

# THE TWO WORLDS.

SENT POST FREE TO NEW READERS FOR 24 WEEKS FOR 2s. 6d.

No. 440—VOL. IX. REGISTERED AS A  
NEWSPAPER.

FRIDAY, APRIL 17, 1896.

PRICE ONE PENNY

## PUNISHMENTS AND REWARDS IN SPIRIT LIFE.

[Abstract of an inspirational address by Mrs. M. H. WALLIS, at Hyde, on Sunday, March 15, 1896.]

THERE IS little doubt that a large majority of people do not really believe that heaven and hell exist as fixed states; their humanity forbids acceptance of the teaching that many people are only fit for eternal torment. Spiritualism proves that the life beyond is real, and those who pass through the death change awaken to consciousness of spiritual life in the sphere where they are able to learn some of the lessons they omitted while on earth. They find that the spirit body is as real to their perceptions as was the old earth body, and their experiences are sequential to and result from the conditions here. As men have been ignorant or wise, dull and heavy-witted, or able to appreciate the good and beautiful here, so are they helped or retarded in their onward way over there. The wording of our subject is perhaps rather misleading, as the terms "reward" and "punishment" are generally associated with gaining prizes or enduring suffering; awarded or inflicted by some individual in authority; like the children at school, who receive commendation and gifts, while others not so fortunate, are punished for inability to learn. Spirit-communion has proved that the early experiences in the life hereafter are a direct result of the life led on earth. Men vary considerably, and there are many limitations of individual power of expression. No one can choose where he shall be born, in what principles he shall be educated, or what particular tendencies he shall inherit, but we awaken to the consciousness that we are possessed of certain powers, which, each one in his own limited sphere, must try to use as best he can, subject to the influence of associates and the conditions of environment. We wish to direct your attention to the important fact that individuals are not *entirely* responsible for what they are and the life they live, for it is certain that man is to a considerable extent a creature of circumstances.

Bearing in mind the sequential nature of the life hereafter, where would be the justice of arbitrary punishment? People fall short in daily life of the ideal right, circumstances often serve to shut them in and hold them back when they would go forward. The majority of people are neither very good nor very bad, neither extremely ignorant nor extremely wise, therefore, if *they go on living* and grow better and wiser as the result of effort and experience, there must be in that other life conditions suited to these neither very good nor very bad people, not as punishment or reward, but as the natural continuance of consciousness. Suppose an ignorant man were taken to the higher spiritual realms, would that reward him for faith? would he be happy there? The beauty of the scenes and the purity of those who dwell there would make him feel his own littleness and unworthiness; he would be miserable because out of place. Imagine a man of broad thoughts and high intellectual training, one with deep convictions of the power and wisdom of God, and able to interpret and respond to the Divine Life and Thought manifest in the laws of Nature, surely he would not be justly treated if doomed to torments, because he could not credit God with cruelty or favouritism, or because he was unable to accept future bliss through the unmerited suffering of an innocent being?

Now, picture a man whose position in life is of the lowest, whose delight is in coarse living, low sports, and gratification of perverted passion; contrast the beauty of character and harmonious development of the one with the low animal desires and ignorance of the other; could they both go to heaven and be happy there? The first could, but the latter would be out of place, for his is the hell condition; but Spiritualism demonstrates that when the death angel calls that poor soul away he will not for-

ever remain in darkness. His sufferings will be remedial, and after repentance and educational experiences he will eventually rise to a higher sphere. Would the Justice of God be shown by keeping such as these in hopeless and useless misery for ever? Surely the consequences of suffering are beneficial—purifying is the end and object of pain.

Spiritualism proves that even the worst will over there be helped by ministering spirits until they outgrow their ignorance and the consequences of their wrongdoing. But the true punishment comes with the quickening of spiritual consciousness and the knowledge of imperfection and shortcoming. Memory is still theirs, for just as surely as virtue is its own reward, so vice brings its own punishment, and with shame and sorrow they will look back upon the misspent years of ignorance, misery, and wrongdoing. But they will strive, oh so earnestly, to do right in their new sphere, and their efforts will not be in vain.

There are many who know the truth but will not follow it. There are many who recognise their duty, but will not do it, who, seeking for higher positions or the accumulation of wealth, crush back their better feelings, and having little or no sympathy for the woes of others, go on their way, and the cries of the children and the widows rouse no response in their hearts; but the light of joy and peace is not theirs.

If men fail to respond to the admonitions of conscience and the call of duty, knowing the right, they will fare far worse than those who do not know and err in ignorance. We must measure personal responsibility by possibilities, by consciousness of truth and duty. But are even wicked men, who know the right, yet persistently do wrong, when they enter the realms of spirits, arrayed before the dread tribunal of heaven to meet the vindictive vengeance of an angry God? No. They gravitate to the state rendered possible for them by the kind of life they lived on earth. They have still the same narrow, greedy, and hard natures. Their state is one of spiritual darkness, for, though scenes of beauty were around them, or splendid temples, or sweet spirit-children, they would not be able to perceive them; the light within must respond to the light without, and not until through effort they redeem themselves will they be able to perceive the glory of the higher realms of spiritual existence. When they learn through toil and suffering to strive their best, they will be helped by spiritual guides and guardians until they come forth into the light of day. This, however, is not vindictive "punishment," but the natural sequence to the life on earth.

Do not be afraid of entering the world of spirit, it is simply going home to a home where there is room for all. Just as on earth; when you have left home, you return with feelings of thankfulness and joy, so should you feel at the prospect of going home over there. Kind spirits will welcome you and teach you that God is eternally just and true, and you will be led from this earth to the sphere of spirit-life for which you are fitted, not into a state in which it is impossible to do wrong, but where you will learn to love the right and do it, and join your old friends and loved ones, striving earnestly and patiently to gain fuller knowledge, and help to make others happy. While you are yet here take life as it is, try to understand your duty, and do it to the best of your ability. You will fail many times, but be not discouraged, keep trying, keep doing, then you need have no fear of punishment, but will find your reward in the ability to understand spiritual truths, and the power which knowledge gives to carry out the purest purposes wisely and well.

The spirit world is a real world; its inhabitants real men, women, and children; the brightest sphere there is open to you, if through fitness you can enter it. This you will *have* to learn; if you strive to break the laws of God

and to act against your knowledge of right and duty, you will have to repent of your folly and wickedness, and compensate by good deeds in the future. You must learn this lesson, that by acquiring knowledge of your duty to God and to your fellow-men, and by sincere efforts to carry this knowledge out in practice, you tread the road to eternal bliss and happiness. The pathway to the highest realms is the straight road of personal purity and righteousness. You claim your liberty and attain those celestial heights and table-lands of wisdom and beauty, light and love, not as a reward but as a right. Go on, then, doing your duty, trusting in God and His Justice, and when your task is finished here you will enter the glorious realms of spirit to continue to grow nearer to Him for ever.

JAMES ANDREW.

### THOUGHTS OBJECTIVE, SUBJECTIVE, AND ETERNAL.

BY E. B. JACKSON.

THE QUESTION has been often discussed: Where do thoughts or mental impressions come from—external or internal? We submit the subjoined arguments for what they are worth.

Anatomy has revealed that in each human brain there is the *sensorium*, which gives us the faculty to *think*; but anatomy has not yet discovered that the presence of the sensorium is *thought, per se*. We are inclined to think that thoughts are objective, just as light and heat are objective. Our brain, acting the part of a finely strung harp, the instrument, *i.e.*, the sensorium, remains mute, silent, until touched from *without* by some wave of thought, or series of waves striking on this harp, producing harmony or discord, according to the external impressions and capacity of brain power, showing clearly that thought is more an external impression and, therefore, as a rule

#### OBJECTIVE.

We perceive this every day we live. Take a large assembly of people in a theatre or hall. They hang on the lips of the actor or speaker, who carry their audience with them to make them laugh or cry, or inflame their passions of hate or patriotism. From the lips of one man or woman falls the electric spark which thrills the multitude. They are lifted up into the highest realms of moral elevation or the profoundest abyss of depravity. "That is the power of eloquence!" some will say. Quite right; but no amount of mere flowery verbage can stir the heart of a mighty throng, as the autumn winds sway the leaves on the boughs of the trees, unless some magnetic thought was there. The thought came from the speaker and electrified the mass. Then where did that speaker get that potent thought which brought the "house down"? Did he get it from within or from without? Most probably from without, especially if it was on one of the popular or burning questions of the day. The power of thought is tremendous. The man who can so move a multitude to think as he thinks for an hour or two is greater than the greatest of earthly monarchs. The power of thought is an attribute we share in common with our Creator—a divine attribute which humanity has sorely misused.

As living in a vitiated atmosphere ruins our physical health, producing disease and causing death, so impure mental environment produces a corresponding vitiation of our thoughts, which again ultimate themselves in actions, showing clearly how a healthy or diseased body acts and reacts on our minds, the sensorium may become diseased and give back distorted thoughts; discord, not harmony.

The marvellous rapidity with which thought travels is another reason which induces us to think thought is objective more than subjective. Memory helps us to retain thought, to appropriate and assimilate it for our individual needs, mental or physical. Borne on waves of fluid lighter than heat or fine ether, thought, like light, encircles the universe, striking in magnetic rays upon sympathetic recipients. Like light, thought breaks up into ten thousand prismatic fragments, to become again united, when it again goes forth into space, again to be broken up, as the breakers, dashed on the rocks, return back again to the sea.

#### THOUGHT INVOLUNTARY.

Like breathing and pulsation, man thinks involuntarily. He can no more keep from thinking than he can control the beatings of his heart. By this power he lives, moves

and has his being. Take away thought from man, and what sort of machine would he be? We call this faculty intelligence, genius, inspiration, but it is thought, mighty thought, all the same—irresistible, omnipotent—eternal as God himself. That divine emanation which whispers to the pioneer, "Go forth and reclaim the wilderness, and make it smiling as a garden." To the teacher, "Go and cultivate the waste places in humanity's great heart, remove the moral ulcers and cancers, bring life and health where now reign death and disease." The *few* obey the *voice*, and by word and deed preach and teach. Centuries roll on; the good, the brave, and true die, and pass onward, just as the careless and evil ones; their deeds live after them, both good and bad. Posterity, marching along the sands of time, takes courage and hope; the banner of progress is seized with renewed zeal, and the battle of life, which never ends, is carried on from father to son.

#### ALL THOUGHT IS ULTIMATED IN ACTION.

The temples, the imperishable monuments of ancient greatness, were thought-forms first. The men who conceived and carried them out into concrete shape are gone, scarcely their names remain to us; but the mighty shadows of their thoughts are cast down the corridors of time for our admiration.

Thought is also subjective under certain physical and mental conditions, especially in clairvoyance or second sight, when the human soul dominates for a time the dominions of the flesh. Then, in such moments of deep abstraction and mental concentration, thought becomes subjective, welling up from the stilly depths within. We are led to these reflections from personal experiences when this subjective mood was occasioned by intense, overwhelming sorrow, which time has scarcely softened. Then the spirit, or *alter ego*, left the body for a time, unable to endure the moral agony, weighted down by that house of clay. The ego dwelt apart, yet connected to the body by magnetic chords. Through these chords the thoughts and desires of the ego were communicated to the body, which obeyed these commands mechanically. This is an abnormal state that can only happen under exceptional circumstances, yet it shows thought is subjective: when greater pressure is put on the brain or sensorium—it may be called the emotional.

#### THOUGHT IS ETERNAL

and repeats itself a thousand times until it finds a sympathetic factor. In electric galvanism, for an example, among a thousand others, Thales, one of the seven wise men of Greece, famous for his astronomical observations and scientific acquirements, was the first we read of who reduced electricity to practical uses. To him is ascribed the root thought of the electric battery, which thousands of years afterward was improved, recreated, and perfected under Volter, Galvanni, and Edison. How often that mighty thought travelled space, before it found a magnetic affinity and capable factor, for its perfection. Thought is eternal as God Himself; it is His gift to us; and to Him we shall be held responsible for all our thoughts here below. He who hath not misused his divine inheritance on earth, let him throw the first stone at his neighbour.

#### AN APPEAL.

DEPARTED FRIENDS,—When sorrow fills the heart,  
We dream of thee as in a world of bliss;  
With upward gaze we wonder if thou art  
Sealing thy presence with unconscious kiss.

Draw near to us this evening while we meet—  
In one accord with us your voices raise,  
As circled in a bond of union sweet,  
We raise to heaven our joyous note of praise.

In close communion rest with us to-night,  
Inspiring us to penetrate the gloom,  
Which from our eyes conceals the presence bright—  
The lovely guise thy radiant forms assume.

May loving sympathy our souls entwine,  
While on our heads descends celestial power  
And all our hearts in unity combine  
To banish discord from this solemn hour.

Help us to tread the path in which we move,  
By strength'ning our desire to act aright;  
So that throughout life's journey we may prove  
Triumphant in our battle for the right.

And when the evening of our day arrives—  
When earth's frail mantle cumber us no more,  
Be near to bear the spirit which survives,  
To peaceful home upon the further shore.

R. McA.

## SPIRITUALISM v. MATERIALISM.

Just as the liver secretes bile mind, so the brain secretes thought.—CARL VOGHT.

Without phosphorus there is no thought.—MOLESCHOTT.  
The same force which digests by the stomach, thinks by the brain.—FRIEDERICH.

Galvanism is the principle of life. . . . A galvanic pile pounded into atoms, must become alive. In this manner nature brings forth organic bodies.—OKEN.

ALL these multiplied assertions of materialists, may be met with the counter and far more rational assertion that life, thought, intelligence, *have no physical correlate!*

And when Atkinson and Huxley talked of "mental forces existing in matter" and "thought being a property of matter," their words confused and darkened rather than enlightened, and for the reason that *they*, nor even profounder scientists have, as yet, neither seen, weighed, measured, or consciously sensed even one solitary atom of matter. It is only when atoms are grouped into molecules that the student begins to partially perceive that transient form of substance named matter. How preposterous, then, this babble about the "mental forces existing in matter," and "thoughts being the attributes of matter!" But were this, or these positions true, what directs these forces? And, further, what gives energy to, and guides the molecular action that builds up organisms? Can non-intelligence produce and perfect intelligent and rational beings? Here the materialist is dumb!—and the Spiritualist only is competent to speak. Listen, then—you get out of matter just what you put into it and no more. If you put mental force, action, life, thought, *consciousness*, into matter, you put God into it, for God is the infinite consciousness—the absolute Soul of the universe! Putting these—force, life, consciousness into matter by involution, they manifest themselves under proper conditions by the law of evolution.

Nearly all materialists, however amiable in nature, seem quite deficient in close synthetic reasoning. They do not get down to the bottom—to the soul of things, and therefore deny the future existence of the soul. Neither the existence of space, or of God, requires proof. Intuition sees—consciousness knows! If my earthly body had an earthly father, it is quite certain that my spiritual nature had a spiritual father. That which is spiritual is spiritually discerned. Saying nothing of spirits and angels, the gross physical senses do not cognize attraction or gravitation, thoughts or principles. Love cannot be measured by yardsticks, or ideas melted with blow-pipes. Spiritual realities are sensed by clairvoyant consciousness and the more refined etherealised senses of the inner-man.

An aged materialist wrote:—

"I will conclude with a summary, says he, of my convictions. There is no benevolence, design, consciousness, and intelligence in what we call nature. I feel no gratitude for existence, but the contrary. . . . We have nothing to hope for—extinction of being is our destiny. The human race will cease to exist, and so best."

Such a confession is painful. Think of it—the grave opening into the deeper despair of darkness and hopeless extinction! Consciousness was to become unconsciousness; activity was to become inertia; life was to become death, and the grave a prison, cold, brazen, and eternal.

Reason alone should have taught this man better; for surely substance is permanent and eternal, and man is substance, and more, spiritual, therefore, immortal. Aspiration is the measure of destiny. I am a citizen of the city of God. I cannot die. The body may perish, as it does, indeed, every day in a measure, but I live on the same—and ever shall. Strike the smallest pebble out of the physical universe and the whole would collapse. Take me—a conscious soul—the smallest moral agent in the moral world, if you please, out of it, and the whole divine kingdom of God would be plunged into utter nothingness! It is as absolutely impossible for man to cease to exist—for a conscious somebody to become nobody—for something to become nothing, as it is for *nothing* to become *something!* *Ex nihili nihil fit.*

Cold and icy is the cup that materialism puts to trembling lips—bitter is the balm it brings,—and doleful are its final words—"farewell forever."

The sad and sorrowing turn away—turn in moments like these towards Spiritualism, just as naturally as dew-laden flowers turn towards the light of the east in morning-time.

The gospel of Spiritualism, that throws such a golden light over the waning years of the present century, does not tremulously whisper "farewell"—it does not say

"good night,"—in the hour of death, but rather bids me good morning in the beautiful summer-land that awaits us all. It does not drape the mourners home in gloom; but lifts the curtain and shows to stricken weepers those they love—aye, more; it brings their glorified forms into their very presence, permitting them to clasp their white hands and listen to their tender words of undying affection.

But "one world at a time," says the materialist—granted—but life is a unit; and that one world embraces the yesterdays of the past—the to-days, and the innumerable to-morrows of eternity. J. M. PEEBLES.

