

# THE TWO WORLDS.

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## SOME POPULAR MISCONCEPTIONS.

Summary of an address delivered in the Wellington Hall, London,  
by JOHN KINSMAN.

EVERY MOVEMENT for the elevation of humanity has at some period of its career to suffer from popular misconceptions, born of ignorance, and too often fostered by those whose pretensions and worldly interests are endangered by the fuller knowledge which has come to mankind. Spiritualism has suffered as much in this direction as any movement of ancient or modern times; and to-night I wish to deal very briefly with a few of the misconceptions which exist in the minds of the general public with regard to our claims and teachings, and from some of which it is probable some professed Spiritualists are not quite free.

One of the most prevalent misconceptions is that the phenomena of table movements, raps produced by unseen agency, levitations, materialisations, etc., constitute Spiritualism. It, however, needs but a slight acquaintance with the movement to satisfy anyone that a person may accept the whole of these phenomena as facts, and still be as far as ever from the Spiritualists' standpoint. For instance, many members of the Society for Psychical Research admit the reality of our facts, but will not admit that there is anything of a spiritual nature about them.

Again, the Theosophists admit the facts, but they entirely dissent from our interpretation of them. Some of the Christian teachers of the day assert most emphatically that the phenomena happen, but they ascribe them, not to the action of friends across the border who are anxious that we should be satisfied as to the reality of the after-life, but to a deep laid scheme on the part of our old acquaintance, the theological devil, to drag us down to hell. The fact of the matter is, that a Spiritualist is one who not only knows the phenomena to be real, but who perceives their spiritual significance. Some natures are so absolutely antagonistic to anything that is not altogether materialistic, as to make it difficult for them to take any interest in things of the spirit. Others, again, take to spiritual ideas, like the proverbial duck takes to the water. One man will witness phenomena and see in them nothing more than a series of strange happenings, or a beautiful bit of jugglery which he is unable to understand, while another, seeing the same things, will be able to realise their spiritual significance at once. This shows how much depends upon the attitude of the mind of the investigator; and there is really nothing strange in the idea. The same thing happens every day with regard to mundane matters. It is well known that a sermon or a political speech will produce quite different impressions on different people, for the simple reason that each will look at the sermon or speech from a different standpoint. Again, take two men and place them on some wild shore with the limitless ocean spread out before them and huge cliffs towering overhead; one man will be sensible of a music in the sea surpassing the harmonies of man; or if he be in another mood, the mighty cliffs will seem to be sentinels protecting the earth from the fierce onslaughts of Father Neptune. Let him tell his companion what he feels, and he will be laughed to scorn, for the other sees nothing but a vast expanse of uninteresting water and huge piles of rock of absolutely no market value. Or, give two people some noble poem to read, and what shall appear to be divinest revelation to one shall be but an idle jingling of words to the other. And so in the realm of spiritual knowledge, man will find only what his soul is capable of perceiving. The materialistic mind will see only strange phenomena where the more developed soul will find the priceless knowledge on which our philosophy is founded. The great lesson to be learnt from this is, that the culture of the soul is a matter of supreme importance; and one of the most precious benefits bestowed on us by Spiritualism is the clearness with which it has enabled us to perceive the

difference between the cultured soul and the uncultured one. One grand old thinker made the assertion, that were he so tall as to reach the Pole or grasp the ocean in his span, he still must be measured by his soul; and that is a truth that has its foundation in the eternal soul of the universe.

Another popular misconception, and one that probably exists in the minds of some Spiritualists, is that mediumship is the result of something miraculous or of high moral elevation. Those who have studied the question know that it depends on certain organic developments, and that, consequently, mediumship is no criterion as to the moral worth of an individual. This fact makes clear many an occurrence that would otherwise be inexplicable. It explains why, in a few cases, mediumship has not been a blessing; and it should be a great incentive to all who possess mediumistic qualities to cultivate their moral natures, as only by so doing can evil influences be resisted. It will not be out of place to remind you here that outside influences affect us, whether we be Spiritualists or not, and many a sensitive person who has been dragged down to woe by evil influences would in all probability have found his salvation in the knowledge which Spiritualism brings, as he would then have been able to know his foes. In this, as in other directions, knowledge is power.

The idea that all spirit communications must be infallible, is a misconception which does considerable harm to inquirers, as although a few false messages cannot affect the knowledge which the seasoned Spiritualist has, such communications occur often enough to cause the inquirer to give up the investigation in despair or disgust. For the comfort of such, I would observe that at death men are not changed into angels or devils, but are still merely men. If this be kept in mind, it will enable the inquirer to understand that a considerable number of the spirits wishing to communicate will be of a low moral and intellectual grade, seeing that so many such leave the earth. It is utterly unreasonable to expect a morally bad man to be instantly transformed into an angel of light merely because he dies, and I commend this reflection to those who scoff at the idea of a spirit originating anything but the sublimest messages. If any of you are harbouring such an idea, listen to the conversation of your fellow spirits as you go to the city in train or 'bus, and then ask yourself whether you really believe death will immediately have the effect of turning their thoughts from their present miserably mean channels into the rivers of noble philosophy or abstruse speculation. Remember always, that you are spirits here and now, and that death is but an incident in the growth of the soul, that you will be able to cast off the wornout garments sewn upon your back by an effete theology, and stand arrayed in the attire of a man who dare think for himself. There is no need to call in the aid of "shells" or any of the other creations of the imagination of certain "esoteric" philosophers to account for the ordinary spirit message, with its human sympathies and its keen desire, to assure the recipient that its author still lives. It would be extremely foolish to expect the average man to communicate treatises on abstract speculations, and to settle at once all the questions which vex mankind. Those who hold such views entirely miss the point of the Spiritualist teaching.

There is another fact which plays havoc with the faith of some people, and which is founded on the same misconception. Two spirit communications will often appear to contradict each other in matters of opinion or description, and instantly the uninformed person rushes into print with an epistle on the unsatisfactory nature of spirit communications, or cries aloud that he has discovered another fraud. Here, again, a moments thought would suggest that all disembodied spirits cannot be in the same state; some must necessarily be in higher con-

ditions than others, and it is quite certain that each will speak of his own sphere, and will describe things as they appear to him. Ask two people to describe some scenery on the earth, and you will be sure to get slightly varying descriptions; one will see in a landscape something which another has missed, but you do not instantly write down the two narrators as knaves. You use common sense in the matter, and expect the descriptions to vary so long as there is an agreement as to the basic facts. Then, why will you not apply the same common sense to the descriptions of the same persons when they have removed to other and less familiar scenes? All this applies far more strikingly to the world of opinions—the man who dies a Methodist, for instance, is not likely to immediately relinquish his Methodistic views, and if he should communicate while in that state of mind his views will be found to be coloured by his Methodism. Often, however, careful questioning will bring out the facts minus the Methodistic bias! Here, once more, all that is required is the application of ordinary intelligence; and the recognition of the fact that the life after death is an orderly continuation of this life. The man who dies with his mind warped by narrow prejudices and selfish thoughts cannot see things so clearly as one who crosses the bar enlightened by wide knowledge and sympathies, and ennobled by unselfish thoughts.

So live that when thy summons comes to join  
The innumerable caravan that moves  
To the pale realms of shade,  
Thou go not like the quarty-slave at night,  
Scourged to his dungeon, but sustained and soothed  
By an unfaltering trust, approach thy grave  
Like one who wraps the drapery of his couch  
Around him and lies down—to pleasant dreams.

#### HE LIVED WITHOUT A BRAIN.

DR. S. S. KOSER, Williamsport, Pa., has made a remarkable discovery, says the *Progressive Thinker*. His knife has revealed a medical wonder, in which a man had unimpaired faculties without a brain. At the request of a number of prominent physicians of Philadelphia, Dr. Koser, held a *post-mortem* examination of the remains of John Bly, of Watsontown. Bly, who was twenty years of age, for a long time suffered with a tumour, which grew into the very base of the brain and occasioned his death. The growth had a visible effect upon the brain, and the case became a curiosity to the medical profession. The tumour was imbedded too deeply into the brain tissue to admit of an operation. It was found that the tumour was nearly as large as a billiard ball. It was so located as to demoralise the nerves of the sight centre, and as a consequence young Bly was blind for over three years.

The most singular fact developed was that the entire brain had been hollowed out by the action of the tumour. The cavity was at least five inches in length; and was filled with pus. All that was left of the brain was a thin shell, composed of the tougher tissues where the brain matter gathers into nerves, which were less susceptible to the process of decay. When an incision was made in the shell the whole mass collapsed.

The circumstance which made the case almost unprecedented in the annals of medical science was the manner in which the patient retained his rationality and faculties under the circumstances. He had the senses of touch, taste, hearing, and smell; had very tolerable control of his locomotor muscles; could talk, and, in fact, was comparatively discommoded in no other way than by the loss of vision. His retention of memory was remarkable. He was able to memorise poems up to within two weeks of his death.

Commenting upon the above, W. H. Parsons says:—“Science is simply the inevitable deductions and conclusions from demonstrated facts. The demonstrated facts of the power of sight and hearing without the aid of the optic or auditory nerve, when all the avenues of the senses were closed in the trance or state of suspended animation, or to the clairvoyant and clairaudient psychics, went far to explode materialistic theories, proving that mind or soul was not dependent on the brain for action or existence. But what can the Materialist say now, when the medical wonder is revealed of unimpaired mental faculties without a brain, as in the case of John Bly, who, despite the fact that his entire brain had been hollowed out by the action of the tumour, retained all his senses and a remarkable memory? Thought, mind, soul, is now proven, independent of brain or body.”

#### MRS. P. SUMMERSGILL.

ONE MORNING, some few weeks ago, I called upon the lady whose portrait appears upon the cover this week, at her home, 18, Shore Head, Huddersfield, and found Mrs. Summersgill a quiet, modest, soft spoken little woman, who, if one might judge from the lines upon her pleasant face, had been acquainted with trouble and grief, but had been benefited even by her trials and sorrows. After some preliminary conversation, I ascertained that she was a native of Newton Heath, Manchester. Her father had been a preacher for the followers of Johanna Southcote. He was an earnest man, and had the gift of healing. On one occasion he was left alone with a dying man, and after a time he felt the “virtue go out of him,” and the “dying” man shortly afterwards sat up and partook of food, and recovered. “In 1855 or ’6,” said Mrs. Summersgill, “My father saw a table move at a friend’s house, and he received a communication from his father, and obtained intelligent answers to his questions. When he returned home he would have us try, and, as the table moved not, he placed a board upon a basin and *that* moved. In 1864 two men tried the table in our house, and a message was received which accurately foretold when my brother would return from sea.

About 24 years ago (I had married in the meantime, and had been living in Huddersfield), we removed to Halifax. My husband had become a Secularist, or Atheist, and I was terrified because I had been taught to believe that there was no way of escape from eternal doom but by believing on the Saviour, and I was afraid he would go to hell.

On reaching Halifax, people began to warn me against my next door neighbours, and told me “not to be frightened at anything I might see or hear, as they had dealings with spirits, but still they were thoroughly good living people.” I thought that with such a character, the spirits could not do them any harm, so I spoke to the wife, and found her a very nice, intelligent woman. Her name was Mrs. Ambler (Mr. and Mrs. Ambler were among the first Spiritualists in Halifax, and very good people, too); she explained what Spiritualism was and what they themselves believed about God, and said they did *not* believe in “dead people coming back,” but that the living spirits returned to bring comfort and love. I watched the Amblers, and their home seemed so happy and harmonious that I felt I wanted to know more. Mr. Ambler asked me one day if I should like to understand Spiritualism, and he lent my husband and I a book. It was “Investigations into Spiritualism by Dr. Dexter and Judge Edmonds;” and we were very much struck by it. That same night, after we had been reading it, we heard strange noises about the house, the like of which we had never heard before. On informing Mr. Ambler, he said, “One or both of you must be mediumistic, and the spirits knew what you had been reading, and took that means of letting you know of their presence.” The result was that we commenced to investigate. Mr. Summersgill attended many sittings, and mediums came to our house and circles were held, and he became an avowed Spiritualist.

I was assured that I was a medium, but having a family of children I could not develop my powers. In 1880 we removed to Keighley, and while there I was able to sit. I always had strange sensations, but, as I thought a medium must be entranced I was not satisfied, and did not yield to the influence. I sat alone and found that the table would move easily. I put the Bible upon it, but *still it moved*. Then a home circle was formed and my hand was moved to write; when pencil and paper were supplied the spirit friends of the sitters came and wrote names and messages.

No, I did not know beforehand what was to be written. I read it as my hand wrote. I was very sceptical, and although I began to be compelled to speak, I was fully conscious. At first messages and names were given, and as these were identified I gained more confidence, and then I was controlled to sing and give poetical pieces. This was most convincing to me, because I knew I had no ability in that direction, and yet different poets were described, and manifested their peculiar characteristics through me, although I never lost knowledge of my surroundings.

It is about seven years now since I first began to “speak.” I conducted “circles” for several years, and friends frequently urged me to “go upon the platform,”

but I would not, as I did not consider I was efficient enough to undertake a public work. I spoke to Mrs. Britten about it in my perplexity, and asked her if I should be doing right. I had heard some of the best and some of the worst speakers, but did not like to disgrace the movement, as I thought I should surely do. Mrs. Britten told me to improve myself, and said there was a work for me to do. I should be a valued servant in the cause. I was to do my best, and leave the rest to the spirits.

After that, I thought I would let the people judge; if I was worthy I should be called upon. At first I accompanied Mrs. Stair, with the result, that after a time I was invited to Lancaster, where I occupied the platform alone, as also at Accrington, and for the last three years I have been constantly employed on Sundays for speaking. Occasionally clairvoyant descriptions have been given,—or rather a species of mental impressional clairvoyance. At times I have been naturally clairvoyant, and when giving psychometry the vision of the spirit comes clearly to my mind's eye. I feel the conditions of the sitters when I am giving psychometry, and have done a great deal in the way of diagnosing diseases, and get impressional directions for remedial treatment: principally baths and herbs, and have done a lot of healing. I used to "magnetise," but found that my strength was not equal to the strain. I have always been naturally intuitive and able to "sense" people, and was an impressional character-reader before I knew of Spiritualism.

"May I ask, Mrs. Summersgill, seeing there is so much said about (and against) mediums being paid for their time and trouble, how much you get for your services?"

For years I did not think it right to receive a penny. I have given my services freely, but finding that it took up much of my time, and seriously drained my strength and wore out my clothes, and my husband being too ill to work, I have lately felt compelled to make a charge of 5s. a Sunday, and 2s. 6d. for a week-night meeting.

Speaking in reply to my question of "strange experiences," Mrs. Summersgill said: "I once saw my own spirit self. One night, after retiring, I saw my own face looking at my-self as I lay on the pillow. It was exactly like my own face, only so much more beautiful and bright and happy. I was not asleep, because I had not laid down over two minutes and had not even closed my eyes. I was so amazed at the vision that I related it to my husband, and we both thought it was a warning of my death, not then being very far advanced in Spiritualism. You ask if I went into Spiritualism to make money. Decidedly *not*. My object has always been to spread the truth which I had found, and get others to share the comfort it had given me in freeing me from the fear of death. I felt so indebted to Spiritualism for all the beautiful knowledge which I had gained from it, that I must do a little in return. I therefore determined, as far as possible, to be a light in dark places, and I can say that it has been to myself and others an education, a consolation, and a blessing."

"No," said she, "I am *not* a fortune-teller; I do not give private sittings for people who are merely "curiosity seekers," but sometimes sit for friends I know, to help those who are sick and suffering." Thanking Mrs. Summersgill, I wended my way to the station, thinking, "Do the people who engage this good, sincere, and earnest little woman ever ask themselves how she lives on what they give her for the spiritual gifts she places at their disposal? Do they ever think of the energy she has expended on their behalf, the time, inconvenience, and sacrifice of home and rest that she has made, that they may be comforted and spiritually benefited? Is 5s. all the recompense she deserves? all that spiritual truth is worth to them? all that such service as hers merits? Think of her troubles, her stricken husband, unable to work to support her. Think how her own brave, uncomplaining spirit prompted her to give herself, her very life, for years, without recompense, that she might do good! Poverty of spirit, lack of sympathy, appreciation, and helpfulness is the worst "devil" humanity has to fight, and one wonders that there are people who can value the *priceless* truth at so small a price—and hold human life, toil, and effort so cheap. J. E. D.

