. Johnson's excellent addresses gave food for those who were seeking spiritual truth. A surprise visit from Mr. T. Wild, who gave convincing proof of spirit return.

**CAMBOIS.**—April 5: Mrs. Wm. Greives lectured to a fair audience on "The woman of Endor."

**CARDIFF.** St. John's Hall.—April 5: Mr. Richard Phillips, of Bristol, who was on a visit, kindly conducted the service, and gave an excellent practical address upon "Spiritualism, its position and prospects," in which he pointed out many needed improvements in its public presentation in order to insure its more successful propaganda.

**CARDIFF.** Swiss Hall, Queen Street.—Mr. H. G. Allen gave a well-reasoned and telling address upon "What must I do to be saved?" Mrs. Billingsley's clairvoyant descriptions were clearly given, some being at once recognised.

**CLITHEROE.**—Mar. 29: Mr. Frank Hepworth's first visit. His addresses on "Is Spiritualism justifiable?" and "Salvation—when and how?" were very highly appreciated. Successful clairvoyance followed. April 5: Miss Cotterill's first visit. She gave good but rather lengthy addresses on "How I became a Spiritualist," and "Experiences in slum life." Clairvoyance after evening address.

**DARWEN.**—L. A. Peters delivered good addresses on "The soul's immortality" and "The risen Christ," both very appropriate

and interesting. Clairvoyance good and well recognised. Mr. Peters kindly presided.

**EXETER.** Friar's Hall.—On Good Friday the friends held a very successful tea meeting and entertainment. On Easter Sunday a discourse was given by Mr. Ware on "What is the resurrection?"

**GLASGOW.**—Morning: Mr. Vall read an interesting paper on "True spirituality." Evening: Mrs. Dr. Cady gave a trance address and psychometry, which was fairly successful. We were favoured with a few remarks from one who is too seldom heard now, our first president, Mr. A. Glendinning.

**HEYWOOD.** Spiritual Temple.—The guides of Mrs. Kay spoke well to good audiences. Clairvoyance very good.

**HULL.** St. George's Hall, Room No. 4.—Mr. Thomson presided. Rev. G. H. Loch's very interesting address on "Spiritualism in relation to religion," was much appreciated by a crowded audience. This is the first time Mr. Loch has addressed our society, and we hope to have him again. Accept thanks for parcel of Two Worlds.

**HUNSLLET.** Top of Joseph Street.—Mar 29: A grand day with Mrs. Hunt, who gave beautiful addresses, good clairvoyance and psychometry, at night many unable to get in. April 5: A splendid time. Mr. Ripley delivered grand and eloquent addresses, his clairvoyance and psychometry a perfect treat; large audience at night.

**HUNSLLET.** Goodman Terrace.—Mar. 29: Mrs. E. Wood gave very good addresses on "O death, where is thy sting?" and "Yes, we will gather at the river." Good clairvoyance. April 5: Mr. Todd, of Bradford, spoke well on "The resurrection," and "True nobility." Good clairvoyance. Good after-meetings.

**HUNSLLET.** Albert Street.—Mar. 29: Mr. Wilson gave good addresses and psychometry. April 4: A good tea party and pleasant evening with Mrs. Crossley and Mrs. Lovitt, for which we thank them. 5: Mrs. Crossley gave very excellent addresses on "Resurrection," and "My beautiful home." Good clairvoyance and after-meeting.

**HOLLINWOOD.**—Our old friend Mr. Leaver, on Sunday last, under control, did very well with discourses and psychometry. *Lyceum*: Tuesday last Mr. B. Plant conducted the circle. Clairvoyance very good.

**LEICESTER.** People's Hall.—Mar. 29: Mr. Chaplin gave an excellent address. 5: Mr. Morris spoke well on "The crucifixion." Good clairvoyance by our members, Mrs. Place and Mr. Bunney.

**LEIGH.**—April 5: Mr. Plant discoursed on "The true science of Modern Spiritualism" Good clairvoyance, all recognised.

**LONGTON.** Courier Buildings, Market Street. Removed from Post Office Buildings.—Mrs. Hulme opened the above church, and gave good discourses and excellent clairvoyance. Monday: Very good tests.