## SPIRITUALISM IN MANCHESTER: NOTES ON PRESENT STATE.

BY SAMPLER.

SALFORD SPIRITUAL CHURCH, CO-OPERATIVE HALL, CHAPEL STREET, SALFORD.

OUR movement has passed through many ups and downs, but few have experienced more vicissitudes than the society under consideration. Breaking away from the parent stem, now found in Cobden-street, Pendleton, an effort was made to sustain the work in Albion-street, Salford. Then came the move to more commodious rooms in Southport-street, Cross-lane, and for a time considerable progress was made; the old workers seemed to be cheered, fresh adherents were brought in, and much good was accomplished. Still, those malign influences were at work, which, we trust, experience enables our friends to cope with and overcome, but for a time they seemed to accomplish their purpose, the doors were closed, and the Southport-street Rooms became a citadel for the Army of Salvationism.

But the zest for work had not died out in all who had taken part in and enjoyed the many reunions which had been effective for good, in spite of internal difficulties. Some of the workers were next heard of in the Co-operative Hall, Chapel-street, Salford, upholding the spiritual philosophy. Here they must have found themselves face to face with many obstructive conditions, and some of the mediums who have stood between the two fires must have often gone away from the gatherings with strongly oppressed feelings—(the poor sensitives generally have a bad time when they visit societies where strife, envy, and hatred are the prevailing conditions; a fact too seldom recognised)—but better times were waiting and have come, and to-day there may be found on Sunday evenings a room full of intelligent people, intently following the speakers who place before them the philosophy and evidences of spirit intercourse. The room will seat about 150. There are circles held for development and investigation, which are well attended, and at the public circle held on Wednesday, it is possible to find from 60 to 100 people present, though it is possible that more liberal treatment of those mediums who have given free work in days of trial might prove an advantage and a blessing to all.

The membership roll presents about 40 adherents, and the Sunday services are well supported by an exceptionally good choir, who, by their excellent harmony, give acceptable conditions to the speakers on both planes. The eager search after phenomena is not so patent now as it was in past times, and the spirit of the movement seems of an altogether improved order. It is possible to say, without being considered invidious, that great credit is due to Mr. Rocke for much of the advance made in the last twelve months. The Lyceum has always held a prominent place with this society in all its migrations and troubles, and may now be considered to take a good place among the best worked schools of our movement. Altogether the power which rules for good seems to be moving well here. There is a splendid field for work in this densely-populated locality, and more aggressive action, well sustained, must consolidate the work. While it is needful to spread the truth at cost of all resources, true united effort will find not only angel help, but ample public support from the waiting multitude, who are but abiding until they are bidden to the feast, where adequate accommodation is provided. The chief needs of this society are more room (the hall is too small) and an early service on Sundays, which, though too often thinly attended, generally serves a good purpose as a condition-maker for the more important meetings at night. Most mediums of experience will endorse this view, and it is sometimes wise in the managers

to consider such small matters, though it may cost some little trouble and self-denial.

The writer desires to commend this little society to all readers of the TWO WORLDS who live within easy distance, and to ask the support of presence and means, that a work may be done adequate to the requirements of the vast population, amid which it is located. This work comes to all with redemptive power, and in a special degree to the will supporter who freely aids.

[Our experience goes to prove that we get the more *spiritual* inspirations at morning meetings. Afternoon services are heavy and a drag. The evening meetings are more popular, there is more power, and the inspirations are perhaps more forcible, but, judging from our own feelings, we get at morning services, even though sparsely attended, a more *spiritual* baptism.—ED. T. W.]

## THE RED CROSS.

BY WESLEY NOAKES.

### CHAPTER XII.—MARIE STEPHANOVITCH.

EARLY the following morning a servant tapped at Colonel Clifford's bedroom door, and in answer to her master's response, said that he was wanted immediately. He jumped out of bed, made a hasty toilet, and hurried down. As he reached the hall, a police-sergeant sitting there, rose with a respectful "Good morning."

"Good morning, Walker," returned the Colonel, "Anything amiss?"

"Mr. De Benham, sir,"

"What of him?"

"He has shot himself."

For a moment Colonel Clifford was stunned.

As he slowly recovered from the shock, he said:

"Your news is startling, Walker, and yet it is only what I might have expected. Have you been over the house?"

"Yes, sir. Mrs. Ketch came to the office this morning. She informed us of your discovery of last night. We have removed the two bodies to the mortuary, pending the inquest and inquiry. I suppose you will attend, sir?"

When the officer had gone, the Colonel went into the breakfast-room, where he found his sister and Vera in anxious consultation.

"What is the matter?" he asked.

"Mary," responded Vera. "She is very ill. You must send for the doctor at once."

"It is all owing to that hateful man," cried Miss Clifford. "I wish—"

"Hush, my dear," said her brother, gravely, "he won't trouble anyone again; he is dead."

"Dead?" repeated the two women.

"By his own hand!"

Vera's lips moved. The Colonel heard her say softly, "Better so."

Doctor Campbell came immediately, and confirmed their suspicions.

"Mary is in for a bad attack of brain fever," he reported, "brought on by trouble and excitement. You must engage a nurse."

"Not while I am here, Doctor Campbell," interposed Vera quickly.

"You are very kind, my dear," said the Colonel; "but are you strong enough?"

"Ask the doctor?"

"Mary could not be in better or more skilful hands," affirmed that gentleman.

And so Vera took her place at Mary's bedside, and for six weary weeks nursed her tenderly, night and day.

"Miss Ravenski," the doctor would say anxiously, fearing she would break down, "You must really take more rest and out-door exercise."

"I shall not leave this house until Mary is out of danger," she replied. And she could not be persuaded to alter her resolution.

During this long period of sickness, Doctor Campbell and Vera were of necessity thrown much together, and the doctor's admiration for her had grown into a man's strong love; a love so deep and passionate that he hardly dared confess to himself how firmly rooted it had become.

It was a lovely summer afternoon. Mary had been out for the first time, and feeling rather fatigued, had gone to lie down and rest.

Vera was standing by one of the windows in the drawing-room, looking out into the garden, where the

Colonel and Merrick Holston were strolling arm in arm, engaged in a friendly chat.

"He is a fine fellow," she thought, looking at Merrick, and will certainly get his reward before long. I saw Mary flush this morning when I told her how often he had called, and how anxious he had been." She was pondering so deeply that the door opened and a man came across the room without disturbing her.

"Miss Ravenski; Vera, I want to tell you something," said Kenneth Campbell.

She gave one startled look into his face, but did not speak.

Then Kenneth laid bare his heart, and told her in a few simple words how she held the first place in his thoughts, and to what a great extent his future happiness depended upon her refusal or acceptance of his love.

"Don't misunderstand me," he explained. "I am not a man who would let a great trouble ruin his life and lead him to neglect duty and social welfare. At the same time, if I have been mistaken, and you do not return my affection, the future will look so desolate that I can hardly bear to let my thoughts dwell upon it."

When he had finished, Vera looked him right in the eyes, and said:

"You have given me a great pleasure. I cannot tell you how much I appreciate and value the love of a good man like yourself. I do love you, Kenneth, and because I love you so much, I am going to give you pain. Yes; that is like a woman, is it not?" with a sad smile.

"Will your love bear a strong test, Kenneth?"

He flinched slightly.

"I know your nature," she went on, "almost better than you know it yourself. The ideal which you have set up in your own mind is not personified in me."

He would have expostulated, but preventing him, she continued:

"There are qualities in a woman's nature which you would expect to find in her to whom you give your love and allegiance. Some of those qualities I do not possess."

"You are doing yourself an injustice," he said, indignantly.

"Am I?" she returned, a determined look chasing away the tender expression with which she had been regarding him.

"Will you please ask Colonel Clifford and Mr. Holston to come here?"

He looked at her with wonder in his eyes. The sweet voice had grown hard and metallic.

"Vera, is this necessary?"

"It is."

Without another word he departed to do her bidding.

"Oh, Kenneth," she murmured, "Will your love stand the test?"

The three men entered the room, the Colonel and Merrick with looks of half-concealed curiosity.

"Colonel Clifford," Vera said, when they were all seated, "Doctor Campbell has done me the great honour to offer me his hand in marriage. Before replying to his request, I wish to make a statement and an apology."

*To be concluded next week.*

IT is right and necessary that all men should have work to do which shall be worth doing, and be of itself pleasant to do, and which should be done under conditions as would not make it over-wearisome.—WM. MORRIS.

HOW vast the power of spirits! An ocean of invisible intelligences surrounds us everywhere. . . . They cause men to sanctify and purify their hearts. . . . How important we do not neglect them.—CONFUCIOUS.

TRUE Spiritualism is rock-founded and indestructible. About the base of this growing temple may be miasm for the unwary and death for the foolish, but the sun is shining up where the real workmen are singing at their work. It is error that dies. Truth lives.

No honest man will give up his principles of unbelief because another man has *professed* to the same belief. Moderation, modesty, and morality is the spiritual trinity, and does not lead to crime when obeyed. Spiritualism is no more responsible for the acts of individuals than is Christianity for its army of professed believers who do wrong—many of whom emphasise their belief by carrying it to the gallows with them. Does Christianity *per se* make the criminal? No; neither does Spiritualism.



thought are trodden there is no logical or reasonable ground for expecting real improvement in our outward conditions. Generation and regeneration are alike from within outward, seeking to heal the physical body as such, by mental methods directly is an inverse process, but scientific mental healing is not thus attempted or accomplished. Mental states are reproduced in the physique and that is all that needs to be known concerning them by persons engaging in mental therapeutic practice, but persons entirely ignorant of the science of correspondences having no conception whatever of the law of intercourse between soul and body are very apt to do a good deal of blind and bungling work unless they keep strictly to a purely spiritual idea of man as a spiritual entity, perfect in his real being, and ignore the body altogether.

*To be continued.*

## ITEMS OF INTEREST.

WE ARE pleased to acknowledge a gift of 13s. 6d. "to help the paper," from J. D.

OUR friends at Islington, London, are making a forward move, which we sincerely trust will meet with appreciation and support from London Spiritualists.

AT St. Saviour's Church, Cardiff, Miss Annie Drake was united in marriage to Mr. F. Silby on April 6. We wish our friends a long and happy life with every temporal good and spiritual blessing.

OPEN-AIR work is to be recommenced next Sunday in London on Clerkenwell Green, at 11-30. The speakers will be glad to receive the sympathetic presence and support of friends of the Cause.

IF every Spiritualist Society increased their orders for the Two WORLDS only six copies weekly, if there are 100 societies, that would mean that we should sell 600 more copies per week! Will they do it?

"TESTS."—Descriptions by clairvoyants, or messages from spirits, are not "tests" unless the statements made are such as can be verified and are recognised. This word "test" is used very loosely, and leads to much confusion.

WE have used the New Hymn Book on the last two Sundays, and I have been delighted to note the added freshness and feeling infused into the singing which has materially aided to raise the tone of the entire service. It is a "boon."—E.A.

BROTHER JOHN ANSWORTH has been doing good service as "editor-at-large," in the *Blackpool Times*, his letters in recent issues should help to give the readers of that paper a good idea of Spiritualism. Blackpool Spiritualists should feel the benefit.

FOR 24 weeks we will post the Two WORLDS to new readers, as trial subscribers, for 2s. 6d., or to two persons for 12 weeks each for 2s. 6d., *post free*. Send us the names and addresses, and 2s. 6d., of the people to whom you would like to introduce "our paper."

A REVIVAL.—We are pleased to notice the grand revival in progress in Northumberland and Durham, which some 12 or 15 years ago led the van of progress, but for some years fell into the rear. We trust they will speedily regain their position,—and keep it.

WE HOPE friends in Manchester and district will attend the reception to Mrs. Brigham in large numbers on April 28. They will have a real good time. Doors open at 7, commence at 7-30 *punctually*. The combined local choirs will give some good singing. Take a ticket, please—6d.—and be in good time.

"PHENOMENA" AND "PHENOMENON."—These words are frequently misused. "Phenomena are" is correct, not "phenomena is." Another error frequently made is "an higher"; it should be "a higher," "An hour" is right because the "h" is silent, but "a higher" is correct because the "h" is aspirated.

CHELTHENHAM.—Will Spiritualists in this town please communicate with Mr. C. H. Helps, of 75, George-street, Cathays, Cardiff. A gentleman residing in Cheltenham wishes to join a circle, or to meet with investigators who will form one, and has applied to Mr. Helps, who in turn seeks our aid, and that of our readers.

MRS. BOWMAN, widow of the late Mr. Jas. Bowman, has very generously donated 44 volumes of the cream of Spiritualistic literature to the library of the Glasgow Association of Spiritualists. At the demise of Spiritualists the books they loved very often find their way into obscure corners of second-hand book shops, and, therefore, Mrs. Bowman's wise forethought is well worthy of imitation.

WE PUBLISH this week an account of a materialisation seance. We do so on the good faith of the Sowerby Bridge friends, who are well known to us, and Mr. Wilkinson, who vouches for the genuineness of the affair—but it was a dark seance, and no tests were employed. The phenomena appear to have been satisfactory, and their own test. We hope Mr. Craddock will be protected against the crowd of people who will now want to sit with him.

WE are pleased that our old friend M. J. J. Morse does not forget us in his voluntary exile, for he has sent us a splendid cabinet photograph of himself, which has been framed and hung in our office and he is thus constantly smiling upon us. Brother Morse has our sincere thanks for this acceptable reminder. It is one of the best portraits we have ever seen of him, and we are pleased to note that he looks none the worse for his sojourn at the golden gate of the west.

THE NORTH EASTERN SPIRITUAL FEDERATION Quarterly Meeting unanimously resolved "That we invite all societies and speakers in the district to a conference to discuss the best method of uniting societies and speakers, and to assist in carrying on the work of Spiritualism." We kindly ask all societies to assist us by sending a representative to that meeting, and heartily invite all speakers willing to help the movement to attend at 16, Cambridge-street, South Shields, on Saturday, April 25, at 3-30 p.m. Tea will be provided. Any society or speaker desiring information will be gladly supplied by J. E. Wright, secretary, 161, Victoria-road, South Shields.

WE shall go to press within the next few days with the *Album*. Particulars next week.

PORTRAIT AND SKETCH next week of Mr. Moss, the remarkable Newcastle healer. Send in your orders friends.

REPORTS MUST NOT exceed 70 words. Please note. Forty words are quite sufficient for all ordinary meetings. They should be telegraphic despatches; brief and pointed.

"WE THINK the Hymn Book very good. Bee often picks it up and reads one of hymns, they are so good." A.R. "As a book of poems for reading, it will be hard to beat for variety and excellence; it is a wonderfully cheap shillingworth." B.L.

MRS. BRIGHAM'S Sundays are now all but filled. She will be very pleased to undertake week-night meetings, and should be kept fully employed. Address all applications to Mr. E. W. Wallis, 164, Broughton-road, Pendleton, Manchester.

TO CORRESPONDENTS.—C. H. Helps: Re the legal 100. Write Mr. T. O. Todd, 7, Winnifred-terrace, Sunderland. We understand he is preparing a pamphlet on the subject. We cannot remember the article; have you no idea about the time?—A. H. Rooke: Yours being the most recent, influence would naturally be sensed first, especially as it is probably the strongest.

MIXED METAPHORS.—Speakers should be very careful, when they employ "figures of speech": fancy the amusement of an intelligent audience on being most earnestly assured that "God's arm is shortened on the one hand and blind on the other!" That is almost as bad as "The hatoms involving around." Surely it is quite time that "students classes" were commenced.

A NEW VOLUME, tending to elucidate the religious beliefs of Shakespeare will shortly be published, and will no doubt lead to some controversy. The author is the Rev. Father Bowden, of the Brompton Oratory, London, and he seeks to prove that Shakespeare lived and died a Roman Catholic. The rev. gentleman incidentally deals with many questions which have excited the attention of critical Spiritualists and scholarship (Victor Hugo, etc.), and discusses the authenticity of disputed passages and plays.—B.B.

A GRAND MEDIUM.—"Having travelled very much, and visited many different societies, I have heard scores of mediums, but have seen none to compare with Mrs. Weedemeyer, of Canning Town. As a test medium she surpasses all I have heard. I have seen a strong man break down when a dear one has controlled and given an infallible test. Her guide Lizzie is remarkable for her lucidity in clairvoyance, and Mrs. Weedemeyer's powers as a healer need no comment, as they are too well known. She seems to have given her whole being to the work of love for the Cause. Would to God we had a few more like her, then Spiritualism would 'hum,' as the Yankees say."—H. HARRIS.

"SPIRITUAL EVIDENCE SOCIETIES" are rapidly springing into existence in the colliery districts of Northumberland. At Ashington, Cramlington, and Seghill, societies have been in existence for some time, and in October last Mr. Wm. Keenleyside and Mr. Henry Redhead were instrumental in forming the Cambois Spiritual Evidence Society. The objects of the promoters were simply "to engage the people's minds," and that this object, at least, has been attained is sufficiently indicated by the large and overflowing congregations from Sleekburn, North Seaton, and Blyth which Sunday morning and evening are drawn to the spacious lecture hall of the Mechanics Institute at that colliery.

