

THE TWO WORLDS.

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PRICE ONE PENNY

WHAT IS HELL?

BY R. BODDINGTON.

To understand what is to follow, let us endeavour to realise the constitution of "matter" as it is sensed on the physical plane of being. It is recognised to-day that all matter can be resolved into what at present I will term Invisibility, one of the simplest exhibitions being the melting of ice and the evaporation of water. Thus we see that matter as we know it, is but the conditioning of a substance that is capable of manifesting in a state beyond our physical senses to perceive. It is not destroyed, in the sense that it no longer exists. We now know that annihilation cannot occur: that burn, melt, or dissipate any substance as we may, we only change its condition of being. This enables us to know that space is filled by imponderable expressions of matter, much more subtle in mode of action and existence than what we comprehend as matter. So here we find a world of material expression, dense enough to have existence, but not dense enough to be cognised by our physical senses. We are thus face to face with a condition of matter that we may term spiritual, seeing it is outside the limits of the physical to grasp. That means a real spiritual world, a world of material expression as against a mental abstraction. In this spiritual world are individualised intelligences who exist in a state of consciousness, capable of cognising the aforesaid condition of matter, which to them is real, as real as the earth is to us. We further claim that these intelligent beings are people whom we, in our ignorance, have called dead. The conditioning of spiritual substance is more subtle and refined than is the physical state, and therefore is governed by apparently more subtle laws as to its action.

Let us come back to earth again for a moment! If we want to shape or form anything, what precedes all action? "Thought." Now, what does thought do? It shapes mentally, that which we desire to express physically.—Just so! To build a house is a long and laborious series of physical actions. And what are they? "The effects of thought."—Just so! Hence, to shape our thought into concrete form on the physical plane, we have to use our physical powers. Now, let us go back into the spiritual state where "Thoughts are things." That means that in the spiritual world we are in the world of causes; and instead of having to labour, as in time, to give to our thoughts external shape, they act directly on the matter surrounding us. "Thought,"—the potential energy behind, and antecedent to physical action on the earth,—is likewise the dominant fact in the spiritual state; its mode of action is magnetic and automatic. To think positively—volitionally—is to set in motion a causative power that reacts on both force and matter.

Having thus seen an intelligent, and intelligible, cause of action, let us see what its result and application is. It is now fairly well admitted and recognised that "thought" makes the individual, and as a man thinks that will he be. Now, in a state where to think is to act; where to think of an event is to see it pictured before you; this means, that according to an individual's thought, so will be his surroundings. How just is this! How perfectly equitable! If your own thought, your own conscience does not condemn you, God or Nature will not. You may say "Ah, but we have thoughts that we do not like that come without our will." Shall we suffer by seeing these repeated? Think awhile. Is it not a fact that if you be earnestly desirous of good, an evil thought finds no abiding place in your mind? With a shake of your head, and a resolute will, you send it from you. But has it done no good, that evil thought? Everything that is has a use in nature. Pain and trial are necessary to the soul's growth and evolution, through experience and consequent knowledge. They are

to the soul what the fire is to the iron and the resulting steel. Black night has its beneficent action and work equally with the glorious day, so that a passing thought in the spiritual realm will only stay so long as you offer the conditions for its remaining. It is asked, "What does the maniac criminal suffer in the spirit world?" As the thought of the individual is the arbitrator, you will readily see that one can only suffer for that which was the outcome of his conscious thought action. His responsibility, like all others, is his measure of knowledge and power to resist evil. For instance, a young child does an action which we call a theft, but it has not that meaning to the child, therefore, the child's own thought action (in the shape of conscience) will not punish it. According to the degree to which we are conscious of having sinned, to that extent shall we be punished, because we are our own punishers and our own rewarders, and we cannot get away from our thoughts. As thought is a cause, the effect of which occurs in spite of ourselves, we can easily see that only by outgrowing evil thought, by the compensating agency of good thought and resulting action, can we change our condition in the spiritual world. The process must be slow, because it is growth, and moral growth, in addition to having the corner-stone of earnest desire well and truly laid, must also have every brick of good actions morticed into one another, that no chink of weakness shall threaten the edifice of power and beauty we are raising.

We have asked what is hell? and we answer, it is that condition of life in which conscience claims its own, in which we stand revealed to ourselves, in which the memory unburdens itself, and where the lashings of remorse are like "tongues of fire," through which we must walk to victory by the pathway of restitution.

Let us consider what manner of people are in this condition. Is anyone, having lived a life here, a fitting candidate for the highest condition of spiritual being? We speak of a man having been a good man. What do we mean by good? It is a relative term, very! We hear of a good person—usually after they have left the physical form—and we see in the graveyard an eulogistic epitaph upon a tombstone, but let us imagine that one before us! Let us question him! "Do you believe in a life after death?" "Yes." "Do you believe in the differing conditions of life after death?" "Yes." "Have you led a good life?" "I have tried to." "Think! Have you *always* tried to?" "I hope so." "Do not hope; are you sure?" "Well, perhaps I *might* have done a little better." "Then you *have* done wrong?" "Yes, but it is a long time ago, now; I have found Jesus since then." "Ah, and how have you lived since? have you used *all* the talents that were yours? Have you followed the teachings of your Jesus?" "Oh yes, I have been a regular attendant at the chapel; I have taken the Communion at all the appointed times; I have been churchwarden a number of years." "Have you ever denied yourself a meal, that another might eat? Don't answer hastily, have you?" "Well, I cannot say that, but I have always subscribed to our annual soup kitchen." "Have you always given as much as you could afford?" "Consistent with the maintenance of my position, I have." "What do you call the maintenance of your position?" "Well, as a churchwarden I must have a couple of silk hats a year, and a frock coat, and a house and furnishing fit to receive my friends in," etc., etc. "Ah, I see, and the rest of your income you gave away in charity?" "Well, not quite; of course I had a little banking account for a rainy day." "So-h; you were a clothier by profession, were you not? Did you always pay as much as you might have done to the poor girls who made up the garments?" "I paid the same as other men." "I see; you didn't pay what your knowledge of the labour involved told you you ought to have

paid!" "Well, that was the girls' look out, not mine." "And that is your view of the teachings of Jesus, and the righteous conduct of one of his followers?" "Oh, when you put it that way, I don't see what religion has to do with business." "I see; your religion was not a rule of life for all occasions, but only in your office as churchwarden, eh?" "You are really too hard; a man must have a little comfort." "Base excuse; and is your idea of comfort and goodness so narrow that you think you are going to sneak into a heavenly condition of being, immediately after death, or at the so-called judgment day? You have the assurance to think you can meet the accusing look of your God, the hauntings of your conscience, and smugly hope for a seat among the higher congregation, among the respectable portion of that higher humanity! You, who cannot return a tolerably decent reply to the accusations of your fellows; you who are good, because you have not kicked over the traces of man-made law, but have perchance broken in secret every command in the Bible you so sanctimoniously revere, if not in deeds, in thoughts, that ye made no effort to discourage."

To such an indictment, varied in detail, but identical in principle, could the majority of humanity unfortunately plead guilty, broadly speaking, and without hair splitting; yet we talk of "Good!" How easy to interpret the words of the "Man of sorrows"—"There is none good, no not one, save God." Good, is the ultimate, and all good below God, is but a relative term.

Now, what of the man who honestly admits he knows he does not deserve to go to heaven, but still has a lurking hope that life hereafter won't be *very* bad for him? There is just a possibility that he finds himself a little higher in spiritual condition than the smug gentleman we have just interviewed. "Oh!—but"—I hear someone say—"Is that quite fair? if the first gentleman did wrong, he didn't flaunt it in the face of the world." And pray what has the world to do with the matter? Did the fact of the world's suffering, in the persons of some of its members, prevent your smug gentleman charging 50 per cent. for money loaned? Does the world try to prevent by its action the extortion by the rich from the poor? Does your respectable Archbishop of Canterbury, or of York, head the movement by example? Does your well-to-do man of the world really admit that the beggar in the street, who never from his birth (handicapped by disease and vice as he was) had a chance of being aught else? Does he really admit, I repeat, that such a one is his equal, has equal rights as a fellow-creature with himself? You know it is not so. You know that if in your West End churches the minister dared to raise his voice more than a certain number of times a year (when it is the fashion to mentally flog yourself for half-an-hour before going home to your dinner, or a comfortable bed, as the case may be, or failed to mark the distinction between the lower orders and the upper classes, either by actual words or by implication, he would find (especially if his livelihood depended upon his preaching) that his congregation would manage an exchange for him. Knowing this, why do you speak of the world as being interested in the fate of aught but themselves? You may think these words bitter, but are they true? That is the question. For answer go to your slums; aye, go to your West End, where squalor and riches jostle each other, where beggary and millions look up in awe and down in disdain respectively. Prate not of the world's right to judge until the world does its duty. To return to our man, who perhaps got drunk occasionally, and actually laid in the gutter, and even shocked the good people coming out of church, why do we say he may possibly be brighter, spiritually, than the Reverend Lawnsleaves? To answer that question, let us see by what means they are judged in the other life! You will recollect that we claimed that man's responsibility was limited by his knowledge and organic powers. What does this entail? That arbitrary judgment, by code established, would not be equitable. That to judge both by one standard would be wrong. It can easily be seen that what would be a comparatively venial offence on the part of an ignorant, ill-bred, ill-fed outcast, would be a high crime and misdemeanour on the part of a bishop. A practical example in this life of the fact, that knowledge and power bring responsibility. But, to come to a conclusion. Here we have a man born of fairly good parentage, brought up with all the advantages

of a comfortable home, education, moral teaching, good health, and all that go toward making man what he should be; wealth sufficient, if properly used, to put temptation from his path. Yet that man will deliberately go out of his way to do harm, to rob and steal, and, as a rule, at your police courts he gets a light sentence. Now, let us see the other man. Born, possibly, of drunken parents, tainted by vice from birth, brought up to believe that to steal is right, but to be caught is unfortunate, living in poverty with wealth daily flaunted before his eyes, what wonder that he imbibes ideas of morality peculiar to himself and his class. What wonder, if, fed on gin from birth, he becomes a drunkard. Yet that man has frequently halved his dinner, aye, and even given it all away; a big sacrifice for one who is down in the way of life; given it away without a thought of its procuring him some measure of reward hereafter, for hereafter does not trouble him; he has enough of the godly and righteous who spend a penny in charity with one hand, while they spend a guinea for wine with the other. Here comes in the Justice of God, as distinct from the Justice of man. Man sees but the act; but the providence that rules all sees the circumstances, and its judgment is tempered by mercy. It says to the one, you have much to answer for; Go, "Sin no more," repent and do good, desire health, and it shall be yours. Here you have an equal opportunity with every other. You are an immortal child of God. The opportunities you never had in your earth life, the powers that were blighted by man's inhumanity to man, shall find full scope for their evolution, "Repent and live." To the other, "You, who were the child of affluence, of integrity, of love and kindness, have returned evil for good; you, who have daily prated of Heavenly Father, have deliberately disobeyed the promptings of His voice in your soul; you, to whom the knowledge of the ages came as daily food, have deliberately set it aside as nought when it suited your purpose. You have had the talents and you have not used them, hence they have almost died, and you have been their executioner. For this will your struggle to regain them be harder, for this will your remorse be keener. Go, strive to undo that mischief ye have wrought; go, and as ye conquer will your powers be again added unto ye; go, you are your own punisher and your own rewarder. Though your sins be as scarlet, yet shall they be as white as snow, when you "cease to do evil and learn to do well."