**MENBRO.**—April 5: Mr. Armitage gave a very able address on "The origin of man"; afternoon, his experiences of Spiritualism. A very good audience. 17: Mr. J. C. Macdonald.

**MONKWEARMOUTH.**—Most successful tea and social. A large number of members and friends did ample justice to the good things. Shields friends thoroughly enjoyed themselves, and were sorry to have to leave early. Songs were rendered by Misses Wendel, Warren, and Kinghorn, and Messrs. Shepherd, Wendel, Neave, and Proctor. Mr. Malver, with his cleverly-manipulated figures and witty ventriloquial patter, fairly brought down the house. He was also very clever with sleight of hand tricks.—J. Holt.

**NELSON.** Ann Street.—Miss Pickles' guides spoke well, and gave good clairvoyance.—M. A. B.

**NELSON.** Pindle Street Spiritual Institute.—March 24: Mrs. Foran gave excellent clairvoyance, good tests. 29: Mr. Murray's guides gave grand discourses on "Make use of me, my God," and "I bring you glad tidings." Mrs. Lund, good clairvoyance. 31: Mrs. Best, excellent clairvoyance, much appreciated. April 5: Mrs. Foran gave wonderful clairvoyance, astonishing strangers, room crowded, a larger room needed.—James Murray, 1, Hope-terrace.

**NEWCASTLE-ON-TYNE.** Mr. J. B. Tetlow lectured on "Scientific discoveries that make towards Spiritualism," and "Replies to written questions," followed by experiments in psychometry, in both of which he was remarkably successful and satisfactory, his psychometry being marked and powerful. Mrs. Jenkins, of Gateshead, desired me to state that Mr. Tetlow, on his visit to Newcastle in August last, prophesied and warned her of coming sickness and death in her family in six months from then, which has come to pass through the death of one of her children.—P. E.

**NEWPORT (Mon).** 32, Barrack Hill.—Inspirational address by Mr. Wayland on "Have faith in God." Clairvoyance at after-meeting by Miss A. Wayland. Those interested in spirit return heartily welcomed.

**NORMANTON.**—March 29: Mrs. Berry gave a grand discourse from "What will win." She always has good audiences. April 5: Mr. S. Featherstone was delightful in answering questions respecting the Eastertide, and man's closer relationship to the divine. Although unwell for some time, by the help of his guides he excelled himself. We feel we cannot find words worthy to honour our brother, who has proved so faithful to the truth he loves.

**NOTTINGHAM.** Morley Hall.—5: A stirring address by the controls of Mrs. Knight on "Crime, its cause and cure," followed by clairvoyance.

**NORTH SHIELDS.** Oddfellows' Hall.—Mar. 29: Mr. W. Murray addressed a good audience on "Spirit communion." Ten out of eleven clairvoyant description recognised. Good Friday, first tea and concert, about 130 sitting down. Entertainment by the Misses Elwin, Yeeles, Redmayne, Campbell, McFadden, and Chambers (2), Messrs. W. H. Wood, Reed, Reed junr., Johnson, J. Gill, and Master Gibson. April 5: Mr. Bennet spoke on "The resurrection." Six clairvoyant descriptions, two very striking cases. Mr. Bennet received a warm reception.

**OLDHAM.** Bartlam Place.—Miss Foster spoke well on "Spiritualism in youth," and "Spiritual gifts." Clairvoyance very good. Crowded house. Thursday circle, Mr. Young gave clairvoyance, all recognised.

**OSSETT.**—Mrs. Brooks' guides gave good addresses on "Spirit messengers," and "Death, and what after?" and clairvoyance.

**PRESTON.** Weavers' Hall.—Masterly and pleasing addresses by

Mrs. J. A. Stansfield on "Does prayer save souls"? and "Freedom." Clairvoyance very good.

RAWENSTALL.—March 29: Evening, Mr. Smith discoursed ably on "Refuge." Miss Jackson gave clairvoyance and psychometry. April 5: Mr. Sanders gave good addresses on "Where have our loved ones gone" and "The object of life." Clairvoyance very good.