We have received a number of letters which show that Mrs. Summersgill's labours have not been in vain, and that spirit-people have accomplished much good through her mediumship.

7, Manchester Road, Huddersfield, March 12, 1896.—Sir,—Having known Mrs. Summersgill for five years, I gladly testify to her abilities as a medium. Once in a consultation with her guides concerning a matter of leaving the neighbourhood in which I reside, I was advised not to do so, for if I did I should suffer, and as a consequence it was just as the guides had told me. She has given me psychometry, and has related scenes of my past life both here and in Spain very correctly. In fact, I have had several sittings with her, and they have been very successful. I am a Spiritualist myself of many years standing, and have thorough confidence in Mrs. Summersgill.—S. A. RICHARDSON.

A Keighley correspondent writes:—

It is with great pleasure that I testify to the valuable mediumship of Mrs. Summersgill. I have known her for some ten or eleven years, and have had the pleasure of sitting with her many times; she has given me many most remarkable tests. She has told me of things that were occurring at my own home some 160 miles away, which I found, by letter, to be very true. I could recognise my mother and other friends by the descriptions given by her. Her medical powers I have proved to be very good. My daughter was very ill, the doctor who had been attending her for several weeks, gave her up as a hopeless case; we then solicited Mrs. Summersgill's aid, and I am glad to say my daughter is quite well again, due mainly, we believe, to Mrs. Summersgill's spirit guides. Owing to my position, I must ask you to withhold my name from being published, but it may be given on application.

3, Moody Street, Congleton, March 19, 1896.—Sir,—I think it my duty to the medium and the cause, as well as a pleasure, to bear testimony to Mrs. Summersgill's mediumship. While in Huddersfield I was attracted to the Brook-street Rooms, and I heard her give a trance address and psychometry, and for a test to myself I asked for a private sitting, and found myself metaphorically speaking turned inside out, for I was informed more about myself than my most intimate friend could have told me. Business arrangements being unsatisfactory, I was undecided what course to take, but her guides told me I should leave Huddersfield in June (it was then April). In May I was making as much effort as I could to find another locality, and was in correspondence for the same end which would have taken me away in May, but owing to so-called "accidental" delay in postage that fell through, and to me seemed done with, but judge of my surprise, when about three weeks after a letter came from the same quarter, having a satisfactory ending and making the completion of arrangements to take me away in June, which, with other private matters, has been the means of driving the Spiritualistic nail quite home and clinching it on the other side, and I must in justice say, that to me, her guides seem true in the best sense.—CHAS. A. ROGERS.

## SPIRITUALISM IN MANCHESTER: NOTES ON PRESENT STATE.

THE WORK IN HULME, AT THE JUNCTION SPIRITUALIST ROOMS.

THIS GREAT populous district, which contains within its bounds "all sorts and conditions of men," ranging from the slum-dweller to merchant prince, has been subject to considerable effort, public and private, during the last decade on the part of Spiritualists, but somehow the adhesive quality has not been sufficiently developed to maintain a steady and well-ordered work. Some of the best talent in our movement has been called into play—and people came to hear—and tried to uphold the truth they learnt, but only to drop away again into their old grooves. It must have been very trying to some of the sanguine, earnest spirits on both sides of life to see the effects of apathy so successful in o'ermastering the situation. Some of those efforts must surely touch a chord of sympathy in the souls of many who participated in the gatherings at the Edinbro' Hall, Alexandra Park, and make them yearn for a time of reunion, when they may feel their nerves braced to the work of spreading the light of our glorious gospel among the masses who people the many-streeted suburb of our city. It is, however, due to Mr. Lamb and his earnest helper, Mr. Connolly, to say that there is still a light burning. Though we do not esteem it adequate to the needs of the district, nor do we think that such a stand hath in it all that is needed for so progressive a work, success, equal to the demands of such a movement, calls for the combined and harmonious wisdom of the many. Due credit must be paid to the worthy upholder of the present action, but it is too much to rest upon the shoulders of one or two men, and the story of the work at the Junction only proves the wisdom of finding all associated something to do. The mode here consists mostly of circles—public and private—on Sunday.

The Monday meetings, which were somewhat modelled by the late Manchester Union, at times take the form of public propaganda gatherings, when you shall meet with a very respectable company (who give one the impression of lacking vertebra) varying in numbers from 30 upwards, the attendance rising as the phenomena appeal to the feelings, though you cannot help thinking that many of

those people, if duly moved to apply their intelligence to the cause, would form the basis of an excellent membership, well fitted to sow the seed of truth broadcast. The Sunday evening circle is the main meeting, Monday night public meeting, and a circle gathered for phenomena, led by Mr. Lamb, on Thursday, are the special features of the present group.

The room is well situated, and properly seated would accommodate comfortably about 150, and there is no reason why it should not soon be filled to its utmost capacity every Sunday night if the platform were duly supplied with an efficient staff of advocates, and early find the need of much larger accommodation. There is no movement before the world to-day so deserving of the goodwill of all earnest men and women, and the call comes most emphatically to all who are "in the know" to awake from their self-satisfied lethargy, and meet the needs of the immense masses around, who have grown weary of dogmatic theology, and but await competent leadership in the paths of spiritual knowledge and righteousness. Your household altar for spiritual worship may be all you deem it, but it brings not liberty and redemption to your waiting neighbour. Your small groups of contented worshippers may be well enough in their way, but the voice of responsibility calls to you to share your bread of knowledge with the starving millions, who are being to-day dragged up on the husks of an effete and dying creedal sacerdotalism.

"Let us then be up and doing,  
With a heart for any fate,  
Still achieving, still pursuing,  
Learn to labour and to wait."

SAMPLER.

## TWELVE LECTURES ON MENTAL SCIENCE.

BY W. J. COLVILLE.

LESSON X.—CONTINUED.

HENRY WOOD has very clearly shown the value of the true method of mental suggestion in his admirable treatise on the subject, published by Lee & Shephard of Boston. The true method as outlined in that book and practiced by all truly successful mental healers, is to concentrate one's own mental gaze upon a beautiful picture—the special one if possible in all your mental gallery whose suggestiveness most nearly accords with your own or your patient's special immediate necessity. We hope our students have by this time learned that we operate through the law of contradictories; thus, if a person is suffering the results of mental starvation, you proceed to judiciously administer appropriate mental food; if he is suffering from heart-hunger you evince honest affection and proceed to lead the patient to eat and drink of the true bread and water of life immortal. NEVER PICTURE A DISEASE, AND NEVER FIGHT ONE. Mental diagnosis is diagnosis of NECESSITY; it bears no relation to diagnosis of ailments, yet it furnishes the only weapon wherewith disorders can be slain. It literally overcomes evil with good. When good enters our interiors it does its work there; how foolish and blind then are those who seek to vanquish errors by attacking them; let good and truth enter your affections and your intellects and permit results to follow in undisturbed course. Concentration upon disease is a deadly infernal process; concentration upon health is celestial. If people who seek to study mental therapeutics would but master the idea of influx and how to regulate it, they would not be all astray as they are, floundering about among vain devices for killing sin by looking at it, which is a hideously disorderly process, frequently resulting in the would-be healer's suffering from contamination himself, while the person he seeks to relieve does not recover. Clairvoyant diagnosis of disease is not orderly, but diagnosis of NECESSITY is intensely profitable; we do not by any means discourage the practice of clairvoyance, but we do seek to direct it into upper channels. Clairvoyance is so wide a word that it covers the sight of a cat playing with cockroaches and hunting mice in the dark, and a perception of how to save a human being from suicide and despair. When we are honest with ourselves we acknowledge that we often find ourselves concentrating involuntarily upon such things as are most intimately conjoined with our affections, and such discoveries are very useful if we steer clear of the false practice of many, which is to dwell upon these low conjunctions, pronounce them inevitable by reason of heredity or something else and

then confirm ourselves in the evil of them through a confession of weakness which is unreal. We never need continue to dwell upon anything unless we wish to, for the human will is supreme in man as Divine Will is supreme in the Universe. The Law of Being is no more absolute in infinity than is the human will in its own domain; every human entity is possessed of individual will which is so potent in the sphere which the individual occupies, that it governs his entire relation to the universe. Will grows by what it feeds upon; all its tendencies are strengthened by exercise, and no sooner does a man or woman, or even a little child *will* to accomplish a result than a magnet is set in operation to attract whatever may be steadfastly desired. Hysteria proceeds from a sense of impotent or thwarted will; the only radical permanent cure is to give the hystericist distinctly to understand that nothing can come between him and the fulfilment of his just desires, if he will but persistently regard every event which transpires as a means of carrying him nearer his goal or bringing nearer to him the object he is pursuing with desire. Concentration to be really worthwhile must not only be rightful as to its object, but persistent in its method. Spasmodic attempts at concentration though not entirely useless, are of small account, just as occasional attempts to study music or a language are not entirely vain, but they result in very little. To concentrate feasibly upon a given theme continuously, it is necessary to understand clearly what is meant by steadily directing one's *intention* and *expectation*. To desire a result and not to expect it, is to invite opposite orders of influx which mutually conflict. Indecision is itself a disease and the prolific mother of ailments of every sort, and so long as indecision continues it is impossible to achieve any satisfactory results. Whenever you desire to take a special exercise in concentration, pass in mental review all the things you *could* do and then fix your attention upon the one thing you select as that which you *must* do. Hold firmly to this single idea and pursue it steadily no matter what your outer engagements may be. As we often have to cross oceans and deserts to reach countries where we desire to dwell, so do we often have to cross mental wastelands to reach the land of our desire, but when we are on the sea or passing through the wilderness, we must all the while have our gaze fixed upon the object of our pursuit. Many people could attain to the loftiest eminences who are now pining in obscure captivity if they would only awake to the consciousness of how to attain their desired end by regulating their thought where they now are. One person may travel between Chicago and Boston by the Lake Shore, another by the Michigan Central route, but they reach the same city when the train reaches its final terminus, so it is possible for different persons to arrive at precisely the same results, though their incidental voyagings have been exceedingly dissimilar. There are more routes than one to the mental station we desire to reach; but we never take any route which will take us thither till we learn *how to expect* as well as *what to desire*. Go to your daily task, whatever it may be, firmly resolved to see in it a way to the accomplishment of your dearest hopes and most glorious ambitions. Glorify the common-place as you tread the road of humble daily service, conscious of the interior side of the work you are performing. Cook food, mend linen, do chamber work, run errands, serve behind a counter, work at a carpenter's bench or a blacksmith's forge, clean shoes, or sweep streets, but never for a moment permit yourself to lose sight of the blessed truth that heaven, with all its glories, is just as near the workshop as the cathedral. Do your work, whatever it may be, day by day, utterly regardless of the thought and speech of the world, but never unmindful of the high spiritual vocation to which you feel you are called. Then enlarge correspondingly your idea of mental healing; take the thought of it with you into every field of service wherein you may be called to work, and soon will it dawn upon you that whenever you are called upon to render any service whatsoever, you are called upon to give your very best. Never do only what is outwardly required of you; realise that through such outward avenues of service as may open, gates are flung wide for the ingress and egress of the highest spiritual influence of which you can form any idea. In this way, concentration on a given goal becomes intensely practical in every walk of life for all people in all conditions.

To be continued.

## GHOSTS AT CLAYTON HALL.

THE Manchester Corporation have purchased the historic Clayton Hall and grounds, to be used as a museum, park, and pleasure ground, and the *Manchester Weekly Times* for April 16, published the following letter:—

"In 1859 I was invited to go to Clayton Hall by a relative (Thomas Finch), who then lived there. I accepted the invitation, and arrived there on the afternoon of a fine, clear frosty day in winter, after a smart walk of nine miles. I was warmly 'welcomed' and after a while shown through the rooms of the old hall. I remarked on the thickness of the walls, and wondered whether there was any secret passage or opening in them, but could not find any. I also particularly noticed the strength of the doors and windows, which were strong enough to sustain a siege. No sound could be heard from one room to another, especially if at some distance another person was located, and the doors shut. Not having informed them of the exact day of my visit, the bedroom was not sufficiently aired, so I selected to sleep on the sofa in the sitting room, in which there was a good fire, with abundance of coals to last all night. The place being lonely it had been several times attacked by robbers, I was informed, therefore I looked at the fastenings of the door and window shutters, and I was offered the use of a revolver, which I declined.

"The host and hostess jokingly remarked, on leaving me for the night, that I needn't make any noise, or call out for them, as it was not possible for them to hear me. There was a very large iron poker in the fender, which I thought would be enough. But not expecting to require anything, and having had a good walk to this place, I was quickly asleep. We retired to bed at 10-30, but about four o'clock in the morning, an unusual time for me, I suddenly awoke, and heard strange voices in the room, and when I opened my eyes and slipped my feet upon the floor, I saw some folk I did not expect, or wish to see. The door was shut, locked, and the key inside, and the fire was brightly flaming up. There before me were five persons, three ladies, one gentleman, and another man, the features of whom are indelibly fixed on my memory, and which I can now minutely describe. The gentleman appeared to be like Humphrey Chetham, who formerly owned the place and lived at Clayton Hall; the two ladies (of three), his mother and sister. This, of course, I have found out since (in a remarkable way), but I did not recognise then any of the features of any of them.

"I thought they were housebreakers, and had come in through some secret entrance known only to them, or accidentally discovered, and were on a pilfering expedition. . . . Whatever I intended to do I must do quickly. I went at the most hostile with my head to 'tup' him in the stomach or chest, and with my sharp elbows to break through them and get hold of the large iron poker, which I did very quickly, and with a thrust of my wrist I as quickly swung round the heavy iron instrument, which would have floored my foes if there had been any, but as it was the impetus and the weight of the poker nearly floored me. I retreated to a corner, but then could see nothing. I was usually a very sound sleeper, a teetotaler, and did not even smoke tobacco. I went back to the sofa-bed, but did not go to sleep again.

"I stayed at Clayton Hall about three weeks longer, but not seeing anything more, and as Mr. Finch did not believe in ghosts I did not mention it to them, except that on the day of departure, they began to talk about ghosts haunting the place, and that Mrs. Finch had several times seen a ghost or ghosts, and Mr. Finch candidly owned to being disturbed by noises, and that he had fired his revolver several times at something, and Mrs. Finch shed tears over the narration. I suggested that before they left the grand old hall, another relation who didn't believe in ghosts, should be invited to stay at Clayton Hall, and that I would accompany him, but say nothing to him about it. This plan was agreed to. A few months passed, and they got ready the haunted room, and we both slept together in it. The ghosts put in another appearance. My companion got out of bed several times and went after somebody with a weapon he had picked up. In the morning he was so disgusted with the place that he immediately departed, and I went with him. He is still living, and so is a daughter (married) of Mr. Finch, and I would much rather they added their testimony.

"JOSEPH JONES, Analytical Chemist.

322, Jones-terrace, Burnden, Bolton."

## "FIAT LUX."

[ENIGMA.]

PRESENT-DAY preachers boast of the wonderful progress which has been made in all branches of learning. The descendants of those who, two or three hundred years ago, would have piled on the fagots at the burning of a heretic martyr, denounce the narrow-mindedness of those old-time religious persecutions. They tell us we are blessed, "through Christianity," by an age of freedom; freedom to think for ourselves, and embrace whatever religious sect appeals most to our reason and conscience. Nevertheless, there is a distinct boundary to their so-called freedom. Thanks to the lack of judicial power of our most noble Church, if we are known to overstep the boundary (that embraces all creeds and religious denominations, inclusive of Atheists, but excludes the glorious facts of Spiritualism), we are only looked at askance, regarded with suspicion, and socially ostracised. Yea, even Atheists are more tolerable than Spiritualists.

It is a not altogether insoluble riddle to the thoughtful mind, that Spiritualism, the only religion that can produce practical proof of real life beyond the grave, should meet with such determined opposition from the very people who ought most to investigate and support it. Religion consists mainly of a study of the life to come, and the best means whereby humanity may be given a helping hand to raise itself out of the slough of despond. Change the term "spirits" into "guardian angels," and thousands who would shrink with horror at the thought of communing with such (in their erratic imagination) "clammy beings," would stretch out their arms and plead for knowledge of the life to come. Then why such persistent opposition? Because Spiritualism, as decried from the pulpit, is woefully misrepresented and falsified, nor can it be otherwise until so-called exposers learn the truth.