A CLAIRVOYANT INSTRUMENT.—The reported invention by Prof. Salvioni of an instrument for enabling the eye to see objects which are covered by materials that were heretofore opaque, is confirmed. The instrument is said to consist of a cylinder of cardboard, the inner surface of which is coated with a substance that becomes fluorescent under the action of Röntgen's rays. The other end is provided with a lens. The object to be examined and the cylinder are placed before the invisible rays developed by a Crooke's tube, when, by applying the eye to the lens, the observer sees on the fluorescent substance the shadow of the objects that are impenetrable to the rays. The instrument is called a cryptoscope, and hopes are entertained that it will shortly be perfected.—B. B.

A BEGINNING.—Of late many propositions have been made for classes for development of mediumship, and for students of the spiritual philosophy. To meet this demand, arrangements have been made with Mr. Peter Lee to commence such classes in the office of the Two WORLDS. It is proposed to hold a class for students on Mondays and a class for developing spiritual gifts on Thursdays. The terms for a quarter (13 weeks) for attendance at both classes will be 15s.; for one class weekly for 13 weeks, 10s., in advance in both cases. These classes will be for a limited number of members only, and will not be commenced until the requisite number is obtained, and members will be expected to attend regularly and punctually. Letters should be addressed to Mr. Peter Lee, Two WORLDS office, 18 Corporation-st.

ANOTHER PREDICTION FULFILLED.—Mr. J. A. Whitehead, of 13, Newton Street, Flowery Field, Hyde, writing to Mrs. J. M. Smith, of Leeds, says:—"It is with the greatest pleasure that I feel it my duty to bear testimony to your mediumship. You will remember staying with us when you were planned at Hyde on Sunday, the 14th day of April, 1895, and while we were quietly sat in the house talking about different things, you said to Mrs. Whitehead, 'Your father and mother are here, and they have a message for you.' Mrs. Whitehead then got the Planchette and a sheet of paper. When you gently placed your hand upon the same it began to move, and very soon we could see that it was the drawing of a vessel in full sail, and underneath was written the word *Tom*, you at the same time saying that some one was coming from America. So far was such a thing from our minds at the time that we said we had no relations there; but some time afterwards Mrs. Whitehead remembered she had an uncle Tom (her father's brother) there. No information had come to any one of the family that he intended to come over, and in consequence we thought no more about it. Judge of our surprise when a fortnight from that day a letter came saying he was at Southport with another relation. We learned from him that he came with the intention of surprising us, and that he set sail the day before you gave the information. This could not be thought-reading, but spirit communication from her father and mother. If it was not, what was it?"

LAST week we were instructed to send eight dozen extra copies, containing Mr. Robinson's portrait and sketch, to Newcastle, and learn that they sold well. The local papers took notice of the facts. This week we send ten dozen extra copies to Belper. If the portrait numbers were properly utilised in this way and well circulated by the friends of the medium whose sketch and picture appear, a great deal of good would be done.

TWENTY-FIVE YEARS AGO, says Mr. Sam Geddings, I had my first experience in Spiritualism at a house in Mercy-street, off Embden-street, Hulme. Mrs. H. Thatcher, Kate Hockenhill, Herr Rymers, Miss Fanny Bennett (afterwards Mrs. Geddings, now in spirit life), and Miss Fanny Wilkinson were present. I wonder if any of them are still living in Manchester? If so, I should be pleased to hear from them, Mr. Editor, and you may give them my address.

AN APRIL SUPERSTITION.—Quaint customs are slowly but surely dying out, and with them go many superstitions. Some of these had, in times past, a great hold on certain minds, but the next generation will only hear about them as signs of a period long past. The 25th of April is "St. Mark's" Day, and it was once held in some parts of our country that if any person would go boldly and sit in the church porch on that day until one o'clock the next morning, he or she would then see pass before them the ghosts of all the neighbours who were to die in the next year.—B. B.

O.P.S. FUNDS.—Will you permit me to acknowledge from Mr. Colbeck 2s. 6d. for Mrs. Cogman, and 2s. 6d., for Mr. W. Wallace; also 3s. from Mrs. M. A. Stair, who writes:—"Enclosed you will find a Postal Order, value 3s., for the Old Age Pension Fund, to be divided for the two veteran workers," Mrs. Cogman and Mr. Wallace, hoping to be able to send the same once a year. The amount is only small, but if all speakers and workers could see their way to contribute ever so small a sum enjoy, our pioneer workers would be able yearly to that comfort which is necessary to their declining years."—Thanking all contributors to these funds, and trusting that still greater good can be accomplished in the future, I remain, yours for the suffering and the aged, M. H. (Mrs.) WALLIS.

WE REGRET to learn that some of the supporters of the Newport, Mon., Society have withdrawn therefrom as a result of some seances recently held there with a London materialising medium, the said supporters being of opinion that fraud was practised, and, in consequence also of the removal of some old and staunch friends, the society is compelled to retire into private life. We trust our friends will pursue their investigations thoroughly, and avoid hasty conclusions. Even supposing trickery has been practised, that does not prove all mediums are frauds; but so far as we are concerned, we can only urge *once again*—and with all the earnestness we possess—the great necessity for the abolition of *dark seances*—and of promiscuous seances. If after our repeated warnings people will sit without taking precautions, without instituting test conditions, they must take the consequences.

REMARKABLE CLAIRVOYANCE AT YEADON.—On the 29th of March Mr. Pawson described an accident to a prominent member of our Labour club, and also warned him to be very careful on the eighth day from that day, as the accident would occur on that day. During the following week it was the constant theme at the Labour club, and was much ridiculed. But the truth of the statement was shown upon the morning of the eighth day, when, as the man along with other of his friends, who also had heard the warning given, were trimming up a horse for the temperance demonstration, the floor of the place which they were in gave way and precipitated the horse and two of the men into a room below, a distance of some feet, breaking the horse's back and injuring the two men, one of whom was the person who had the warning given to him, thus verifying Mr. Pawson's prophetic words.—Fraternally yours, J. Green.

SPIRITUALISM IN PENDELTON.—"So far as my memory serves, the Pendleton Society was the outcome of a circle held at the house of Mr. Taylor, of Harrison-street. The Manchester Society, after leaving the Temperance Hall in Grosvenor-street, was transferred to the Mechanics' Institution, David-street, Portland-street (now the Technical School headquarters). A society was formed at that time named the "Manchester and Salford Society," meeting in the room of a Coffee Tavern, subsequently in a room higher up Chapel-street, in a building used by the Young Women's Christian Association; during one term Mr. W. T. Braham was, I believe, its honoured president. Owing to alterations, Salford and Pendleton were once more without a place of meeting, and then Mr. Taylor opened his doors for a Sunday circle, which was the beginning of the organisation now meeting in Cobden Hall. I never knew or heard of any Mrs. Calvert; no doubt Mrs. Clayton, who took a very active part at one time, was the lady meant by 'Sampler.'—Yours truly, OVD JONATHAN."

LIFE IN SPIRIT LAND.—Speaking on Sunday last, Mr. H. Hunt's inspirers stated: "That though different spirits gave different accounts of the nature of the Spirit World, and the employment and mode of living of its inhabitants, yet, all might be true so far as their individual experiences were concerned. Life in the Spirit world was as varied, and perhaps far more realistic than life on earth. Every conceivable form of being, organic and inorganic, constitute the universe of spirit, but the old idea of living one monotonous, everlasting life, would be found to be without foundation when we had 'shuffled off the mortal form.' As regarded the employments of spirits, their work was purely of a mental character. Things were performed by the direct actions of voluntary or involuntary energy, whether by the intellect or will. Spirits did not require to make tools, build houses, bake bread, mend shoes, or perform any other so-called menial labour; the creation of things there was as rapid as thought itself. The conceptions of the poet, painter, or mechanic, were externalised so to speak, and took definite shape and substance, without the actual application of bodily functions. But spirits are employed in so many different ways that it would be impossible to enumerate their various occupations in a single hour." Critical questions, and others which had been submitted for consideration, were answered to the evident satisfaction of the audience. Two impromptu poems, three clairvoyant readings, and an impersonation test were given. Nearly forty people remained to the developing circle.

SOWERBY BRIDGE.—Two seances were held for materialisation at the Lyceum, Hollins Lane, on Sunday and Monday evenings. The medium was Mr. Craddock, whom it is a pleasure to know, and whose acquaintance leads you to admire and respect him. The seances were successful. The direct voice was heard many times, persons in the circle being addressed by their names. When the lights were turned out the luminous slate was frequently floated to the ceiling and round the room. A "form," clad in flowing white drapery, calling herself Rosetta, fully materialised, showing her face clearly to many of the sitters. She appeared as a beautiful girl, apparently about eighteen summers, and talked audibly, conversing freely with myself; in fact, she seemed determined to be particularly friendly with me; sat down by my side (which others saw), and placed her arm round my shoulders. She took flowers from me, handing the same to various sitters to smell, pulled my hair gently, and was altogether very caressing to me all the time. To prove how near a "body" she was she lifted her foot to the seat (that part of her seeming to materialise as she did so), and taking my hand in hers, she placed it on her body, which felt as solid and real as my own. She then put up the other foot, and placing the slate behind it, it shone through the beautiful white drapery with which she was clothed, and which to the touch felt like fine muslin. Not content with that, she carried my hand to her breast, which rose and fell quite naturally, and finally put my hand to her throat, where she had placed the roses I had given her. I distinctly felt the edge of the muslin and the flesh of her neck. She said, "Am I like my medium?" I said "No." Again she queried, "How do you like my figure?" to which I replied, "You are a beautiful girl." She took flowers from a sitter opposite and stuck them in my hair, asking me to keep them as a memento of her, which I intend to do. The flowers I had given her were afterwards found on the gas jet, and the spirit said they were for Mr. Wilkinson, of Acorington, the only visitor present. Rosetta removed his handkerchief out of his pocket and gave it him in his hand. Her face was not at all like the medium's, and the figure was distinctly female. Sounds as if a cornet was being played came from the cabinet, and a man's deep, gruff voice was heard singing in the cabinet, while I heard Rosetta's sweet treble close to me at one and the same time. The same may be said of knockings by the slate, in time with the singing, outside the cabinet, and other sounds inside and elsewhere. Lights were seen, as though other spirits were trying to form, and could not do so. Another time Rosetta said to me, "I am going to my medium to let you see him," and following her light I saw her pass into the cabinet, drawing the curtains—which, by the bye, make a noise with the rings passing on an iron rod—she held the slate to the medium's face, tapping his forehead with it, and Rosetta and the medium were both seen plainly by more than myself, but not by all, on account of the form of the circle. Mr. Wilkinson's own guide gave his full name, apparently speaking from the floor. Another said, "Now does it call it imagination?" which voice all the circle thought to be a control of one of the sitters. The chief control (Mr. Graham) is one to inspire confidence and trust, and I believe all the sitters were faithful to medium and control. I have written my own experience mainly, and I know I was especially favoured. Why, I know not, unless it was because I was the nearest sitter. Mr. Wilkinson and the next sitter, too, were often in contact with the spirit. While Rosetta was talking and showing herself to them on the opposite side of the circle, and away from the cabinet, I distinctly heard the medium moaning and other noises near me. I am fully convinced that the manifestations were what they purported to be, and to me it was a rich treat, which has given me a fresh stimulus to hold fast to that which has long been my soul's anchor, viz., the immortality of the soul. And what is more, I care not whether my statement is believed or not, to me it is truth first and last.—Yours sincerely, JESSY GREENWOOD.

P.S.—The names of the sitters (23 in number) are signed not for publication, but merely to emphasise my report.

#### AN ORGANISER'S WORK.

SIR,—I have been to Dundee, which is a far cry from my usual round, and I have seen the people and enjoyed their hospitality, and the hand shake of some old friends and many new ones. I have felt the keen sense of touch, with their critical acumen, and enjoyed the appreciative plaudits which expressed their satisfaction. I learnt something of the history of the movement from my earnest and very good friend and kind host, Mr. James Scott, and also from Mr. James, whom I met eleven years ago when I started out on this work. There were held six public meetings in the Tailors' Hall, Overgate, most of which were well attended, and on the question night those attending showed to a marked degree their appreciation of the opportunity afforded them by the number (17) and intelligence of the questions presented. On the Friday evening, the friends honoured me with a parting and "farewell" soiree, when a goodly company assembled in the "Mayflower" Coffee Palace, under the presidency of the proprietor, Mr. James. I cannot undertake to repeat all the kind words spoken by my supporters, but may say that zest was given to the occasion by the sweet singing of the Misses Speed and James. It was a pleasant reunion, though business caused some gaps in the ranks, and we missed some of the good workers whom it would have been gratifying to have seen present. The movement looks promising, and when the workers have settled down fairly to the business in hand, it should tell much upon the public thought of the district. May they work and prosper, and have the God-speed of their deserts is the wish of yours truly,  
33, Milton-street, Patricroft.

JOHN MACDONALD.

#### IN MEMORIAM.

In loving memory of "Sonny," who passed to the Summerland, April 10, 1890.—E. Tomlison.

At Mereclough, near Burnley, the interment took place on April 8, of the beloved wife of our respected and greatly esteemed secretary, Mr. John Nutter. She was a woman of most amiable qualities, and possessed the singular sublime gift of sweet agreeableness. She was beloved and respected by all.

PASSED ON to the higher life, April 11th, Alice Amelia, wife of Arthur Savage, of 4, Cheney's Terrace, Cheney's Road, Leytonstone. Interred at Manor Park cemetery, April 15.

## THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SCALE OF CHARGES FOR ADVERTISEMENTS.  
(Per Quarter in advance, net.)

1 Column .....	£6 0 0	2 inches .....	£1 5 0
" .....	3 3 0	1 " .....	0 13 0
" .....	1 15 0	1/6 per in. for less than 13 inserts	

Subscription rates to all parts of the world:—

One year, 6s. 6d.; six months, 3s. 3d.; three months, 1s. 8d.;  
post free, including all Supplements.

LONDON WHOLESALE AGENTS.

E. W. Allen, 4, Ave Maria-lane; John Heywood, 2, Amen Corner  
Marshall and Sons, 125, Fleet Street; West End Agents, Nichols  
and Co., 23, Oxford-street, W.

FRIDAY, APRIL 17, 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 presi-  
dency 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 by  
the united choirs of local societies, Mr. T. Smith,  
organist, and Mr. Rocke, conductor, and Miss Belle  
Cushman, who will accompany Mrs. Brigham, will speak  
and 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.

### SIMULTANEOUS MOVEMENTS.

OUR American cousins have been facing the problem of  
closing the ranks and uniting for defence and for aggressive  
work, much the same as we have had to do. They have  
formed a National Association, and have held three  
successful annual conventions. Mrs. Cora L. V. Richmond  
has been a most active worker in this field, and the success  
of the National Organisation may be considered to be  
insured.

During March a large convention was held in New  
York, which was well reported by the papers. The  
delegates present represented 150 societies; the total  
membership of those societies is fully 150,000.

We give the following cutting from the *Banner of  
Light*, reporting Mrs. Richmond's speech, and also the  
"principles" which were unanimously adopted. We would  
suggest for the consideration of our own National Feder-  
ation the question whether the time has not come for us to  
adopt a somewhat similar statement of purposes and  
principles?

One of the most stirring addresses delivered was by Mrs.  
Cora L. V. Richmond. During her speech she said: "Forty  
years ago to talk to Spiritualists about organisation was like talking  
to one who had escaped from prison about going back again, or like  
shaking a red flag before a bull; but Spiritualists now know that  
they must look to organisation in order to insure their prosperity,  
although we recently heard in a great assembly, known as the Parlia-  
ment of Religions, that everything was being organised to death.  
But, friends, when the sunshine is offered by the Infinite, when the  
atmosphere is offered for you to breathe, when all the blessings of  
the earth and air are at your command, it is not, Shall we organise  
sunshine or fresh air? or whatever blessings are given? but the  
question is, Is it necessary to organise to prevent them from being  
taken from us? We seem to think by our presence here that it is.  
Truth was organised before you, or we, or any human lives were  
born. There is but one truth that Spiritualism needs to emphasise,  
and that is Spiritualism. No qualification is necessary."

The following resolutions were unanimously adopted:—

#### DECLARATION OF PRINCIPLES.

Whereas, It is the purpose of this Convention to organise upon a  
scientific, philosophic, moral, and religious basis; and

Whereas, It is necessary to establish methods of teaching the  
facts and scientific truths of spiritual development; and,

Whereas, There are an infinite and eternal energy and wisdom  
manifested in nature, wherein man is the highest organised intelli-  
gence, subject to the law of progressive development; and,

Whereas, Several million people of the United States are devout  
advocates of the philosophy of Spiritualism, and entitled under the  
Constitution of the United States to protection in any form of wor-  
ship, teaching or practice of their knowledge and belief with the  
rights of others;

Therefore, We, the delegates to the National Convention of  
Spiritualists, affirm a belief in the continuity of all life and its opera-  
tions in accordance with intelligent law, and we affirm a knowledge  
of conscious spirit individuality after transition, with the power of  
communicating, under proper conditions and in accordance with  
natural law, with spirits incarnate; and we affirm a belief that spirit  
assumes its new relations in matter after transition, with the same  
moral and intellectual advancement and growth it possessed before  
transition, and we affirm a belief that the laws of spirit progress and  
evolution manifest in this life are not interrupted or suspended by the  
dissolution of the physical body, and that advancement comes only by  
and through individual efforts; therefore, be it

Resolved, That on the facts underlying the philosophy of Spirit-  
ualism, we ask each society to construct a code of ethics commensu-  
rate with its intellectual requirements, and adopt such forms and  
ceremonies as the circumstances and their needs require.