ONLY A WOMAN'S HAIR.

A REAL GHOST STORY.

By CHREDOR-LAOMER, Author of "Death, the Gate of Life," "Riches in Poverty," "The Real Presence," "The Reformation Struggle Renewed," etc

Oh! little lock of golden hair,
In gentle waving ringlets curl'd
By the dear head on which you grew,
I would not lose you for a world.

"OH! my dear Mrs. Jolliffe, whatever has induced you to have your beautiful hair cut off?" asked a lady of her friend, in the days when the gentler sex wore short hair.

"It is the fashion, dear, and one may as well be out of the world as out of fashion."

"But yours was such a splendid head of hair. Had it been mine, I should have been loath to have parted with it. You really don't look half so pretty and fascinating without it. The horrible new fashion! I hate it! It makes such guys of people."

"It does, dear, I regret it already. But what can I do? Here I am my natural self, minus my auburn locks."

"There was only another lady in the town with so beautiful a head of hair as yours."

"And we were rivals," said Mrs. Jolliffe.

"Yes, poor Mrs. Auty, she is now dead; she had brain fever you know, and the doctor ordered all her hair to be cut off."

"So I suppose," replied Mrs. Jolliffe, "but that did not save her life."

"Well, dear, what have you done with your shorn locks? Not sold them, I hope."

"O no, they are safe under lock and key upstairs. I have been thinking that I would have a *tresse* made of them. I should look my old self again."

"I would, dear," said her friend. "I don't like the look of you with your short hair. It's horrible."

The two ladies were the wives of successful manufacturers in a small town in Lancashire.

Mrs. Jolliffe the next day took her locks to a hairdresser, and instructed him to make her as artistic and fashionable a *tresse* as he could.

When he began to manipulate the hair he found it not quite long enough for the purpose he required.

The apprentice said: "Do you know, sir, that we have some hair exactly like this upstairs? Much longer; what you cut off Mrs. Auty's head."

"Yes, to be sure; fetch it down, Gledhill."

The hair was brought, and the master said: "Just the thing; the two might be from the same head, the lady won't know the difference. I can make a much more elegant head-dress of this; it is three inches longer, and I want to please her. She's plenty of brass."

"Yes, sir!" said the apprentice, "it is longer, and will suit the purpose better. But—"

"But what?" asked the master.

"Well, sir, I was thinking that if Mrs. Jolliffe got to know it was Mrs. Auty's hair, she would be greatly annoyed, for I know they were not over friendly, though they did meet together at parties. They both seemed envious of each other."

"For heaven's sake she must never know. You must keep this a profound secret, Gledhill."

"You may rely upon my absolute secrecy, sir. I assure you I shall not say a word to anyone."

"Not even to your young lady."

"No, sir, I promise you that."

"Very well," said the master, there is no fear that she will get to know, as I shall be dumb on the subject."

The *tresse* was completed and delivered to the satisfaction of the intended wearer. When her friend saw her with it on, she said, "Now, you look like your old self again."

After a few days wear, Mrs. Jolliffe became very uneasy about the head. As she expressed it, "There seems to be something very uncanny, I don't understand it all. There is a nasty, creepy, cold sensation all over my head, and a tingling down my back like a slight electric shock, or as if cold water were running down the spine; it is really dreadful. I am puzzled; what can it be? I do not feel these sensations when I don't wear the *tresse*; besides, it seems at times as if someone was trying to lift it off my head, and then there is such a chilly feeling runs through me. What can it mean? I must be terribly out of sorts." She became much distressed in her sleeping hours, disturbed and restless, and had unpleasant and annoying dreams. One night when waking up, she thought she saw in the darkness a kind of hazy light flickering at the bedside, and she fancied she felt a hand about her head, as if someone was trying to get something off. She awoke her husband, who lit the gas and said "it was all fancy." This occurred again, much to her distress of mind, and she began to think that she was indeed in a bad state of health. One night, however, the climax came, which very greatly perturbed her spirit. As she lay awake, she thought she saw in the darkness of the room, a small light like a star, which gradually increased in size, and then elongated, spreading upward and downward into a long streak of light. Then a cloud of phosphorescent vapour or illuminated mist gathered around it, and gradually the form of a woman was evolved. The figure approached the bedside and stretched out the right hand towards her, and made certain manœuvres, pointing to the lady's head. The lips moved, but no sound came therefrom, at the sight of which Mrs. Jolliffe screamed out in the utmost terror, and fainted in her husband's arms, much to his consternation and alarm.

"What is the matter, dear?" asked her spouse. "What has caused you such distress? O, speak! speak!" But his wife was beyond speaking, and he found it necessary to get restoratives as quickly as possible, as she seemed to be in a critical condition. When daylight dawned the lady revived, and, in answer to her husband's questions, said: "O, Charlie! I am glad it is daylight. I don't think I can ever sleep in this room again."

"Why? What happened to cause you to scream like that, and faint right away?"

"O, Charlie, you will laugh at me if I tell you I have seen a ghost."

"Nonsense! seen a fiddlestick, there are no ghosts.

It is only a nasty dream, that's what it is. You must see the doctor to-day, I am sure you are ill."

"Well, Charlie, perhaps it is as you say, I have had a dreadful dream, but I feel that I am somehow not right, and I will see the doctor this morning. What with the awful dreams at night, and those peculiar feelings in the day-time, I have really no rest, and shall be driven mad, that I shall."

The doctor was called in, and made an examination of the state of Mrs. Jolliffe's health. He said: "She was out of health, a little nervous, and run down. She wanted a change of air, and recommended a week or two at Blackpool. It would brace her up, and with a little suitable medicine she would soon be all right."

"Doctor," said the lady, "I want you to tell me candidly, do you think I am at all of an hysterical nature?"

"No, my dear madam. Nothing of the kind."

"You think not. Then do you think that I may be in an *exaltée* state?" queried the lady.

"Certainly not!" said the doctor, in astonishment.

"Why—whatever makes you ask such a question?"

She then briefly told the doctor what had occurred.

"It is, as I say, Mrs. Jolliffe. You are run down; your system has got out of order; you are easily worried just now, and do not sleep soundly; hence your bad dreams. A few weeks at Blackpool, with a little tonic I shall give you, will strengthen your nerves and soon put you right. Cheer up!"

The outing to the sea-side was taken, and after a month's stay the lady seemed improved in spirits, and concluded that the doctor was right in his diagnosis. She returned home, and for a few nights slept soundly. But this happy state did not long continue; the frightful visions recurred, and she had but little rest.

One night, when wide awake in bed, she saw the mysterious lady walk into the room through the door, which was closed and bolted, who again stood beside the bed, and moved the lips as if trying to speak. The indignation expressed in the features showed great annoyance, and that she desired something which she could not audibly ask for. Mrs. Jolliffe made a desperate effort to speak to the nocturnal visitor, to ask what she wanted, and why she troubled her, but she could not utter a single word.

The apparition, after gesticulating, and pointing to the lady's head in a threatening attitude, disappeared through the door as she had come. Mrs. Jolliffe, realising that it was no mere dream, was greatly alarmed; she could not recognise the personage, nor yet guess at the meaning of these uncanny appearances.

She had not worn the *tresse* during her visit to the seaside, and had not experienced any of the unpleasant sensations, nor had she been disturbed in her sleep; but no sooner had she returned home and donned the head-dress, when all the former symptoms and troubles returned. She dare not tell her husband of this last nocturnal visit, or he would have deemed her mad.

The next night she changed bedrooms, but to her great surprise, things were no better, she suddenly awoke, as by an impulse, or someone touching her; on opening her eyes, to her horror, there stood before her the form of her previous unwelcome visitor, whom she now recognised as Mrs. Auty, who she had known as a resident of the same town, clothed as she used to see her when in the flesh. She mustered courage to speak to the apparition. Sitting up in bed, she said, "In the name of God, Mrs. Auty, what do you want troubling me like this?"

She waited for a reply, which seemed hours to her anxious spirit. The uncanny visitor then spoke, saying, "I have come for my hair, which you are wearing," pointing to Mrs. Jolliffe's head.

"Your hair! What do you mean?"

"I mean," said the spirit, "that your head-dress is made of my hair, which was cut off during my illness, and here I am without my hair—what a fright I look!"

"It is my own hair. I had it cut off, then I repented, and took it to the hairdresser to make this *tresse*," said Mrs. Jolliffe.

"You did," said the ghost, "but the man used mine instead of yours, and I want mine. I have come for it. I was too proud of my hair to let a rival wear it. Give me my hair!"

"But it is no use to you now," said the distressed lady. "What do dead people want with their hair?"

"I am not dead; I have only changed, and I want my hair again. What a sight I am. Give me my hair."

"Take your hair," said Mrs. Jolliffe, "if you must have it. It is there on the table. Take it away if it is yours, and pray, for heaven's sake, let me have rest."

The apparition turned towards the dressing stand, seized the head-gear, carrying it to the door, which she passed through; but the *tresse* dropped to the floor on coming in contact with the material wood, for it could not pass through, like the spirit.

On Mrs. Jolliffe rising in the morning, there, surely, was the head-dress lying close to the door, where she had seen it drop some hours before.

"No more of this," said the lady to her husband. "It was no dream, Charlie. I have really seen a ghost, who came to ask for her hair. It seems that they want their hair in the spirit world. She shall have it, but through the hairdresser, who has deceived me."

The lady went to the man who made it. Opening the shop door, she, with an air of indignation, threw the *tresse* upon the counter, saying—"What mean you by making up Mrs. Auty's hair instead of mine? She has been almost every night asking for her hair, here it is, give it to her, and let me have mine?"

The man looked dumbfounded, and denied that it was Mrs. Auty's hair.

"You need not deny it, sir, she has told me you used it instead of mine. Take it back and give me my hair?"*

The lady was never troubled afterwards by her ghostly visitor, nor with any of the unpleasant sensations described.

The ghost had been laid, and it is hoped, was satisfied by obtaining her own hair.

* A Fact.

SPIRITUALISM: PAST, PRESENT, & FUTURE.