We cannot wholly blame the irresponsible mass of prejudiced minds who refuse, not altogether through ignorance or inability to think, but through irrepressible fear, to investigate to discover the truth regarding spirit communion. An effort should be made and means found whereby prejudiced minds can be relieved of the fear of these, to them, mysterious phenomena. Having ourselves experienced the convulsive shudder, as, like Lot's wife of Bible fame, we have turned to cast a lingering look at old scenes and pleasures, we ought to think, with commingled feelings of pity and compassion, of those who are loath to break the bonds of creed-slavery, and enter upon a life of reason and progression.

Slowly but surely Truth is asserting its predominance over superstition and settled dogma. Time alone will prove the superiority of spirit teaching. We are called superstitious and unamenable to reason; but on that charge the intelligent Spiritualist can afford to smile, for it is he who stands free in the light of truth and dares to think rationally and decide for himself. He has broken through the thick meshes of the net of superstition and Bible lore; has borne the brunt of a pastor's sneer and the vicious snarls of sectarists, and marched through the foggy clouds of dogma into the free atmosphere of knowledge, filtered and purified by the rays of reason.

With all their boasts of modern achievements, the only participation sectarians have had in the work of progress has been to stand in the way and seek to apply the brake. It is an undeniable fact, but one the churches would gladly have ignored, yet history confirms my statement. Theologians have been so engrossed in the interminable warfare of creeds, that they have failed to see that as time and science advance, little is left of the Bible, the main-spring of their "faith," but a whitened sepulchre, containing little else but dished up shreds of fairy tales, intermingled with a few historic events of a dilapidated nation, together with moral disquisitions and proverbial sayings, the outcome of experience and the operations of the reason and conscience of truth-loving thinkers.

The substance of what I would say is this: When Christians become spiritually awakened and enlightened, "Holy Communion," instead of being a ceremonial farce among them, will become a reality of spirit-intercourse for spiritual blessing. Then, in the words of the American poet, will they learn from the lips of

The saints of many a warring creed,  
Who now in heaven have learned  
That all paths to the Father lead  
Where self the feet have spurned.

## AUSTRALIAN NEWS NOTES.

THERE is nothing remarkable to record re Spiritualism during the month. There have not been any "exposures," which so delight our Christian friends, and for their sakes I am sorry to say that no Spiritualists have been found guilty of any crime, and not even one has been arrested for drunkenness. This must be depressing to the rev. editors of the orthodox papers, but I hope they will get over it.

Some sensation has, however, taken place in "religious circles" by the arrest of a Church of England lay preacher, named Geake, who is charged with wholesale swindling. It is, of course, unfair to blame Christianity, but if Geake had been a Spiritualist, every religious newspaper in Australia would have devoted columns to the matter, and in black type would have declared that the affair was the result of Spiritualism. As it is, many of them now try to smooth over the affair. This matter, following so close upon the horrible case of incest against a clergyman, may teach Christians to be more charitable to people who are connected with other systems, who may be tempted to go wrong.

That popular Spiritualist monthly paper called *This World and the Next* announces that next year it will appear fortnightly. It is ably edited, and is always interesting. I hope its success will, later on, justify the energetic proprietor in publishing it every week.

Our dear old mutual friend, the *Harbinger of Light*, is still carrying on its good work. It is now, and has been for some time, less a newspaper than a philosophical magazine of the first class. Its articles are always ably written, and it is a credit to Victorian Spiritualism that such a capital paper is published in Melbourne. The venerable William Henry Terry deserves all honour for having kept the *Harbinger of Light* afloat for a period exceeding a quarter of a century.

The Mohammedan residents of Victoria have been rather active of late. Numerous articles and paragraphs have appeared in some of the leading papers, and attempts are being made to secure a Mosque in Melbourne. There are some 300 Moslems in the colony, most of them being foreigners, although I know that a few people have renounced Christianity and embraced the Faith of Islam, and many more would do it did they not know that to reject Christianity would mean instant dismissal from their employment. Of the two systems Mahomedanism is, in my judgment, very far superior to Christianity. The latter, however, is backed up by so much money that I fear it will last some time yet.

I have heard it stated that a well-known Methodist minister has resigned his pulpit owing to his having embraced Spiritualism. At the time of writing I can get no authentic details. I hope to have more to say in a future letter.

## BRITISH SPIRITUALISTS' LYCEUM UNION.

THE ELEVENTH (sixth of the Union) Annual Conference will be held at the Halifax Branch Spiritual Church, Raven-street, Queen's-road, on Sunday, May 10. The president, Mr. Thomas Olman Todd, of Sunderland, will take the chair at 10 a.m. prompt. Delegates will be admitted to the reserved seats on showing their credential cards.

Public Meetings will be held in the evening, in the above Branch Church, and also at the Spiritual Church, No. 1, Winding Road, each commencing at 6 o'clock, when brief, bright, and brotherly addresses will be delivered by well known ladies and gentlemen. Collections in aid of the Union's funds.

On Saturday, May 9th, a Public Tea will be held in the Rooms at Winding-road, tea on the table at 4-30 p.m. Delegates free. The tea will be followed by an Entertainment, at which tableaux will be given, under the direction of Mr. John H. Baldwin.

Delegates from a distance who will have to arrive on Saturday, and who require accommodation, should write to the Halifax Lyceum Secretary, Mr. George F. Harding, Argyle-street, about the same, not forgetting to enclose a stamped and directed envelope for reply. The returns show the largest gathering of delegates that has ever taken place. Halifax is an old Spiritualists' centre of work and activity. This will be the second time the Lyceum Conference has been held there. The first one was in 1888. The town can be reached either by the Great Northern Railway or the Lancashire and Yorkshire Railway.

## NOTICE OF MOTIONS.—REVISION OF CONSTITUTION.

Article V., *Executive and Officers*. Sec. 1.—The Conference shall elect an Executive Committee of four persons, two to retire each year. The two persons receiving the lowest number of votes to retire the first year. Retiring members to be eligible for re-election.

Sec. 2.—The officers of the Union shall consist of President, Secretary, and Treasurer, who shall be elected annually by the Conference, and shall be *ex-officio* members of the Executive Committee. The travelling expenses of the Executive and Officers to be paid from the funds of the Union.

Sec. 4.—To delete the words "Remaining Officers," from line 2, and substitute the word "Executive."

Article VII., *Finance*. Sec. 1.—To delete the words "One Shilling and Sixpence" and substitute the words "Two Shillings."—Elm Street Lyceum, Burnley.

That the Conference take such action as will enable it to considerably augment its general income by increasing the contributions of Lyceums or creating new sources of income.—Sunderland Lyceum.

District Visitors.—That each District elect its own District Visitors.—Batley Lyceum.

## ORDER OF BUSINESS.

1. Hymn and invocation.
2. *Pro tem* appointments if necessary.
3. Minutes of last Conference.
4. Correspondence.
5. Secretary's Report.
6. Open Council. (a) Standing Orders; (b) Notices to amend Constitution; (c) Notices of General Motions; (d) Motions arising out of the business of the Conference.
7. Election of Officers, Auditors, and Speakers.
8. Decide place and date of next Conference.

9. Votes of thanks to Retiring Officers, Committees, Auditors, and Speakers.

10. Votes of thanks to local Society for kind assistance.

11. Hymn and Benediction.

2, Royd-st., Bromley-rd., Hanging ALFRED KITSON, gen. sec.  
Heaton, nr. Dewsbury.

## A HAUNTED HOUSE.

THE *Standard* published a remarkable letter under this heading one day last week, which, although anonymous, bears the stamp of sincerity. The writer says he returned from India on furlough, and took a house, which he called Silverton Abbey, for five years. He found a difficulty in securing servants, and as summer turned into autumn, a rattling was heard at one of the windows, which sent the parlourmaid, a girl from the village, in hysterics. On her recovery, she informed her master that it was well-known that Mr. \_\_\_\_\_ walked, and she told a long and painful story of past events connected with the Abbey, and he soon had her information corroborated by other people who had previously been silent. He goes on:—"I may say that I am not physically nervous. I have been under fire repeatedly, have been badly wounded in action, and have been complimented on my coolness when bullets were flying about. I was not then afraid of ghosts, as far as I knew. Besides, I suspected trickery. I had been often in places where my revolver had to be ready to my hand. A light was kept burning in the upper and lower corridor all night. A lamp and loaded revolver were by my bedside every night. No one could have entered the house without being detected and probably shot. As winter drew on, and the nights began to lengthen, strange noises began to be heard. Night after night have I gone over the house, with a lamp in one hand and a loaded revolver in the other but never did I find anyone about. Furniture had never been disturbed, though I could have sworn it was being moved. No living being had been in the places from which footsteps had been heard. The governess used to complain of a tall lady, with black, heavy eyebrows, who used to come as if to strangle her as she lay in bed. She also described some footsteps, which had passed along the corridor past her door, of some one, apparently, by his or her actions intoxicated. But, in fact, no one had left their rooms, and no one had been intoxicated.

A German parlourmaid and housemaid had been induced, on receipt of very high wages, to come to Silverton Abbey. They were old friends, and occupied the same room. They and the English servants did not agree. They never went into the village, and never cared to gossip. We never told them of any ghosts. One night the housemaid, according to her account, was terrified by a tall lady with heavy dark eyebrows, who entered the room and bent over her bed. After this the housemaid took up hot water to the bedrooms and dressing-rooms, in the evening, by the front stairs. The other servants went up the back stairs after dark in pairs. One night we had driven into the town to a concert. It was nearly midnight when we returned. Our old Scotch housekeeper, who admitted us, a woman of iron nerves, was trembling with terror. Shortly before our arrival a horrible shriek had rung through the house. To all our questions she only replied "It was nothing earthly." The nurse, who was awake with a child with whooping-cough, heard the cry, and says it was simply horrible. It was, she says, in the lower corridor. Now there was no one in the lower corridor.

One night, lying awake, I distinctly saw the handle of my bedroom door turned, and the door pushed open. I seized my revolver and ran to the door. The lamp in the long corridor was burning brightly, no one was there, and no one could have got away. We had become much attached to the neighbourhood. We decided to spend our winters on the continent and the summers at Silverton Abbey. We had children to educate. Our idea turned out to be an impossible one. We decided to let the house. I put the matter in the hands of local agents, but failed to let it furnished. I sold off the furniture and tried to let it unfurnished. I failed again. I tried a London agent, who, after sending a man down, frankly told me the house was said to be haunted. Now, I can honestly say there is nothing against the house but ghosts. It is a roomy, nice, dry house. The fruit garden is well stocked with fruit now, and the pasture the best in the parish. There are no ghosts. Are there not? Whose footsteps sound in Silverton Abbey in the dead of night? Rats, say some. Rats do not turn door handles. Draughts, I am told. Rats and draughts do not raise unearthly yells in corridors. A screech owl is suggested. There was no screech owl in the corridor, and rats, draughts (the house is not particularly draughty), and screech owls do not reduce the rent of a house from two hundred pounds a year to less than fifty pounds."

April 18.

BRUGGELING.

IS THIS TRUE? It is Christian teaching: "Jesus Christ, of the seed of David" was nailed to a cross; He died that we might not die, and to every believer heaven's gate is open, to every penitent the path to Paradise is free. Sinner! dost thou believe? If so, Christ hath blotted out thy sin. Be happy! Soul! dost thou repent? Thou art safe. God has helped thee to repent, and inasmuch as He hath done that, He hath proved that He loves thee."

THE DUNDEE SOCIETY regret to have to record the sudden passing away to spirit-life of Mr. Stewart who was for many years an earnest worker in the cause and also a member of our committee.—J. W.

We sincerely sympathise with our old friend Mr. J. J. Ashworth in the severe loss he has sustained by the passing on of his wife on April 25th. Mrs. Ashworth was a good test medium, and for many years an earnest worker. The interment was conducted by Mr. Stubbs at the Nottingham General Cemetery, on Tuesday last, in the presence of a number of sympathetic friends.

PASSED TO THE HIGHER LIFE on Saturday, April 18, after a short illness, Mr. R. Peters, aged 74, interred at Hetherth cemetery on Tuesday, April 21. Mr. W. Westgarth's invocation outside the residence was listened to by a large number of people, upwards of 100 followed to the cemetery where Mr. Westgarth's feeling address was listened to with rapt attention. P.S. Mr. Peters was one of the oldest Spiritualists in Felling.

## MRS. H. T. BRIGHAM IN MANCHESTER.

THE RECEPTION MEETING to welcome Mrs. Helen Temple Brigham and Miss Belle Cushman, of New York, on Tuesday last in the Co-op Hall, Downing-street, Manchester, was a signal success. About four hundred people assembled, and the utmost enthusiasm, harmony and good feeling prevailed. Mr. S. S. Chiswell presided, and after the united choirs of the local societies had given an able rendering of the hymn by Mr. Peter Lee, to the tune "Resurgam," specially composed therefor, he made a most humorous and happy speech, and was followed by the veteran John Lamont, in his usual thoughtful and forcible vein. Mr. J. B. Tetlow spoke well and gained hearty applause. Mrs. Wallis, under influence, eloquently emphasised from the spirit side the good wishes extended to the ladies. Mr. W. Johnson made a fine speech, and Mr. E. W. Wallis cordially endorsed the warm welcome of the previous speakers. Mrs. Britten, then, in her own well-known and eloquent style, gave hearty and sincere welcome to Mrs. Brigham and Miss Cushman. On Mrs. Brigham being called, the audience gave her a "rising welcome," with hearty and continued cheering, a real Lancashire welcome. In a very pleasant and graceful speech, Mrs. Brigham at once won the hearts of her hearers, and finished with a fine inspirational poem. Miss Cushman made a brief and bright little speech, and gave a telling recitation. The united choirs, ably accompanied by Mr. Smith, of Collyhurst Society, and conducted by Mr. A. Rooke, of Salford, did excellently, rendering four or five hymns, including "O Summerland," in capital style, and most acceptably. The meeting was a great success, and will doubtless prove a fitting prelude to a series of spiritual successes, and lead to great good; encouraging Mrs. Brigham in her work, and prove to her that Spiritualism opens the hearts of the people everywhere, and proves the great truth that we are all members of the family of God, and one touch of nature makes us kin.

## CORRESPONDENCE.

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

## REMARKABLE HEALING.

SIR,—On behalf of Mrs. Nuttall, of Hollinwood, I am requested to express her thanks publicly to Mr. John Young, of Worneth. Nearly 13 months ago a daughter of Mrs. Nuttall's, 16 years of age, began to be seriously ill, which illness culminated in her having fits. These fits came on and increased to an alarming extent, till she had on an average 13 fits a day. The skill of the medical men (and there were three of them) was of no avail, and they at last, after seven weeks' suffering, advised the girl's removal to a hospital at Southport, as they could do no good. The hospital authorities, after detaining the girl five days, telegraphed to her mother to take her away home, as she was to them "incurable." After keeping her at home in agony about a week, she, as a final resort, and almost despairing, took her to Mr. Young. On that day the girl had six fits, but after being medically treated and advised (and from that very day to this, over nine months) she has not had one fit. Mr. Young made no charge for his services, hence the mother, overjoyed at the return to health of her daughter, desires to give public thanks for the services thus rendered.—Yours, on behalf of Mrs. Nuttall.

FRANK N. LAW.

## BURIAL ALIVE. THE RESPONSIBILITY OF UNDERTAKERS.

SIR,—May I again trespass on your valuable columns to call attention to a gruesome but intensely important subject? Premature burial is not restricted to Europe but prevails in all countries and amongst all peoples, particularly those who practice hasty interments, such as the Mohammedans and Jews: both these races bury within a few hours of death. During epidemics, victims of syncope, trance, catalepsy, and other death counterfeits, are quickly confined and buried without any proof that life has become extinct. Many have recovered on the way to the grave or on the funeral pyre, a far larger number are buried alive. Death certification, when practised, which is seldom, is of a perfunctory character, and is absolutely useless, as none of the ordinary tests of death or modes of resuscitation, such as are practised by our Royal Humane Society of London for drowned or asphyxiated persons are adopted. To remedy the evil, agitation is necessary; both the people and the medical profession need to be educated. The new shilling edition of Dr. Franz Hartmann's remarkable book "Premature Burial" (Swan Sonnenschein & Co.) will help to accomplish this until practical safeguards are appointed and doctors instructed at the Medical Schools in the various forms of apparent death, concerning which both apathy and ignorance at present prevail. The following case appears in Dr. Hartmann's volume: "The burial of Mrs. Mussner, at Breslau, after she had been officially and scientifically declared undoubtedly dead, was delayed on account of the absence of her husband, a Protestant clergyman. The pastor returned on the fourth day and caused the coffin to be opened for the purpose of beholding the dear remains once more. He then delivered a sermon to those present, while standing by the side of the open coffin, and during that sermon the apparently dead woman recovered the power of speech. She had heard everything that was said in her presence during the whole time of her state of apparent death, and continually lived in mortal fear of being buried alive."