LIFE is inherent in a subtle immaterial element which  
cannot be subjected to physical measurement or chemical  
analysis. This element exists in the cell germ of a human  
being, which is not to be distinguished from that of  
another animal but contains in this invisible element the  
potency that determines its growth and destiny, as a man  
or woman, which, after carrying its career to the end leaves  
the body, all unseen, as a lifeless mass of organised matter,  
apparently the same as before death, but lacking all that  
gave it power. The departure of that element which con-  
stitutes the life of the body may be seen, not by solar light  
but through the subtler medium which ministers to clair-  
voyance, and the continued existence of that element  
which is our essential self, the element that thinks, and  
wills, and loves, after it has left the body may be recog-  
nised through the psychometric faculty not only by gifted  
individuals, but by millions of the human race in all  
nations. This demonstration of life and immortality by  
psychometry is one of the most important contributions to  
human knowledge, since it not only assures us of continued  
life under happier conditions than are known to earth, but  
enables all mankind to solve for themselves the problems  
of religion which have been darkened by the mists of  
theology. The soul life on earth has its conscious centre  
in the brain and in the extension of nervous matter through-  
out the body; but as any portion of the body cut off from  
nervous communication with the brain is outside of our  
consciousness, the brain must be considered the essential  
residence of the soul, although the body is also a residence  
for its inferior faculties.

A GOOD HINT.—We cut the following from the *Light  
of Truth* (U.S.A.). Honest mediums should protect them-  
selves against prosecution by requiring the applicant for  
the use of their gift, whenever he is a stranger or  
suspicious character, to sign a paper disclaiming all intent  
and purpose of illicit information, which paper might be in  
form following:—

I, A. B., having applied to C. D. for leave to communicate with  
spirits of the departed through his mediumistic aura or magnetism,  
believing as I do that the spirit survives the body, and can under  
certain conditions return to earth and communicate with its friends.  
He assured me that he personally had no knowledge of the future,  
and could not tell fortunes or future events of any sort, and would  
not undertake to do so.

Whereupon I assured him that I understood Spiritualism  
sufficiently to know that, and that my application was honestly  
made in good faith, with no sinister purpose of entrapping him into  
any violation of laws against fortune telling or occultism of any  
kind, and that I would pay him for his time regardless of the nature  
or uncertainty of any such information, should any be obtained.

He thereupon consented and allowed me the time and privilege  
requested.

Given under my hand this—day of—, 1896. Witness

I have been assured by first class legal talent that a certi-  
ficate of this kind from the applicant would protect the  
medium. And it might be well for the medium to keep a  
few type-written or printed blanks on hand with which to  
test the applicant's honour and honesty when a stranger or  
suspicious character presented him or herself who might  
be but a spy or tool of the law, mean class of reverends or  
M.D.'s who set traps to catch mediums unawares.—  
"Freedom's Friend." [We will have the above declaration  
suitably prepared for signing, and will supply them to  
mediums at a merely nominal rate that they may protect  
themselves.—ED. T.W.]

### THE LATE HENRY URBAN SMEDLEY.

THE SUBJECT of this brief sketch was, perhaps, best known for his indefatigable labours in connection with the Children's Progressive Lyceum movement. He regularly attended the Lyceum Annual Conferences, and was elected a member of the Lyceum Publishing Committee, on its formation at Liverpool in 1892; and I, as its secretary, am able to testify that by *his example* and efforts he was the means of between £20 and £30 being sent from his native town—Belper.

He was also ardently attached to the Band of Hope cause, and worked energetically for its promulgation among the young, sparing neither time, talent, nor money for the furtherance of any cause that he espoused.

His father and mother being members of the Methodist Free Church in Belper, he was sent to its Sunday school, and also attended its services until he was twelve years of age, when his parents, having investigated the phenomena of Spiritualism and proved them to be true, and having the moral courage to espouse them, he left both Sunday school and church, and joined the Spiritualists, who were having occasional lectures and meetings in the town. He found the ethical and religious teachings of Spiritualism appealed to his highest conceptions of justice and righteousness. About two years later he had the misfortune to lose his mother, who passed to the summerland. Shortly after, he and a younger brother were sent to school, first to Mr. Harrison's college at Grasmere, and then to Alesley Park College (Mr. Wyles, principal), near Coventry, where he stayed until he was nearly 17 years old. Returning home, he entered the office at the works.

As a boy he was very delicate, sensitive, retiring, and extremely conscientious, so much so that his parents never knew him tell a lie, neither to save himself nor anyone else from blame. Neither fear of punishment nor promise of reward could induce him to do what he felt to be wrong. His motto was, "Shun the wrong because it is wrong, do right because it is right." His sense of filial obedience is beautifully shown in the following simple incident. A public temperance meeting was to be held in the town; his parents being away from home at the time, he said to his brother, "Are you going to the temperance meeting to-night?"

"No," was the reply, "I have to go to such a place."

"Well," remarked Urban, "you know what my father's wishes are, and we ought to carry them out when he is away, just the same as if he was at home. *I shall go!*"

Although he developed no special gift as a medium, yet he possessed that rare trait of character of being an energetic and consistent worker: a class of individuals every good cause needs. He filled the office of secretary for both Band of Hope and Spiritualists' Society, and the Lyceum, and was always at his post at the appointed time.

He will be well remembered by the delegates to the Lyceum Conferences prior to 1894. Being of a quiet, serious nature, with very little love of the humorous, whenever he rose to speak his remarks were pointed, clear, and pertinent to the question at issue.

It was with deep feelings of regret that the Lyceum Conference at Dewsbury, in May, 1894, received a letter from him apologising for inability to attend on account of illness, and wishing its deliberations God-speed and success. A vote of deep sympathy and a hope for his speedy recovery was passed unanimously. But it was not to be. He continued to get worse, and finally joined his mother in the Summerland on April 13th, 1895, at the age of nearly 34 years. Being of a delicate nature all his life, he always felt he would not live until he was 40, and his conscientious scruples would not allow him to marry and leave a mourning widow and children.

His earthly remains were interred in the Belper Cemetery on April 15th, 1895, the writer, at his prior request, officiating. The corpse was carried to the Jubilee Hall, where a Lyceum memorial service was held, at which both officers of the Lyceum and society were present, and took part in the responses. The whole service was very impressive, and was favourably commented on in the local papers.

During the last few weeks of his illness he loved to converse about the Summerland in a rational way. The spiritual teachings and philosophy afforded him every satisfaction. He was buoyed up with no false hopes and vain illusions; he realised that in both worlds law prevails, as the following brief excerpts will show.

On one occasion, he said to his father, "Father, I have often wished to devote more time to reading and studying and gaining of knowledge, but when I had done my work there always seemed so much to do, and so many things to attend to in connection with one society or another, that I never had much time to spare for anything else."

"Well, Urban, my boy," his father said, "for all your labours in every good cause, your reward will be sure, God will repay you for all you have done for Him, for is it not written, 'That inasmuch as ye have done unto one of the least of these, ye have done it unto Me.' When in your spiritual home, your opportunities for gaining knowledge and for the development of your spiritual faculties, will, no doubt, be much greater than they have been here. There you will be free from pain and weariness of body, and all your powers will find sweet employ; your labours will administer to your pleasures; there will be no tasks, no overwork, no want of opportunity to do good."

At another time he said, "Father, I think when I pass away from this body, my spiritual friends will take me to some place of calm repose where I shall rest, rest, rest, until my spiritual faculties are all revived and strengthened, and then I shall be ready to enter on my new work in the Summerland. Do not you think it will be so?"

"Yes," replied the father; "no doubt your spiritual body will to some extent and for some time be affected by the long sickness and great weariness you are suffering here, but you will in due time be thoroughly relieved from all sense of weariness and pain, and then you will be as free as the sunshine and light as the air."

Thus father and son mutually discussed the problem of the change called death as the latter neared it day by day without fear and trembling. It was not to be a hopeless plunge into the great unknown, but the light of knowledge illuminated his pathway to the land where unsatisfied aspirations find their full satisfaction, and the fruitions of a well-ordered life bloom in perpetual loveliness, cheering the heart and inspiring to further exertions.

The following brief incidents will show how fully prepared and eager for the change he was. About a week before he passed away his mother proposed putting a bed in the drawing-room, which was thought would be a pleasant change for him and more convenient for all. "I am quite willing to do anything for the best," he quietly remarked on hearing of it, "but I would rather go higher up than lower down."

He received the following communication from his mother in the summerland, which shows how well we are watched over, and that the way we discharge our duties to the orphan is noticed. "God bless you, my own boy, Urban. Put your trust in God, and He will sustain you to the end. We are often with you. Tell father and mother I thank them with all my heart for their kindness in comforting you all they can. She has, indeed, been a good mother to my children. God bless and reward her for all her kindness." This was written through the Ouija, while the father and mother were at the evening service.

On a subsequent occasion she wrote, "I bring you my sympathy and love. I feel very much for your sufferings. Some of us are always with you, and we help and render you all the assistance we can. You must bear up with patience until your deliverance shall come." On some of these occasions he would plead very earnestly and pathetically to be liberated and taken with her. To which she replied, "No, my Urban, we cannot take you with us now; God's wise laws cannot be interfered with. Nature must take her course. You must wait with patience a little longer, until His good time comes. I promise, my son, we will not leave you. And when the time of your birth into the Summerland comes we will take you by the hand and escort you to your new and beautiful home." And when the end did come she was waiting to receive her dutiful son.

It has been the privilege of the writer to have his presence described by a clairvoyant who never knew him in earth life; and messages he has given to me have been confirmed by his parents, and *vice-versa*. His anticipations and aspirations regarding the Summerland are more than realised; their fulness and perfection are indescribable. His love for the young is not diminished, but increased. He has taken up the thread of life's work where it was left off here. Of him it may truly be written, *Semper fidelis*.

ALFRED KITSON.

## LONDON NEWS AND NOTES.

102, CAMBERWELL ROAD (Mrs. Clark's).—12: Several mediums were in the circle. Mr. Peters and Mr. Bohn were controlled by various spirits, and Mr. and Mrs. Orr and Miss L. Gambrell were also controlled in a less degree.

CAMBERWELL. Surrey Masonic Hall.—12: An intellectual treat from Mr. Long, who dealt most ably with the first part of a list of questions from an inquirer. His expositions were clear and concise, and must have been highly interesting and instructive to all. Our Easter Monday social was all that could be desired. Next Sunday Mr. Long will continue his explanations for the benefit of Christian inquirers.—A. E. B.

CANNING TOWN.—8: Mrs. Barrell's guides spoke on "Love," and gave clairvoyant descriptions. 12: Mrs. Barrell being indisposed, members and friends gave expression to the benefits received spiritually and materially, each doing their best to make an enjoyable evening.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Mr. J. Edwards delivered an address dealing with theological fallacies and misconceptions. Miss McCreadie followed with a series of very successful clairvoyant delineations. The first description, indeed, was of so notable a kind, and possessed features of so uncommon a character as to lift it quite out of the range of ordinary clairvoyant descriptions. It is gratifying to observe the continued and growing proficiency of this medium, who bids fair in course of time to take a leading position among public clairvoyants. Mr. T. Everitt, the president, occupied the chair, and Miss Butterworth gave a pianoforte solo (Grieg) with her usual ability. Next Sunday evening we anticipate the pleasure of hearing an address from Mrs. E. W. Wallis, an event which should result in the gathering of a large audience.—L. H.

113, EDGWARE ROAD, W. The Spiritual Atheneum.—Mr. Horatio Hunt's lecture on "Life and employment of beings in the spirit world," chosen by the audience, was listened to with deep interest by another full meeting. [See items.]

EDMONTON. The Dairy, Fairfield Road. A pleasant evening. Mr. Dalley's guides, who ably discoursed upon "Obsession," and a number of questions from the audience. Everyone seemed interested. Our room was crowded.

HACKNEY.—We are pleased to hear from our old friend Mr. Emms that the "open-air campaign" will be inaugurated on Sunday, April 19, and the following Sunday morning, at 11-30, on Clerkenwell Green. The speakers will be Messrs. Betell, Emms, and Rodgers. We trust great good will be done.

ISLINGTON. Wellington Hall.—Sunday last it was arranged to hold a series of mission services in the Great Hall, Wellington Hall, on Sundays, at 6-45, commencing next Sunday, April 19th. We hope to have a good programme of speakers and music, and the presence and support of Spiritualists of the district.

It is not too much to say that the social gathering of members of the Marylebone Association of Spiritualists, held at the French Drawing Room, St. James' Hall, on Monday, the 13th instant, was a splendid success in every way. The company, numbering over 100, showed full appreciation of the musical and elocutional items given during the evening. It would appear invidious to particularise, and so we must be content to record the united hearty thanks of all present to those friends who so generously and efficiently assisted in promoting the success of this gathering, amongst whom were some well wishers from Australia. All undoubtedly thoroughly enjoyed themselves, and the refreshments were everything that could be desired, although the company was larger than anticipated.—L. H.

MILE END. 218, Jubilee Street.—Mr. Veitch's very interesting address on "Spiritualism in the Bible" was highly appreciated by a large audience. Miss Marsh gave very successful clairvoyance.

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

STRATFORD. Workman's Hall, West Ham Lane, E.—Mrs. Stanley's guides gave an interesting discourse on "Man and his mission," to a large audience. A floral service next Sunday, on account of the passing on of Mrs. Savage, a very dear friend to all who knew her, the wife of one of our famous mediums. Will friends kindly bring as many flowers as possible, which, after the service will be sent to the West Ham Hospital. Our dear friend Mr. Veitch will conduct the service. Mr. Savage will attend our Thursday night meeting for inquirers. Annual general meeting on May 31, after the service, for the election of officers, etc. On Easter Monday over a hundred friends participated in a Cinderella Dance, while others added to the general good feeling by their cheerful presence. The music by the Society's String Band was in good style, ably assisted by Mrs. Veitch at the piano. The refreshment stall was brilliant, most artistically designed by Mr. J. Barber, a new member. Mrs. Barber and Mrs. Gozzett catered most ably. Our heartiest thanks are due to the stewards: Messrs. Gardner and Pritchard; also to the M.C., and Mr. Ray. Next season, a complete series of similar dances will be arranged to give pleasure to our members and augment our building fund.

WALTHAMSTOW. 107, Chewton Road.—We have commenced Sunday meetings in this district and are doing well. We begin at 7 p.m. sharp, and are anxious for as much co-operation as possible. All friends will receive a hearty welcome. 12: Mr. Bradley's guides gave an excellent and masterly explanation of the text "God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish but have everlasting life," setting forth the views of advanced thinkers versus the orthodox teachings.

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.; Eulis, by P. B. Randolph, 6s.; 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.

## MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—8: Circle. Mr. J. Gibson gave a good address and psychometry. 12: Mrs. Dixon gave splendid addresses with some remarkable tests with psychometry. Monday, April 21: Another social will be conducted entirely by members of the Lyceum. We hope friends will rally round and show their appreciation of the juvenile effort.—T. Roughsedge, cor. sec., 10, Clydestreet, West Gorton.

BRADFORD. Church Street.—Very good day. Service of song enjoyed by good audience. Hope Mrs. Booth and friends will soon give us a turn again.

CHEETHAM. Ash Lodge, Halliwell Lane.—9: Miss Smith gave successful clairvoyance. Sunday: Mrs. Lambert's first visit; 24 out of 29 descriptions recognised. After-circle: One of our young mediums gave very striking clairvoyant descriptions: 29 recognised, out of 32 given. Very harmonious conditions.

COLLYHURST STREET.—Easter Monday tea-party a surprising success. Hearty thanks to Messrs. Ben Wheeler, Harry Booth, Fred Barker, Miss Barrow, Mr. Smith, and choir for their kind efforts in presenting an amusing and enjoyable entertainment. 12: Mr. Craven of Clitheroe, gave very instructive lectures to appreciative audiences. "Progression" and "Salvation, and its agencies." He made many friends at an interesting after-circle.—Lyceum: Fair muster, managed with ability and order; singing heartily enjoyed. Mr. Craven, of Clitheroe, cheerfully expressed his impression of the work in hand, and complimented the Lyceum on its attainments.

HULME. Junction Street.—Easter Monday, Rambling Club took train to Peel Causeway, walked through Bollin Valley on to Knutsford, and gave many leaflets on the way. Sunday, 6-30, discourse and psychometry by Mr. Lamb, clairvoyance by Mr. Connolly. Successful after-circle; these after-circles will be continued. Monday: Psychometry, Mr. Lamb.