The following is a much condensed notice of a most able address by the guides of Mr. G. H. Bibbings, of Plymouth, at St. John's Hall, Cardiff, April 26th.

THE past of Spiritualism is the record of the world's experiences; the measure of its sufferings and its conquests. Write the record of Spiritualism, and you write the history of nations. When Damascus was the scene of high life, and Babylon the seat of learning, there came the handwriting on the wall. Right through all the sacred books of the world will be found a record of pure spiritual communion. But when nation, and empire, and kingdom, and individual, with theological intolerance, or mathematical precision, closed up their hearts and minds, then the blessed monitions of the spirit were shut out, decline and retrogression ensuing. Byzantium, by its Bosphorus waters, schooled the world—where now its glory? Rome pleads over the ashes of a fallen empire! What is the spiritual condition of Spain to-day but "a hiss and a by-word?" France is given over to Materialism, and so the nation that leads to-day, drops behind a century hence. A century ago, you Spiritualists would have been treated to the stake. Is not the same spirit of intolerance still alive? The *method* has become a little less brutal, that is all! Present day intelligence permits only the more negative, though not less *cruel*, chastisement of "social ostracism."

But in spite of all this, the ever living bond of spiritual communion betwixt Creator and creature has ever been a blessed fact, and to every man and every nation are given some intimations of the angel world.

And what of the present of Spiritualism? From the *debris* of the past has grown up a living faith. Let Spiritualists see to it, that they embody this faith born, of *knowledge*, in their daily lives, that so through them, the ministrations of the angel world may vivify and spiritualise mankind, bringing them into *at-one-ment* with the All-Father.

The *future* of Spiritualism is just what you will make it; it is right in your own hands. "The fields are ripe unto harvest, but the labourers are few." Oh, then! use the ever living present according to the wisdom which comes as the product of past experiences. *What shall the future of Spiritualism be?*

What *should* it be but *fraternity* and *God-likeness*? What but these make the *heaven* mankind so yearns for? Don't *talk* of heaven merely! Don't *dream* about it! Make it! here and now! by faithfully and courageously *living* your Spiritualism day by day.

E. A.

"THE EFFICACY OF PRAYER."

[A Summary of a Discourse by Mrs. GROOM, of Birmingham, at Walsall, on Sunday, April 29, reported by E. GROWOURT.]

IN looking over the present conditions of the human race, it seems that man is drawing himself away from the idea that there is need to pray; yet there is not a single age in which our best men and women have not felt there was need for prayer; it is a necessity for man's spiritual well-being. Can man move and have his being without one spark of heaven descending in response to his supplication? It is the messenger of love, of law, of matter, and spirit. Prayer seems to be overlooked as an immaterial source of comfort. There is no individual who has succeeded in any department of life without aspiration or desire. There is no student in literature or in science who has not found prayer to run as a golden cord through material life, because all feel its need and power to raise them to a higher spiritual life. If we hear men and women question the need of prayer, we know they have not grown conscious of their spiritual needs. Look down the long line of history, see men who have been religious, men who have been ardent workers, all have been prayers.

When we see a picture glowing with soulful beauty, we feel the artist has asked for aid from on high to give expression, taste, and harmony, to blend all in one unique finish, to touch the immortal soul of the beholder. When it is said that Spiritualists do not believe in prayer, it is a falsehood. We hope never to open or close our circles without prayer, and in so doing we believe we are receiving God's blessing upon the work which shall do good. How sad that young people find the various avenues they seek blighted; happiness they cannot find, because it is not there. If you want your children to be instrumental for good in this sphere, ask—if you do not ask, how do you expect the omnipotent blessing? We are blessed to-day with a literature running over with wisdom, influenced by men of marked learning, and when we turn over the leaves and ask what is prayer, we find that prayer and work go hand in hand. You would never find a drunkard, with his bitter, degrading, contaminating, dejecting cup of sorrow, if he prayed and worked, for then he would have resisted the temptation. There is one thing which the human race do not fully recognise, and that is that work needs to be facilitated by prayer. In the workshop, if the mechanic would maintain the prayerful, aspiring mood, how grand would be the work—bad language and anathematising would be abolished for ever. Oh! you, who have recognised the need of prayer, when you have bowed your head in sorrow, how often that beautiful, calm, pervading peace has come over you; how sweet have been the glorious hopes that arose before the mind's eye, as though some invisible agent were responding to your petitions. If you are despised by your contemporaries, pray for them; never mind who may abuse your conduct, pray for them. If you can do this, how happy you will be! How religionists would join hand in hand! The anthems of all would rise to the heaven of heavens, and catch the hallelujah's of the angels, and blend with the symphonies of eternity.

You often question the success of your circles, but let petitions rise for succour and guidance. Prayer is a beacon light to draw back the loved ones from the other world. When the dark clouds of sorrow's night gather around, it is then that the love-light shines out; it is then that harmony and aspiration enable the angel watchers to give you an everlasting solace, the guiding light of truth and love, which reveals that the change called death is only being drawn from matter into that great mansion of love, the eternal spirit world. Pray that you may realise the efficacy of prayer; it will prepare and strengthen you for the great mission which you must fulfil. When sufferers bow to the stormy problems of life, and in anguish cry for light and help, then the ministering spirits, with gentle presence, help you to cry, "Thou givest and Thou takest away, blessed be Thy holy name." When you feel you have no one to love on earth, it is then you turn, or ought to turn, to that perpetual guiding light. Be assured there is a great truth in the saying "Seek and ye shall find." Teach your children the philosophy of truth, but teach them prayer. It is a lamp to their feet; it is as the bird which helps the mariner to shun the rocks and shoals and sand-drifts, and turn to a calmer and a deeper sea. Surely, we shall hear of great blessings coming to this sphere, adown the train of holy angels, if

you learn to pray and live aright in the spirit, and of the Spirit of Divine Love.

Mrs. Groom asked for three words, and received, viz., "Justice," "Peace," and "Faith." Having dealt with them in a Tennysonian manner, she continued: Remember the infinite importance of prayer, let it crown and gild your lives, for by it humanity mounts heavenwards, and gains strength to fulfil life's purposes and pass through the portals of death triumphantly, guided by loving hands into the sunlight of heavenly dawn.

Mrs. Groom gave remarkably good clairvoyance.

SPIRITUALISM IN MANCHESTER: NOTES ON PRESENT STATE.

THE SOCIETY IN WEST GORTON, I.L.P. HALL, GREY STREET, HYDE ROAD.

AS extensions upon the work in Ardwick there have been at different times very earnest efforts made to disseminate the truths of spiritual communion among the mass of people residing between Ardwick Green and Belle Vue, due, no doubt, to the residence of a considerable number of Spiritualists in that quarter, who were, and are, members of the Tipping-street Society. The work of home circles being bruited abroad excited curiosity, which nothing short of actual experience would satisfy, so, among other services, we had the parent society holding open-air meetings on Sundays, in open spaces off Hyde-road, a room taken and kept going for a considerable time for week-night seances in Gregory-street, off Shakespere-street, mostly under the management of that most indefatigable secretary, Wm. Hyde; and, ultimately, the stand made as above, which presented much promise in a quarter where it might be said, purifying truth was much needed. It is true the matter was crude, but the experience of the workers seemed equal to the occasion. They had obtained a good room, capable of seating 300 persons, in a good public situation, and free from the common "hole and corner" conditions so much associated with early starts in our work, and for a time, in spite of some fractious individual effort among those who came to see and hear, there was the promise of good times for West Gorton. A Lyceum was started and yet prevails, though its merits are not known to the "Sampler." On Sunday, effort is confined to the evening, when, as a rule, a goodly company assembles, but, as it is with all new efforts, psychometry and clairvoyance, if especially sensational, will fill the room. This is not wonderful, when we consider the existence of suppressed superstition outside our movement, the simplest works of nature exciting her blinded children, now restored to some degree of light. Thus the explanatory work which lifts all this above the plane of the supernatural is more or less tabooed. The real work of the spirit, therefore, under existing circumstances seems to be somewhat on the wane, while the elements of discord—perhaps some touch of personal ambition—are working, but as there are wise people connected, it may therefore fall out that their counsel may prevail before it is too late. The things which appeal to curiosity or emotionalism are not lasting, and cannot stand, except by show of banners and beat of drums—and in the end it is very costly to maintain (*vide* Roman Church and Salvation Army). It is not cheap in the end, and the result is to set aside the backbone of lasting truth and wisdom, for a shaky, jelly-like sensationalism. In fact, our movement to-day wants the appeal to the *reason* first, and then people will come, void of superstition, to the study of such manifestations as the spirit world may have to tender. There has been a distinct departure from this, and a real, sound work can only be achieved by the return to the initial lines. The West Gorton Society holds meetings on the Tuesday night, when from 60 to a hundred may be found waiting for what the spirits have to tender. In interviewing the officials, it is not easy to get at the definite number of members, but one thing is certain, some of the old and tried have fallen away rather than participate in, what to them, are distasteful conditions. Let men of affairs take warning in time, and those who are earnestly wishful to see the work move as a blessing among the households of the district, tire not because they cannot agree with all, but bend to the burden until their cry for help is heard and answered, and the day of triumph may not be a far cry.

Lastly, it may be said that experience has taught that an early service, either morning or afternoon, on Sunday

is a distinct advantage to all parties concerned; it is a condition-maker, and a notable gain to all elevated and elevating work and workers on both sides of life. Trusting that persevering effort may overcome present difficulties, though the wise have to keep a cool level head, and the less wise have to climb down a rung or two, and that there is yet a time of great promise before the effort: a promise equal to the need of God's work in the quarter. This is the earnest wish of
SAMPLER.

TWELVE LECTURES ON MENTAL SCIENCE.

BY W. J. COLVILLE.

LESSON XII.—PRACTICAL ILLUSTRATIONS OF THE CORRESPONDENCES BETWEEN MENTAL STATES AND THEIR PHYSICAL EXPRESSIONS.

SWEDENBORG'S DOCTRINE of correspondences, though often regarded as fanciful, wherein it relates to an interior meaning of Holy Scripture, cannot be reasonably dismissed as incapable of demonstration when it directly relates to human anatomy and physiology, for the statements of this renowned seer and sage are susceptible of direct verification on the part of all who are ready to bestow upon the subject something of the careful attention its extreme importance demands.