ROCHDALE. Penn Street.—March 29: Public circles well attended. April 5: Miss Scott gave excellent discourses on "Why mourn ye?" and "Virtue rewarded." Good audiences. Very good clairvoyance.

ROYTON.—March 29: Memorial services for the late Mrs Calverley, interred on March 25th. Mrs. Lambert gave clairvoyance, 32 descriptions, 30 recognised. April 5: Mrs. Hyde conducted anniversary services in a nice and pleasing manner, good clairvoyance. After-circle well attended. Mrs. Hyde gave psychometry.

SEGHILL.—Mrs. Yeels gave an address on "The mediumship of Christ" and 12 clairvoyant descriptions, all recognised.

SHAW.—Wednesday circle conducted by Mrs. Johnston, who gave a splendid address, also good clairvoyance and psychometry. Sunday: Memorial services for Mrs. Calverley, subject being "Lead on." Mrs. Lambert gave 21 clairvoyant descriptions, 18 being recognised. Good audience.

SHEFFIELD.—March 29, 30: Mr. C. Shaw, local medium, replied to questions in his usual lucid and exhaustive manner. Psychometry very good. April 5 and 6: Miss Ethel Barlow exhibited her marvellous gift of clairvoyance, 31 descriptions fully recognised on Sunday, and 21 on Monday. If this young medium, who we understand is under 14 years of age, continues to develop, her powers will be phenomenal in the highest degree by the time she attains maturity.

SMETHWICK. Central Hall.—Mr. Griffin Hodson kindly delivered a most interesting and instructive address on "Spiritualism, not of Satanic origin." Violet Moody, a member of Lyceum, sang in a very pleasing way "Greetings."—D. F. [It evidently didn't apply to you, friend.—Ed. T. W.]

STALYBRIDGE.—March 25: Mr. B. Plant. 29: Mrs. Dixon's first visit. Wed., April 1: Mr. John Sellers and Miss Bessie Hunter. 5: Mr. John Young.

STALYBRIDGE. Trinity Street.—April 1: Mrs. Stansfield gave an inspiring address from "O grave, where is thy victory?" etc. Clairvoyance and psychometry very good. Sunday: Considering that Miss Jackson has not had much experience, she acquitted herself very creditably; phenomena very good.

STOCKPORT.—Lyceum open session an all round success. Full attendance with Openshaw friends. The writer, who conducted, thanks this Lyceum for its admirable demonstration of Lyceum work and training. Solos, Miss Cox and Mr. Hurst. Mr. Ormrod pointed out the advantages and hopeful Lyceum outlook. Night: Mr. Ormrod discoursed on "The philosophy of language," expressing spiritual truths. A good day.—T. E.

WEST HARTLEPOOL. 26, Richard Street.—March 29, and April 5: Mr. Bevit gave stirring discourses on "Spiritualism, a religion," and "The utility of Spiritualism." Mrs. Gibson's guides urged us to press onward and upward. Mr. Shirley described spirit forms. We are increasing in numbers, several strangers present. Earnest inquirers welcome. Mrs. Henry kindly sang a solo.—W.S.

WHITWORTH.—A good audience waited till 3-30 and then retired, as our medium did not come. We got Mrs. Jackson for the evening, but only had a small attendance as those who came in the afternoon expected we should be without at night.

WISBECH. Public Hall.—Mr. Ward discoursed ably upon a subject from the audience, "Let not your hearts be troubled, neither be ye afraid." Clairvoyant tests excellent.—A.H.B.

RECEIVED LATE.—Derby: Mr. F. T. Hodson discoursed well and was very successful with clairvoyance and psychometry. 6: Tea party and entertainment a grand success, Mr. Hodson presided. Leeds. Progressive Hall: Mar. 29 and April 5, Miss Hall and Mrs. Halliday both did well. Tea and social thoroughly successful. Thanks to all friends. Skipton: Mar. 29 and 30, Mr J. Gratton gave much satisfaction with addresses and clairvoyance. Wakefield. Baker's Yard: Mr. Wild, of Ossett, spoke very ably, and Mrs. Stansfield gave good clairvoyance.