At present there is no legal obligation on the part of medical practitioners in England to examine the dead before giving a death certificate, and serious responsibility, therefore, rests upon undertakers who perform the last offices. The members of this profession ought not to be allowed to close any coffin until the sign of decomposition are absolute, and in the event of burying a person alive, or a person returning to consciousness during the funeral services, or at the grave, should be arraigned for manslaughter or criminal neglect. Yours faithfully,

20th April, 1896.

T. W.

## ITEMS OF INTEREST.

THE efficacy of prayer, by Mrs. Groom, next week.

LONDON FRIENDS should keep Mrs. Brigham busy for week night meetings.

A CURIOUS Short Story next week. Read the two haunted house stories this week.

THE TWO WORLDS can be obtained of Mrs. Wright, newsagent, 285, Portobello-road, Notting Hill, W.

THE TWO WORLDS can be obtained of W. Huish, 16, Marlborough-street, Welford-road, Leicester.

WE HAVE PREPARED a nice handbill with portrait of Mrs. Brigham to advertise her meetings, 2,000 of which can be had for 9s.6d.

READ the official call for the Annual Conference of the British Spiritualists' Lyceum Union. We sincerely trust there will be a big gathering and a most successful conference.

STUDENTS, inquirers, and truth-seekers who wish for aid in their studies, and desire practical experience and evidence of spirit presence and influence, should join Mr. Lee's class.

TO CORRESPONDENTS.—E. Adams: Next week. Oldham, Bartlam-place, too late. Correcticus: Have sent it to "Sampler," who will make necessary corrections. Thank you, he and we desire to be accurate.

SKIPTON Society is much in need of help from mediums. Train service is now good for Lancashire, able to return home on Sunday night. Will mediums kindly respond to the secretary?—T. Laycock, sec., Jubilee Terrace.

PART TEN of Mr. Younger's Magnetic and Botanic Physician is now out. People troubled with their livers or kidneys, or suffering from Lumbago will find it a good number. Parents should get it for its advice re measles.

O.P.S. SICK and Benefit Fund. Mr. Wm. Crabtree, 10a, Mrs. Moss, 1s. 3d.; also received, 100 of "The Threefold Mission of Spiritualism," from Mrs. W. P. Bourne, to be sold for the Pension Fund.—Mrs. M. H. Wallis.

STOCKPORT.—Mr. T. Edwards, late secretary, desires to thank the Editors of the Spiritual journals, speakers, correspondents, and large circle of friends in the movement for the kindness and consideration extended to him during his long term of office.

MATERIALISATIONS.—We have received some important communications re seances at Hollinwood and Burnley, which for want of space we are compelled to hold over till next week. We shall then print them, together with some editorial comments.

"AN OLD OLDERGYMAN attended our meeting, but being almost deaf, he heard very little of the address, but I observed him intently studying our new hymns, which he afterwards declared to a friend were 'magnificent.' I thought you would be interested to have the opinion of one who should be able to judge."—E. A.

MR. P. LEE'S CLASSES.—An inaugural meeting will be held on Monday next, May 4th, admission free, by ticket, to be had on application at the Two Worlds Office. All persons interested, and desiring to become members, are invited to be present not later than 7-30 p.m. Tickets will be sent on receipt of stamped envelope.

SUICIDE of a domestic servant at Pendleton. In the course of the evidence in the case of Emily Hulme, her mistress stated that on the 19th she had attended a Spiritualist meeting, and was told she was suffering from heart disease, and must not do any hard work or dancing. This appeared to upset her, and she hung herself the following Saturday.

SUICIDE of a Manchester Spiritualist is the heading adopted for a report of the Coroner's inquest upon the body of the wife of Mr. Lamb. For some time past she had been drinking heavily, and a number of societies have ceased to engage her owing to this deplorable weakness. The newspapers evidently find it so strange an occurrence that they must emphasise the fact—they don't head other cases "Suicide of a Christian." [Not Mr. W. Lamb, of Hulme.]

THE COWARD'S REFUGE.—If Spiritualism makes anything clear it demonstrates the futility of the act of suicide. This crime against self is on the increase in all ranks and among all classes of people and a strong protest is needed. Those who think to avoid trouble and pain and evade the consequences of folly or wrongdoing by lifting their hand against their own life are destined to find themselves woefully mistaken. They will have to bear the burden and face the music under still more painful conditions than here. The worst sting of the suicide's hell is the consciousness of self inflicted misery.

DURING APRIL Mr. Morse has been lecturing upon Super-Physical Man; how nature makes him; his organism and functions; his release from matter; and his post-mortem circumstances. On Thursday, April 2, Rev. Dr. Jacob Voorsanger spoke about "The rise of man," and on the 17th, Prof. J. Le Conte dealt with "Immortality from the standpoint of science." Mr. Morse's week-night lectures were upon the hypnotism of nature; the intercommunicability of mental states and physical conditions; the psychology of education: part 1, intellectual; part 2, spiritual. A big bill-of-fare for one month.

MR. HOPWOOD AND WEST VALE.—The unfortunate circumstance mentioned in your last issue is difficult to understand. We expected an explanation from our friend, but did not know the reason till we saw it in the TWO WORLDS, and it was a great surprise. Our people were much disappointed on account of his absence. We wrote in the usual way, asking by what train to expect him, and the following is a copy of his reply:—"Dear Madam,—Yours to hand, with thanks. Shall be with you on Sunday all being well, and shall go to Brighouse in the morning and arrive at North Dean about two o'clock. Hoping we have a good day, I remain, yours in faith." According to invariable custom a friend went to meet the train, and also the next, but did not see our friend. Now, Mr. Hopwood knew several friends near the place, and would pass the door of one particular friend, yet did not so much as call to inquire why the door was not open, nor to ask after their welfare. He does not say what time he arrived. On inquiry I find the doors were open at 2-15 p.m. We are sorry for the unfortunate incident, but hope such a thing will not occur again.—J. D. S. [This correspondence is now closed, all such matters should be settled privately, they do not concern our readers.—Ed. T.W.]

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EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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## OUR TWO HOMES.

An inheritance reserved in heaven for you.—1 Peter i. 4.

IF A MAN has a happy home his prayer will be one of  
gratitude, and he will have very little to ask of God.When a boy goes into the world from a virtuous home  
he is like a young knight, well protected and well-armed,  
for if a child has been fed on truth and honour he has a  
slender appetite for immoral allurements.Our homes are a mint, and we are the precious metal  
which receives its stamp therein.One may be furnished with a complete panoply at his  
mother's knee, may be armed *cap-a-pie* for struggle and  
victory.Show me the home of a boy, and I will prophesy con-  
cerning his future without a tremour of uncertainty.  
Show me a man's home and I can account for his pecu-  
liarities, his cheerfulness, or his despair.A quiet home, on whose altar the flame of love and  
confidence never goes out, is as close to heaven as mortals  
can get this side of the grave; a home which lacks love  
and confidence breeds germs of misery which multiply  
until ruin has done its awful work.The purpose of marriage is the building of the home.  
If there is any other motive (wealth or social position) we  
perform an act of sacrilege, defy the laws of the universe,  
and reap a harvest of tears. True love never listens to  
the ring of gold, and if we clasp hands because they hold  
a cheque book we simply invite the avalanche to crush us.  
There are broken lives which might have been beautified,  
stormy lives that might have been filled with sunshine,  
desperate lives that might have been saintly, lives whose  
misery no plummet can sound. They are scattered every-  
where, and they are the consequence of ambition and  
selfishness in making the solemn compact of marriage. If  
there is one relation on earth which should be kept free  
from mere worldliness, it is the relation between a man  
and a woman who are to walk in each other's company  
until death forces a separation. A merely ambitious  
thought is like a drop of poison in a tumbler of water, and  
he who drinks will never recover from its effects.There is something of God in a true home. With  
what beneficence He has made the arrangement, and what  
good things, like a stream of molten silver, flow from it!  
There are many such on the earth, and they are to the  
body politic what the heart is in the physical system.  
They constitute the element of progress, and they contain  
the secret of the noblest manhood and the purest woman-  
hood. Blot out our homes and we revert to barbarism.  
Man is a mere animal until he sits by his own hearthstone;  
he is the toy of circumstance, open to the temptations  
which sing like sirens and end in destruction.It is the sense of responsibility which makes us strong,  
and when that responsibility includes the welfare of wife  
and children he must be a poor creature indeed who is not  
broadened and ennobled by it. What one would not do  
for himself he will bravely do for the protection of hishousehold, and the man who would not otherwise think  
it worth while to struggle, will, for the sake of his home,  
compel fate to give him what he demands. The conscious-  
ness of being loved makes us heroes, and the thought of  
our dear ones makes us willing to sacrifice even life in  
their behalf.But the home rests on an insecure foundation. We  
can protect it in some directions, but in others we are  
helpless. We may give comfort and luxuries, but we  
cannot give continued health. The circle may remain  
intact for awhile, but there comes a time when it is invaded,  
and that invasion is irresistible. One never feels so power-  
less as when he faces a disease which has entered his  
house unbidden and will not retire when so ordered. The  
strongest man is only a child when he looks on the body,  
which is the only thing that death has left. Death and  
the little one have gone away together.Then comes a time when we are told that there is a  
place where these partings are unknown, where love flows  
on in uninterrupted beauty through countless ages, and  
we call that our Home. Two homes we have—one here,  
with its mingled joy and sorrow; the other there beyond  
the stars. The loved ones who perforce bid us farewell,  
for reasons which we are not able to penetrate, are led  
through the valley of shadows to eternal mansions, where  
they patiently await our coming, their affection un-  
dimmed by the change of residence. And while waiting for  
us they minister to our comfort, are messengers from  
heaven bearing to our saddened hearts the good will and  
helpful benediction of the Father.It is possible to make this lower home like unto that  
above—so like it that nothing will seem strange when we  
reach the further shore. It is possible to enjoy the bliss  
of trustful love here to such extent that when we are in  
God's nearer presence we shall simply feel that we have  
entered a warmer zone. When religion has done its  
perfect work in us it will be but one step from the home  
on earth to the home in heaven. G. H. HEPWORTH.

## MEDIUMSHIP.

WE CLAIM that the more you educate mediums, the  
better and more intellectual will be the intelligence that  
can be given through them. It always grates harshly on  
our ears when we have to hear our good English language  
murdered so barbarously, as is often the case.This brings up another idea. Why should an Indian  
spirit, many years in spirit life, advanced and educated,  
when controlling a medium, use pigeon-English like a  
Chinaman, or use baby talk (that delightful lingo of a  
mother to her baby) for the ostensible purpose of teach-  
ing us?When the writer was first developed, we said to our  
Indian guides: "If you desire to have our respect, you  
must learn the English language as well as we understand  
it," and the consequence has been that all our Indian  
guides use good English when they talk to us.The idea that it is necessary for a spirit to say "up-  
top" instead of head, and "stand-under" in place of  
understand, is simply absurd. Were mediums more  
positive on this point, the result would be that we would  
not have to hear so much worthless trash, and have it  
labelled "Communications from the Spirit-world."It is now twenty years since our chief Indian guide  
stood before us, and we were talking together when an  
impression came, and we asked the guide, "Do you speak  
German?" The Indian shook his head, and we said, "If  
you want to be our teacher you must know at least as  
much as your medium." It was not long before that pure-  
blooded Indian addressed us in the choicest German.When we, as we frequently do, hear a medium say,  
"My controls will not allow me to read any books," we  
always look for a very small degree of intelligence on the  
part of the medium.We would suggest that a medium who is fitting him-  
self or herself to be a public speaker will assist the con-  
trols vastly by studying oratory, going to hear good  
speakers, and read, read, and read, which is only availing  
yourself of the experience of others.If the phase of mediumship is to be healing, such a  
medium should be able to explain why the left hand is  
used on certain parts and the right hand on others. This  
would of necessity call for a study of anatomy, physi-  
ology, and, most important of all, a thorough knowledge  
of the nervous system. There are splendid books pub-

lished on these subjects, such as the works of Rev. F. W. Evans and E. D. Babbitt.

If the development is to be prescribing medicines, then a thorough knowledge of the *materia medica* is surely indispensable.

We appeal to the common sense of our readers. If you wish to saw a board, will you be able to perform a good piece of work if you have a poor saw, the teeth dull, some of them gone, perhaps, entirely; some bent out of shape? You wish to perform the work, and you will, but it will be only after a fashion; it will not be first-class work. But those same guides, with better conditions furnished, would perform first-class work.

—H. in *Progressive Thinker*.

[It is to meet the need for education, and to assist both mediums and spirits in the work of development, that classes have been proposed, to meet in the office of the TWO WORLDS, under the able and efficient guidance of Mr. P. Lee, who will be pleased to receive applications from all those who really and sincerely desire to study Spiritualism and develop spiritual gifts. Letters should be addressed to Mr. P. Lee, c/o the Editor, T.W., 18, Corporation-street, Manchester. Mr. Lee has had much experience in developing circles and in mesmerism, and is certificated as a science teacher, therefore fully capable of undertaking this important work.]

### WHY I BECAME A SPIRITUALIST.

BY AN OLD VOTARY.

WHEN a man who, for nearly forty years of his life, scoffed at and rejected, as too ridiculous to be seriously entertained, the idea of any communication being possible between the spiritual and the material world, at the same time, commiserating those who displayed any leaning towards such a belief; and when this sceptic was compelled, by the sheer weight and magnitude of the evidence presented to his mind of the actuality of such communication, to renounce his most fondly cherished prejudices and obstinate convictions, and to abandon the sceptical attitude he had previously maintained, it is due to all honest truthseekers, that he should give his reasons for the faith that is in him.

I became a Spiritualist rather more than five and twenty years ago, after a careful investigation of the phenomena, which I commenced almost with a pre-determination not to be convinced; and with a very decided impression that Spiritualists might be roughly divided into two classes—knaves and fools. I finished my investigations with something like a feeling of shame and remorse that I should have so presumptuously misjudged some millions of human beings, whose honesty and intelligence (speaking of them as a whole) are unimpeachable.

I am a Spiritualist because the proofs of spirit-return are such as to be altogether overwhelming in quantity and quality.

I am a Spiritualist because the higher teachings we receive from spiritual sources are a synthesis of all that is noblest and best in the philosophy and ethics of Zoroaster, Brahma, Buddha, Confucius, Socrates, Plato, Jesus of Nazareth, Seneca, Marcus Aurelius, Plotinus, and the Neo-Platonists.

I am a Spiritualist because the doctrines inculcated by our supernal teachers find an immediate and fervid response in my own reason and conscience.

I am a Spiritualist because no other faith, no other system, no other explanation of the origin of the Universe, of man, of evil, and of the inequalities of human character, circumstances and capacity, is so simple, so rational, and so obvious, as that which is supplied by Spiritualism.

I am a Spiritualist because my conception of God, our Father, has been raised immeasurably; my consciousness of what I owe to my fellow-creatures has been stimulated enormously; and my feeling of reverence for His supreme perfection, His infinite love, His absolute justice, and His amazing goodness, has been inexpressibly deepened and strengthened.

I am a Spiritualist because its beautiful truths are entirely free from mysticism; are as transparent as the ether; are strictly consonant with our innate perceptions of what is right, and just and reasonable; and are such as are comprehensible by childhood itself.

I am a Spiritualist because the awful, the revolting doctrine of the Atonement finds no place in the scheme of redemption to which it introduces us. Man, as we are

taught, must bear the penalties of his own misdeeds, his own errors, his own sinfulness of thought, word, or act. He must suffer their legitimate and unavoidable consequences; and must work out his own salvation by expiating the past, purifying himself in the present, and beautifying the future.

I am a Spiritualist because the future life is shown to me as one of endless progress, of never ceasing advancement towards Divine Perfection. None are excluded from it. None permanently suffer; and the doctrine of eternal punishment in an everlasting hell, is demonstrated to be the ghastly invention of a sordid and crafty priesthood, working upon the superstitious terrors of ignorant and credulous peoples, in order to establish sacerdotal authority and tyranny upon the firmest basis possible, and to propagate a religion of fear.