No fallacy can be greater than that physiology countenances materialism, it goes an immense way toward disproving it, and those professors who teach materialism to their classes in medical colleges are doing flagrant injustice to their theme by renouncing the logical deductions of science for the vapid vapourings of sciolism, for in no single instance do the facts of science point otherwise than in a distinctly spiritual direction. Camille Flammarion, the eminent French naturalist and astronomer, declares in his admirable treatise "*Dieu dans la nature*," that the entire human structure can be remodeled in less than one year; something over eleven months he gives as the longest time occupied in effecting the complete transformation of these portions of the body which take longest to change, while some parts of the structure, he declares, can be remodeled in about 30 days. Flammarion is one of the greatest scientists of the world, and a most illustrious member of the French Academy of Sciences, one of the grandest assemblies of scientific minds ever brought together on this planet. If this statement by Flammarion is correct, and we have no reason to dispute its accuracy, the baseless assumption that the physical brain stores up all memories, and that consciousness is dependent upon a certain conformation of the grey matter of which it is composed, is self-evidently absurd. Dr. J. R. Buchanan, in the introductory chapter of his massive work, "Therapeutic Sarcognomy" brings forward many cogent reasons and powerful proofs in demonstration of his statement that LIFE IS A SPIRITUAL POWER, while Alfred Russel Wallace, in the concluding chapter of his treatise, entitled "Darwinism," Joseph Le Conte, in his "Relation of Evolution to Religious Thought," and many other authors of equally distinguished rank and ability in their respective lines, are concurrent in their testimony to the truth of a purely spiritual basis for human origin. Man is not life in himself but is the recipient of life from God; life is communicated to man by perpetual influx; this is a truth to which man's entire anatomy corresponds in the physical degree, but notwithstanding this reality we all appear to live from ourselves and this appearance is necessary to endow each of us with a sense of individual selfhood, without which there can be no possible development of individual character and excellence. All who have carefully studied the preceding lessons cannot fail to perceive that we lay very great stress upon a recognition of individuality in every instance, and we desire to emphasise this point as forcibly as possible because of our daily demonstrated experience to the effect that all really successful persons, no matter what their line of occupation may be, have cultivated an intense sense of individual responsibility, while the shiftless, easily depressed, and generally unsuccessful, no matter what their line of attempted action, are to be found among those who think little of individual worth and in some cases fail to perceive that any such a thing as individuality really exists. An old English poet has given us the line, "The soul hath form and doth the body make." This is true; equally true is the statement that man on earth has two bodies, an outer and an inner—"there is a physical and there is a spiritual body," from the latter

the former takes its shape and functions. The relation between the spiritual and outer bodies is so intimate that so long as the physical remains alive it is the constant recipient of vitality from the spiritual; the physical body exists only through the law of correspondence, and this correspondence is of part to part and function to function. In some of the writings of Swedenborg, also in those of Dr. J. R. Buchanan, we find the brain and the body spoken of as though they were two, and in a very interesting work, "Physiological Correspondences" by Rev. John Worcester, all the parts of the body are enumerated and treated upon severally, in successive chapters after which comes an essay upon generation and regeneration, and finally a treatise upon the brain. It is not our intention to try and separate the brain from the body as though it were distinct, but we do cordially assign to it the most important place in man's organic structure, and, therefore, we will consider it first.

To be continued.

MATERIALISATIONS—PRO. AND CON.

SIR,—At a seance held at the house of Mr. P. Ormerod, Factory-fold, Hollinwood, April 4, 1896, medium, Mr. Wm. Goddard, of London, there were present 24 persons, including the medium. The room was one that had not been used for any other purpose than as a seance or developing room for about seven years. The medium was taken to the room, which he was not permitted to leave. His clothes were taken off, turned inside out and examined, but nothing of a suspicious character was seen. After the circle had been arranged, the medium took up his position in the cabinet, which was formed in a north-east corner by a curtain of dark material being drawn across the corner. After singing, and a beautiful invocation by Mrs. Fielding, the lights were turned down and the seance commenced. Two round luminous cards of about 9 inches in diameter (which the medium had previously placed in the cabinet) reflected brilliant lights in various parts of the room, and by their aid a form was seen in front of the cabinet, and sitters were invited to gently go forward and shake hands.

Having been elected at a preliminary meeting to take a seat next to the cabinet, I was favoured with a position which gave me full opportunities of seeing and judging for myself the genuineness or otherwise of the phenomena, and I certainly did not neglect any chance of making close observations. The first form I shook hands with was a man, the hand and form were enveloped in drapery, which felt akin to rough muslin; the hand had a very fleshy touch, and I could have declared I felt pulsations in it. These sensations created a strong feeling of suspicion, and I fancied that before long there would be an exposure, but not liking to disturb the conditions, I waited. After more singing, there appeared another form. The features were not so distinct, yet I could just discern the face of a woman; the form was much less than the first, and the hand which I shook had a colder and more death-like feeling, and to my mind it was that of a girl or little woman. As the hand was small, and the drapery was in this case fine in touch, the suspicion created in the first case began to disappear.

Several sitters who shook hands with this form admitted that the hand was much different from the first. The third form came at the opposite side of the cabinet, and approached the secretary to the Hollinwood Society, who was sitting directly opposite me. Immediately the reflection from the luminous discs was thrown on the face of the form, he declared it to be his father, and through his losing control over his feelings the form disappeared without giving the other sitters more than a passing glance. The features of the next form were hardly recognisable, although it was said to be the sister of one of the ladies. The fifth form came directly to me; the outlines of the face were rather long, thin, and feminine. The right hand was offered to me; I took it with a good firm grip, and detected that the little finger was slightly crippled, being firmly turned inwards to the palm of the hand, and I have no hesitation in saying that hand was the hand of a woman. With the other hand the "form" patted me on the back of my right hand and then on each cheek, and whispered in my ear, "God bless thee, my lad." I still retained and stroked the hand and passed my own along the arm, and felt the drapery around the form, and running my hand up towards the elbow, you may better imagine my feelings than I can describe them when I found there was nothing tangible there. This troubled me worse than ever, and knocked the wind clean out of my sails. The last form was a copper-coloured man with white whiskers and hair. He appeared at least 9 inches taller than the medium. I shook hands with him, and he gave me a very strong, firm grip. In respect to the lady with the crippled hand, I retained it until it gradually dwindled away into nothing. By the formation of the hand and the size of the form, and the general outlines of the features, and the words she said, I am convinced that it was the hand and form of my grandmother. This was the most delightful of all sittings I have experienced in my 23 years' investigation of Spiritualism.—Respectfully yours,

WM. LAW, President of the Millom Society.

SIR,—In consequence of the glowing reports of the Walsall seances a short time ago, Mr. Goddard was invited to Burnley. The first seance was held on Thursday, April 9. There were 12 sitters, all more or less connected with our society (North Street), and all confirmed Spiritualists. The seance was held in total darkness and the windows covered up. In a few minutes lights appeared in the form of "stars," but in all cases, I should say, they were within reach of the cabinet. Already suspicion had been aroused in one of the sitters nearest the cabinet by the shuffling she heard in the cabinet during the singing, and she whispered her ideas to me. I thought the decision premature. Forms commenced to appear, but with one exception, they did not seem to leave the cabinet, and

afterwards the "chief guide" was supposed to manifest and give us the direct voice. He left the cabinet entrance a little, and took the hands of two of the sitters and kissed them. A little later a form appeared at the curtain, draped in white from head to foot, and at the same time a request was made for a light. We had been prepared for it, and I asked a gentleman who was seated at the farthest point from the cabinet to strike a "wax vesta," which he did, and in contrast with the previous darkness the light seemed really brilliant for about half a minute, during which I asked if the "form" could oblige us by holding back the curtain a little so that we might see the medium. This was refused by a shake of the head, and from that point suspicion began to take shape. Little more took place on the opening night. On the Friday and Saturday talk was indulged in by those who were not satisfied, and, in consequence, I sent for Mr. Haworth, who had been appointed to sit next the curtain each night, and pointed out the situation, and asked him at the seance on Saturday, whenever a form appeared at the curtains, to slip his arm inside the curtain and feel if the medium was still seated upon his chair. He promised to do so, and left me. On the Sunday morning he came to my house by seven o'clock to tell me the result. He said that "on every single occasion when a form appeared at the curtains the chair was EMPTY." On one occasion Mr. Howarth brought his hand forward from the seat of the chair until he came in contact with Mr. Goddard's leg, and at once the luminous disc was turned face down seeking for the cause of the touch. I was not present on the Saturday night, so I can say nothing, except that from all accounts the forms appear to have been about the same as on the Thursday. During the Sunday I arranged the sitters for the Monday night, and asked all the gentlemen to meet at my house that we might go with some organised plan of action. On the Sunday night, Mr. Goddard attended our evening service, and while there heard some conversation between persons seated near him, who did not recognise him. In consequence thereof, Mr. Goddard came to me on Monday forenoon, and announced that he should not sit after the seance arranged for that night, owing to what was being said. I consented to this, and when the gentlemen met at my house, I told them of his decision. It was then arranged that if anyone present should have an opportunity of shaking hands with a "form," or of feeling at the drapery, they should do so, and once the hand or drapery was in their grasp they should not let go; but if there was any attempt to pull away, they should ask someone to make a light. I thought the arrangements very simple, and of such a nature that given genuine phenomena they could not be complained of. I was extremely doubtful, however, whether we should get the chance of carrying them out, and events justified my forebodings. Lights and faces appeared as on the Thursday night, and the same in every case, but being more awake to the possibility of fraud we were more alert. On one occasion a face appeared at the curtain (and it is notable in view of the fact that the medium was aware of the dissatisfaction existing that only faces did appear), and as someone on the far side of the room complained they could not see, the luminous cards were held in various positions to try and throw light upon the face. On one occasion, from the position in which I sat (being next but one to the curtain), I got the face a perfect profile against the card, and suspicious as I was, it was a great shock, for the profile was Mr. Goddard's, without a doubt. Another turn of the cards to oblige the sitters, and the card was held over and in front of the head, when a peculiar turn of one eyebrow was fully exposed to my view. Anyone who could see it would make no mistake. Another time, when complaints were made, the sitter was asked to lean forward, and for two or three seconds Mr. John Wheatcroft had his face within, I should think, about three inches of the face at the curtains, after which he declared himself "thoroughly satisfied." Knowing Mr. Wheatcroft, the way in which he declared his satisfaction sounded ominous. After sitting just one hour, a rumbling noise was heard, followed by the fall of a heavy body. We at once struck a light, and found Mr. Goddard laid apparently unconscious in the centre of the room. The chair also was outside the cabinet. In a few minutes signs of consciousness appeared and he asked for a drink of water. It was supplied to him, and he stated his opinion that we should close the seance as we should get nothing more. Asked to explain his presence on the floor of the room, he said he had been thrown out of the cabinet, and laid the blame on the unsatisfactory conditions prevailing. One question that puzzled me was this: If Mr. Goddard was thrown out of the cabinet, how comes it that the chair was thrown first, as was proved by the fact that Mr. Goddard lay at least four feet nearer the cabinet than the position in which the chair was found. After closing, Mr. Wheatcroft charged Mr. Goddard with having taken a pocket handkerchief into the cabinet with him, which he denied. Mr. Wheatcroft asked permission to make a thorough search, for which purpose he should require Mr. Goddard to strip completely. Mr. Goddard declared that he would not submit to such a process, and the matter ended. A more unsatisfactory conclusion could hardly be imagined. Mr. Goddard, in the opinion of a large number of sitters, was resting under grave suspicion, and on the other hand it was impossible to satisfy others that what they had seen was not genuine.