#### REPORTS RECEIVED MARCH 31ST.

LONDON.—Mr. H. Hunt commenced Sunday services at 113, Edgware-road, and commemorated the 48th anniversary on March 29 with an eloquent inspirational discourse on the past, present, and future of Spiritualism; impromptu poems and a remarkable test followed. Mr. Boddington, at Mile End, gave interesting replies to questions from the audience, and Miss Marsh's clairvoyant descriptions were all recognised. Mr. J. Veitch spoke ably on "Spiritualism and the Bible," at Stratford. A solo by Mr. Chapman was much enjoyed.

MANCHESTER.—Longsight: Mrs. Lamb and Miss Walker rendered satisfactory services. At Openshaw, Mr. Murphy, at the circle and the Lyceum, led by Mr. Booth, did exceedingly well. Armley: Miss Pickles gave addresses and clairvoyance, much enjoyed. Ashington: Mr. Grieves spoke on "Self-protection." Barnoldswick: Mr. Todd's address and medical psychometry were good. Belper: Mr. Wild (Rochdale) gave 20 names, etc., all recognised either at the time or since. He is a phenomenon. Blackburn, Northgate: Mr. Edwards conducted the circle. Miss Barlow gave striking clairvoyance. Burnley, Hammerton Street: Mrs. Green gave addresses and remarkable clairvoyance, readily recognised. Dewsbury: Mrs. France and Mrs. Thornton gave nice addresses and good clairvoyance, all recognised. Hollinwood: Miss Cotterill gave good addresses and clairvoyance. Mr. Law conducted the Lyceum. Leigh: Mr. Mayoh, Mr. Adams, and Miss Leak rendered acceptable services. Mexborough: Mr. Mason and Mr. McCleod were very successful with addresses and clairvoyance. Morley: Mr. Firth gave educational addresses. Nelson, Ann Street: Mrs. Marshall's speeches and clairvoyance were good. Newcastle: Mrs. E. H. Britton gave the greatest satisfaction to crowded audiences. North Shields: Mr. J. J. Curry gave psychometry and clairvoyance. Oldham, Mumps: Miss Foster was especially successful with discourses and clairvoyance. Bartlam

Place: Mr. J. B. Tetlow, Mr. B. Plant, and Miss Smith rendered efficient addresses, psychometry, and clairvoyance. Parkgate: Miss Barlow's clairvoyance was very successful, duets by Miss and Mrs. Barlow. Mr. Drower's psychometry, Mr. E. Maklew's reading, and Mr. Turner's clairvoyance were all very good. Seghill: Mr. T. Ashton related very interesting experiences. Shaw: Mr. Fielding and Mr. Eyre both spoke and gave clairvoyance and psychometry acceptably. Smethwick: Mr. Anson discoursed and gave clairvoyance, Misses George and Findley recited and sang. Special references to the 48th Anniversary. Stalybridge, Trinity Street: Miss Allen and Mrs. Johnson gave good addresses and clairvoyance. Whitworth: Mr. W. Johnson spoke well as usual.

#### PROSPECTIVE ARRANGEMENTS.

ALL business communications should be addressed to 18, Corporation-street. Private letters and literary matter should be sent to Mr. E. W. Wallis, at 164, Broughton-road, Pendleton, Manchester.

ARMITAGE GARDENS.—Mediums who have open dates between April 26 and the end of September please correspond with the secretary as soon as possible.—T. Manchester, Low Little Moor, Mirfield.

BRADFORD. Boynton Street.—Mr. Barraclough's Concert in aid of the piano fund on Saturday, April 18. Adults 4d., children 2d. Mr. Pawson and three daughters are expected to take a part.

BRADFORD. Otley Road Lyceum.—April 25, Ham Tea at 4-30 and Social at 7, for the Lyceum's Whitsuntide treat. All cordially invited. Tickets 6d. Children 4d. Social only 3d.

LANCASHIRE LYCEUM DEMONSTRATION.—Next meeting of delegates at Church Bank Street, Darwen, Saturday, April 11. Tea at 4-30, meeting afterwards, and concert by Darwen Lyceum. Friends from Blackburn and district are cordially invited, as it will perhaps be the only meeting in their neighbourhood this year. Lyceums desiring to take part in the preliminary arrangements are requested to send the names of the two delegates they wish to represent them on or before Wednesday, April 8th, to the hon. sec., J. B. Longstaff, 28, Caton-street, Moss Side, Manchester.