LONGSIGHT. Grey Street.—Pleased to hear Mrs. Uren's control on "A look into the spirit land." Eighteen ailments in four persons were diagnosed correctly, five out of six clairvoyant descriptions recognised. A good audience well pleased. Public circle, Mr. J. O. Lamb gave good psychometry. Madam George and Mrs. Hammond gave clairvoyance and psychometry. April 19, at 2-30 p.m., members' meeting for election of officers, certain.

OPENSHAW. George Street.—A good day. Mrs. Brown's guides spoke well on "Spirits bright are ever nigh" and "Spirit return was known before Christ was heard of." Clairvoyance very good.

PATRICROFT.—8: Enjoyable time. Mrs. Rennie's guides gave great satisfaction. 12: Mrs. L. A. Peters gave pleasing and interesting addresses. Audience listened with rapt attention. Clairvoyance good and well recognised.

PENDLETON.—9: Nice address from Madam Henry's guides. Good clairvoyance, and good attendance. 12: Mrs. E. H. Britten delivered an eloquent lecture on "Reform! reform! reform! on all the life issues of the 19th century," and in the evening 12 written questions were answered in a most forcible manner. Great satisfaction was evinced by the audience. Lyceum: An interesting morning. The rules of the Lyceum were discussed and some of them altered. Afternoon, good staff of officers were elected. Mr. Moulding, conductor.

SALFORD. 4, West Craven Street, Regent Road.—12: Mr. Rothwell, although suffering with influenza, dealt with questions from the audience in a very scientific manner, giving much food for thought; also showing that everyone should study the laws of nature.

SALFORD.—12: Anniversary services. A most enjoyable service. Short discourse by Mrs. Williams, clairvoyance and psychometry by Mr. Arthur Bracegirdle and Master J. Hayes, all members of our church, interspersed with bright hearty singing, and pithy remarks from our chairman, Mr. Wm. Davies. The choir contributed three anthems very creditably, which together formed the most successful anniversary service we have yet had. The above named mediums also contributed to the after-circle. Large audiences. Very successful phenomena. Friends please note. Reception seance, by E. W. Wallis, Esq., will be held on Wednesday, April 22, at 7-45 p.m. All 1s. tickets are sold, and very few 6d. tickets are left, which may be had from any of the committee. No money taken at the doors.

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

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.

## PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Mr. J. Marsden related how he became a Spiritualist. Mrs. Thompson, in the evening, gave her experience. Miss Nelly Drake gave good clairvoyance; both services were very interesting.

ACCRINGTON. St. James' Temple.—March 28 and 29: Anniversary tea party and services a grand success. Mrs. Hulme's control gave fine addresses and good clairvoyance and psychometry. She also named a baby very nicely, William Ewart, spirit name, "Onward." April 5: Mrs. Best gave a host of clairvoyance in her usual successful manner. 12: Glad to hear Miss Smith's control, very interesting addresses and good clairvoyance to good audiences. She kindly gave an after-meeting for psychometry, giving during the day 34 fully recognised tests.—A. S. Barnes.

ACCRINGTON. Whalley Road.—Mr. Mason visited the Lyceum and spoke on "The angel's message to the Lyceums on earth." Mr. Manning's guides gave excellent addresses on "The ministry of angels" and "In succession to good men." Good clairvoyance. After-circle, clear clairvoyance by Miss Haworth. Monday, Mr. Manning short stirring address, clairvoyance all recognised.

ARMLEY.—Mr. J. Newton's controls gave a grand address on "The nineteenth century, and a living Christ to-day" and a few clairvoyant tests. Night: Questions from the audience were answered in grand style to the satisfaction of all.

ASHTON.—12: Good addresses through Mrs. Newton, "Catch the sunshine" and "There is no death," followed by good clairvoyance.

ASHINGTON.—Mrs. Young spoke very efficiently to a good audience; clairvoyance good and well received. She will have a hearty welcome on some early future Sunday amongst us.

ATTERCLIFFE. Vestry Hall.—5: Mr. W. Fielding, although suffering under a severe cold, spoke well to good audiences; clairvoyance very good. Easter Monday: Great tea and ball, provided by the ladies sewing class and friends, in aid of Building Fund; a great success. The committee thank all. 12 and 13: A grand time with Mrs. France. Her control gave splendid addresses to good audiences on "Nearer my God to Thee" and "Spiritual gifts." Clairvoyance good.

BARNOLDSWICK.—Good addresses from Mr. Merry's guides on "I and my Father are one" and "Faith versus Facts."

BELPER.—12: Capital addresses by Mr. T. O. Todd. Morning, "Spiritualism of the poets." Evening, "What is truth." The Lyceumists were highly pleased with Mr. Todd, and gave him a hearty welcome in the afternoon. He is at home when speaking to adults and well adapted to address the young.

BIRMINGHAM. Masonic Hall.—12th, at 10-45, Mr. Deakin conducted the students' class, subject, "Healing." 11-30, Mr. R. A. Brown (of Manchester) lectured on "The science of human life," and at 6-30 on "Human redemption from a Spiritualist standpoint."

BLACKBURN. Northgate.—12: Miss Howarth gave good clairvoyance at morning circle. Afternoon and night, Mrs. Hyde gave good addresses, also clairvoyance and psychometry for sickness.

BLACKPOOL. Liberal Club, Church Street.—Victor Wyldes answered written questions in splendid fashion. Evening; "The message of the angels," very good. Successful experiments followed in psychometry. Both Sunday and Monday evenings, crowded meetings.—W. H.

BOLTON.—Mrs. Duckworth's discourses on "What are the teachings of Spiritualism?" and "Mediumship, its uses and abuses," were very pleasing to the audience. Clairvoyance good and mostly recognised; psychometry very excellent. Mr. Pilkington (vice-president) gave readings that were listened to with close attention.

BOOTLE (Liverpool).—A grand address from the inspirers of Mr. Wilfred Rooke on "Spirit, and the Spirit world." Clairvoyance and poetry at both services highly appreciated.

BRADFORD. 421, Manchester Road Mission.—Mrs. Stair delivered capital addresses on "What are the true elements of religion?" in a very admirable manner. Good audiences. Good poems after each address.

BRADFORD. Boynton Street.—Mrs. Russel spoke on "Who are the Angels?" and "The philosophy of death, and power of thought." Very good audience in the evening. Clairvoyance good.

BRADFORD. Walton Street.—Mrs. Beardshall's guides discoursed on "Where are the dead?" and the "Philosophy of Spiritualism." Her clairvoyant descriptions will be remembered with interest.

BURNLEY. Guy Street.—Mrs. Allerton spoke well on "Speak gently," and "There is no death." Psychometry and clairvoyance very good.

BURNLEY. Hull Street.—Miss Butterworth spoke well on "O grave where is thy victory," and "Feed my lambs." Good psychometry and clairvoyance.

BURNLEY. Hammerton Street.—Mr. Jas. Swindlehurst's afternoon lecture bristled with bright happy thoughts. "Life in the spirit world," at night, was quite a characteristic oration. With his spiritual hammer of experience in his travels, he is tempering thousands of minds for the better reception of spiritual truth, and is the right man in the right place, as an organiser and establisher of truths and disestablisher of untruths.

BURTON-ON-TRENT.—Brethren were delighted with Mr. and Mrs. Clarke, of Derby, recently. The former read a paper on "Do the teachings of Spiritualism constitute religion?" with evident effect, and answered many searching questions. Mrs. Clarke gave very satisfactory clairvoyant delineations. This worthy couple are always warmly welcomed.

BURY. Georgiana Street.—Wednesday: Mrs. Hyde gave a nice address, clairvoyance and psychometry, may she long be spared in her noble work. Sunday: Mrs. Horrocks gave good addresses and clairvoyance.

CARDIFF. St. Johns Hall.—12: Brother G. E. Aldridge, of Weston-super-Mare, gave an inspiring address upon "Spiritualism, is it a religion." Contrasting its teachings, which are verified by its phenomena, with the teachings of Christendom, he shewed that while the latter degrade man's estimate of himself, and belittle the wisdom of God, Spiritualism ennoble his conceptions of both, and bountifully supplies all his religious needs if he will but use the God-given powers he possesses. A fine tone pervaded the meeting, at the after-noon, the clairvoyance by Mrs. Dowdall's "Snowflake" was striking and most successful. All descriptions except one being fully recognised.

CARDIFF. Swiss Hall, Queen Street.—Mr. E. W. Holder delivered a very good address on "Our homes in the hereafter." Clairvoyance by Mrs. Billingsley, whose services unfortunately we shall shortly lose.

CAMBOIS.—Mrs. M. Young gave a short address and clairvoyance. She was very successful in giving delineation, nearly all recognised. Mr. W. S. Bell presided, and his remarks regarding "Seership" were much appreciated. Every seat was occupied, showing the interest taken in our labours.

CASTLE GRESLEY. Princess Street.—Mrs. Place's control named a baby George Edward, spirit name, "Rainbow," in a masterly manner, pleasing to all, hoping for better things to come. We expect to have Mr. Swindlehurst next month.—W. Allsbrook.

CHESTERFIELD. Meeting Rooms at Mr. Middleton's, Spencer Street.—Large attendance. Mr. Fielding's guides gave a brief lecture and clairvoyance, with good results. Psychometry by Harrison, fair. We are steadily increasing, and ask all friends for their wishes.

CLITHEROE.—Very successful day with Mr. A. Wilkinson. Afternoon subject, "Eastertide in connection with materialising seances." The speaker gave a very elaborate and interesting description of the materialising seances at Sowerby Bridge. Evening, "Religion, what is it?" very forcibly but pleasantly brought out.

Miss F. Barlow gave a few good clairvoyant descriptions after each address. After-evening meeting: The half-yearly meeting was held, when a favourable balance-sheet was read, and a strong working committee elected.

DARWEN.—Mr. J. Gibson delivered good addresses on "The glorious truth" and "Our social revolution." Clairvoyance and psychometry by himself and son very good, as there were some startling facts given to good audiences.

DERBY.—Mr. J. Bowmer gave very good inspirational addresses on "Spiritualism in relation to Christianity" and "By their fruit shall ye know them," to intelligent audiences. Good psychometry.

DEWSBURY.—9: Short address by Mrs. Brook's guides, and good clairvoyance. 12: Mrs. Mercer being ill, Mr. Collins dealt ably with "Life is onward, use it" and "Truth." Very good clairvoyance and psychometry. We hope to see our friend more often on the spiritual platforms.

ELLAND. Newcombe Street.—March 29: a pleasant day with Mrs. Waterhouse, who spoke well on "For all Thy gifts, we praise Thee, Lord" and "Spiritualism v. Christianity." Clairvoyance very good. April 5: Miss Hunter's guides gave good discourses on "Man, know thyself," and "Spiritualism, its relation to the Bible." 12: Mr. H. Crossley's inspirers spoke on "The basis of Modern Spiritualism," and subjects from the audience. Clairvoyance very good.

FELLING.—March 29: Mr. Easthope gave a short address and good psychometry, greatly applauded. April 12: Reception meeting. Messrs. Hall, Teatle, Harland, Atkinson, and Peters took part in discussion on "What is Spiritualism?" Very instructive and interesting. Mr. Hall gave good clairvoyance. Mr. Harland's personalities were very good. A young lady from Edinburgh was present whose father was drowned a number of years ago, and not found; her mother has also passed on. The medium took a chair beside her, and put himself into the same attitude her mother did when bewailing her loss, which made the young lady weep bitterly.

FOLESHILL.—March 22: Mrs. Barr's guide gave a splendid address on "Some of the burdens we bear." 29: Mr. W. H. Grant on a subject from the audience, "Our thoughts, from whence come they?" gave an able discourse of great depth and meaning. April 5: Mr. Mason gave a paper on "The Gods, or the God-idea." A friend who has lately left the Primitive Methodists and joined us also gave his reasons for so doing. 12: Miss Carpenter's control gave an address, and an old friend who used to preach at a chapel close by controlled her. Clairvoyant descriptions were also given.

GATESHEAD. 1, Team Valley Terrace.—Mr. J. Stephenson and Mr. J. Lashbrooke made the meeting very interesting and very instructive to a fair audience. 8: Mrs. Colville gave several clairvoyant delineations. 12: Being disappointed of ourspeakers, several friends took part in a very successful meeting.

GLASGOW.—Morning: An interesting and thoughtful paper from Mr. Borvil, on "Swedenborg and Regeneration." Evening: Vice-president Mr. Sharp gave a stirring paper on "Spiritualism: a common-sense religion." President, Mr. Robertson, covered the whole ground in his usual trenchant manner. Mr. A. Glondinning spoke impressively of healing mediumship, and Mr. David Anderson, *in persona propria*, gave eye-opening instances of spirit cures through his mediumship. There seemed to be quite a Pentecostal influence abroad, and each speaker admittedly touched high-water mark in the excellence and enthusiasm of his address.—J. S.

HALIFAX. Raven Street, off Queen's Road.—Mrs. Berry spoke very ably on "Truth" and "What shall I do to be saved?" Clairvoyance excellent.

HECKMONDWIKE. Church Lane.—Mr. Wilson's guides gave a good discourse on "Thy will be done," and very good clairvoyance.

HOLLINWOOD.—Good audiences at both services greeted Mrs. Johnston. Clairvoyance very good. *Lyceum*: Very good muster. We hope it will keep up. Discussion Class led by Mr. Law.

HUNSLLET. Top of Joseph Street.—Easter Monday: 56 persons sat down to a grand ham tea. At the after-social, Mr. W. Ripley gave excellent clairvoyance and psychometry. Songs were sung by Miss Barstow in fine style, and our old friend, Mr. G. Newton, presided. We made out of the tea the clear profit of £2 4s. 3d. All friends have our sincere thanks. 12: Mrs. Shulvor's splendid addresses and clairvoyance highly appreciated.

HUNSLLET. Goodman Terrace.—Miss Towers gave good addresses on "Our homes in the hereafter" and "Cleansing fires," also very good clairvoyance. Good after-meeting.

LEEDS. Back Adelphi Street.—Good day with Mr. F. Wood. Good addresses and clairvoyance. After-circle conducted by Miss Eastwood.

LEEDS. Progressive Hall.—A good day. Mr. Barraclough took subjects from the audience, "Our responsibility in relation to the spirit world," and "What became of the bodies of Enoch, Elijah, and Moses," also on "Repentance after leaving the body," to an intelligent audience.

LEICESTER. Crafton Street.—Mr. Wallace Horsley, late of Newcastle-on-Tyne, spoke well on "Honour thy father and thy mother." Excellent clairvoyance by Mr. Swinfield, mostly recognised. Mrs. Bass also gave a few descriptions and delineations of health and character to a good audience.

LEICESTER. Liberal Club, Town Hall Square.—Our president, Mr. J. Chaplin, delivered an address in his usual interesting and instructive manner, followed by clairvoyance by Mr. J. Ashby.

LEICESTER. People's Hall, Millstone Lane.—12: In Mr. Muggleton's absence, Mr. Jennings, of Longton, kindly spoke very forcibly on "The witch of Endor." He is also causing great sensation by his remarkable healing power. Good clairvoyance by Mr. Bunney.

LEIGH.—Disappointment by Mrs. Rennie, services were conducted by our locals with very satisfactory results. We hope that mediums will more faithfully keep their engagements.

LIVERPOOL. Eaton Hall.—Anniversary and entertainment. Easter Tuesday: many who had been recently convinced, flocked in godly numbers. After a refreshing tea, the chairman, Mr. Chapman said, "Just one year ago, the spirits, through the table, bade us open this place to give evidence of the truth of Spiritualism; we have laboured for that end, and are amply rewarded by seeing earnest people

come seeking to know of the presence of loved ones. He had seen the tears of joy trickle down many a face when they realised that their friend was standing by their side, bidding them be converted." He read an anniversary poem from the *Banner of Light*. Mr. Lee rendered a song in fine style; Mr. Doyle a recitation; Mr. Swift and family gave some ventriloquism; then the Misses Swift, in character, gave recitations and songs, receiving delighted applause; Master Leigh gave a song. Mrs. Butler made a stirring speech, thanking the helpers. She hoped it would not be long before we would be able to pay for a change of mediumship; she had an inward reward given her by the spirit friends. Mr. Diggle and daughter sang with pleasing effect, heartily applauded. Mr. Swift gave two humorous songs. Dancing followed.

LIVERPOOL.—Last Sunday a good day with Mr. W. Johnson, who was accompanied by Mr. Wild, of Rochdale, whose name has figured somewhat prominently before the public lately. Twelve descriptions given, full names, age, sex, addresses, with street and number, were given, also occupation of several. In no case were the spirits described related to anyone present, but nearly all were known to some of the audience.—J. L.

LONGTON.—Miss Whiteley gave clairvoyance and psychometry in good style. Very good audiences.

MEXBRO'. Market Hall.—Mr. Adthead presided. Dealt ably with passages from the New Testament. Miss Inman gave grand clairvoyance and psychometry, good audience. We expect a treat with Miss and Mr. Inman on May 10.

NELSON. Bradley Fold.—Miss Patefield's guides gave excellent addresses on "After death: What?" and "Do the dead return; if so, what is their mission?" and clairvoyance. We hope to have her again soon.—D.H.B.