It must be said, however, that the dissatisfied persons were those who, as a rule, were in the best position for judging. I should not have troubled you with this communication except for the fact that during his stay here, Mr. Goddard showed me a letter from Hollinwood (where he had been previously) in which he was very highly praised. I suspect that the Hollinwood report will be sent to you for publication, and if so, I must ask you to give equal publicity to this. "Fair play is a jewel" is an old adage and a good one. I can only express my regret that this is the only report I can give of the seances, but I must be honest. Had I reason to speak otherwise, I should have been very glad.—Yours most truly, W. HARRISON.

37, North-street, Burnley, April 26, 1896.

As witnesses to the truth of the foregoing statement, we append our signatures:—James Haworth, 21, Shackleton-street, Burnley; John Edward Wheatcroft, 7, Stanworth-street, Burnley.

[We sincerely regret to have to publish Mr. Harrison's letter, because it indicates a possibility of such duplicity as we can only think of with grief and stern reprobation. As a result of the favour-

able report from Walsall, some Newport Spiritualists invited Mr. Goddard to visit them, with painful results, which were equally as unsatisfactory as those recorded by Mr. Harrison, and, in addition, have practically broken up the Newport Society. We could not publish Mr. Law's report, without at the same time, giving the one from Burnley. We deem it our duty to let both sides of the case be heard that our readers may judge. If fraud is practised, let it be known and rooted out. We are far more afraid of the demoralising effects and consequences of tolerated dishonesty than we are of laying bare the false, and disowning it. No cause can be strong that is bolstered up with deceit and fraud, and we say again, and yet again, better a few raps or movements *in the light* and under "fraud-proof conditions," than any amount of sensational so-called manifestations of an unsatisfactory character, under conditions where fraud is not only possible, but strongly suspected. Mediums who persist in holding public promiscuous circles in the dark, without demanding the most stringent conditions, and affording the clearest evidence that they either cannot, or do not, participate in producing the results, have only themselves to thank for the dark cloud of distrust that hangs over them—as it inevitably will and must, so long as sitters are left to exercise faith instead of receiving the clear facts they expect. Experience has taught that if sitters and mediums will cooperate and urge the spirits to produce phenomena *in the light* (under conditions which relieve the medium of suspicion, and render the charge of fraud null and void), they both can and will satisfy that demand. More time and patience may be required in the development of the medium—but surely honest mediums will not grudge either time or trouble—the results are surely much to be desired and worth all the sacrifice required. For years the total abolition of dark public promiscuous seances has been advocated by wise and level-headed people, and these dark seances, with luminous discs, are simply an attempted compromise—almost more unsatisfactory than absolute darkness—concealing far more than they reveal, and we trust Mr. Harrison's letter will give them their death-blow, then there will be, at least, a negative good resulting from the unsatisfactory conditions of the Burnley sitting. Let us not be misunderstood—we do not say that fraud *was* practiced—but, under the circumstances, Mr. Goddard lies under a very grave charge, and it is not the first time that such accusations have been made against him. For his own sake, therefore, it will be well if he declines to hold any more public seances until his spirit friends can produce phenomena in a strong light, and thus save him from suspicions, which, while we trust they are without foundation, look to be only too well grounded. It is better that Spiritualists expose and dispose of frauds than leave the task to outsiders, and while we have every sympathy with mediums, we can only say that if they will persist in a course of action, which during past years has brought disaster and disgrace upon both mediums and the movement, then they must take the consequences; they have had warnings enough, and sitters, who, after this, attend promiscuous dark seances, have themselves to blame if they are fooled; they, too, have been warned.—Ed. T. W.]

ITEMS OF INTEREST.

FOR Speakers next Sunday and week-night circles, see the "Platform Guide."

A SINGLE lie destroys that absolute confidence which, for certain souls, is the foundation of love.—B. B.

MAY MAGAZINES.—Received: The "Coming Day," 3d., the "Mystical World," 1d., the "Phrenological Magazine," 6d., "Lyceum Banner," 1d.

PORTRAIT and sketch of Mrs. France next week; Mr. A. F. Colbourne in our issue for May 22nd, which will be a Whit-week Holiday Number, with special eight-page Supplement.

AT CAVENDISH ROOMS, last Sunday, Mrs. Brigham practically commenced her platform work in Great Britain, and gave the greatest pleasure to a large and representative gathering. See the report on page 298.

MRS. BRIGHAM and Miss Cushman were "received" by the London Spiritualist Alliance on Friday last, and cordially welcomed by a select company. The fine inspirations of Mrs. Brigham were greatly appreciated.

MY LITTLE GIRL, aged three, had a favourite cat called Timothy. But poor Timothy sickened and died. One morning she awoke, overjoyed. She had dreamed that she saw Tim "safe in the arms of Jesus, with a new bell on."—A. V. in the *Agnostic Journal*.

"WHAT THE CARDS TELL," by Minetta, published by Downey and Co., 12, York-street, Covent Garden, London, is likely to be welcomed by that ever-increasing class of people who "go in" for fortune telling, or having their fortunes told, "just for fun!"—of course.

BOOKS RECEIVED.—"Worship of Satan in Modern France," by Arthur Lille, being a second edition of "Modern Mystics and Modern Magic." An able and extremely interesting work, which we are glad to see has reached a second edition. Price 6s., published by Swan Sonnenschein, London.

THE "Banner of Light," for April 25, contains a portrait and sketch of Mr. Walter Howell, who is expected in this country towards the end of June. His address is 217, Bates' Avenue, St. Paul, Minn., U.S.A. Brother Howell is always sure of a hearty welcome. The "Banner" is always good.

MR. M. A. KINCHLEA writes to bear testimony to the valuable mediumship of Mr. J. J. Vango, and Mr. F. Long testifies that he has been cured by Mesdames Jerry and Coleman of an affection of the eyes, resulting from fever, after being treated by a local practitioner, and by the doctor at a London eye hospital for two weeks.

"THE Origin, Rise, and Decline of the Devil" is the title of a pamphlet by Mr. W. Rooke, which should have an extended sale. "No devil, no atonement" is a very palpable fact. Mr. Rooke traces very ably the growth and decay of the Devil-idea, and a terrible history it is. What a pack of fools we humans have been! frightened by the bogeys which fear and ignorance have conjured up. Spiritualism is an electric light that puts the shadows to flight; the scare-crow of the ages is nothing but sticks and rags—traditions and superstitions—after all. See Mr. Rooke's advt.

TO CORRESPONDENTS.—W. Latimer: We regret we cannot publish yours *re* Mr. Huggins. There are too many who bear different testimony. See our correspondence page this week and our comments there.—Jupiter: "By Jupiter" we cannot understand you. We never use anonymous letters anyway.

WOLVERHAMPTON Spiritualists are you asleep? Will you bring up the rear? Where is your society? Mr. J. Lock wishes to know of local circles, meetings, or mediums. Come friends, preach the gospel and challenge public attention. Address Mr. Lock, c/o the Editor, T.W.

THE "Light of Truth" has abandoned the old blanket-sheet style of make up, and comes out in somewhat similar style to the Two WORLDS, but with four columns to the page. The matter of our contemporary is always good, and we congratulate the publishers on the improvement, and trust the circulation will equally advance.

"THE Legal Status of Spiritualism, and how to secure it." Mr. T. O. Todd has prepared "an appeal," dealing with this important matter. Copies have been sent broadcast, but any person who is interested, and has not seen one, can be supplied by forwarding a penny stamp to Mr. Todd, 7, Winifred-terrace, Sunderland. Next week we shall print an important letter from Mr. Todd.

THE LYCEUM Union Conference will be held at Halifax on Sunday next, and the May issue of the *Lyceum Banner*, in addition to the usual contents, contains a full programme of the proceedings, notices of motion, annual reports, statements of accounts, etc., which are all of much interest, and indicate the steady progress of the work. The totals show an average of nearly 4000 officers and members. [See last week's Two WORLDS.]

MR. J. W. HEMMINGWAY, of Huddersfield, writes to testify to the sterling worth of Mrs. Summersgill, whose portrait and sketch appeared last week. He says: "She is a thoroughly earnest, progressive Spiritualist, and, as a speaker, is a real social and spiritual reformer, of which I think most societies are ignorant, otherwise, with her previous self-sacrifices and her present social condition, it would not be a case of five shillings per Sunday, but four times five."

MORE PROPAGANDA WORK.—On Tuesday and Wednesday, May 12 and 13, Meetings will be held in the Co-operative Hall, Horwich; Mr. E. W. Wallis will attend and address the meetings. Mrs. L. Griffin, of Burnley, will describe spirit-friends, and Miss Shackleton will sing some of her sweet songs and solos. Mr. J. Swindlehurst, the organiser, will also take part. Chair at 7-30. Collection to defray expenses. Local friends, give us your assistance.

ONE HARDLY LOOKS to a local monthly for information *re* the work of a "healer," but "The Pavilion," published monthly in Brighton, Sussex, by Mr. W. Gill, devotes a whole page to "healing by the laying on of hands" by Doctor Mack, Mr. James McGeary. A number of "cases" are reported, in respect to one remarkable cure the publisher of the "Pavilion" personally vouches for the accuracy of the facts stated. We are glad to see that Dr. Mack is still successfully busy in his remedial work. He can be consulted at 70, Preston Street, Brighton. See his advt.

OUR SCOUTING CORPS' "DELUGE."—The efforts which were made on March 28th to promote the spread of spiritual truth by our friendly Scouts involved the distribution of some 30,000 copies of the Two WORLDS. To send these all over the country cost us about two pounds ten shillings for carriage, postage, etc. To enable us to meet the expenses, we received donations from a number of friends, which amounted to £1 9s 10d., viz.:—Dololme 1s., 5s., Kirkcaldy 5s., Tomlinson 5s., Bellingham 5s., Reynolds 2s. 6d., Woodward 6d., Ashington 2s. 6d., Burchell 8s., Erving 1s., Baldwin 10d., Parkgate 1s. 6d., Clavis 6d., Obiswell 1s., Vann 6d. We sincerely thank all friends who cooperated in this work.—Ed. T. W.

THE AGNOSTIC JOURNAL has our thanks for the following kindly paragraph *re* the National Federation New Hymn Book:—"The genial, earnest, and popular editor of *The Two Worlds* has produced a Hymn Book, upon the whole, a collection of non-Christian lay psalms, which Spiritualists may sing with advantage to their aspirational and devotional edification. I could find faults were I in a censorious mood; but the faults are rather those of hurried proof reading than the lack of the true editorial instinct; and in a second edition, which should soon be called for, the little that is crooked can easily be made straight in this, the best Hymn Book I know of. It is, I observe, strongly flavoured with Hopps; but it is none the less wholesome on that account."