LIVERPOOL. 103, Queen's Road, Everton.—April 12: Miss Jones, lecture and psychometry. 19: Mr. W. Rae. 26: Mr. A. W. Clavis, services commence at 7 p.m.; circle at close of meeting.

LONDON MARYLEBONE ASSOCIATION.—A social gathering in the French Drawing Room, St. James's Hall (entrance in Piccadilly), Monday, April 13, at 8 p.m., music and refreshments. Single tickets, 1s., tickets to admit two, 1s. 6d., to be obtained of the hon. sec., Mr. Leigh Hunt, 82, East Street, Marylebone Road, W.

NEWCASTLE.—12: 6-30, Mr. Thomson, "What Spiritualism lacks." 19 and 20: Mrs. J. A. Stansfield. 26 and 27: Mrs. Gregg.

NOTTINGHAM. Masonic Hall.—April 12: Mr. E. W. Wallis, morning, "Is there progression after death?" 6-30, Questions from audience answered.

OSSETT.—A Ham Tea on April 25, at 4-30; tickets, 9d. and 4d., entertainment at night.—J. W.

STOCKPORT.—April 22 and 23, at 7-30, reproduced by desire, "My Sweetheart," 4d. and 6d., in aid of Banner Fund.

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## NEXT SUNDAY'S PLATFORM.

## SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

**Accrington**.—Temple, St. James-street, Lyceum, 10-30; 2-30 and 6, and on Mon. Wed., 7-30. Members' Circle.

26, China-street, Lyceum, 10-30, 2-30, Mr. J. Marsden, 6, Mrs. Thompson.

**Armley (near Leeds)**.—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mr. Newton. Mon., 2-30, developing circle. 7-30, Mr. Newton.

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

**Ashington**.—Spiritual Temple, 5, Mr. W. H. Robinson

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

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

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

**Batley Carr**.—Town-st., Lyceum, at 10 & 2-30; 6, Mrs. J. Waterhouse. 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. T. O. Todd. Wednesday, 7-30.

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

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

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

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

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

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

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

**Burnley**.—North-st., 9-30, 2-30 and 6, Mr. G. Featherstone. Tuesday, 7-30.

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

**Bury**.—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mrs. Horrocks. Wednesday, 7-30, Miss Halkyard.

**Cardiff**.—St. John's Hall, St. John's Square. Lyceum at 2-45; 11, 6-30, Mr. G. E. Aldridge, of Weston.

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

**Clitheroe**.—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mr. A. Wilkinson and Miss Barlow.

**Colne**.—Cloth Hall, Lyceum, 10; 2-30, and 6-30, Mr. Davis.

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

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

**Glasgow**.—4, Carlton-place, 11-30, 6-30.

**Heywood**.—Temple, William-st., Lyceum, 10; 2-30 and 6, Mr. J. C. Macdonald. Tuesday, 7-30.

**Huddersfield**.—Brook-street, Lyceum, 10, 2-30 and 6-30, Mr. J. B. Tetlow.

**Hyde**.—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mr. S. Featherstone. Tues., 7-30

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

**Leeds**.—Psychological Hall, Lyceum 10; 2-30, 6-30, Mrs. Midgley. Monday, 7-30.

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

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

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

**London**.—Camberwell New Road—Surrey Masonic Hall, 6-30, Mr. Long (see reports). Thursday enquirers at 7; discussion class at 8.30.

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

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

**Manchester**.—Ardwick: Temperance Hall, Tipping-st. Lyceum, 10-30; 2-45, 6-30, Tuesday at 8, Choir practice. Wednesday, at 8. Friday, 8, Members. 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 Circle. Tues., 8; Wed., at 8.

**Pendleton**.—Cobden-street, Lyceum, 10; 2-45, 6-30, Mrs. Britten. Thurs., 8, Public Circle, Madam Henry; 16, Miss Smith.