I am a Spiritualist because the teachings I receive illuminate the life of Jesus of Nazareth, imperfect and faulty as are the records of it which we possess, with a new light: explain his nature and office as they have never been explained before; and point out how every living being may, under certain conditions, exclaim, as he did, "I and my Father are one."

I am a Spiritualist because the science and philosophy promulgated by our instructors in the Unseen, satisfy the hunger of my soul, and solve all the problems which had perplexed my mind up to the time of my being brought into communication with the inhabitants of the other world.

I am a Spiritualist because all the teachings I have received from extra-mundane sources, during the last quarter of a century, are absolutely consistent with each other, although communicated through different and independent channels; and because they are equally consistent with those which are being simultaneously imparted to other recipients in every part of the civilised world.

I am a Spiritualist because these teachings are a reiteration of the sublime yet simple doctrines taught by Jesus of Nazareth nearly 1900 years ago; and because they confirm the most sacred and solemn admonitions to be good and to do good, of the "still small voice" within me.

I am a Spiritualist because the knowledge I have thus acquired of the after life, enables me to survey death, not only without apprehension, but with equanimity, cheerfulness, and serenity.

I am a Spiritualist because, after having made a study of all the great religions of the world, and of all the systems of philosophy which have been formulated from Aristotle down to Kant and Hegel, I find in Spiritualism that which none of them can supply, namely, "the substance of things hoped for and the evidence of things unseen."  
—*Harbinger of Light*.

### SPIRITUALISM AND INSANITY.

HUDSON TUTTLE says:—"During a visit to a prominent insane asylum, I was thoroughly convinced that a great injustice was being done to a large number of patients, whose only difficulty was a sensitiveness that made them involuntary agents. The cure of such cases might be easily effected by magnetic treatment, or culture of this state so as to bring it under the guidance of the will and understanding. The more I investigate this subject, the greater charity I have for those who are led astray, and become obsessed as madmen or as criminals. I, by no means, claim all are obsessed, but certainly a portion of both classes, and these should be judged by another standard.

Impressibility, or mediumship, is a certain physical and spiritual state, which of itself is simply the gateway through which any intelligent being can enter, irrespective of intellectual or moral status. The safety of the medium depends on the watchfulness of spirit friends, and on his own moral and intellectual culture. If the medium is simply an instrument, and is not benefited otherwise, his condition becomes more and more passive, and his danger augments. He may be affected by mortals as well as immortals, or after a disaster of a low and selfish control, a high and beautiful order may come to the rescue. There is only one remedy, and that to make mediumship subject to intelligent culture in harmonious connection with all the other faculties of the mind. The results from the two causes, becoming a passivity, or using mediumship as a means of culture, is exemplified in the sages of the past, like Socrates, Confucius, or Mohammed on the one hand, and the priestess uttering oracles, or the wandering fortune-teller, on the other."

**SPECIAL NOTICE.**—In view of the great increase in the number of Societies and the very numerous reports now being sent us for publication, the Directors of the 'Two Worlds' Publishing Co. Ltd., are reluctantly compelled to stipulate that in future NO report shall EXCEED seventy words. Corresponding secretaries and reporters generally will greatly oblige by conforming to the above rule.

## LONDON NEWS AND NOTES.

**CAMBERWELL.** Surrey Masonic Hall.—A pleasant evening with Mr. and Mrs. Brenchley. The remarks of both our friends appeal to all sorts and conditions of men and women, being full of homely and earnest truisms, that should rouse up thoughtful consideration and unceasing endeavour to assist each other in our daily walks of life. Mrs. Brenchley gave clairvoyant descriptions.

**CANNING TOWN.**—Crowded audience to greet Mr. Brailey's guides on their first visit. They discoursed on "Christ v. God," showing how man had raised Christ to the highest pinnacle of Divinity, losing sight and conception of the Creator, and gave a spiritual poem, blending three subjects from the audience.

**CAVENDISH ROOMS.** 51, Mortimer Street, W.—Mrs. M. H. Wallis, on Sunday evening last, answered questions from the audience to the general satisfaction. The graphic and forcible style of Mrs. Wallis's inspirers was more than usually in evidence. The customary clairvoyant delineations were not given, however, owing to the time taken up by the replies. Mr. Cooper presided, and the musical programme included a song by Miss Samuel, and a piano solo by Miss Butterworth, R.A.M. The choir also gave a rendering of the successful anthem, "O, Summerland!"

**CLERKENWELL GREEN.**—Through a trade demonstration our meeting was not large. The speakers were Mr. T. Emms and Mr. Rodgers, supported by Mr. Adams, who is a new and able accession to our ranks, with a true ring of the metal that apostles are made of.

**EDMONTON.** The Dairy, Fairfield Road.—A grand evening. Mr. A. Savage gave a stirring and lucid address upon "Spiritualism." Distinct psychometry, recognised in each instance. Everyone well pleased. Crowded meeting.

**ISLINGTON.** Wellington Hall.—Mr. T. Everitt, of the Marybone Society, favoured us with a recital of some of his experiences in connection with automatic and direct writing. The evidence for this class of our phenomena was very clearly presented, and our good friend certainly attained the object of his visit, namely, "to leave no loophole of escape from the conclusion that the writings under consideration were produced by invisible intelligences."

**MILE END.** 218, Jubilee Street.—Mr. Dalley's very interesting address, under influence, on "Spiritual existence," was highly appreciated by a large audience. Miss Marsh gave very successful clairvoyance.

**NEXT SUNDAY MORNING** open-air work will be commenced in Finsbury Park at 11 a.m., when the help of all friends is particularly desired. The usual meeting will be held at 7 p.m. in the Wellington Hall, when addresses will be given on "The teachings of Spiritualism," and kindred topics.

**STRATFORD.** Workman's Hall, West Ham Lane, E.—Mr. Veitch, as usual, gave a very interesting address on "Spiritualism and the Bible" to a grand audience. Members' General Meeting, May 31, after the service, election of officers, etc.

**WALTHAMSTOW.** 107, Chewton Road.—Pleasant evening. Mr. Bradley's guides, good address, which will be remembered with interest. Very pleased with the new hymn books, they are very reasonable. No society complete without them.

## MANCHESTER AND SALFORD.

**ARDWICK.** Tipping Street.—April 20: The social by the Lyceum children, in aid of their banner, passed off grandly; their singing and playing on different instruments was a treat, the children showing wonderful memory in reciting. 22: Mr. O. Willis's mediumship was quite a change, highly appreciated. 26: Mrs. Newton discoursed on "'Tis better on before" and "There is no death." Good clairvoyance.—T. R.

**CHEETHAM.** Ash Lodge, Halliwell Lane.—23: Crowded meeting, and very spiritual and uplifting discourses by Madame Henry; good clairvoyance. Sunday: A good time with Mr. C. W. Jones, of Stalybridge; subjects, "Geology and Genesis" and "The river of life."

**COLLYHURST.**—Mr. G. Smith, afternoon, splendid lecture on "Dreams and superlatives." Evening: Questions from audience satisfactory and exhaustively answered.

**HULME.** Junction Street.—Thursday: Psychometry by Mr. Lamb. Sunday, 6-30: Three young mediums acquitted themselves very creditably for the first time on platform. Monday: Sorry to see Miss Cotterill suffering from a severe cold. She gave an excellent discourse on "Life is onward" and clairvoyance and psychometry. Very thankful to her for keeping her engagements under such conditions.

**LONGSIGHT.** Labour Hall, 21, Grey Street.—Pleased to hear Mrs. Hewson on "God, Man, and Nature." Public circle at 8-15 grand success, many mediums present.—Thos. H. Lewis.

396, OLDHAM ROAD.—By invitation, we visited the Ancoats Museum on Sunday afternoon. The Lyceum went through the whole service. Violet and Lily Crutchley, Esther and Hannah Rogerson, and Leah Stopford recited. Marching and calisthenics were gone through very creditably, and much appreciated by many ladies and gentlemen present. Mr. Graham, M.A., addressed the leaders and friends on "The destinies of man," by Fische, which was most interesting, enjoyable, and instructive; we all enjoyed the visit. Messrs. Crutchley and Haggett were highly pleased with the good conduct of the children. Miss Rotheram kindly officiated at the piano. Concert next Thursday, at 8, tickets 3d. Lyceum next Sunday, at 10-15 a.m. Botanical class, Saturday, ramble to Bolling-

ton; meet at London-road at 2-15; fare, 1s. return; teas provided, 8d.; all welcome. We should like to hear from speakers who will kindly give services for expenses.—G. Hearon, 47, Lodge-street, Miles Platting.

**OPENSHAW.** Granville Hall, George Street.—A glorious day with Mrs. Brooks whose guides dwelt on, Slowley by Gods hand unfurled, and Work for the Night is coming, Psychometry and Clairvoyance at each Service. Grand after Circle Conducted by Mrs. Brown Lyceum 135 present, Marching and Calisthenics admirably rendered under the able conductorship of W. Walter Booth. Sampler take note let Wisdom and Justice guide you, and ever remember if you cannot do good cease to do evil, especially if the Society be not solvent then the Federation Organiser need not be interested. Enoch Farmer one of the old Workers, who likes religion at its real value.—[Mr. Farmer has evidently misconstrued both the spirit and purport of "Samplers" reference to the local work.—Ed. T.W.]

**PATRICROFT.**—22: Public circle. Mrs. Hyde, in her usual sympathetic manner, gave good clairvoyance and psychometry. 26: Mrs. Hulme gave splendid addresses, all satisfied. "Go sow the seeds of goodness everywhere" and "Spiritual gifts past and present." Psychometry for sickness good. [This report bore the Worsley post mark on the envelope, but no name of society was given. We judge it refers to Patricroft.—Ed. T. W.]

**PENLETON.**—23: Public circle, greatly improved under the direction of our sec., Mr. J. B. Tetlow, who again conducted, and was well received by a goodly number of friends. 27: Mrs. Alex. Johnston's guides gave splendid addresses from "The moving light is broaking" and "The music from the spirit shore," also good and interesting clairvoyance. Our friend and brother, Mr. Massey, kindly officiated as chairman. Lyceum: Both sessions conducted by Mr. Moulding. Usual routine gone through. Friends, don't forget the Lyceum Anniversary next Sunday, 10-30, 2-30, and 6-30.

**SALFORD.**—22: Mr. E. W. Wallis gave us a reception seance in aid of our Organ Fund, which was a great success, first answering questions from the audience. A glee was then rendered by the choir, after which another of Mr. Wallis's controls, "Lighthouse," gave some psychometry, the recipients of the same testifying to its accuracy. Subsequently "Lighthouse" introduced another spirit-friend, who, when in earth-life, earned his livelihood by amusing people. During the few minutes he held conversation with the chairman and audience, his witty sallies caused much merriment. Our committee are deeply grateful for the kindness of Mr. Wallis. 26: Mr. Joe Moorey gave a pointed discourse upon "Speak gently," a crowded audience listening with marked attention. Several clairvoyant descriptions were then given by Mr. Thos. Wild, of Rochdale, as only Mr. Wild's controls do give delineations, i.e., full name, address where passed on, age in some cases, whom they were employed by, and how long. As each description was given with such telling precision, murmurs of astonishment passed over the packed audience. At the after-circle, Mrs. Williams, Messrs. A. Bracogirdle, Thos. Nuttall, and Mr. Wild respectively gave discourses, psychometry, and clairvoyance. The choir contributed an anthem, the rendering of which elicited much applause. In extenuation of the above lengthy report, please find enclosed a small contribution to the T.W. fund.

## PLATFORM RECORD.

**ACCRINGTON.** 26, China Street.—Mrs. Summersgill treated her subjects in a very able manner, both afternoon and evening.

**ACCRINGTON.** St. James' Temple.—Monday, Miss S. Butterworth gave her services. Clairvoyance and psychometry all recognised. Sunday, Mrs. Robinson's control gave good addresses, followed by good clairvoyance.

**ACCRINGTON.** Whalley Road Tabernacle.—Anniversary services. Good audiences listened to clairvoyance, solos, duets, and recitations, by the Barlow family, a treat to hear them. Invocation by Miss Haworth. Monday, Miss Ethel Barlow was very successful in giving clairvoyant descriptions.

**ARMITAGE.** Gardens, Colnebridge.—First meeting well attended, Mrs. France giving splendid addresses and clairvoyance.

**ARMLEY.** Theaker Lane.—Mrs. Midgley's control delighted his audience, subject, "When I was a child I spoke as a child, when I became a man I spoke as a man." Night, to a very large audience, "Build a tabernacle, and see that you build it well." A few clairvoyant tests.—T. K.

**ASHINGTON.**—Mr. Clare's address on "Religious idealism" was given with good tact. Our God was kind, whose goodness we could contemplate at all times. Suffering was the result of our disobedience to moral and spiritual teaching.

**ASHTON.** Spiritualist Society.—19: Addresses given through Mr. G. Smith. Many questions ably answered. Clairvoyance by Mrs. Cropper very good. 26: Good address by Mrs. Hyde. Good clairvoyance and psychometry.

**ATTERCLIFFE.** Vestry Hall.—19: Mr. E. W. Wallis gave splendid spiritual discourses on "Is salvation after death possible?" and "A rational faith in God, man, and the future life," highly appreciated by large and intelligent audiences. 26: Mrs. J. A. Johnston gave good discourses to very good audiences. Psychometry and clairvoyance good.—G. C.

**BARNOLDSWICK.**—Good addresses from Miss Walton on "True womanhood" and "What constitutes religion."

**BARROW.** Philharmonic Hall, Warwick Street.—Mr. Dobson's guides spoke on the following words, taken from the audience: "Flowers," "Peace," "Charity and hope." A good discourse.

**BIRMINGHAM.** Bloomsbury.—Mr. Ashby's first visit. Good address on "Spiritualism, is it a religion?" Clairvoyance excellent, 17 descriptions, 14 fully recognised. Hope to have him again in June. **BIRMINGHAM.** Masonic Hall—Students' Class, 10-45, conducted by Mr. Thos. Hands, giving his personal experience in "Physical phenomena." 11-30, Mr. E. W. Wallis's control gave his personal experience in the spirit world. 6-30, Trance replies to 10 questions. Most successful day.

**BLACKBURN.** Northgate.—23: Mrs. Dixon gave good psychometry at our public circle. Sunday, Mr. W. Edwards gave interesting

addresses on "Where is heaven?" and "God's gifts to man." Psychometry good.

**BLACKPOOL.** Liberal Club, Church Street.—19: Miss Cotterill gave an address and clairvoyance. Evening, her experience in slum work. 26: John Walsh gave good discourses, clairvoyance, and psychometry. The secretary would like the addresses of some good speakers for '97, with dates, gifts, and terms. Wm. Howarth, 10, Charnley Grove.

**BOOTLE (Liverpool).**—The guides of Mr. W. E. Inman delivered a good address on "If a man die shall he live again?" and in the evening answered questions from the audience in a masterly manner. Clairvoyance and psychometry excellent.

**BOLTON.** Mr. R. A. Brown gave a memorial address of our late esteemed benefactor, Mr. Hargreaves, one of the founders (30 years ago) of our society. A more heart-stirring address and uplifting of the soul is seldom given from any platform. I feel sure all were well pleased, as Mr. Brown told us some plain homely truths that will doubtless do good.

**BRADFORD.** 421, Manchester Road Mission.—Mrs. Levitt gave good addresses on "There is no death" and "Love one another," followed by good clairvoyance. Good audience.

**BRADFORD.** Walton Street - 26: Mr. Shadforth for the first time, address, "A movement and its history," also "Educational questions"; The only newsagent in Bradford that keeps on sale the *TWO WORLDS*, W. Green 26, Hall Lane.

**BRIGHOUSE.** Mr. T. O. Todd, President of the Lyceum Union, gave excellent discourses, morning, on "Boys, girls, and angels," very much appreciated by the children. Afternoon, "Poetry and Spiritualism." Evening lesson, "The land of freedom"; Subject, "God, spirit, and truth: Materialism answered by its own philosophy." A good scientific lecture, given in a very simple form that all could understand.

**BRISTOL.** 134, Grosvenor Road.—23: Good circle, splendid tests and advice given by Mr. Hooper's guides. 26: Splendid circle, good results; three members were partially controlled. Advice on development of gifts and clairvoyance by Mr. Hooper's controls.