FEDERATION PROPAGANDA WORK.—Two important Mission Meetings in Skipton have to be reported. On Monday and Tuesday, April 27 and 28, the Temperance Hall there was the scene of animated meetings and discussions on Spiritualism. Mr. Swindlehurst, the organiser, ably assisted by Mrs. Griffin and Miss Shackleton, were the missionaries. Fully 250 persons assembled each evening, and the interest never waned. Miss Shackleton sang the philosophy of Spiritualism with such effect that the hostile audience demanded an encore. The clairvoyance of Mrs. Griffin was all that could be desired under such conditions. With a debating audience, questions came thick and fast, and the appeals to the Bible were frequent. On one occasion "Balaam's Ass" was introduced into the debate, as a proof that clairvoyance did exist in the good old times. Mr. Laycock ably presided at both meetings. Much good was done, and much misconception as to what Spiritualism is, was ably exposed by Mr. Swindlehurst. It ought to be stated that these meetings are worked entirely, and all expenses met, by the National Federation, through the organiser, so that no risk or loss is incurred by local friends or local societies. The organiser, Mr. Swindlehurst, will be glad to hear from any district where help is needed.

PENDLETON.—Passed on to the Higher Life, Bro. Job Rathbone, on Friday, May 1, after a short illness; age 49.

THURSDAY, April 30, passed to Higher Life, after a long illness, Mrs. Corbridge, Felling-on-Tyne, aged 54 years. She was a member of our society for many years. On May 3 a hymn was sung outside her residence, and a beautiful invocation was offered up by Mr. Westgarth. Upwards of 300 followed to Heworth Cemetery, where her body was interred. After a hymn at the graveside, Mr. Westgarth gave a splendid address. Several members of other denominations supplied beautiful wreaths and flowers. She was highly respected.

THE TWO WORLDS.

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FRIDAY, MAY 8, 1896.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S
REGISTERED OFFICE, AT 18, CORPORATION STREET, MANCHESTER.

Private letters for the Editor should be addressed 164, Broughton-
road, Pendleton, Manchester.

MR. J. BENT.

SPIRITUALISM in Leicester has been associated with the names of Mr. and Mrs. Bent for upwards of twenty years. When we first visited this thriving Midland town we called upon these good people, and ever since have counted them upon our list of true and warm-hearted friends. Worthy, capable, earnest and self-sacrificing Spiritualists, undoubtedly, to them must be awarded the honour, for honour it is, of planting the seed and fostering its development into the sturdy plant which has taken such firm hold that it can never be uprooted. We rejoice to be able to pay public tribute to the work and worth of Mr. Bent, a sincere, unassuming, and faithful worker. As trance speaker and steadfast upholder of the public work, we know of none who have excelled him. We extend our heartfelt sympathy and good wishes to Mr. and Mrs. Bent. May the good angels bless and sustain them now, and give them (as we are sure they will) glad greeting by-and-by in that *Morning Land*, where the Sun of Love and Truth will shine on their faces, and give them new life and strength.—ED. T.W.

The name of Mr. John Bent stands pre-eminent in Leicester as a spiritual worker, and will be familiar to many readers of the *Medium and Daybreak*. Mr. Bent was born in Leicester, of humble parentage, in the year 1823, and was brought up in the Calvinistic faith, with all its harsh doctrines, against which, in after years, his soul rebelled. He was fast drifting into Materialism when he was rescued by the clear light of Spiritualism. Mr. Bent followed the business of wholesale and retail bookseller, stationer, and newsagent for 44 years, from which he retired in June last. Through reading a copy of the *Medium* he became interested in our movement, and an earnest investigator. He was one, with others, to form the first society for spiritual teachings in Leicester; he was sole tenant for the hall in Silver-street for many years, and certainly kept the society together in the early days. The writer has been present when there were only five or six people at a meeting, but our friend never gave up or became discouraged in his efforts to spread the cause. He many a time said if only three or four would stand firm he would not give up the hall. When the way seemed dark to some of us he would smile and say "Oh ye of little faith," in the near future this hall will not be large enough," and so it came to pass. For several years Mr. Bent has been suffering from a nervous affliction, which has kept him in retirement, but while in health, he was an indefatigable worker, and held with honour the offices of president and treasurer for years.

As an inspirational speaker he stood forth Sunday after Sunday and preached the gospel of Spiritualism. He was an excellent healer, and has done much good in that direction. Mr. Bent has seen many phases of spiritual phenomena, having materialisations in his own home on several occasions. He is a thoughtful, cultured man, and an earnest and faithful worker. He fought valiantly for the cause in Leicester, through good and evil report, at much personal sacrifice, and by his honourable life, clean record, consistent and persistent devotion to and service for the truth won the esteem and respect of his townsmen. He has been an advocate for and worker in the temperance and Rechabite movement for 52 years. Mediums and spiritual workers always received a welcome from Mr. and Mrs. Bent and family; for years they opened their house for meetings, and entertained friends from a distance. They have worked nobly and well, and the

good seed sown has bloomed forth and will leave a lasting fragrance to their honour.—Yours fraternally,

MRS. S. A. SHEPHERD.

I have pleasure in testifying to the services rendered to the cause by Mr. Bent. He, in conjunction with myself and others (nearly all of whom have crossed the border), some 22 years since, held a series of meetings, several of them at the residence of our friend. In those days one had to run the gauntlet of ridicule in a way many recent converts can have no idea of. Our friend has stood by the ship in all weathers, and has lived to see the society he helped to form, recognised in a way we hardly expected. It is a source of great regret to many that Mr. Bent has for some time been prevented taking the active part he once did, owing to his affliction, but his sympathy is still with the Cause, and in his forced retirement from its advocacy, he has the satisfaction of seeing some of the results of his self-sacrificing labours during the many years of his devoted service. We all feel that if our friend is deprived the opportunity of raising his voice again in our midst, he will need to fear nothing on that higher plane of life, knowing that as far as he could he bravely tried to *live* up to his convictions, and spread the knowledge of the conditions of future existence. We know his Spiritualism has greatly sustained him in the heavy burden he has been called upon to bear, and hope our good friend may have his natural wish gratified, to stay yet a little longer. Trusting these words of recognition of a faithful worker's past may be an incentive to others to go and do likewise.—Yours fraternally,

H. CLARK.

Canning House, Jarrow-street, Leicester.

Sir,—I have been requested to write a few lines respecting our old and much-esteemed friend, Mr. J. Bent, of Leicester, who has been a pioneer in the cause of Spiritualism for the last twenty-two years, and was the founder of the local Cause, with a few friends, who rallied round him at that time. I have heard Mr. Bent say, the first public place they had was in a building in Vine-street. After they had been there a little while, they had notice to quit; the landlord said he could not have table turning and spirit rapping going on in his building. Fortunately, a hall in Silver-street was secured and occupied for fifteen years, by which time the Society had grown to such an extent that they had to look out for a larger hall, and their services are now held at the Liberal Club Lecture Hall, Town Hall Square. The Society is in its twenty-second year, and Mr. Bent has stood staunch and true through all the hardships and trials, the ups and downs of the Cause. I knew him to keep the work going when others would not stand by him, and he has paid the rent of the hall year after year when he had no fund to keep it going, but I am pleased to say that all his money has been refunded, and we now stand financially sound. Mr. Bent was very anxious to hear some of the professional mediums in his early days, and succeeded in getting to the Large Temperance Hall and other large halls of the town, such speakers as Mrs. C. L. V. Tappan, Miss Dale Owen, Mrs. E. H. Britten, Mrs. C. Groom, Dr. Mack, Dr. Sexton, Mr. E. W. Wallis, Mr. J. J. Morse, and the late Mr. J. Burns.

Mr. Bent would still like to work with us, and is still a member of the society, and proud that the cause has made such progress here, though he is prevented, by failing health, from taking an active part. Two other societies have been formed, and there is room for all three, as Leicester is a much larger town now than it was twenty-two years ago. Mr. Bent was one who went to Walsall to lay a foundation stone for their new hall, and was a very acceptable trance speaker for many years, and thus kept the society together. Mr. and Mrs. Bent have our best wishes on behalf of the members of the society, for the great good they have done, and for the hospitality to visitors and mediums. The writer has been with the society for twenty years, and supported Mr. Bent when there were only two or three who met in Silver-street Hall. I have been a Spiritualist for upwards of twenty-five years, and secretary for years, and am now treasurer, and trust our society will continue to make such progress as it did with Mr. Bent's aid, and the assistance of his spirit friends in the past.—R. WRIGHTMAN, treasurer, Mostyn-street, Leicester.

READERS should carefully peruse "Heaven Revised." Price 6d. post-free, 6½d.

PYTHAGORAS AND JESUS.

THE PHILOSOPHY or religion taught by Jesus is almost invariably spoken of by Christians as superior to that of any other man. It is claimed for Jesus that his morality, his spiritual doctrines, were something peculiar to himself, and contained a higher incentive to the development of our spiritual natures than had been taught by anyone who had preceded him. He was in the "world" and not of the "world," and somewhere we read of his having gone to "preach to the spirits in prison." If we take everything said of him literally, he left his home in heaven to come into the world, and while here to give the new commandment, "that ye love one another."

Pythagoras, who lived several hundreds of years before Jesus, said:—"This life may be compared to the Olympic games; for, as in the assembly some seek glory and the crowns; some by the purchase or by the sale of merchandise seek gain; and others, more noble than either, go there neither for gain nor for applause, but solely to enjoy the wonderful spectacle, and to see and know all that passes; we in the same manner, quit our country, which is heaven, and come into the world, which is an assembly where many work for profit, many for gain, and where there are but few who, despising avarice and vanity, study Nature. It is these last whom I call Philosophers; for, as there is nothing more noble than to be a spectator without any personal interest, so in this life the contemplation and knowledge of Nature are infinitely more honourable than any other application."*

What Pythagoras says here is what Jesus said afterwards in another form: "Lay not up for yourselves treasures on earth where rust and moth doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Pythagoras was a student of Nature, Jesus was the same, his parables are drawn from Nature. The question we have to ask ourselves is, What is the difference between the truth outside the churches and the truth inside the churches, or whether is not error inside the churches and truth outside? P. LEE.

*Lewis's History of Philosophy.

ROOT RELIGIONS.

By MRS. E. B. JACKSON.

Continued from page 258.