NELSON.—Pendle Street.—Miss Skipper gave splendid discourses on "Freedom," and "Death and the grave." Excellent clairvoyance, all but two recognised. After circle, Mrs. Taylor's clairvoyance very successful.

NEWCASTLE-ON-TYNE.—12: Mr. W. H. Thompson, of Newcastle, delivered a forcible and eloquent discourse on "What Spiritualism lacks," which was listened to with great interest and attention by a good audience.

NEWPORT. (Mon.) 32, Barrack Hill.—6-30, an inspirational address by Mr. Wayland on "What Spiritualism has revealed." Clairvoyance at after-meeting by Miss A. Wayland. Friends interested in this great subject, *i.e.*, spirit return, will be heartily welcomed. All free.

NORTHAMPTON.—April 5: Mr. Knibb gave interesting and instructive addresses to good audiences. 12: Mrs. Brown in the morning and Mrs. Walker at night gave good addresses to fair audiences.

NORTH SHIELDS. 6, Camden Street.—12: Mr. J. J. Curry gave good psychometrical and clairvoyant delineations to a large and appreciative audience. The members' annual meeting followed. The financial secretary's report shows a balance in hand of £29s. 10½d. Officers elected: President, Mr. Walker; vice-president, Messrs. S. Robinson and J. Mathieson; financial sec., Mr. T. Patterson; cor. sec., Mr. Geo. Hornsby.—Easter Monday: Members and friends of the Psychical Research Society held a picnic in a field, kindly lent by Mr. Eliven, of Chirton Hill Farm. Between 60 and 70 sat down to tea in the field. At night a ball was held in the granary (nicely fitted up), and everyone seemed satisfied with the outing, and deeply grateful to Mr. Eliven for his kindness. On Sunday Mrs. Yeeles, after a short address, gave clairvoyance, 15 descriptions out of 18 recognised.

NOTTINGHAM. Morley Hall.—11 a.m.: Circle. 6-30 p.m.: Mrs. Barnes, we are pleased to say, is again able to take her place on the platform. She gave an interesting address on "Who are these arrayed in white?" which was listened to very attentively. Mrs. Halderice and daughter gave a very acceptable duet. Large after-circle.

OLDHAM. Mumps.—March 29, Miss Foster's good addresses and clairvoyance gave thorough satisfaction. April 5, Mrs. Johnston, and 12th, Mr. Collins gave addresses and clairvoyance.

OSSETT.—A good day with Mr. A. Lodge, whose guides gave addresses on "What Spiritualism has done for humanity" and "Man's mission," and good clairvoyance. Please remember the tea on Saturday, April 25.

PRESTON. Weavers' Hall.—6: A miscellaneous and dramatic entertainment by Lyceum members was a decided success. Great credit is due to the Misses Hodgson for their training. 12: Mrs. Fletcher's control gave stirring discourses on "Heaven, and how to establish it on earth," showing that we make our own heaven by deeds of kindness, and "Spiritual liberty," gained by discarding dogmas and creeds.

PRESTON. Central.—5: Enjoyable day. Mrs. Smith gave nice addresses and good clairvoyance. 12: Very best thanks of our committee to Miss Ribchester and Mr. Sargoant for joint gratis services. Pleasing addresses and good clairvoyance, nearly all recognised.

ROCHDALE. Penn Street.—Mr. Smith gave a grand discourse on "Planets and their influence on man," questions from the audience ably dealt with. Good and appreciative audiences. Miss Jackson gave good clairvoyance.

ROTHWELL.—A grand day, Mrs. J. Robinson's guides gave good clairvoyance, nearly all recognised. Full house at night, all satisfied.

ROYTON.—Disappointed by Mr. B. Plant, we had a circle in the afternoon. Evening: several friends from Oldham came and did us an excellent service, for which we heartily thank them. Look out for Opening of New Hall in the old Conservative club.

SEGHILL.—Mr. John George Grey gave an address on subjects sent up by the audience: "Where did Cain get his wife from when he was sent to the land of Nod?" and "Kind words and actions," and two poems, "Mother's love," and "Harbour lights," all successful.

SHAW.—Wednesday, Mr. J. Wood gave good clairvoyance and psychometry. Fair audience. Sunday, Miss Bessie Hunter gave splendid addresses; also good clairvoyance. Very good audience.

SMETHWICK. Central Hall.—Mrs. Groom delivered an address on "The Spirit world and its work." At the close of the address, she gave two excellent poems on "Spring, and Music," subjects given by

audience. Clairvoyance very successful as usual. We thank her heartily for her valuable help.

SOUTH SHIELDS. 16, Cambridge Street.—Mr. Henderson, from Newcastle, answered questions from the audience, and gave very satisfactory psychometry.

STALYBRIDGE.—First visit of Mrs. M. H. Wallis, who gave good addresses on "Spiritualism, the religious reformer," also a few clairvoyant delineations, and meted out full justice to many written questions from the audience, including, "How does a clairvoyant see the spirit," "Are men creatures of circumstances?" "Does spirit beget spirit?" "Jesus cast seven devils out of Mary Magdalene, were they like demons?"

STALYBRIDGE. Trinity Street.—Wednesday, Mr. Collins, in his successful manner, gave a good address on "Love." Clairvoyance and psychometry good. Sunday, Mrs. Summersgill spoke on "Spiritual light, what has it done for the people?"; also good clairvoyance and psychometry, all recognised.

STOCKPORT.—Mrs. Hulme worked out capital discourses from "Angel whispers," and "Lead kindly light," to attentive and large meetings. Many clairvoyant descriptions acknowledged correct.

WAKEFIELD. Queen Street.—Mar. 29: Miss France's guides spoke well upon "Charity," and "Life." Clairvoyance good. April 5: Mr. C. Shaw's guides took subjects from the audience. Successful psychometry. 6: About 80 friends sat down to a substantial tea. At the social everybody seemed to enjoy themselves. 12: A grand day. Miss Shaw's guides spoke eloquently upon "Did Jesus rise from the dead?" and seven subjects from the audience, much appreciated by a large audience. We look forward to the next visit.

WALSALL. Central Hall.—Pleased to have another visit from Mrs. Green, who gave good addresses followed by clairvoyance, which was also very good, all descriptions being recognised before the friends left the hall.

WEST VALE.—April 5: Mr. R. A. Brown, Manchester, suitably assisted in the afternoon circle. Evening on "Spiritualism, the only true gospel." He showed forcibly that orthodoxy had nothing in common with Primitive Christianity, and that Spiritualism is the only true exponent of the teaching of Jesus. Very successful tea and entertainment on Easter Tuesday (tea given by friends). A scarf and tambourine drill by Lyceumists. Songs, glees, recitations, and piano solos, all well rendered and much enjoyed. 12: Disappointed of Mr. Hopwood, Mr. Asa Smith kindly spoke feelingly on "The hereafter," suggested by the reading, "A dream of heaven," from T.W. P.S.—We have May 3, 24, and 31 open, and would be pleased to hear from any friend willing to serve us.—J. T. Smith.

WHITWORTH.—Mr. Blackledge's afternoon's discourse was on "Light"; evening on "Sympathy."—J. A.

RECEIVED LATE.—Oldham, Bartlam Place. Miss Thwaite, of Royton, spoke well and gave good clairvoyant illustrations of spirit return, she named an infant of Mrs. and Mr. Buckler, of Lees, spirit name "Primrose." Thursday circle, Mr. Ben Plant gave clairvoyance and psychometry. J.R.—Skipton. We had good, satisfactory meetings, with Mr. J. T. Todd. Crowded out at night. Clairvoyance and psychometry very good. 13: Mr. A. Wilkinson, Accrington, gave his lime-light exhibition to a very good audience.

### PROSPECTIVE ARRANGEMENTS.

ACCRINGTON. Whalley Road Tabernacle, Saturday, April 25: Tea Party and Entertainment. Sunday, 26: Anniversary Services. The Barlow Family. Particulars next week.

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.

ATTERCLIFFE.—19, Mr. E. W. Wallis. At 3, "Is salvation after death possible?" 6-30, "A rational faith in God, man, and the future life."

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.

CARLISLE. Temperance Hall, Caldewgate.—Sunday, April 19: Mr. T. Postlethwaite, at 2-30, on "Man—what? whence? and whither?" 6-30, "The Gospel of Ghosts." Each lecture followed by psychometry. Special hymns and collections. Tuesday, at 8, psychometry and clairvoyance. Silver collection.

LIVERSEDGE. Little Town, Carr Street.—Lyceum Tea Party on Saturday, April 25, at 4-30. After tea an "At Home," songs, readings, recitations, games, etc. Old friends and new, come and help. Tickets 6d. and 4d. Change of Secretary, Ramsden Hodgson, 3, Birkett-street, Oleckheaton.

LONDON. Baptist Church, Ladbroke Grove, Notting Hill.—On Sunday, at 3 p.m. prompt. May 3, a paper will be read by Walter Arlando Drake (Free Thought Spiritualist), subject, "Death and afterwards," followed by discussion. Chairman, Rev. J. Fleming Shearer. Ladies invited.

LIVERPOOL. Daulby Hall, Daulby Street.—Sunday, 19, Mr. T. O. Todd, president, Lyceum Union. 3 p.m., "Poetry and Spiritualism." 7 p.m., "God, spirit, and truth." Materialism condemned by its own philosophy.

MISS FLORENCE A. BARLOW, trance speaker and clairvoyant, is prepared to accept a few dates for 1896. Further particulars may be had of Thos. Wilkinson, 5, Church Brow, Clitheroe. (Advt.)

MR. J. C. MACDONALD, 33, Milton-street, Patricroft, Manchester, is now booking dates for 1897. (Advt.)

MR. J. B. TETLOW has most of the Sundays in 1897 already booked. Secretaries, apply at once to save disappointment. (Advt.)

MRS. J. M. SMITH is booking dates for 1897, and has a few open dates for 1896. (Advt.)

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.]

NEWCASTLE.—19 and 20: Mrs. J. A. Stansfield. 26 and 27: Mrs. Gregg.

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

STOCKPORT.—April 20: 7-30, Mr. Manning's gratuitous services at public circle for our Lyceum Banner.

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

WANTED, FOR SALE, SITUATIONS, ETC.

GASALIER, with reflector, suitable for shop, for sale, at Two Worlds Office, 18, Corporation-street.

STRONG trustworthy General wanted, May 13, large house, family of two. Address R, TWO WORLDS office.

VOL. VIII of the TWO WORLDS now ready, price 7s., post free, of Manager, TWO WORLDS, 18, Corporation-street, Manchester.

WANTED, a Situation as Housekeeper to widower, or attendant on Invalid Lady. Apply by letter to Mrs. C., TWO WORLDS' Office.

FOR SALE.—Bound vols. of the *Medium and Daybreak* for '75, '76, '77, and '78. Will sell for 6s. Address M. A. Wilson, 103, Caledonian road, London.

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.

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.

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

WANTED, for Collyhurst Society, good powerful speakers for '97, phenomena not essential. State terms and qualifications to H. Anderson, cor. sec., 33, School-street, Harpurhey, Manchester. All applications answered next week.

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.

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

"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 8s.; post free in all cases.

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. Koeves Record's "Remarkable Mediumistic Experiences" post free for 8d.

THE SPIRITUAL HARP.

A collection of Vocal Music for the Choir, Congregation, and Social Circles.

By J. M. PEEBLES and J. O. BARRETT.

E. H. BAILEY, Musical Editor.

NEW EDITION.

Culled from a wide field of literature with the most critical care; free from all theological bias; throbbing with the soul of inspiration; embodying the principles and virtues of the Spiritual philosophy; set to most cheerful and popular music (nearly all original), and adapted to all occasions. It is, doubtless, the most attractive work of the kind ever published. Its beautiful songs, duets and quartets, with piano, organ, or melodeon accompaniment, adapted both to public meetings and social circle.

Cloth 8s. 6d., post free, 9s.

"Two Worlds" Office, 18, Corporation Street, Manchester.

VISITORS TO BLACKPOOL

requiring advice on Health, or treatment by Botanical Remedies, should not fail to consult

W. J. LEEDER,

Doctor of Magnetics, Medical Botanist, Clairvoyant, etc.

Consultations Daily from 10 to 12 a.m. and 2 to 8 p.m.

Those who cannot consult personally, should send full particulars of ailments, with stamped addressed envelope for reply.

Medicines sent to any part of the world at reasonable charges.

Every case has strictly personal attention.

6, CHARNLEY GROVE, CHARNLEY ROAD, BLACKPOOL.

(5 minutes walk from Central Station.)

PUBLIC SPEAKERS AND MEDIUMS.

TERMS CASH WITH ADVERTISEMENT IN ADVANCE

1 Line .....	13 weeks....	3s. 6d.
2 Lines .....	"	6s.
3 Lines .....	"	8s.
4 Lines .....	"	10s.
5 Lines .....	"	11s. 6d.

- Ida Ellis, Kent-road, Blackpool. Send Photo, Letter, or Hair. Fee 2s. 6d.
- Spirit Surroundings by letter, 2/2. Miss Blake, 3, Herbert-street, Pendleton.
- J. N. Bowmer Inspirational Speaker and Psychometrist, Hayfield, Stockport.
- Spirit Surroundings by letter 2s. 2d. Miss Blake, 3, Herbert-street, Pendleton
- Mrs. Thos. Riley, Bury and Pendleton House, 8, Vance-road, Blackpool. Apart ments. Piano. One minute's walk from Central Station and sea.
- Absent Treatment and Lessons. Van. W. Healy, Occulist, Wichita, Kansas, U.S.A Apply first instanceto the Hon. Sec., Miss Ley 160, White Ladies-rd, Clifton, Bristol
- Miss McCreadie, Clairvoyant and Psychometrist, at home daily (Saturday's excepted) from 2 till 6, or by appointment, stamped envelope for reply. 1, Portsea Place, Connaught Square, W.
- Mrs. Duckworth, 19, Oak Street, Shaw, late of Heywood.
- Miss Whiteley, 62, Whitworth-road, Rochdale, clairvoyant, and pschometrist.
- Zoleni, Palmist, c/o 14, Church-square, Harrogate. Fee 1/6, no photo needed.
- Mrs. King, Clairvoyant, 67, Andrews-st., Leicester. Private sittings by appointment.
- J. Young, Clairvoyant, Psychometrist, Healer.—119, Edward-street, Werneth, Oldham.
- Wade, Test Medium, Delineator of Character from hand-writing Fee 1s. 6d. Address, 7, Blossom-street, Manchester.
- Diagnosis of Ailments, Time to Cure, etc., send 1/1, age and sex to Mrs. Gavao, 19, Walter Street, West Gorton, Manchester.
- Advice given on all subjects by highly-gifted medium. 5s. Write to B. A., Cantab, 4, Devonshire Terrace, Duncan Road, Ramsgate.
- Prof. and Madame Henri, 10, James's-street, Winchester, Magnetic Healers, Psychometrists. Send photo, letter, or hair. Fee 2s. 6d.
- Mr. and Mrs. Stevens, Herbalists, 94, Oldfield-road, Salford (late of Stockport), Clairvoyants, Medical Psychometrists, and Healing Mediums.
- H. Towns (son of the late Wm. Towns) Clairvoyant, Business and Test Medium. At home daily. 113, Lisson Grove, Marylebone, N.W. (Letter first.)
- Mr. L. Thomson, medical botanist, psychometrist, and clairvoyant. Consultations 2 to 9. Visits by appointment, 114, Alexandra-road, Moss Side, Manchester.
- Mrs. Brenchley, Normal Clairvoyant and Healing Medium. Certificated Lady's Nurse, Hours 12 till 4, or by appointment. 111, St. Thomas's-road, Finsbury Park, N.
- Mrs. H. Whiteoak, Trance and Clairvoyant (medical and business), 471, Manchester-road, Bradford, near Corporation Baths. Ladies only. Closed on Fridays.
- W. G. Coote, Clairvoyant and Psychometrist. Private Sittings and Seances by appointment. Spiritual and Material Delineations. Hair etc., 1s. 1d. 18, Tavistock Place, Russell Square, W.C.
- Mr. W. Goddard, Clairvoyant and Healing Medium. Public Seances, Tuesdays and Fridays, 8. At home daily, from 11 till 5, or by appointment.—51, Ladbroke-road, Notting Hill Gate, W.
- Prof. C. Willis, Thought Reader, etc., gives advice upon all affairs of life, handwriting, photo. "Any question answered through the post." 1s., 2s. 6d. 5s.—21, Egerton-st., Chester-rd., Hulme, M'chster
- Mr. J. J. Vango, Clairvoyant and Healing Medium. At home daily from 10 till 5, or by appointment. Public Seances Mondays and Thursdays at 8 for 8-30. 43, Cambridge Gardens, North Kensington, Close to Notting Hill Station.
- Mr. Thomas Wild, the celebrated clairvoyant, of Rochdale, is now open to take Sunday engagements during 1896. For particulars as to terms, etc., write Mr. Wm. France, 33, George-street, Hyde, or Mr. Wm. Johnson, 148, Mottram Road, Hyde.—(Advt.)
- Clairvoyant, Psychometrist, Phrenologist, Pathologist, Magnetic Mesmerist, etc. Send photo, letter, or hair. Fee 2s. 6d. Character, health, business, etc. A brief description of principal symptoms of disease should be sent. Hours 1 to 9 p.m. Medicine post free. Address W. Hall, herbalist, 15, Harewood-street, Vicar Lane, Leeds.
- APARTMENTS.
- Blackpool.—Mr. Thos. Riley, Bury and Pendleton House, 8, Vance-road. Piano. One minute's walk from Central Station and sea.
- Blackpool.—Visitors will find home comforts at Mrs. G. Galley's, 3, Mostyn Terrace, near Royal Oak Hotel, Lytham-road, South Shore. Trams pass the street and close to sea.
- Blackpool.—Friends will find home comforts at Mrs. C. L. Hilton, 8, Charnley-grove, Charnley-rd. (late of Bradford) Three minutes walk from Station, Sea, Wheel, and Tower. Piano.
- Blackpool.—Mrs. Milner begs to inform her friends and visitors, she has removed from 81, Albert-rd. to 30, Regent-rd., where they will find home comforts. Near station, sea, and tower. Terms moderate. Piano
- Morecambe.—Opening of the W.E. Pier. Mrs. Whitaker, 25, Regent-road, thanks her numerous patrons for past favours, and hopes to have a continuance of same.
- Morecambe.—Comfortable apartments, terms moderate. Two minutes from tram and sea and new pier.—Mrs. Hargreaves, 28, Parliament Street, off Regent Road, West End, Morecambe.
- Southport.—Mrs. W. Stansfield, 17, Promenade. Apartments. Easy terms.