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

**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.

**Millom**.—Lyceum 10 and 2; Platform 6; Public Circle 7-30. Wednesday, 7.

**Nelson**.—Bradley Fold, 2-30, 6, Miss Patefield.

**Newcastle-on-Tyne**.—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mr. W. H. Thompson. Wed., 7-30.

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

**Nottingham**.—Masonic Lecture Hall, 10-45, 6-30, Mr. E. W. Wallis.

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

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

**Preston**.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mrs. Fletcher, nee Gartside. Mon., 7-30, Thurs., 8, members only.

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

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

**Sheffield**.—Hollis Hall, Bridge-st., 3 & 7, Mr. Inman

**Slathwaite**.—Laith Lane, 2-30, 6.

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

**Stalybridge**.—Grand Theatre Buildings. Lyceum, 10, and 1-30; at 3 & 6-30, Mrs. M. H. Wallis. Wed., at 7-30, Miss Cottrill. Thurs., Choir practice at 7. Members' Developing Circle at 8.

Trinity Street: 3 and 6-30, Miss Summersgill; Tues., 7-30. Wed., 7-30, Mrs. Peters.

**Stockport**.—Hall, Wellington-road, nr. Heaton lane, Lyceum, at 10-30; 3, 6-30, Mrs. Hulme.

**Walsail**.—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mrs. Green.

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

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

## NON-AFFILIATED SOCIETIES.

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

**Barnoldswick**.—Spiritual Hall, Lyceum, 10, 2-30, 6.

**Barrow**.—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.

**Batley**.—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6, Mrs. Taylor.

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

**Birmingham**.—Blossbury, 6-30,

**Birstal**.—Railway Terrace, 2-30 & 6. Y.U. Conference. Wed., 7-45

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

**Blackpool**.—Liberal Club, Church-st., Lyceum 9-30, 11, 2-30, 6-30, Mr. Victor Wyldes.

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

Little Horton-lane, Splcer-street, 2-30, 6, Miss Hunter.

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

Oley-road, Lyceum, at 10-30; at 2-30 and 6, Mr. J. Armitage. Tuesday.

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

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

West Bowling—Boynton-st., at 10, Lyceum, 2-30, 6, Mr. Russell. 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, Wednesday, 7-45, Developing.

**Cambouis**.—Spiritual Evidence Society, 2 and 5-30, Mrs. M. Young.

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

**Derby**.—1A, Normanton-rd., 2-30 and 6-30, Wed. 7-30. Mr. J. N. Bowmer.

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

**Edmonton**.—The Dairy, Fairfield-rd., 7, Mr. Dalley

**Elland**.—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. H. Crossley. 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. Postlethwaite. Monday.

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

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

**Hollinwood**.—Factory Fold, 2-30, 6-30.

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

**Hull**.—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30, Public Circle, Wed. 8.

Members' Developing Circle, Thursday, 8, both at No. 8 Room, Friendly Societies' Hall.

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

Albert Street: 2-30 and 6. Mr. Hamsworth. Circles, Tues. at 7-30 and Saturday, at 7-30.

**Keighley**.—Heber Street Spiritual Temple, 2-30, 6, Mr. Smithson. Monday, 7-30.

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

**Leigh**.—Newton-street, 2-30, 6-15, Mrs. Rennie.

**Leeds**.—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Circle 10-30 a.m.; at 2-30 and 6-30, Mr. Barraclough. Monday, 2-30, 7-30, Mr. Kidd and Mrs. Levitt. Public circles, Thursday and Saturday, at 7-30.

**Liveredge**.—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mrs. Mason.

**London**.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Mr. J. Edwards, address; Miss McCreadie, clairvoyance.

**Canning Town**. 2, Fords Park-road, Trinity-street, Sunday, at 7, Mrs. Barrell, trance and clairvoyance. Wed. April 15, 8, Mrs. Barrell, clairvoyance and psychometry.

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

**Islington**.—Wellington Hall, 6-45, Special service Wednesday, 8, Members' Circle.

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

**Paddington**.—227, Shirland-road, at 7. Wed., 8, Saturday, 8, reception.

**Longton**.—Courier Buildings, Market-st, 2-30, 6. Monday, 7-45.

**Manchester**.—Openshaw Granville Hall (Liberal Club), George street, at 10-30 and 6-30, Mrs. Brown. Thurs., at 8, members.