**BURTON-ON-TRENT.**—Mrs. Groom last Wednesday week, addressed the meeting on four selected subjects. Her controls acquitted themselves right well, absentees missed a real treat. The poem on "Sublimity" was especially good. Striking clairvoyant delineations were given, and a timely note of warning given to certain hearers. Our visitor was charmed with her reception.—F. W. R.

**BURNLEY.** Hammerton Street.—Mr. J. B. Tetlow gave two lectures on "What came ye out to see?" and "Light, more light," and named a baby.—C. E. Jones, cor. sec., 8, Mary-street.

**BURY.**—Wednesday: Miss Scott gave a nice address and good clairvoyance. Sunday: Mr. Pilkington lectured on "Origin, construction, and registration of thought." He was taken very ill and had to leave us. Mr. Golding gave an impressive address on "The Lord's prayer." Mr. Jackson offered prayer. Mr. Grimshaw sang a solo. Thanks to all who helped us in the hour of need.

**CARDIFF.** Psychological Society, St. John's Hall.—Mr. G. H. Bibbings again very kindly conducted the service, in a most effective manner he recited the beautiful poem, "David's lament over Absalom;" after which, being entranced, his guides gave a fine stirring address upon "Spiritualism, past, present and future." One can but trust that the near future will see our brother's talented gifts in more frequent employment on our platforms; those, combined with his genial good fellowship, could not fail to assure him a warm welcome at all times.

**CARDIFF.** Swiss Hall, Queen Street.—Mr. Holder dealt with the question, "What good is in Spiritualism." Clairvoyance by Mrs. Stowell, full names and messages being given. Tuesday last, a very successful seance with the same lady, full names, and in some instances the address (street and town) being given. All recognised.

**CARLISLE.**—Mr. T. Postlethwaite spoke upon "Man: what, whence, and whither?" and "The gospel of ghosts," to intelligent audiences, each subject ably and lucidly dealt with, seemed to be thoroughly enjoyed by all. Monday and Tuesday evenings, psychometrical delineations were given very successfully. Mr. Postlethwaite kindly gave Monday evening for the benefit of the members.

**CHESTERFIELD.**—26: Mr. Harrison's guides gave a good address on "Nearer, my God, to Thee," psychometry very good. Mr. Fielding's controls gave a very impressive address on "Spiritual gifts," to a large appreciative audience; clairvoyance very convincing. Our motto is "Go forward."—D. S. M.

**CRAMLINGTON.**—25: A seance for the benefit of Mr. Josiah Ralph, who has been off work for twelve months, through an accident received in the mine, was held by Mrs. Davison, of Sunderland, in my house. Friends from Seghill, Cambois, Sleekburn, and Cramlington, were present, and some exceedingly good tests were given, some sitters recognising the features of their friends.—John Holland.

**DARWEN.**—Mr. J. Mayoh delivered splendid discourses on "The first sphere and the first elements of nature" and "Spirit in relation to matter." We think Mr. Mayoh was never heard to better advantage. Mrs. Lambert gave good clairvoyant descriptions, afternoon 18, 17 recognised; evening 25, 22 recognised. Mr. Mayoh and Mrs. Lambert ought to be fully engaged.—R. Clark, sec., 10, St. John-st.

**DERBY.**—Miss L. France gave interesting addresses on "There are lonely hearts to cherish" and "Heaven and Hell, where are they?" Successful clairvoyance and psychometry.—J. Roe.

**DEWSBURY.**—23: Short addresses by Mr. Brooks and his guides. Good psychometry. 26: Mrs. Russell spoke well on "Where are the dead?" "What is Spiritualism?" Good clairvoyance.

**DUNDEE.**—Mr. Greenhill, having resigned the office of secretary to the society, would mediums willing to visit us please communicate with me, and oblige. J. W. James, sec. pro. tem., Belle Vue Terrace, Newport, Fife.

**FELLING.** Hall of Progress.—19: Mr. Wainwright's short address and good delineations were highly appreciated and applauded. 26: After a short address by our President (Mr. Harland) gave good personations, all recognised. J. Dobson 10, Eswick St. Gateshead.

**FOLESHILL.**—19: Mr. W. H. Grant was controlled by a lady, and gave a grand address on "Only a woman" showing the shadows and realities of a woman's life, what women can suffer for those they

love. 26: Mrs. Walker, of Northampton, first visit. Good addresses upon "Spiritualism, the light of the world" and "The pure in heart shall see God." Room crowded.

**GATESHEAD.** 97, Coatsworth Road.—Monday, an instructive discussion took place on "Obsession." Messrs. Lashbrook, Hall, and Wainwright gave experiences. Ladies present interested, viz., Mrs. Jenkins, Mrs. Ball, and two daughters of Mr. Moss. "Obsession, is it a state within us, only influenced by states without?"

**GATESHEAD.** 1, Team Valley Terrace.—22: Mrs. Young gave several successful clairvoyant descriptions. 26: Mr. Henderson gave a short address and good psychometry, very interesting.

**GATESHEAD.** Mrs. Ball's, Redleagh Road.—Mr. Lashbrook performed a most interesting duty in naming two babies, viz., Webster Guseyma Johnson and Minnie Wightman, and gave a very eloquent address on "Spiritual teachings," much appreciated by a large audience. Mr. William Wightman, chairman.

**HALIFAX.** Winding Road.—The anniversary services were celebrated on Sunday. There were three services, Mrs. Hoyle speaking at the Lyceum in the morning, and Mrs. E. H. Britten at the Mechanics' Hall in the afternoon and evening, dealing with the subject, "Spiritualism, the religion, science, and reform of the age"; also ten subjects from the audience, the whole of which constituted a grand intellectual treat. Special hymns were sung, the choir also rendering two anthems most creditably, being complimented by Mrs. Britten for the execution of same. A service was also held on Monday, Mrs. Crossley being the speaker, who, after an address, gave good clairvoyant descriptions. The collections amounted to £16.

**HECKMONDWIKE.** Church Lane.—Mrs. Franco's guides gave a splendid address on "The star of progress"; also splendid clairvoyance.

**HOLLINWOOD.**—21: Circle, Miss Robinson's clairvoyance very good, nearly all recognised. 26: Our esteemed friend Miss Smith, did very well, discoursed to good audiences, and gave striking clairvoyant tests. To a lady she described her father, who was killed under a railway tunnel. Societies would do well to engage such a clever medium. *Lyceum* doing very nicely. Discussion class was led by Mr. T. Robinson, on "Body, soul, and spirit." The members seemed to enjoy the lively discussion.

**HULL.** St. George's Hall, Room No 4.—Mr. Komp, late of Chicago, U.S.A., read article from *Progressive Thinker*, on "Human Freedom," and commented thereon, giving his experiences in America, and exhibited a painting by Mr. Campbell, artist medium, obtained under test conditions. Sec., pro tem, J. Lax, 106, Walker-street.

**HUNSLLET.**—Our last day at Albert Street a good one. Mr. Senior gave a good address on "What has Spiritualism taught humanity?" Mrs. Abson gave good clairvoyance and psychometry. New rooms opened at 3, Joseph-street, on Sunday, by Miss Laura France.

**HUNSLLET.** Goodman Terrace.—Mrs. Beecroft gave good addresses on "Speak gently" and "Spiritualism, what is it, and what does it teach?" Good after meeting.

**KETTERING.**—Mr. F. S. Hodson's guides on "Spiritualism a universal truth." Clairvoyance good. We have plenty of opposition from churches, chapels, and above all the Seventh Day Adventists. Mr. Hodson challenged them to debate for the benefit of Kettering Infirmary, but they have declined: admitted they would be beaten. I have arranged with Mr. Robinson, the bookseller, Montague-street, for the *TWO WORLDS* to be delivered free to any person desiring it. Kettering investigators please note: We have increased the sales by selling them after our circles, and persuading them to take them regular. We have at least 50 or 60 persons convinced, the *TWO WORLDS* assisting us greatly.—F. H.

**LEEDS.** Back Adelphi Street.—Splendid addresses by Mrs. E. Wood's guides on "The home over there" and "Our beautiful home." Our friend is greatly improving. Splendid clairvoyance in services and after-circle also.—Wm. Jackson.

**LEEDS.** Progressive Hall.—19: A good time with Mrs. Levitt's guides on "Shall we gather at the river?" and "A new commandment I give unto you that ye love one another." 26: Mr. Kidd spoke on "Scatter light," to an intelligent audience. Clairvoyance by Mr. Levitt.—O. L.

**LEICESTER.** Crafton Street.—The inspirers of Mrs. Place gave an interesting discourse on "Of a truth I perceive that God is no respecter of persons." Clairvoyance excellent, 26 descriptions given, all but five recognised.

**LEICESTER.** Liberal Club.—Mrs. Barr's control gave interesting addresses on "In my Father's house are many mansions," and "Inspiration." Large audience.

**LEICESTER.** Millstone Lane.—Mrs. College dealt ably with questions from the audience. Her second control, "Jettie," gave a few descriptions and messages, readily recognised.

**LEIGH.**—Pleased to hear our old friend Mr. Bradshaw's remarks. Miss Stirrup gave clairvoyance, all recognised. Miss Wallace gave a recitation. A most enjoyable evening.

**LIVERPOOL.** Daulby Hall.—Large audiences attended the services conducted by Mrs. Green and our gifted visitors from America (Mrs. H. T. Brigham and Miss Belle Cushman). Mrs. Brigham delivered inspirational addresses, followed by poems on subjects submitted by the audience. Miss Cushman also delivered short addresses, both ladies receiving quite an ovation. Mrs. Green's clairvoyance was of quite a successful character, over 20 descriptions being given, all of which were recognised at once, except one.—J. L.

**LIVERPOOL.** Eaton Hall.—Mr. Chapman spoke on "The rights of woman and her higher education." Mr. Kessick gave a communication purporting to come from John Wesley, through a young lady medium. Mr. Butler said women had been passing through the fire of purification, and the angel world were making more use of them than men. Mr. Oughton said when people were prepared to receive Spiritualism it would come, but not till then. Mrs. Butler gave tests.

**LIVERSEDGE.** Carr Street, Little Town.—5: Mr. T. Crowther's inspirers gave good discourses and clairvoyance. 12: Mrs. Wood gave good addresses and made many friends. 19: Mr. Skiltoe gave

good addresses. He has a good work to do. 26: Mrs. Crossley gave addresses. Good audiences.

LONGTON.—Miss Jones gave addresses on "Lives of great men all remind us," "Have faith in one another," and "Our Father, hallowed be Thy name, Thy kingdom come." Clairvoyance and psychometry good.—E. Hobbs.

MEXBRO. Market Hall.—A good day with Mrs. Goose, of Sheffield. Good clairvoyance. A good audience.

MIDDLESBOROUGH. Spiritual Hall.—26: Mrs. Beanland, of Leeds, gave good discourses. Clairvoyance good. Also the naming of a child, Phillis Maria, spiritual name, "Progress." Large attendance to both services

MILLOM.—Mrs. Griffin's first visit accompanied by her friend, Miss Shackleton. Their magnetic influence attracted the audience. Her inspiring address and the solos by Miss Shackleton made one feel that in reality, we had spent two evenings with the angels. 21: "What has Spiritualism done for humanity?" Solo "The bridge." 22: "The teachings of Spiritualism." Solo "Ora Pro Nobis." Mrs. Griffin's clairvoyance, all recognised.

MORECAMBE. 84, Euston Road.—Short discourse by Mr. W. Clark, also after-circle, conducted by Mr. Geo. Grindrod; fair results.

NELSON. Bradley Fold.—Mr. Adams being unwell Miss Craven discoursed very nicely on "Make use of me, my God" and "Worship."

NELSON. Ann Street.—Mr. Aldersley gave a good address on "Where are our loved ones gone?" Good psychometry. Mr. Hartley gave an excellent address on "The world's desires." Psychometry and clairvoyance very good.

NELSON. Pendle Street.—21: Miss Skipper gave good clairvoyance. 26: Mr. Davis discoursed on "Faith, love, and charity" and "Light, more light." Good psychometry; much appreciated. Saturday next, Potato Pie Supper in aid of Organ Fund.

NEWCASTLE-ON-TYNE.—Mrs. E. Gregg, of Leeds, delivered short addresses, followed by experiments in clairvoyance, in which she was fairly successful. Monday, 7-30: Psychometric delineations remarkably successful, giving satisfaction to a crowded audience.

NEWPORT. Mon.—6-30, Inspirational address by Mr. Wayland on "Angel voices." Clairvoyance at after-meeting by Miss A. Wayland. Lovers of truth come and learn the reality of spirit return. Our services are public and open to all interested.

NORMANTON.—Mrs. Taylor's guides gave nice addresses on "Which God shall we worship?" Clairvoyance recognised. Monday, Miss Laura Holmes, by request, kindly gave the Lady Christy Minstrels entertainment again, with additional songs, much appreciated by a crowded audience, and a financial success. The proceeds go to provide the children with a good field day during Whitsuntide.

NORTHAMPTON.—We got through our meeting very well indeed. Morning, Mrs. Adams; and Mr. Ward, son., taking the meeting at night. Mrs. Brown and Mr. Jeffery were the mediums. Good audiences.

NOTTINGHAM. Masonic Hall.—Mr. G. Featherstone's morning lecture and answers to questions in the evening were highly appreciated.

NOTTINGHAM. Morley Hall.—Public circle at 11 o'clock; several young mediums were successfully used. Evening, Mrs. Barnes' controls spoke on the "Proverbs of Solomon" in their usual lucid style.

NORTH SHIELDS. 6, Camden Street.—Mr. Davison gave a short address, and Mrs. Davison gave several striking tests in impersonation to a large and appreciative audience.

NORTH SHIELDS. Saville Street.—Mr. W. Murray discoursed on "Homes over there," and gave clairvoyance. P.S.—At the special request of the Committee, Mrs. Yeeles intends making a tour to the Metropolis about the middle of May for the purpose of raising funds for the building of a new hall. She will give two nights to each society that may call upon her, they to claim the whole of the first night's proceeds and herself to claim the second. All communications for dates and terms to be sent to the cor. sec., J. T. McKellar, 39, Howden-road, North Shields. [Advt.]

OLDHAM. Bartlam Place.—Lyceum Open Sessions; conductor, Mr. Wheeler. The Lyceumists acquitted themselves very creditably, both in the responses and marching. Good attendance.

OSSETT.—An excellent day. Mr. Smithson delivered very forcible and eloquent addresses on "The Vicar of Dewsbury's address on Spiritualism" and "Immortality of the soul." The fine lectures deserved better audiences.

PARGATE (near Rotherham).—Miss Halkyard, of Oldham, interesting addresses on "Angel footsteps" and "Who are the world's heroes?"

PRESTON. Weaver's Hall.—A good day. Mrs. E. Best gave very clear and convincing clairvoyance. Several persons were forced to admit the truth of Mrs. Best's statements, after stoutly denying having any knowledge of the facts given.

ROCHDALE. Baillie Street.—Wednesday: Miss Barlow gave excellent clairvoyance. Sunday: Afternoon, a sacred concert given by the Lyceum children; evening, G. F. Manning. Delineations from photographs and clairvoyance very good.

ROCHDALE. Penn Street.—Public circles very well attended. May 2, Tea Party at 4-30, and Entertainment; dancing at 9 p.m. Adults, 6d.; children under 10, 4d.

ROTHWELL.—A grand day. Mr. Hindle's guides' addresses and clairvoyance very good.—W. Fox.

ROYTON.—Mr. Gibson gave good addresses on "The angels of light" and "Our immortal home," and his son gave good clairvoyance at each service.

SEGHILL.—Mr. F. W. Easthope, of Newcastle, gave a short address. Psychometry and clairvoyance all very successful.

SHAW.—Wednesday: Mrs. Fielding gave a splendid address, also good clairvoyance. Sunday: Splendid addresses, "The journey of life." Miss Johnson gave good clairvoyance.

SKIPTON.—Splendid meetings with Mrs. Kay, of Blackburn, a treat to Skipton people; she made many friends, and the cause benefited.—T. Laycock.

SMETHWICK. Central Hall.—General satisfaction given by Mr. Swinfield, of Leicester, who delivered addresses on "Man, know

thyself," and "Sow to the wind, reap the whirlwind," afterwards giving most convincing clairvoyance. A kindly genial gentleman, and a good medium.

SOUTHPORT.—Another pleasant meeting at the house of Mr. and Mrs. W. Stansfield, 17, Promenade, Mrs. Stansfield being the medium. Several members of various churches were present, and a number of visiting Spiritualists.