THE Semitic Arab (the Jew) from his high moral organism, was the fitting depositary of the knowledge of the One Supreme Being. Melchizedek and Abraham, whose shadows loom out so largely on the pages of "sacred" story, were Druid priests, and had their abode on Mount Carmel. These were the Essenes so often mentioned by old-time writers. On Mount Carmel stood the temple of Ioa, without an image, to the Unknown God, the abstract idea, or great First Cause of creation; that Unknown God of whom, at a much later epoch of time, St. Paul preached when he spoke to the Ephesians in the temple of Diana. Monotheism, the Immortality of the Soul, and Communion with the Dead, were verified by the only means man can ever verify the truth: *by the senses*. The Iliad is full of spirit communication with the names of those slain in battle, besides the Oracles of the Temples both Asiatic and of Western Europe. The rise of Monotheism was the deathblow of Pantheism, and from this Monotheistic idea arose a purer school of philosophy, we might more justly say a purer school of *moral* philosophy. Men of refinement, of culture, of spiritual endowment, would be attracted to this new form of doctrine. The cultus spread from the East to the Ultima Thule of Britain, from the shores of the Ganges to the stormy Pentland. These centres of learning assumed different names according to their habitual practice: Essenes in Syria and Palestine, Brahmins in India, Zoroastrians in Persia, Osirians in Egypt, Druids in Gaul, in Wales, and the Culdees in Ireland and the Ultima Thule.

THE DRUID.

This word is derived from two sources; from the Greek, signifying an oak, and from the Oriental sanscrit, as applying to a sacerdotal caste or hierarchy, Sanscritia Druwidh, signifying poverty, indigence, chastity, obedience, having all things in common. The Asiatic derivation bears on the face of it the stamp of genuineness, which is further borne out by many very remark-

able points of resemblance which could not be the result of mere coincidence. Both Greek and Sanscrit derivations are correct. The Greeks gave the name of green oak from their well-known emblem of oak leaves and their custom of worshipping always under the branches of the oak tree. The other Eastern words, Sanscritia Druwidh, indicated that they are a religious order, and had their cults both on the banks of the Indus and of the Thames.

The early Greek philosophers—Diogenes, Laerzius, and Aristotle—class them as identical with the priesthood of Chaldea, Persian Magii, as well as of India. The divinity of Brahma is often expressed and understood under the name of the *Druidic Divinity*. To the Brahmins the Bull was sacred. The coincidence between the veneration for the Bull in India and a similar reverence for that animal among the Druids of Germany, Gaul, and the British Isles is, to say the least of it, very remarkable indeed.

The religious ritual practised at Benares and Bombay differed in no respect from similar functions performed in Spain, France, Germany, and the British Isles. These religious observances were common to Greece, under the name of the Eleusi, just as the Asiatics practised them under the name of Bhawai. Stranger still, the sacred rod of Brahma is identical in form and function with the magic staff of the Druids of the Ultima Thule—both were consecrated with golden balls, symbols of generation and reproduction, at their points. The magic wand of Britain was one and the same with the wonder working rod of Aaron, which swallowed up all the other Egyptian ones.

Another striking *coincidence* is the fact that the tiara of linen which encircles the head of Brahma, also encircles the brows of the arch-Druid and Druidess, for both East and West had their vestal orders in priestesses, whose duty it was to teach the young girls and children; also the half-moon of Seva were the emblems and symbols of the Druids of Western Europe, as they were the insignia of their *confrères* in the East. Both Oriental and European hierarchies believed in One Supreme Being, who governed the universe, in the immortality of the soul, and in future rewards and punishments. Both of these religious bodies were held in great veneration by the people, enjoying supreme power, and all the advantages and privileges accruing from so exalted a position.

They governed their respective states independently of popular votes or voice. They declared war or peace at will, concluded treaties or broke them with foreign princes. To their seminaries of learning the youth of all nations came to receive their education. Kings and princes were their vassals, whom they deposed at will or for *state reasons*. At the annual election of their magistrates their presence was necessary; if they opposed the candidature it was worse than useless to insist. The power of life and death was in their hands.

These Druids taught some of the most illustrious men the world ever produced. If the *Alumi* were so conspicuous for great attainments—those attainments which have filled the world with wonder, even until now—what manner of men must the masters have been? To them we are indebted for much that was worth knowing in religion, moral philosophy, metaphysics, astronomy, medicine, legislation, agriculture, and the useful arts. To them the *grand Calculus* was known, for they could predict coming events from their astronomical knowledge and could reckon the stars in their course.

Like their modern Monastic imitators, austerity, abstinence, and obedience—blind, unquestioning obedience—to a superior will were the requirements of their novitiate as priests. Five, ten, and even twenty years of silence were sometimes demanded from the postulant ere he could be admitted as a fully qualified Druid. This rigour seems to have been imposed expressly for the purpose of excluding the unfit or profanely vulgar. Only the sons and daughters of the nobles were eligible, albeit Rorphyery openly asserts anyone of inferior rank could enter their order if he could obtain the consent of his fellow-citizens. The dress of the Brahminical priest and that of the western Druid differed in no essential particular. Both wore the loose tunic reaching under the knees, sandals or buskins clothed their feet; that tunic was made of white, blue, and green linen or cloth, according to the rank of the wearer. Their girdle was embroidered with the signs of the Zodiac, like the ephod of the Jewish High Priest.

Their prolonged and profound study of the heavens, taught them astronomy, which in time became a species of scientific religion, which they jealously concealed from the people. The little light that was permitted to percolate downwards was communicated orally. Their sacred books which treated of science, medicine, magic (magnetism), spirit communications from the departed, etc., were hidden away. These were the sublime books. Whether these books appertained to the Etruscans or the Scherontic books and ritual of the Sage or Sagete; the sacred books of India: the Vedas, the Purans of Ange, or Trismagistus, with the minute observations of the respective authors, they differ in no respect from those used and preserved by the Druids of Germany, Gaul, Spain, and Britain—in fact they are all one and the same.

To be concluded.

MRS. BRIGHAM AT CAVENDISH ROOMS.

THOUGH happily the assemblage of a crowded audience at these rooms has been the rule rather than the exception of late, last Sunday's gathering was eminently satisfactory, inasmuch as a well-deserved compliment was thereby paid to Mrs. Helen T. Brigham, of New York, whose visit to this country is sure to prove of inestimable benefit to the cause to which she is so devotedly attached, and of which she is so fitting an exponent. The welcome this gifted lady received last Sunday was one, which we think, she will long cherish—a decorous, though none the less warm-hearted and sympathetic greeting, which also served to create that atmosphere of harmony to which the "music of the spheres" can be so successfully attuned.

After a solo, "The Sailor's Grave" (Sullivan), which was rendered with great effect by Mr. Dudley Towers, the chairman (Mr. T. Everitt) introduced Mrs. Brigham, whose womanly grace and simplicity of manner at once won the hearty goodwill of the audience. Taking for illustration the story of "Jacob's Dream," the speaker gave a truly spiritual, though none the less practical, elucidation of the truths of Spiritualism, the many ideas expounded and lessons taught, carrying with them the earnestness of feeling and sincerity of utterance, which exercises such a wondrous power for good upon all who are privileged to hear thoughts so expressed.

Of the many excellent illustrations made, one particularly commended itself to the present writer as being most applicable to progress here and hereafter. "Each round of the ladder," said the speaker, "which Jacob saw in his 'vision' might be taken to represent a spiritual law, and thus, as we ascend the ladder of life, round by round, so do we more fully understand the laws of our being." But it is paying a poor compliment to Mrs. Brigham if we endeavour to convey any idea of the substance of the address without using the exact phraseology of the speaker, and our great regret is that circumstances prevented the taking of a verbatim report of this beautiful address. We do not wish it to be imagined that the speaker evinced any wonderful powers of oratory, formulated any intricate arguments, or expounded deeply philosophical ideas. It was the very simplicity of utterance, brightness of expression, and aptness of illustration, which stamped this address as being so eminently fitted for the conveying of the sublime teachings of Spiritualism to students and inquirers alike. At its conclusion some inspirational verse was given upon four subjects suggested by members of the audience, viz: "Man, what art thou?" "Justice," "Intuition," and "Immortality." These subjects were most deftly interblended and beautifully expressed, the whole forming a poem well worthy of being reproduced here.

In concluding this imperfect report of a meeting, which could not have failed to further the cause in its highest and best aspects, the writer cannot help thinking that English Spiritualists, while congratulating themselves upon having the presence of such a true-hearted lady and splendid exponent of Spiritualism as Mrs. Brigham in their midst, should give a just measure of thanks to the noble band of spirit workers, who from the other side of life have undoubtedly brought their beneficent influence to bear upon our esteemed visitor, and have contributed towards impressing her to visit this country.

LEIGH HUNT.

LONDON NEWS AND NOTES.

At the open air meeting in Finsbury Park, Messrs. Brooks, Jones, Emms, and Kinsman spoke. The usual meeting will be held at 11 a.m. on Sunday morning next, and the help of friends is specially desired.

CAMBERWELL. Surrey Masonic Hall.—Mr. Long addressed us in his usual vigorous manner, dealing with historical records, in comparison with the facts we proclaim as the basis of our philosophy. Miss McCreadie gave clairvoyant descriptions to several people, proving the reality of our continued existence, for which we heartily thank her.

102, CAMBERWELL ROAD (Mrs. Clark's).—May 3: Mr. Peters described several spirits who were identified, as well as some who were not, and also correctly described circumstances in the lives of some members of the circle, with regard to which attendant spirits, through the medium, gave advice.

CANNING TOWN.—Mrs. Barrell's guides offered a prayer of thankfulness on behalf of a member, and gave a short address on "Why fear ye the Lord?" Mrs. Whimp's guides gave very successful clairvoyance, with one exception all being recognised.—T. L. B.

CAVENDISH ROOMS. 51, Mortimer Street, W.—A very successful meeting with Mrs. Brigham, of New York. See report elsewhere in this issue.

EDMONTON.—Mr. W. Walker gave a good discourse, under influence, on "Can poverty be banished?" chosen by the audience,

and excellent clairvoyance, each description being recognised. *Notice to speakers and friends.*—The Edmonton Society have removed to Beech Hall, Hyde-lane, three minutes' walk from Lower Edmonton Railway Station, as we found our room too small for the crowded meeting. We are extending our work, and have now a large room, capable of seating 120 to 150 persons. We shall, as soon as possible, commence a children's Lyceum and other meetings; but as we are going to great expense to comfortably furnish the hall, we should be glad of any assistance friends could render us, either financially or otherwise, which would be gratefully acknowledged by the sec., A. Walker, 38, Eastbourne-terrace, Town-road, Lower Edmonton.

LADBROKE GROVE. Baptist Chapel.—Mr. W. O. Drake (Free-thought Spiritualist) read a very interesting paper on "Death, and afterwards." Rev. J. Fleming Shearor presided. The paper contained an impeachment of the Church in relation to the false, mysterious, and hideous descriptions it put forth concerning the condition of death and a future life; and Materialists generally were vigorously attacked. We noted the presence of a number of Spiritualists, among whom Messrs. W. Wallace and Percy Smith joined in the discussion.