West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30; 6-30, Mrs. Uren. Tues. 8, Miss Walker. Thurs., Public circle.

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

**Mexborough**.—Market Hall, 2-30 and 6. Mr. S. Featherstone.

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

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

**Morley**.—2-30 and 6-30, Mr. Long.

**Nelson**.—Pendle-st., 2-30, 6, Miss Skipper. Tues., 7-30

**Nelson**.—Ann-street, 2-30 and 6, Mr. Leaver.

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

**Normanton**.—Queen-st., 2-30 & 6, Mr. C. Shaw.

**North Kensington**.—251, Ladbroke Grove, London, N., Mondays & Thursdays, at 8 for 8-30.

**North Shields**.—6, Camden-st., 10-45 and 6-30.

**Northampton**.—Spiritualists' Hall, St. Michael-rd., 11, 6-30.

**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, Mr. A. Lodge

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

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

**Rishton**.—2-30 & 6.

**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. G. Smith. Wed., 7-30, Mrs. Butterworth.

**Shaw**.—Broadbelt's Assembly Rooms, off Sandy-lane, at 3 & 6-30, Miss Bessie Hunter. Wed. at 8.

**Shipley**.—Westgate, 2-30, 6, Mrs. Hunt.

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

**South Shields**.—16, Cambridge-st., 6. Mr. J. Scott. Tues., 7-30.

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

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

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

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

1, Baker's Yard, 2-30 and 6, Miss Battye.

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

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

**Whitworth**.—Market-st., 2-30, 6, Mr. Blackledge.

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

## OTHER MEETINGS.

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

**Bradford**.—421, Manchester-road Mission Room, 10-30, Circle. 2-30, 6, Mrs. Stair.

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

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

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

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

**Gateshead**.—97, Coatsworth Road, Receptions, Mondays, 7-30.

81, High West st., 6-30, Reception. Tuesday, 8.

Herbert-street, 6-30. Wednesdays, 7-30.

47, Kingsboro'-terrace, at 6-30. Thursday at 7-30.

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

Church Lane, 7-45, Wed., Mr. Wilson. Sat., 7-45, Public Developing Circles.

**High Shields**.—1, South Eldon-street, Lyceum, 2-30, 11 and 6.

**Hunslet**.—Goodman-terrace, 2-30 and 6, Miss M. A. Towers.

Circles, Tues., Thurs., Sat., and Sunday, 7-30.

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

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

**Liverpool**.—103, Queen's Rd., Everton, 3 and 7, Miss Jones. 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), 7, (see report). Impromptu poems, Clairvoyance. Silver collection. Every evening, except Tuesdays, at 7-30; 1/-.

**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 Thursdays, 7 to 8, for investigators; 8, seance.

**North Kensington**.—43, Cambridge Gardens, Mondays 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, Wansey-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.

395, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30

Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2-30 and 6-30, Mrs. Lambert. Mon., 8, Public Circle, Thurs., 7-30. Miss Smith; 10, Mr. Tetlow.

**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**.—Ballie St.: 2-30, 6, Public Circle. Wed., 7-45.

Millrow Rd.—2-30 & 6, Public circles. Tues. 7-45.

**Rothwell**.—2-30 and 6, Mrs. J. Robinson.

**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, Lyceum, 10-15; 2-30 and 6.

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[From "Borderland."]

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

"It would be difficult for anyone to ignore the test horoscope of Mr. Pearson, of *Pearson's Weekly*, which is published in this number, from the pen of Mr. Wilde, and to deny that it is possible for an astrologer to use his curious science in such a way as to obtain extraordinarily accurate results, both as to the character and history of the person, whose horoscope he casts. No doubt mistakes are frequent, and there may be more misses than hits, but a series of hits such as Mr. Wilde seems to have made in the case of Mr. Pearson, is hardly explicable on the hypothesis of mere coincidence."

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

Mr. Pearson says:—"I do not think there is the least doubt about the fact that Mr. Wilde had not the smallest knowledge of the personality of the individual whose horoscope he was casting. So many points in this horoscope are so curiously accurate, that I thought almost anybody would probably be interested in glancing through it."

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