**NEXT SUNDAY'S PLATFORM,  
SOCIETIES AFFILIATED WITH THE NATIONAL  
FEDERATION**

- Accrington**.—Temple, St. James-street, Lyceum, 10-30; 2-30 and 6, Miss S. Butterworth; and on Mon. Wed., 7-30, Members' Circle.  
26, China-street, Lyceum, 10-30; 2-30, 6, Mr. Hopwood.
- Armley (near Leeds)**.—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mrs. Bealand. Mon., 2-30, developing circle. 7-30.
- Ashton**.—Church-st. (off Warrington-st.), 2-30, 6-30 Mr. G. Smith. Public Circle, Tues., 7-30.
- Ashington**.—Spiritual Temple, 5.
- Attercliffe**.—Vestry Hall, at 3 & 6-30, Mr. E. W. Wallis
- Bacup**.—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30, Miss Whiteley.
- Barrow-in-Furness**.—Psychological Hall, Dalkeith-st. 11 and 6-30.
- Batley Carr**.—Town-st., Lyceum, at 10 & 2-30; 6, Mrs. Taylor. 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. Kitson. Wednesday, 7-30.
- Birmingham**.—Masonic Hall, Union, 11, 6-30.
- Smethwick**.—Central Hall, Cape Hill, opp. Windmill Lane. Lyceum at 3; 6-30, Mr. Knibb.
- Blackburn**.—Old Grammar School Frockleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Mrs. E. Johnstone
- Bootle, Liverpool**.—County Hall, Pembroke Road, 2-30, Open Circle; 6-30, Mr. J. Kay. Mon., 8, members only. Tuesday, 8, Seance, admission by ticket.
- Bolton**.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Miss E. Schofield.
- Bradford**.—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mr. A. Walker.
- Brighouse**.—Martin-st. Lyceum, at 10; 2-30, 6, Mr. Sheard.
- Bunley**.—North-st., 9-30, 2-30 and 6, Miss Craven. Tuesday, 7-30.
- Hammerton-street**, Lyceum at 9-30; Services at 2-30 and 6 p.m., Mrs. Stairs.
- Bury**.—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mrs. Brooks. Wednesday, 7-30, Miss Scott.
- Cardiff**.—St. John's Hall, St. John's Square, Lyceum at 2-45; 11, 6-30.
- Cardiff**.—Spiritualists' Association, Swiss Hall, Queen Street. Lyceum, 2-45. Service at 6-30, Mr. F. Silby. Seances, 10, Custom House-st. Mon. & Thurs., 8.
- Carlisle**.—1, Crown Street, 6-30, Wednesday, 7-45, Developing.
- Clitheroe**.—Liberal Club, Wellgate, Members' Circle, 10-45, Lyceum; at 2-30 & 6, Miss E. A. Smith
- Colne**.—Cloth Hall, Lyceum, 10; 2-30, and 6-30, Mrs. Smith.
- Cowms**.—Lepton, near Huddersfield, at 2-30 and 6.
- Darwen**.—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 3, 6-30. Mr. V. Wylde. Wed., at 8.
- Glasgow**.—4, Carlton-place, 11-30, 6-30.
- Heywood**.—Temple, William-st., Lyceum, 10; 2-30 and 6, Tuesday, 7-30.
- Huddersfield**.—Brook-street, Lyceum, 10, 2-30 and 6-30, Mr. Johnson.
- Hyde**.—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mrs. Dixon. Tues., 7-30.
- Lancaster**.—Athenæum, St. Leonard's Gates, 2-30, 6-30.
- Leeds**.—Psychological Hall, Lyceum 10; 2-30, 6-30, Mr. Inman. 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; 3 and 7, Mr. T. O. Todd. Mon. 8, Members' Seance. Wed. 8, Debating Society.
- 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. Savage
- Macclesfield**.—Cumberland-st., Lyceum, 10-30; 2-30, Mrs. Rushton. 6-30.
- Manchester**.—Ardwick: Temperance Hall, Tipping-st., Lyceum, 10-30; 2-45, 6-30, Mrs. Rennie. Tuesday at 8, Choir practice. Wednesday, at 8, Mr. Willis. 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, Mr. Macdonald. Tues., 8; Wed., at 8, Mrs. Hyde.
- Pendleton**: Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. Mayoh. Thurs., 8, Public Circle, Mr. J. B. Tetlow.
- Salford**: Co-op. Stores, Chapel-st., 6-30, Mrs. Hulme. 8-15, Mr. A. Bracegirdle's Public Circle. Mon., 8, Social. Wed., 7-45, Mr. E. W. Wallis, Reception Seance.
- 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, Mrs. Hyde.
- Newcastle-on-Tyne**.—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mrs. J. A. Stansfield, Addresses and Clairvoyance. Mon. 7-30, Psychometry. 26, Mrs. Gregg. Wed., 7-30.
- Newport (Mon)**.—Psychological Society, Skinner-st., Chambers, 6-30. Thursday, 7-30.
- Nottingham**.—Masonic Lecture Hall, 10-45, 6-30, Mrs. Green.
- Oldham**.—Temple Society, corner of Coronation-st., Mumps, at 3 & 6-30, Mrs. Brooks. Tues., 7-45, Miss Barlow.
- Parkgate**.—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. S. Featherstone
- Preston**.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mr. Pilkington. Mon., 7-30, Thurs., 8, members only.
- Rawtenstall**.—Lyceum, 10-30; at 2-30, 6, Mr. Summersgill.
- Royton**.—Lyceum, at 10 and 1-45; 2-45 and 6, Mr. J. Gibson. Mon., 7-30, Wed., 7-30.
- Sheffield**.—Hollis Hall, Bridge-st., 3 & 7.
- Slaitheville**.—Lalth Lane, 2-30, 6.
- Sowerby Bridge**.—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mrs. Crossley.
- Stalybridge**.—Grand Theatre Buildings. Lyceum, 10, and 1-30; at 3 & 6-30, Madam Henry. Wed., at 7-30. Thurs., Choir practice at 7. Members' Developing Circle at 8.
- Trinity Sreet**: 3 and 6-30, Mrs. Newton; Tues., 7-30. Wed., 7-30, Miss Foster.
- Stockport**.—Hall, Wellington-road, nr. Heaton lane, Lyceum, at 10-30; 3-0, 6-30, Mrs. Fletcher.
- Walsail**.—Central Hall, Lyceum, at 10, and 2-30. 11, 6-30, Mr. Plant.
- West Vale**.—Green Lane, 2-30, 6, Mr. Asa Smith.
- Wisbech**.—Lecture Room, Public Hall, 6-45, Mr. Ward
- NON-AFFILIATED SOCIETIES.**
- Accrington**.—Tabernacle, Whalley-rd, Lyceum 10-30, at 2-30 & 6-15, Mr. Davies. 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. Shulver.
- Bishop Auckland**.—Temperance Hall, Gurney Villa. at 2 and 6.
- Birmingham**.—Bloomsbury, 6-30.
- Birstal**.—Railway Terrace, 2-30 & 6, Mr. Gardiner. Wed., 7-45
- Blackburn**.—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30. Mon., 7-30, Members. Wednesday, 7-45, Public Circle.
- Blackpool**.—Liberal Club, Church-st., Lyceum 9-30. 11, 2-30, 6-30, Miss Cotterill.
- Bradford**.—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mr. Firth. Mon., 2-30, Wed., 7-30.
- Little Horton-lane**, Sploer-street, 2-30, 6, Mrs. France.
- Lower Temperance Hall**, Leeds-rd, 11, Developing Circle; 2-50 & 6-30, Mr. Newton. Monday & Wed., 7-45.
- Otley-road**, Lyceum, at 10-30: at 2-30 and 6, Mr. J. C. Spencer. Tuesday.
- St. James' Church**, Lower Ernest-st., 10-30, Developing Circle; 2-30, 6-30, Wed. at 7-45.
- Walton-street Hall-lane**, 2-30, 6, Mr. Rowling. Monday, 7-30.
- West Bowling**.—Boynton-st., at 10, Lyceum, 2-30, 6, Mrs. Wincer. 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.
- Cambos**.—Spiritual Evidence Society, 2 and 5-30, Mrs. J. G. Gray.
- Cleckheaton**.—Walker Street. Lyceum, 10; at 2-45 and 6, Mr. Watkin. 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. Berry
- Dewsbury**.—Bond-street, Lyceum, 10 and 1-45, 3 and 6 Miss Patefield. Thursday, 7-30.
- Edmonton**.—The Dairy, Fairfield-rd., 7.
- Elland**.—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. W. Ripley. Thursday, 8, Public Circle.
- Exeter**.—Friars' Hall, Friars' Walks, 6-30.
- Felling**.—Hall of Progress, Charlton Row, 2-30 and 6. Mr. Wainwright.
- Foleshill**.—Edgwick, 10-45 and 6-30. Monday, 8, Developing Circle.
- Gateshead**.—15, Wakefield Terrace. Sunday, 6-30. Thursday, 7-30.
- Halifax**.—Winding-road, at 2-30 and 6, Mrs. L. Bailey. Monday.
- Raven Street**, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mrs. Beardshall.
- Heckmondwike**.—Thomas-street, at 10, Lyceum; 2-30, and 6, Mrs. Midgeley. 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, Mr. R. A. Brown.
- 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. J. Brook. Tuesday, 7-45, Private Circle Sat., Public Circle at 8.
- Albert Street**: 2-30 and 6. Miss R. E. Hall. Circles, Tues. at 7-30, and Saturday, at 7-30.
- Keighley**.—Heber Street Spiritual Temple, 2-30, 6, Mr. J. Armitage. Monday, 7-30.
- Leicester**.—Craftern-street, at 11 and 6-30, Mr. T. Muggleton. Wed., 8, Public Circle.
- Leigh**.—Newton-street, 2-30, 6-15.
- Leeds**.—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Circle 10.30 a.m.; at 2-30 and 6-30, Mrs. Levitt. Monday, 2-30, 7-30, Public circles, Thursday and Saturday, at 7-30.
- Liversedge**.—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mr. Shillito.
- London**.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7.
- Canning Town**, 2, Fords Park-road, Trinity-street, Sunday, at 7, Mr. Weedemyer on "Capital punishment, from Spiritualistic standpoint," Mrs. Weedemyer, clairvoyance. Wed. 8.
- 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. Walker, trance address. Thurs., 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, Mr. Duffey. Thurs., at 8, members.
- West Gorton**: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30; 6-30, Mrs. Hammond. Tues. 8, Thurs., Public circle.
- South Salford**, 4, West Craven-street, Regent-rd., 6, Mr. C. Willis After-circle at 8. Wed., Circle at 8. Thurs., 8, Choir Practice.
- Mexborough**.—Market Hall, 2-30 and 6. Mrs. Wright and Mr. Mason.
- 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. Marshall. Mon. 2-30; 7-30, Mr. Todd. Tues., 7-30 Public circle.
- Nelson**.—Pendle-st., 2-30, 6, Mrs. Dixon. Tues., 7-30
- Nelson**.—Ann-street, 2-30 and 6.
- Newcastle-on-Tyne**.—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.
- Normanton**.—Queen-st., 2-30 & 6, Mrs. Whiteoak.
- North Kensington**.—251, Ladbroke Grove, London, N., Mondays & Thursdays, at 8 for 8-30.
- North Shields**.—6, Camden-st., 10-45 and 6-30.
- Northampton**.—Spiritualists' Hall, St. Michael-rd., 11, 6-30, Mr. Clark.
- Nottingham**.—Morley Hall, 2-30, Lyceum; 10-45, 6-30
- Oldham**.—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45, Circle.
- Osselt**.—Queen-st., Lyceum 10, 2-30, 6, Miss L. France
- Plymouth**.—8, The Octagon, 10, 6-30, Wednesdays & 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. W. H. Taylorson. Wed., 7-30.
- Shaw**.—Broadbelt's Assembly Rooms, off Sandy-lane, at 3 & 6-30, Miss Halkyard. Wed. at 8.
- Shipley**.—Westgate, 2-30, 6, Mrs. Stretton.
- Skipton**.—Lecture Room, Temperance Hall, 2-30 & 6 Mrs. Hunt.
- South Shields**.—16, Cambridge-st., 6. Mr. J. Bancroft. 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. Clare.
- Wakefield**.—1, Barstow-square, Westgate, at 2-30 and 6, Local. Wednesday, 7-30.
- 1, Baker's Yard**, 2-30 and 6.
- Queen St., Westgate**.—2-30 and 6, Mrs. Russell. Wednesday, 7-30.
- West Pelton**.—Cottage Meetings at 5-30.
- Whitworth**.—Market-st., 2-30, 6, Mr. Lever.
- Yeadon**.—Town Side, Lyceum, at 10; 2-30 and 6, Service of Song. 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, Mr. Todd & Mrs. Webster
- 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, Kingsford-terrace**, at 6-30, Mr. C. Thomson, Thursday at 7-30.
- Heckmondwike**.—Bethel Lodge, meetings at 7-30.
- Church Lane**, 7-45, Wed., 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, Mr. J. Bolland. Circles, Tues., Thurs., Sat., and Sunday, 7-30.
- Albert-street**, 2-30 & 6, Tues. 7-30. Sat., public circle at 7-30.
- Leeds**.—28, Back Adelphi-street, 2-30 and 6-30, Mrs. and Miss Hunter. Circles, Mondays, Tues., 7-30 Mrs. Eastwood, Jubilee Meeting & Thursdays, 7-30.
- Liverpool**.—103, Queen's Rd., Everton, 3 and 7, Thurs. at 8.
- Eaton Hall**: Breck-road, 6-30, Tues., 8.
- London**.—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7, Open circle. Wednesdays at 7, Free Healing, 8, Open Circle.
- 113, Lisson Grove, Marylebone, N.W.**.—Tues., 8, Mr. H. Towns, clairvoyant.
- 16, Harpur-street, Theobald Road, W.C.**.—Open for Healing every Sunday morning at 11 o'clock Monday and Thursday evening seances at 8 p.m.
- 113, Edgeware-road** Mr. H. Hunt at 7, "How to develop Spiritual gifts." (See report). Impromptu poems, Clairvoyance. Silver collection. Every evening, except Tuesdays, at 7-30; 2/6.
- 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. Purveys.
- Notting Hill Gate, W.**.—51, Ladbroke-road. Sun., 11, Free Healing, Mr. W. Goddard; 7, Seance Mon. 8, Tues. & Fri., 8, Mr. Goddard. Sat. open meeting.
- Stepney**.—Mrs. Ayers, 45, Jubilee-st., Tues., at 8.
- 5, Wansley-st.**, Walworth-rd., Tues. & Friday, 8.
- Stockwell**.—4, Sidney-rd., Tues, 6-30, Free Healing.
- Walthamstow**.—7 sharp, at 107, Chewton Road, Pretoria Avenue, Monday at 8 p.m. Developing circle.
- 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, Mr. Rooke. Thurs., 8, Mr. Lamb's Circle.
- 396, 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, Miss Allen. Mon., 8, Public Circle. Thurs., 7-30, Madam Henry.
- Mirfield**.—Oddfellows' Hall, at 7-15.
- Newport (Mon)**.—Spiritual Institute, Arundel Villa Barrack Hill, 6-30. Healing free
- Nottingham**.—2, Porter's-yard, Holden-street, Public Meetings Wednesday and Thursday at 8 p.m.
- Rochdale**.—Baillie St.: 2-30, 6, Public Circle. Wed., 7-45.
- Milnrow Rd.**.—2-30 & 6, Public circles. Tues. 7-45.