SOWERBY BRIDGE.—Mr. J. Swindelhurst delivered an excellent discourse on "Spiritualism and Religion," and showed that the manner in which spirits communicate through physical manifestations is a natural one. Being spirits now, we ourselves have one avenue only by which we know each other, viz.: The physical senses.

STALYBRIDGE. Trinity Street.—Wednesday, Miss Foster gave a good address, phenomena very good. Sunday, Mr. W. Johnson spoke on "Spiritualism, Education, and Reform;" and "Human Brotherhood, and justice to all men," both subjects were handled in a masterly manner to appreciative audiences.

STALYBRIDGE.—Wednesday, first visit of Mr. W. Lamb and Mr. Connelly, who gave their services, which were very successful. Sunday, a good time with Mr. B. Plant's inspirers.

STOCKPORT.—Mrs. L. A. Peters gave eloquent addresses to good audiences, on "God manifesting through nature" and "Spirit-guided, or hand in hand with angels."—P. N.

WAKEFIELD. Baker's Yard.—Mrs. Holroyd being sick, Miss Batty gave grand addresses, and named the infant daughter of Mr. and Mrs. Austic. Clairvoyance excellent, good audiences. Will mediums and speakers please note change of secretary's address.—Priscilla Stansfield, 79, Smith's Buildings, Eastmoor-road.

WAKEFIELD. Queen Street.—Pleased to hear Mr. J. T. Todd's guides, who spoke well upon "Nearer, my God, to Thee," and "Uncrowned Kings," to a large audience. Successful clairvoyance.

WALSALL. Central Hall.—Mrs. Groom's guides answered questions from the audience in the morning; evening, they gave a very pleasing address on "The efficacy of prayer," followed by poems and clairvoyance, all of which were recognised.

WEST VALE.—Miss Shaw assisted in the circle, and at night invited questions. She spoke well from one respecting the death of mediums, suggested from an article in *Light*. To save useless correspondence, we think it needful to state that our terms are 2s. 6d. and expenses to all alike. Thanking those for offers whose terms are above that sum.—J. I. S.

WEST HARTLEPOOL. 26, Richard Street.—26: Chairman, Mr. W. Booth. Duets by Mrs. Henry and W. Shirley, "When the mists." W. Shirley's guides described two spirit forms, both recognised. Mr. Bevit's guides spoke well on "The teachings of Spiritualism," a most instructive and elevating address. Good harmony.

WHITWORTH.—Afternoon: Lyceum sessions. Evening: service of song, "Marching onward."

#### YORKSHIRE UNION PLAN FOR MAY.

ARMLEY.—10, Mrs. France; 17, Mrs. Sagar; 24, Mrs. Summersgill; 31, Mrs. Stair

ATTERCLIFFE.—10, Mrs. Hulme; 17, Mr. W. Mason; 24, Madame Henry; 31, Mr. C. Shaw.

BATLEY.—10, Mr. Lang; 17, Mrs. C. Wilkinson; 24, J. Mitchell; 31, Mrs. J. Waterhouse.

BATLEY CARR.—10, Mr. Watkin; 17, Mr. Rowling; 24, Mr. Pawson; 31, Mr. J. Armitage.

BIRSTALL.—10, Mr. Wallis; 17, Mr. J. C. Spencer; 24, Mr. Watkin; 31, Mr. A. Marshall.

BRADFORD. Milton.—10, Mrs. Hunt; 17, Mr. Hopwood; 24, Mrs. Stretton; 31, Mr. Shadforth.

BRADFORD. Little Horton.—10, Mr. A. Walker; 17, Mrs. Russell; 24, Mrs. Mercer; 31, Mr. Barraclough.

BRADFORD. Otley Road.—10, Mr. J. Todd; 17, Mrs. Armitage; 31, Mr. G. Lewis

BRADFORD. Temperance Hall.—10, Lyceum Anniversary, Mr. D. Jagger; 17, Miss Patefield; 24, Mrs. Hoyle; 31, Mr. Hopwood.

BRADFORD. Boynton Street.—10, Mrs. Smith; 17, Mr. A. Walker; 31, Mr. Pawson, Lyceum Anniversary.

BRADFORD. St. James'.—10, Mrs. Mercer; 17, Mr. Watkin; 24, Mr. Barraclough; 31, Mrs. Beardshall.

BRIGHOUSE.—10, Mr. Shillito; 17, Mrs. Hoyle; 31, Mrs. Bailey.

CLECKHEATON.—10, Mrs. Brook; 17, Mr. A. Marshall; 31, Mrs. Stretton.

COWNS.—Will the Secretary of this Society, or some official, please write to Union Sec.?

DEWSBURY.—10, Mr. J. H. Beeley; 17, Mrs. Brook; 24, Mrs. France; 31, Mr. T. Hodgson.

HALIFAX. No. 1.—10 and 11, Lyceum Conference; 17, Mr. Featherstone; 18, Mrs. Crossley; 24, Mr. G. Hey; 25, Lyceum Treat; 31, Mrs. Midgley; June 1, Closed.

HALIFAX. No. 2.—10, Conference; 17, Mrs. Crossley; 24, Mr. G. Lewis; 31, Miss C. Shaw.

HULL.—10, Mrs. Birdsall; 17, Rev. Loch; 24, Mr. Needle; 31, Mr. Parker.

HUDDERSFIELD.—10, Miss Hunter; 17, Mr. W. H. Taylor; 24, Mr. W. Ripley; 31, Mr. J. Smithson.

KEIGHLEY.—17 and 18, Mrs. Place; 24, Mrs. Best; 31, Mrs. Crossley.

MORLEY.—10, Mr. Pawson; 24, Mr. J. T. Todd; 31, Mr. Watkin.

NORMANTON.—10, Mr. Johnson; 17, Mrs. Midgley; 24, Miss Patefield; 31, Mrs. Wilkinson.

ROTHWELL.—10, A. W. Lodge; 17, Mrs. J. Crossley; 24, A. W. Lodge.

SOWERBY BRIDGE.—10, Mr. Featherstone; 17, Mr. J. Smithson; 24, Mrs. Midgley; 31, Mrs. Gregg.

SHIPLEY.—10, Mrs. Waterhouse; 17, Mr. Pawson; 31, Mr. J. C. Spencer.

WEST VALE.—10, Mrs. Bailey; 17, Mr. Joseph Brook; 24, Asa Smith; 31, Mr. Shillito.

WINDHILL.—10, Mrs. Crossley; 17, Mrs. Mercer; 31, Mr. A. Walker.

YEADON.—10, Mrs. Taylor; 17, Mrs. Shulver; 24, Mr. Long; 31, Mr. Collins.

Delegates and Friends please note.—The Union Monthly Meeting will be held the third Sunday in May instead of the second Sunday, owing to the Lyceum Annual Conference. Union Annual Conference, July, Batley Carr.

BACUP.—10, Open; 17, Mr. J. H. Beeley; 24, Mrs. Lambert; 31, Mr. R. A. Brown.

BELPER.—10, Mrs. Groom; 17, Mrs. Stansfield; 24, Open; 31, Mrs. Barnes.

BLACKPOOL.—10, Mr. Manning; 17, Mrs. Berry; 24, Mr. Jos. Brooke; 31, Mrs. Hyde.

BIRMINGHAM. Smethwick.—10, Mr. Rooke; 17, Mrs. Groom; 24, Mr. Featherstone; 31, Mr. Knibb.

BOLTON.—10, Miss Jones; 17, Mr. Walsh; 24, Open; 31, Miss M. E. Thwaites.

BURNLEY. North Street.—10, Mr. Hoskin; 17, Mrs. Stair; 24, Mrs. Griffin; 31, Mrs. Wallis.

BURNLEY. Hammerton Street.—10, Mr. W. Rooke; 17, Mr. W. Johnson; 24, Mr. J. B. Tetlow; 31, Mr. G. Featherstone.

CLITHEROE.—10, Mr. J. B. Tetlow; 17, Mrs. Fletcher; 24, Mr. G. Smith; 31, Madam Henry.

COLNE.—10, Mrs. Summersgill; 17, Miss Butterworth; 24, Mrs. Hulme; 31, Open.

HECKMONDWIRE.—13, Mr. F. Wood; 20, Mrs. Levitt; 27, Mrs. Wood.

HUDDERSFIELD. Brook Street.—10, Open; 17, Mrs. France; 24, Mrs. Stair; 31, Mrs. Green.

HUNSLLET. 3, Bottom Joseph Street.—10, Mrs. Levitt; 17, Mr. Hindle; 24, Mr. Abson; 31, Mr. Hamsworth.

LEEDS. Psychological Hall.—10, Mrs. Beanland; 17, Miss Halkyard; 24, Mrs. Hyde; 31, Miss Cotterill.  
 MANCHESTER. Tipping Street.—10, Mr. Gibson; 17, Mrs. Hyde; 24, Miss Foster; 31, Mr. Pilkington.  
 NELSON.—10, Mrs. Beardshall; 17, Miss Smith; 24, Mrs. Berry; 31, Mr. Manning.  
 NOTTINGHAM.—10, Mr. M. H. Wallis; 17, Mrs. Gregg; 24, Miss J. Bailey; 31, Mr. Hepworth.  
 PARKGATE.—10, Mr. C. Shaw; 17, Mr. Inman; 24, Miss Barlow; 31, Mr. Kitson, "Lyceum Anniversary."  
 PRESTON. Weavers' Hall.—10, Mrs. Green; 17, Mr. Macdonald; 24, Mr. Hepworth; 31, Mrs. Craven.  
 RAWTENSTALL.—10, Mrs. Stair; 17, Mr. Collins; 24, Mrs. Hyde; 31, Mr. C. Willis.  
 SOWERBY BRIDGE.—10, Mr. S. Featherstone; 17, Mr. J. Smithson; 24, Mr. Midgley; 31, Mrs. Gregg.  
 WALSALL.—10, Mr. Macdonald; 17, Mr. Wallis; 24, Mr. Johnson; 31, Mrs. Groom.

### PROSPECTIVE ARRANGEMENTS.

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

BACUP.—On Whit-Friday, May 29, Saturday, May 30, and Monday, June 1, the Bacup Spiritualist Society are holding a Grand Bazaar for the benefit of the Building Fund. Donations and articles from friends wishing to contribute towards the same will be thankfully received and duly acknowledged by the Secretary, on behalf of the Committee, Mr. J. H. Jackson, 5 Henrietta-street. (Advt.)

BLACKBURN. Freckleton Street Society.—All letters should be sent to Mr. R. Cranshaw, Young-street, Mill Hill, Blackburn.

BRADFORD. Walton Street Church.—Annual Tea and Entertainment, Saturday, May 9. Tickets 9d.; after tea, 3d. A good programme arranged, assisted by West Bowling Minstrel Troupe. Friends, make it a success. (Advt.)

CARLISLE. Temperance Hall, Caldewgate.—Sunday, May 3, Mrs. Griffin, of Burnley, trance speaker and clairvoyant, at 2-30 and 6-30; Mr. H. F. Vandeleur will preside. Tuesday, at 8, clairvoyance. Silver collection at the door to defray expenses.—(Advt.)

HUNSLET. Albert Street.—Society will open new rooms at bottom of Joseph Street, No 3. Sunday May 3, by Miss Laura Franco at 2-30 and 6 p.m. Friends cordially invited. W. H. Robertson sec. 70, Jack Lane.

LANCASHIRE LYCEUM DEMONSTRATION.—A meeting of the delegates and friends in the Temperance Hall, Tipping-street, Ardwick, Manchester, on Saturday, May 9. Tea provided at 4-30, for 6d., which includes the concert, to be followed by a meeting and concert by the Manchester Lyceum. Admission: adults 3d., children 1d. It is hoped parents and friends will attend this meeting and make it a success. We extend a hearty welcome to any Lyceum who wishes to take part to send two delegates to represent them.—J. B. Longstaff, hon. sec., 28, Eaton-street, Moss Side, Manchester.

LEEDS. Progressive Hall.—May 10 and 11, Miss Barlow and brothers. 11th, Tea Party at 4-30, and Entertainment, tickets 6d. and 4d., Entertainment 2d., when we shall have Mr. McMellon and others with dulcimer and bones.—(Advt.)

LIVERPOOL. Daulby Hall, Daulby Street.—May 3, Mrs. E. H. Britten, 3 p.m., answers to written questions; 7 p.m., "The relations between the natural and spiritual worlds—a new revelation." May 10, Mr. E. W. Wallis. 17, Mr. John Lamont and local friends. 24: Mrs. J. A. Stansfield. 31, Mr. J. Swindlohurst.

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

MR. T. POSTLETHWAITE, 55, Pilling-street, Rochdale is booking dates for 1897. (Advt.)

MR. VICTOR WYLDES, Psychometrist, will be open for consultation at 16, Rigby-road, South Shore, Blackpool, from Monday, April 27th to Monday, May 11th, inclusive. (Advt.)

MRS L. A. PETERS, 103, Queen's-road, Chaetham, Manchester, is now booking dates for '97; a few open dates for '96. (Advt.)

MRS. E. WOOD'S address is now 47, Albert Grove, Lovell Road, Leeds.—[Advt.]

MRS. P. SUMMERSGILL, 18, Shore Head, Huddersfield, is now booking dates for 1897.

MR. G. F. MANNING is now booking dates for 1897, has not many open, speaker, psychometrist and prophetic seer. Secretaries kindly note. Write for terms, 202, Bury-road, or Spiritual Temple, Baillie-street, Rochdale.—[Advt.]

PRESTON Weaver's Hall, Walker Street.—Saturday, May 2, at 7 p.m., a Potato Pie Supper. Adults 6d.; children under 13 years 3d.

ROCHDALE. Regent Hall.—On May 9, a Tea Party will be held at above hall, tea served at 5 p.m. After tea a Miscellaneous entertainment will be given, during which a Memorial of the late Mr. J. W. Sutcliffe, public exponent of Spiritualism, will be unveiled by Mr. Ormerod, of Bolton; chairman, Mr. Wm. France, of Hyde. The Memorial will consist of a beautiful platinum type portrait of our late co-worker. A public invitation is given to all Mr. Sutcliffe's friends, acquaintances, and brother and sister exponents of the Cause. The prices will be as follows: adults, 6d.; children, 4d.; entertainment, 4d. We trust his friends will try and make it a success. (Advt.)

ROYTON.—May 9, Public Circle, Mr. Young, in the new room; 10, Opening of our new room; 16, Tea Party and Entertainment, friends from surrounding societies earnestly invited.

STOCKPORT.—Mr. Edwards having resigned the position of secretary, all communications to be addressed to Mr. Philip Norbury, 66, Oliver-street, Greek-street, Stockport, sec., *pro tem*.

WAKEFIELD. Barstow Square Society.—The management beg to announce that they have arranged for a Ham Tea at 5 p.m., and Entertainment on Saturday, May 2. Adults 9d., under twelve 4d.

WINDHILL.—Saturday, May 2, Public Tea and concert. A hearty invitation to all. (Advt.)

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, 3d.

### WANTED, FOR SALE, SITUATIONS, ETC.

WANTED at once, neat, active girl as general servant, private family; Spiritualists, G office of Two WORLDS.

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

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

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## NEXT SUNDAY'S PLATFORM.

## SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

**Accrington.**—Temple, St. James-street, Lyceum, 10-30; 2-30 and 6, Miss Allen; and on Mon. Wed., 7-30. Members' Circle.  
**26, China-street,** Lyceum, 10-30; 2-30, 6, Mr. J. Swindlehurst.  
**Armley (near Leeds)**—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mrs. Brookes. Mon., 2-30, developing circle. 7-30, Service.  
**Ashton**—Church-st. (off Warrington-st.), 2-30, 6-30, Public Circle, Tues., 7-30.  
**Ashington**—Spiritual Temple, 5, Miss Young.  
**Attercliffe**—Vestry Hall, at 3 & 6-30, Mr. J. Gibson.  
**Bacup**—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30, Mr. E. W. Wallis.  
**Barrow-in-Furness**—Psychological Hall, Dalkeith-st. 11 and 6-30.  
**Batley Carr**—Town-st., Lyceum, at 10 & 2-30; 6, Mr. Collins. Mon., Mothers' Meeting 3, and Choir Practice at 7-45. Thursday evening, a Members' Developing Circle, 7-45 prompt.  
**Belper**—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mr. Inman. Wednesday, 7-30.  
**Birmingham.**—Masonio Hall, Union, 11, 6-30. Smethwick: Central Hall, Cape Hill, opp. Windmill Lane. Lyceum at 3; 6-30, Mr. Anson.  
**Blackburn**—Old Grammar School, Freckleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Mrs. Hyde.  
**Booth, Liverpool**—County Hall, Pembroke Road, 2-30, Open Circle; 6-30, Miss Ribchester. Mon., 8, members only. Tuesday, 8, Seance, admission by ticket.  
**Bolton**—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Bradford.—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mr. Pawson.  
**Brighouse**—Martin-st. Lyceum, at 10; 2-30, 6, Mrs. Rennie.  
**Bunley.**—North-st., 9-30, 2-30 and 6, Miss Patefield. Tuesday, 7-30.  
**Hammerton-street,** Lyceum at 9-30; Services at 2-30 and 6 p.m., Lyceum Anniversary.  
**Bury**—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mrs. Griffin. Wednesday, 7-30, Mrs. Hulme.  
**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. H. G. Allen. Seances, 10, Custom House-st. Tues. & Thurs., 8.  
**Carlisle**—1, Crown Street, 2-30, 6-30, Mrs. Griffin, Wednesday, 7-45, Developing.  
**Clitheroe**—Liberal Club, Wellgate, Members' Circle, 10-45, Lyceum; at 2-30 & 6, Miss F. A. Barlow.  
**Colne**—Cloth Hall, Lyceum, 10; 2-30, and 6-30, Mrs. J. A. Johnstone.  
**Cowms**—Lepton, near Huddersfield, at 2-30 and 6.  
**Darwen**—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 3, 6-30. Mr. B. Plant. Wed., at 8.  
**Glasgow**—4, Carlton-place, 11-30, 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, Mrs. M. H. Wallis.  
**Hyde**—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mrs. Green. Tues., 7-30.  
**Lancaster**—Athenæum, St. Leonard's Gates, 2-30, 6-30.  
**Leeds**—Psychological Hall, Lyceum 10; 2-30, 6-30, Mr. W. Brooke. Monday, 7-30.  
**Leicester**—People's Hall, Millstone Lane, 6-30, Mrs. King. Tues. and Thurs. at 8.  
**Liberal Club:** Town Hall Square, 11 and 6-30, Mr. Muggleton. Thurs., 8, Public Circle.  
**Liverpool**—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 3 and 7, Mrs. E. H. Britten. Mon. 8, Members' Seance. Tues. Public Seance. Admission by Ticket.  
**London**—Camberwell New Road—Surrey Masonic Hall, 6-30. Thursday enquirers at 7; discussion class at 8-30.  
**Stratford**—Workman's Hall, West Ham Lane, E., 7, Thursday, 8, Enquirers.  
**Macclesfield**—Cumberland-st., Lyceum, 10-30 2-30, 6-30, Mr. J. C. Macdonald.  
**Manchester**—Ardwick: Temperance Hall, Tippling-st, Lyceum, 10-30; 2-45, 6-30, Mr. Tetlow. Tuesday at 8, Choir practice. Wednesday, at 8, Miss Knight. Fri., 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, Mrs. L. A. Peters. Tues., 8; Wed., at 8, Public Circle, Mrs. Hulme.  
**Pendleton:** Cobden-street, Lyceum, 10; 2-45, 6-30, Lyceum Open Session. Thurs., 8, Public Circle Mr. J. Moulding.  
**Salford:** Co-op. Stores, Chapel-st., 6-30, Miss Foster 8-15, Mr. A. Bracegirdle's Public Circle. Mon., 8, Social. Wed., 8, Rev. A. H. Dolphin.  
**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, Mr. Davis.  
**Newcastle-on-Tyne**—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mr. J. Stevenson. Mon., 7-30, Wed., 7-30, 10, W. H. Robinson. 17, Mr. J. G. Hodgson.  
**Nottingham**—Masonic Lecture Hall, 10-45, 6-30, Mr. G. Galley.  
**Oldham**—Temple Society, corner of Coronation-st., Mumps, at 3 & 6-30. Tues. 7-45, Mrs. Brooks.  
**Parkegate**—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. Tyas.  
**Preston**—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mrs. J. A. Stansfield. Mon., 7-30, Thurs., 8, members only.  
**Rawtenstall**—Lyceum, 10-30; at 2-30, 6, Mr. Edwards.  
**Royton**—Lyceum, at 10 and 1-45; 2-45 and 6, Mr. Postlethwaite. Mon., 7-30, Wed., 7-30.  
**Sheffield**—Hollis Hall, Bridge-st., 3 & 7.  
**Slaithwaite**—Lalth Lane, 2-30, 6.  
**Sowerby Bridge**—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mrs. Stair.

**Stalybridge**—Grand Theatre Buildings, Lyceum, 10, and 1-30; at 3 and 6-30, Mrs. Brooks. Wed., at 7-30, Thurs., Choir practice at 7. Members' Developing Circle at 8.  
**Trinity Street:** 3 and 6-30, Mrs. Gregg. Tues., 7-30. Wed., 7-30, Madam Henry.  
**Stockport**—Hall, Wellington-road, nr. Heaton lane, Lyceum, at 10-30; 2-30, 6-30, Mr. Mayoh, Mon., 7-30, Miss Cotterill.  
**Walsail**—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Miss Jones.  
**West Vale**—Green Lane, 2-30, 6, Mr. Jagger.  
**Wisbech**—Lecture Room, Public Hall, 6-45, Mr. Ward

## NON-AFFILIATED SOCIETIES.

**Accrington**—Tabernaole, Whalley-rd, Lyceum 10-30, at 2-30 & 6-15, Anniversary. Miss Haworth Mon., 7-30, Public Circle. Wednesday, at 7-30.  
**Barnoldswick**—Spiritual Hall, Lyceum, 10, 2-30, 6, Barrow—Philharmonic Hall, Warwick-street, New barns, 2-45 and 6-30.  
**Batley**—Wellington-street, Lyceum, at 10 and 1-45 2-30, 6, Miss Hunter.  
**Bishop Auckland**—Temperance Hall, Gurney Villa. at 2 and 6.  
**Birmingham.**—Bloomsbury, 6-30, Mr. Tibbitts.  
**Birstall**—Railway Terrace, 2-30 & 6, Mrs. Stretton. 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, Madam Henry.  
**Bradford**—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mr. Lewis. Mon., 2-30, Wed., 7-30.  
**Little Horton-lane,** Spicer-street, 2-30, 6, Mrs. Bentley, Service of Song.  
**Lower Temperance Hall,** Leeds-rd, 11, Developing Circle; 2-30 & 6-30. Mrs. Greenwood. Monday & Wed., 7-45.  
**Odey-road,** Lyceum, at 10-30; at 2-30 and 6, Mr. Watkin. Tuesday.  
**St. James' Church,** Lower Ernest-st., 10-30, Developing Circle; 2-30, 6-30, Mrs. Midgley. Wed. at 7-45.  
**Walton-street Hall-lane,** 2-30, 6, Mrs. Hoyle. Monday, 7-30.  
**West Bowling**—Boynton-st., at 10, Lyceum, 2-30, 6, Mrs. Rowling. 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.  
**Cleckheaton**—Walker Street, Lyceum, 10; at 2-45 and 6, Mrs. Taylor. Mon., in old room, 7-30 Developing Circle. Thurs., 7-30, Public Meeting.  
**Derby**—1A, Normanton-rd., 2-30 and 6-30, Mrs. Hulme. Wed, 7-30.  
**Dewsbury**—Bond-street, Lyceum, 10 and 1-45. 3 and 6 Service of Song. Thursday, 7-30.  
**Edmonton.**—The Dairy, Fairfield-rd., 7. Mr. W. Walker.  
**Elland**—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Thursday, 8, Public Circle.  
**Exeter**—Friars' Hall, Friars' Walks, 6-30.  
**Felling**—Hall of Progress, Charlton Row, 2-30 and 6. Mr. Maxwell  
**Foleshill**—Edgwick, 10-45 and 6-30. Monday, 8, Developing Circle.  
**Gateshead**—31, Ripon Street. Sunday, 6-30, Wed. 7-30.  
**Halifax**—Winding-road, at 10-30, Miss Cotterill. 2-30 and 6. Monday, Miss Berry.  
**Raven Street,** West End Assembly Rooms, Queen's-road, 2-30 and 6, Mr. J. Mitchell.  
**Heckmondwike**—Thomas-street, at 10, Lyceum; 2-30 and 6, Mr. Beeley. Thursday, 7-30.  
**Hollinswood**—Factory Fold, 2-30, 6-30.  
**Huddersfield.**—St. Peter's-street Assembly Rooms. Lyceum, 10 a.m.; services at 2-30 and 6-30.  
**Hull**—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30, Mr. Dixon. Wed. 8, Members' Developing Circle, Thursday, 8, both at No. 8 Room, Friendly Societies' Hall.  
**Hunslet (Leads)**—Institute, Joseph-street, 2-30 & 6, Miss L. France. Tuesday, 7-45, Private Circle Sat., Public Circle at 8.  
**3, Bottom of Joseph St.:** 2-30 & 6, Miss L. France, Circles, Tues. at 7-30, and Saturday, at 7-30.  
**Keighley**—Heber Street Spiritual Temple, 2-30, 6, Mr. A. Marshall. Monday, 7-30.  
**Leicester**—Craftern-street, at 11 and 6-30, Mrs. Bass. Wed., 8, Public Circle.  
**Leigh**—Newton-street, 2-30, 6-15, Mr. Thompson.  
**Leeds**—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Circle 10-30 a.m.; at 2-30 and 6-30, Mrs. Robinson. 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.  
**London.**—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7  
**Canning Town,** 2, Fords Park-road, Trinity-street, Sunday, at 7, Mrs. Barrell and Mrs. Whimps. 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, Paddington—227, Shirland-road, at 7. Wed., 8, Saturday, 8, reception.  
**Longton**—Courier Buildings, Market-st, 2-30, 6, Mr. Duckworth. Monday, 7-45.  
**Manchester.**—Openshaw Granville Hall (Liberal Club), George street, at 10-30 and 6-30, Thurs., at 8, members.  
**West Gorton:** Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mrs. Wright. Tues. 8, Thurs., Public circle.  
**South Salford,** 4, West Craven-street, Regent-rd., 6, Alter-circle at 8. Wed., Circle at 8. Thurs., 8, Choir Practice.  
**Mexborough**—Market Hall, 2-30 and 6. Mr. S. Featherstone.  
**Middlesborough.**—Spiritual Hall, Newport Crescent, Lyceum, 10-30 & 2. 3 & 6-30.  
**Middlesborough**—Spiritualistic Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs., 7-30  
**Morley.**—2-30 and 6-30, Mr. J. C. Spencer. Mon. 2-30; 7-30, Mrs. Roberts. Tues., 7-30, Public circle  
**Nelson**—Pendle-st., 2-30, 6, Mrs. Johnstone. Tues., 7-30, Mr. Sanders.

**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, Mr. G. Featherstone  
**North Shields**—6, Camden-st., 10-45 and 6-30. Monthly Fellowship Meeting.  
**Northampton.**—Spiritualists' Hall, St. Michael-rd., 11, 6-30, Mr. Ashby.  
**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, Mrs. J. Crossley  
**Plymouth.**—8, The Octagon, 10, 6-30, Wednesdays 8.  
**Preston.**—Central Buildings, 2-30 & 6-30.  
**Rishton.**—2-30 & 6.  
**Rochdale.**—Regent Hall, Lyceum, 9-45; 2-30 and 6 Wednesday, 7-45, Circle.  
**Water Street,** 3, 6-30. Tuesday, 8, Mrs. Berry. Public Circles.  
**Penn-street,** Lyceum 9-45, 2-30, 6. Wed., 7-30. Mr. Wood.  
**Shaw**—Broadbelt's Assembly Rooms, off Sandy-lane, at 3 & 6-30, Wed. at 8.  
**Shipley.**—Westgate, 2-30, 6. Mr. H. Crossley.  
**Skipton.**—Lecture Room, Temperance Hall, 2-30 & 6  
**South Shields**—16, Cambridge-st., 6. Mr. J. Graham Tues., 7-30.  
**Spennymoor.**—Central Hall, 2-30, 6, Mr. J. Graham. 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  
**Wakefield.**—1, Barstow-square, Westgate, at 2-30 and 6. Wednesday, 7-30.  
**1, Baker's Yard,** 2-30 and 6 Local.  
**Queen St., Westgate**—2-30 and 6, Mrs. Smith. Wednesday, 7-30.  
**West Pelton.**—Cottage Meetings at 5-30.  
**Whitworth.**—Market-st., 2-30, 6, Mr. G. Smith.  
**Yeadon.**—Town Side, Lyceum, at 10; 2-30 and 6, Mr. Smithson. Mon., 8, Members' Circle.

## OTHER MEETINGS.

**Armitage Gardens.**—2-30 and 6-30, Miss Battye.  
**Birkenhead**—78, Woodchurch-road, Oxtion, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.  
**Bradford.**—121, Manchester-road Mission Room, 10-30, Circle. 2-30, 6, Mr. C. A. Holmes.  
**South Field Lane Mission,** Monday and Wednesday, circle at 7-30.  
**Bristol.**—134, Grosvenor rd., Sun., 7. Thurs., 8 sharp  
**Burnley.**—102, Padham-rd., at 2-30 and 6. Every evening, 7-30. Wednesday, Members only.  
**Clitheroe.**—8 Little Moor Road, Saturday, 7-30. Tuesday, at 7-30, 5, Church Brow.  
**Gateshead.**—97, Coatsworth Road, Receptions Mondays, 7-30.  
**81, High West-st.,** 6-30, Reception. Tuesday, 8.  
**Herbert-street,** 6-30. Wednesdays, 7-30.  
**47, Kingsboro-terrace,** at 6-30, Mr. J. Scott. 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. Ripley. Circles, Tues., Thurs., Sat., and Sunday, 7-30.  
**Leeds.**—28, Back Adelphi-street, 2-30 and 6-30, Miss R. E. Hall. Circles, Mondays, Thursdays, 7-30  
**Liverpool.**—103, Queen's Rd., Everton, 3 and 7, Thurs. at 8.  
**Eaton Hall:** Breck-road, 6-30, Tues. 8.  
**London.**—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7, Open circle. Wednesdays at 7, Free Healing, 8, Open Circle.  
**113, Lisson Grove, Marylebone, N.W.**—Tues., 8, Mr. H. Towns, clairvoyant.  
**16, Harpur-street, Theobald Road, W.C.**—Monday and Thursday evening seances at 8 p.m.  
**113, Edgware-road** Mr. H. Hunt at 7, Subjects from audience. Silver collection. Every evening, except Tuesdays, at 7-30.  
**Kentish Town**—85, Fortress rd., N.W., 7-30. Thursday, 8.  
**7, Lyndhurst Grove,** Vestry Road, Camberwell, S.E., Wednesday at 8-30.  
**2, Millmen street, W.C.,** Mrs. Ashton Bingham Thursdays, 7 to 8, for investigators; 8, seance.  
**North Kensington**—43, Cambridge Gardens, Mondays and Thursdays, at 8 for 8-30.  
**251, Ladbroke Grove,** Mon. & Thurs., 8, Mrs. Purseys.  
**Notting Hill Gate, W.**—51, Ladbroke-road. Sun., 11, Free Healing, Mr. W. Goddard; 7, Seance Mon. 8, Tues. & Fri., 8, Mr. Goddard. Sat. open meeting.  
**Stepney.**—Mrs. Ayers, 45, Jubilee-st., Tues., at 8.  
**5, 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. Mon., 8, Mr. B. Plant. Thurs., 8, Mr. Lamb's Circle. May 6, Miss B. Hunter.  
**395, Oldham Road:** Co-operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30  
**Cheetham, Ash Lodge,** Halliwell Lane: Sunday, 2-30 & 6-30, Mr. Adams. Mon., 8, Public Circle, Thurs., 7-30, Mr. Macdonald.  
**Mitfield.**—Oddfellows' Hall, at 7-15.  
**Morcambe.**—84, Euston Road. Service 6.30, Mrs. Winder.  
**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.**—Ballile St.: 2-30, 6, Public Circle. Wed. 7-45.  
**Millrow Rd.**—2-30 & 6, Public circles. Tues. 7-45.

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