**Astrology:** R. H. Neptune, 11, Bridge Street, Bristol.

**Bolan**, the Modern Astrologer and Natural Clairvoyant, 93, Greenacres-road Oldham

**Astrological Advice:** send stamp for complete list to "Libra," c/o W. J. Leeder, 6, Charnley-grove, Charnley-road, Blackpool.

**Virgo** advises on Health, Disposition, Business, Marriage, Prospects, etc., 2s. 6d.; Sex, birthtime—35, Water street, Blackburn.

**Astrology.**—Helios (commended by J. J. Morse, the late M. A. Oxon and J. Burns) delineates Character, Abilities, Business Prospects, Health, Marriage, &c., &c. Write for Circular to J. Helios, 1, Pratt Street, Halifax.

**THE WELL-KNOWN PSYCHOMETRIST, ETC.**

**Mr. Victor Wyldes** will send a delineation of Character, Health, Mediumship, etc., with Test Record and Full Prospectus, for 1s. and Stamped Envelope. Address: 40, Dudley Road, Birmingham, Personal interviews by appointment.

**MEDICAL HYPNOTISM,  
MESMERISM, MAGNETISM.**

**MR. A. W. LAUNDY** treats Derangements of the Nervous System and attendant evils by the most approved methods. Subjects Hypnotised at moderate fees. By appointment. **LONDON or BRIGHTON. 45, HAVELOCK ROAD, BRIGHTON**

**DR. BEAUMONT'S SPECIFIC.**

For all diseases, arising from Indigestion, such as Flatulency, or Wind in the Stomach, Bilious or Liver Complaints, Dimness of Sight, Nervous or Sick Head-ache; all disorders arising from a Weak and Debilitated State of the Liver,

TRY **DR. BEAUMONT'S PILLS**, in 7d. & 1/- Boxes.

A. H. WOODWARD, NOTTINGHAM ROAD, BELPER.

**MOTHERS should keep at hand  
WOODWARD'S BROWN OINTMENT,**

For Burns, Scalds, Soreness of the Chest and Lungs, Sore Throat. Well rubbed in to the parts affected. A never-failing remedy for Croup. Try it. 7d., 1/2, 1/9 Jars. Post free from

(MRS.) **A. H. WOODWARD,**  
NOTTINGHAM ROAD, BELPER.

**FOR SPIRIT-MESSAGES — READ —**

**USE  
THE PLANCHETTE  
OR  
Automatic Writing Board.**

Post Free, 3s. 9d.

All of Mrs. M. H. Wallis,  
164, Broughton Rd., Pendleton, Manch'str

The Use and Abuse of the Bible, 6d.; Two Nights' Debate on Spiritualism, 6d.; Did Jesus die on the Cross and rise from the dead? 3d.; and Hell Disestablished, 1d. All by E. W. Wallis. If a Man die shall he live again, by Dr. A. R. Wallace, post free, 1 1/2d.; Joan of Arc and The Work of the Spirit, both by J. Chapman, the two post free, 2 1/2d.; News from the Invisible World, or the Wesley Letters, post free, 1 1/2d.; Garrison in Heaven, a remarkable dream, by William Denton, 3d.; Jehovah and the Bible Enslavers of Woman, 3d.

The Lot Post Free for 2s. 0d.

**O.P.S.**

What do the above letters mean? They are the initials of the **ORDER OF PROGRESSIVE SPIRITUALISTS**, and in monogram form, constitute the

**RECOGNITION SYMBOL**, now being worn by hundreds of Spiritualists all over the country as Brooches or Chain Pendants by ladies, and as Scarf Pins, Watch Chain Pendants and Badges by gentlemen.

**VERY SPECIAL LINE—Gold Fronted Brooches, 10/6 (SPLENDID VALUE).**

**SYMBOLS IN SOLID SILVER, HALL MARKED.**

Brooches, 3/6, enamelled blue or ruby, 6/-; Scarf Pin, 2/- (with or without the laurel wreath), enamelled 3/6; Badge (for lady or gentleman), 2/-; Pendant, 2/9; Pendant (with design on both sides), 3/9 Small-size Pins, 1/6, enamelled blue or ruby, 3/- Sleeve Links, Studs, and Solitaires made to order.

Gold-Fronted Badges, 7/6; Gold Plated Pendants, 3/6; Gold Pendants, 9c., 17/6; Gold Fronted Pins, small size, 4/-

They can be easily cleaned with a small brush, and are strong, durable and useful.

**MRS. M. H. WALLIS,**  
164, BROUGHTON ROAD, PENDLETON, MANCHESTER.

**RECEPTION SEANCES.**

Mrs. L. A. PETERS, of 103, Queen's road, corner of Johnson-street Cheetham, Manchester, will hold weekly reception seances on Mondays and Fridays, at 8 p.m. prompt. Admission free. Collection.

**DR. MACK'S  
COUGH REMEDY**

**CURES COUGHS, COLDS, BRONCHITIS**, and all difficulties of the Respiratory Organs, not only of Adults, but also Children and Infants.

It combines soothing, balsamic, expectorant, and healing properties. To be obtained from Messrs. Barclay and Sons, Farringdon-street, E.C., and all Chemists, or post free from the Proprietor.

Price per Bottle, 1s. 1 1/2d.

**DR. MACK'S HAIR VITALIZER,**

Price 2/6 & 4/6, Post Free.

Prepared only by **JAMES MCGEARY, 10, Sillwood Place Brighton.**

**READERS OF SPIRITUALISTIC LITERATURE GENERALLY.**

PLEASE NOTE—

**W. H. ROBINSON,**  
CENTRAL BOOK STORES, NEWCASTLE-ON-TYNE,  
Has secured another Great Bargain:

**"THE GHOST WORLD," by Dyer.**

A book of 447 pp., large 8vo. Usually sold at 10s. 6d.; offered free for 4s. A big repository of information.

**CONTENTS OF BOOK.**—Chapter 1—The Soul's Exit at Death. 2—Temporary Exit of Soul. 3—The Nature of the Soul. 4—The Unburied Dead. 5—Why Ghosts Wander. 6—Ghosts of the Murdered. 7—Phantom Birds. 8—Animal Ghosts. 9—Phantom Lights. 10—The Headless Ghost. 11—Phantom Butterflies. 12—Raising Ghosts. 13—Ghost Laying. 14—Ghosts of the Drowned. 15—Ghost Seers. 16—Ghostly Death-warnings. 17—'Second Sight.' 18—Compacts between the Living and Dead. 19—Miners' Ghosts. 20—The Banshee. 21—Sea Phantoms. 22—Phantom Dress. 23—Haunted Houses. 24—Haunted Localities. 25—Checks and Spells against Ghosts. 26—Wraith-seeing. 27—Ghostly Times and Seasons. 28—Spirit haunted Trees. 29—Ghosts and Hidden Treasures. 30—Phantom Music. 31—Phantom Sounds.

**HEALING.**

THE  
**"Human Restorer" Pills.**

RECIPE BY GUIDE OF

**J. MOSS, GATESHEAD.**

Hundreds of suffering humanity have been cured of **Nervous Headaches, Indigestion, Lumbago, Kidney and Liver Complaints, Dispepsia.**

**9d. PER BOX, POST 1 1/2d. EXTRA.**

Or send 2s. 6d. for 3 Boxes.

Only to be had from—

**Mr. MOSS, 28, Denmark Street, Gateshead,**

Or from Sole Manufacturing Agent—

**GEORGE GREENER, Blackett House,**

WYLAM-ON-TYNE.

**A MODERN ASTROLOGER.**

Those in difficulty or contemplating a new enterprise, should consult

**MR. WILDE,**

(who will calculate the horoscope for a small fee). Address **Railway Terrace, Brighouse, Yorks.**

[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."

## PROGRESSIVE LITERATURE AGENCY

(ESTABLISHED 1878).

26, Osnaburgh Street, Euston Road, London, N.W.

J. J. MORSE, Proprietor.

**American Department.**—The P.L.A. deals in all the American periodicals and books upon Spiritual and Progressive subjects. It is the appointed European Depot of COLBY AND RICH, "BANNER OF LIGHT" Publishing House, Boston. The largest and oldest publishing house for Spiritual Literature in the world.

**Book Department.**—The P.L.A. supplies all the latest publications upon Spiritual science, and Psychic research, &c., issued at home or abroad. Customers can be supplied in all cases, through the post.

**Postal Department.**—The P.L.A. makes the supplying of books by Post and Parcels Post a distinctive feature of its trade. Customers at a distance are thus placed upon the same footing as personal purchasers, as, in nearly all cases, parcels are sent post paid. Large Catalogue post free.

**Subscription Department.**—The P.L.A. receives subscriptions for the various periodicals connected with Spiritualism at home and abroad, in which it does a large and recognised business.

The Proprietor at all times will do his best to meet the requirements of customers, and prompt and strict attention will be bestowed upon all commissions entrusted to his care. The P.L.A. having gained the confidence of the public in all parts of the world. It is a recognised medium for the distribution of the literature in which it deals.

J. J. MORSE.

### Morse's Library and Reading Rooms,

AND  
SPIRITUALISTS' HEADQUARTERS.

ESTABLISHED 1893.

MR. J. J. MORSE PROPRIETOR.

FLORENCE HOUSE,  
26, OSNABURGH STREET, REGENTS PARK, LONDON, N.W.  
(Adjoining Portland Road Station.)

Upwards of 500 Volumes to select from.

TERMS FOR LONDON SUBSCRIBERS:

One Volume at the time, to be changed as often as desired

ANNUAL SUBSCRIPTION . . . . . 10s. 6d.  
HALF-YEARLY SUBSCRIPTION . . . . . 5s. 6d.  
QUARTERLY SUBSCRIPTION . . . . . 3s. 0d.

TERMS FOR COUNTRY SUBSCRIBERS:

Two Volumes at the time, to change as often as desired. Subscribers pays carriage both ways.

ANNUAL SUBSCRIPTION . . . . . 10s. 6d.  
HALF-YEARLY SUBSCRIPTION . . . . . 5s. 6d.

Reading Rooms open every week day from 3 to 10 p.m.

For further particulars address FLORENCE MORSE, Librarian, as above.

[COPYRIGHT].

### New CHART of SPIRITUAL GIFTS & MEDIUMISTIC CAPABILITIES

Most valuable advice upon the different phases of Spiritual Gifts, and how to develop each gift, post free 7d., cloth 1s. 6d.; your special capacities marked therein, 5s. 6d.; written particulars, 10s. 6d. "The general information, divisions and descriptions are good, and persons studying mediumship and desiring to develop will here find useful hints."—*Two Worlds*  
From the author, Prof. Timson, The Hydro. Museum-square, Leicester. Special terms to medium and examiners.

### MAGNETISM IS LIFE.

PROF. J. R. de ROSS,

Hypnotist &amp; Magnetic Healer,

CURES FITS, DEAFNESS, NEURALGIA, RHEUMATISM,  
LUMBAGO, PARALYSIS, NERVOUS DEBILITY, &c.  
BY MAGNETIC TREATMENT.

N.B.—Patients attended to at their own homes.

6, Lily Street, Lower Broughton, Manchester.

CONSULTATIONS BY APPOINTMENT.

FOR THE SKILFUL AND SUCCESSFUL TREATMENT OF ALL  
DISEASES BY NATURE'S REMEDIES, CONSULT

WILFRED ROOKE,

THE EMINENT HEALER, HERBALIST, CURATIVE  
HYPNOTIST, ETC.

165, STOCKPORT ROAD, LEVENSHULME, MANCHESTER.

Consultations daily, 2 till 9 p.m., Saturday to Monday excepted  
Visits by appointment.

**LIGHT:** A Weekly Journal of Psychical, Occult, and Mystical Research. "Light" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—connected in a spirit of honest, courteous, and reverent enquiry—its only aim being, in the words of its motto, "Light, More Light!" Price 2d or 10s. 10d per annum post free. Office, 2, Duke-st., Adelphi, W.C.

\*\* Magnetism is Life; it invigorates both Body and Mind. \*\*

Mr. and Mrs. Hawkins, Magnetic Healers. At home daily from 12 till 5 p.m. Patients visited at their own homes. Mrs. Hawkins gives Sittings for Clairvoyance, at 16, Harpur Street, Theobald's Road, W.C.—Healing Seances, Sunday morning, 11 o'clock.

### SPHERES AND OVOIDS (Solid and Hollow, White and Tinted) for Crystal Vision.

MR. VENMAN is supplying these celebrated instruments of translucent composition (the result of forty years occult research) in two qualities, irrespective of size (No. 1 and No. 2), the former of special hard Bohemian Glass, the latter of pure flint. The No. 1 are specially recommended. Descriptive Price Lists can be obtained by sending one rd. Postage Stamp to the Psychical Research Department, London Science Depot, 20, Piccadilly-road, S.W. These Spheres and Ovoids are highly praised in the Spiritualistic and Occult Journals and by Miss X and other authorities, and are the only kind used by the Incorporated Society for Psychical Research.

MR. VENMAN also supplies OUIJA BOARDS, PLANCHETTES, 5s. 6d.; PSYCHOGRAPHS, 5s. 6d.; PYTHOS and CHAOS, 7s. 6d. and 2s. 6d.; "TAROT" PACKS and BOOK, 7s. 6d.; DIAL-PLANCHETTES, 2s. 6d. HYPNOTIC DISCS, 3s. 6d.; SHELLS for Clairaudience and all instruments or psycho-physical research.

## BOOKS ON SALE

AT THE

"Two Worlds" Office, 18, Corporation Street, Manchester.

**A Popular Misconception of the Relation between Science and Spiritualism.** By Thomas Shorter. Price 2d.

**Direct Writing by Supernormal Means: A record of Evidence for Spirit-Action in the manner before called Psychography.** By "M.A. (Oxon.)" (W. Stainton Moses). . . . . 0 9

**Mesmerism, Massage, and Curative Magnetism,** by D. Younger Professor of Mesmerism, Botany, and Massage. Demy 8vo., 152 pages, bound in limp cloth, beautifully illustrated, containing full concise instructions. 2s. 6d., post free 2s. 9d.

**Man's Sexual Relations;** embracing Childhood, Youth, Manhood, and Married Life, with the Physiology and Pathology of his Reproductive Organs. In two volumes, cloth. Price, complete, 10s. 6d. Separate Vols., 5s. 6d. each.

**Maiden, Wife, and Mother;** embracing Girlhood, Married Life, and Child-bearing, with all the Incidents Accidents, and Dangers peculiar to each period, and the Causes, Prevention, and Treatment of all Female Disorders. In two volumes. Price, Paper 4s. 6d. complete; cloth 6s. 6d. Separate vols., 2s. 3d. each, paper; cloth, 3s. 3d.

**Body, Brain, Mind, and their INTER-RELATIONSHIPS;** showing how to secure and preserve Good Health, how to ward off Sickness, and how to prolong Life. Price, 5s. 10½d.

**Vital Force; or, the Evils and Remedies of Perverted Sexuality.** Revised Edition. Price 1s. . . post free 1 2  
Showing how the health, strength, energy, and beauty of human beings are wasted and how preserved.

**Special Hints to the Married, or Scientific Facts plainly stated, pertaining to the Sexual Relationship of Men and Women; forming Part III. of the "Vital Force" series. Price 1s., post free 1s. 2d.; or bound in cloth with Parts I. and II., 3s. 6d. . . . . post free 3 9**

W. J. COLVILLE'S WORKS.

**Dashed Against the Rock** . . . . . 2s

(A Romance of the Coming Age; a Scientific and Mystical Novel, dealing with Spiritual Law and the latest attainments in Practical Science.)

**Onesimus Templeton** . . . . . 1s.  
(Psychical Romance of great interest.) Postage 3d. extra on each.

GERALD MASSEY'S LECTURES.

On Sale at the "Two Worlds" Office. Post Free 7d. each.  
**The Historical (Jewish) Jesus and the Mythical (Egyptian Christ).**

**Paul as a Gnostic Opponent, not the Apostle of Historic Christianity.**

**The Logia of the Lord; or, The Pre-Christian Sayings ascribed to Jesus the Christ.**

**Gnostic and Historic Christianity.**

**The Hebrew and other Creations fundamentally explained.**

**The Devil of Darkness; or, Evil in the Light of Evolution.**

**Luniatry: Ancient and Modern.**

**Man in Search of his Soul, during Fifty Thousand Years, and how he found it.**

**The Seven Souls of Man and their Culmination in the Christ.**

**The Coming Religion.**

Post free for 5s. 3d. the lot.

## THE HOLY TRUTH,

BY

HUGH JUNOR BROWNE, Esq.

This Valuable Contribution to the Literature of Spiritualism can now be procured post free for 3/6, from the Two WORLDS Office, 18, Corporation Street, Manchester.

WORKS BY HUDSON TUTTLE.

**Studies in Psychic Science.** 3s. 6d.

**The Arcana of Nature.** 3s. 6d.

**The Philosophy of Spirit and the Spirit World.** 3s. 6d

**The Convent of the Sacred Heart.** 1s.

**Heresy; or Led to the Light.** 1s. 6d.

**The Lyceum Guide.** 2s.