MILE END. 218, Jubilee Street, Welcome Hall.—Mrs. Bradley, under influence, gave a very interesting address on "What is truth?" which was highly appreciated.

NORTH LONDON. Wellington Hall, Islington.—Sunday's meeting was an ideal one. Mr. Jones presided, and his opening remarks were spiritual in the best sense of the word. Mr. Roger and Mr. Vallantyne followed on the same lines; and a short trance address from Mrs. Jones charmed the audience. Mrs. Jordan kindly sang "Oh rest in the Lord" in fine style. Mr. Brooks presided at the piano. The whole tone of the service was spiritual and uplifting.

STRATFORD. Workman's Hall.—"Evangel" gave a very interesting lecture on "Balam, the prophet, &c Spiritualism," to a good audience, and a Mr. Moody gave a very interesting lecture on phrenology last Thursday, and read several heads. He is a promising lecturer, and entertained us much. We should like to draw attention that our Sunday evening meetings will commence at 6-45 p.m. in future, instead of 7-15. All members remember our general meeting on May 31. Business, the election of officers, etc.

WALTHAMSTOW. 107, Chewton Road.—Several mediums from our developing circle were successfully used. We sincerely hope they will continue to follow this subject up, so that next time they are called upon we may expect a real treat.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—April 29: Circle. Miss Smith's short address, and good clairvoyance. May 6: Miss Knight. May 3: Mr. J. B. Tetlow answered questions from the audience very well, and gave good psychometry.

CHEETHAM. Ash Lodge.—Thursday, Mr. J. C. Macdonald was very good indeed. Sunday, Mr. Adams.

COLLYHURST.—April 28: Circle.—Miss Knight gave clairvoyance and psychometry, very good. 30: Mrs. Rennie conducted circle in her usual able manner. May 3: Our old worthy friend and pioneer, Mr. W. E. Johnson, gave a splendid lecture in the afternoon, and at night answered questions from audience very satisfactorily.

HULME. Junction Street.—Thursday: Psychometry by Messrs. W. Lamb and Blumenthal. Clairvoyance by W. Connolly. Sunday, 6-30: Discourse by W. Lamb. Clairvoyance by lady friend and W. Connolly. Monday: Mr. Plant's discourse and clairvoyance very good.

LONGSIGHT. 24, Grey Street.—April 28: Madam George gave good clairvoyance and psychometry. 30: Reception circle well attended. Sunday, Lyceum well attended. Mrs. Hammond assisted the children to get ready for the opening session on May 24. 6-30: Mrs. Uren's control spoke on "Is the Bible a holy book, and was it handed down by God to man?" A nice common-sense explanation gave satisfaction. Miss Knight gave 17 clairvoyant descriptions, 16 recognised. Most acute psychometry. After-circle opened by Mr. Dabbs, whom we were pleased to see, and other friends from Tipping-street. Tuesday and Thursday, at 8, open public seance. Will speakers who can come for 2/6 and expenses correspond with Thos. H. Lewis, 540, Gorton-lane, Gorton.

396, OLDHAM ROAD.—April 30: Concert for the Lyceum. Mr. J. W. Griffin Hodson kindly gave many interesting recitals and stories in grand style. Our friends hope to have the pleasure of his company again, and thank him heartily for kind services. Other friends took part, viz., Messrs. Carr, Parkinson, W. Taylor, and Pemberton. Miss A. S. Rotherham and Mr. Tift, accompanists. Mr. Haggitt presided. Glad to hear from speakers who will give services for expenses.—G. Hearon, 47, Lodge-street, Miles Platting.

OPENSHAW. Granville Hall, George Street.—A very good time with Mr. Pilkington's guides, who gave grand addresses on "The origin, construction, registration, and analysis of thought," and "Is life immortal?"

PATRICROFT.—April 27: Mrs. Hulme's short address, clairvoyance and psychometry good. 29: Miss A. Foster's address and interesting clairvoyance good. May 3: Mrs. L. A. Peter's inspirers gave interesting discourses on "The gospel of peace" and "Looking forward." Clairvoyance good, crowded audience.

PENDLETON.—April 30: Mr. Gibson and son conducted the public circle. May 3: Lyceum open session. The readings, recitals, and singing very nicely rendered. Great praise is due to the officers of the Lyceum. The committee thank everyone for their kind help. Whit-Thursaday, Lurry Trip to Sale (held kindly paid for by a friend). Prices.—Lyceumists under 12, 4d.; over 12, 6d.; friends under 12, 6d.; over 12, 9d.—J. Jackson.

SALFORD.—29: Miss Bessie Hunter gave very good discourse and clairvoyance. May 3: Miss Foster discoursed upon "A dream of heaven." After citing experiences in spirit life, the control gave impromptu poetry, more realistic and descriptive than rhythmic. A well-attended after-circle, conducted by Miss Nuttall, J. Hayes, and Miss Walker, at the request of Mr. A. Braecgirdle.

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.

PLATFORM RECORD.

ACCRINGTON. 26, China Street.—The room will be closed on May 10 on account of painting, etc.

ACCRINGTON. St. James's Temple.—Monday: Mr. Taylor gave clairvoyance. Sunday: Miss Allen gave very good addresses, followed by clairvoyance.

ACCRINGTON. Whalley Road Tabernacle.—Miss Haworth spoke on "Christianity" and "Heaven, where, and what is it?" very creditably. Very clear and striking clairvoyance. Monday: Miss Haworth again gave good clairvoyance and psychometry.

ARMITAGE. Garden, Mirfield.—Miss Battey gave splendid addresses on "What is mediumship, whence did it spring?" and "Where are the witches?" Our congregation steadily increases.

ARMLEY. Theaker Lane.—Mrs. Brook's control discoursed on "Tell me not in mournful numbers life is but an empty dream" and "Spiritualism and its teaching." A good audience.

ASHTON.—May 3: Addresses from Mr. Charles Eyres, followed by clairvoyant descriptions.

BARNOLDSWICK.—Addresses from Mr. Blackledge on "Light, and origin of life."

BARNLEY. 1a, Pall Mall, off New Street.—Good time with J. Wilson and his guides. Subject "Spiritualism put in the balance and found just." Psychometry very good.

BARROW. Philharmonic Hall, Warwick Street.—Mr. S. Fisher's guides spoke on "The power of love," and Mr. Dobson's guides spoke on "Pride and benevolence." Very good discourses.

BOOTLE. (Liverpool).—Miss Ribchester made her first public appearance outside Preston, and lectured very acceptably afternoon and evening to fair audiences. Clairvoyance and psychometry mostly recognised.

BLACKBURN. Northgate.—Public circle, Wednesday. Mrs. Best gave striking clairvoyance. Sunday: good day with Mrs. Russell's guides, who gave good clairvoyance; also at members circle on Monday night, equally good.

BRADFORD. Boynton Street.—April 26: Mrs. Hunt spoke acceptably. Clairvoyance mostly recognised. May 3: Mr. Rowling spoke on "What is the duty of the hour of Spiritualists?" All thinking minds ought to have been there. Grand philosophy propounded on subjects sent up by audience at night.

BRADFORD. 421, Manchester Road Mission.—Mr. C. A. Holmes for the first time delivered good inspirational addresses to good audiences.

BRADFORD. Walton Street.—Mrs. Hoyle for the first time spoke very ably on "What is God and where is God" and "Spiritualism the need of the age." Good clairvoyant descriptions.

BRISTOL. Grosvenor Road. April 30: Very pleasant evening with spirit-friends, and new medium controlled. May 3: A disciple of H.P.B. controlled, and gave an address on "The delusions of Theosophy." Written messages given to each sitter. All welcome.

BURNLEY. Hammerton Street.—Lyceum anniversary. A service of song in the morning, entitled "Theo," by the choir. Reader, Mr. T. Dixon. Two lectures by Mr. Leeder, of Blackpool, viz., "The influence of Spiritualism upon the moral education of children," and "The past, present, and future of Spiritualism." Also clairvoyance.

BURNLEY. Guy Street.—Mr. Leaver spoke well indeed on "Where are our loved ones gone?" and "The different ideas of man towards God." Very much liked. May 3: Miss Barlow was very successful with her clairvoyance.

BURNLEY. Hull Street.—Mr. Young gave great satisfaction. Sorry it was our last day in Hull street, but we open our new room in Plumb-street next Sunday.

BURY.—Wednesday, Mrs. Rensie gave remarkable clairvoyance and psychometry. Sunday, Mr. Richardson gave excellent lectures on "Man's message to man," and "The human soul and destiny."

CARDIFF. Psychological Society, St. John's Hall.—Our good brother, Mr. G. H. Bibbings, of Plymouth, by special request, again conducted the service. After reading the lesson, he recited, with powerful effect, Mrs. Alexander's charming poem, "The burial of Moses." His guides then delivered a trance address, which was rich with great thoughts, eloquently expressed, the subject being "Spiritualism, 'Joy that cometh in the morning.'" The members' quarterly meeting was held afterwards, the report presented being of an encouraging nature.—E. A.

CLITHEROE.—The controls of Miss F. Barlow (local) were a pleasing surprise on Sunday last. They were heard to good advantage on "The reapers of the world's harvest" and "Progression." Clairvoyance, nearly all recognised.

DARWEN.—Mr. B. Plant gave clairvoyance, and spoke on "The resurrection of man" in grand and eloquent manner. Clairvoyance very good.

DERBY.—First visit of Mrs. Hulme, grand time. Subjects, "Let the angels guide your footsteps," "Who are the angels?" and "Spiritualism, what are its teachings?" Good clairvoyance and psychometry. Also on May 4th, remarkable tests being given, all pleased.—J. Roe.

ELLAND. Mrs. Crossley's controls spoke well on "Spiritualism" and "Is Spiritualism in accordance with the Bible?" the best part of the service being the clairvoyance, which was strictly correct and given in a very sympathetic manner. Audiences very fair.

GATESHEAD 1, Team Valley Terrace.—Wednesday: Open circle, a great success. Several friends took part. Sunday: Mr. George James gave a good lecture on Spiritualism, followed by good impersonations. Good company. Societies would do well to secure Mr. James, as he is an earnest worker.

GATESHEAD. 60, Herbert Street.—Good meetings continue under the mediumship of Bro. T. R. Penman, who gave a good address on "Have evil spirits same power as the good?"

GATESHEAD. 97, Clatsworth Road.—April 27: Mr. Stevenson named a child "Nora Winifred Davis." Advice was given to the parents on their responsibility for her correct training. Mr. Lead made very appropriate remarks on the significance of names.

HECKMONDWIKE. Church Lane.—Mrs. Crossley's guides gave a splendid address on "The beautiful home," and good clairvoyance and psychometry.

HOLLINWOOD.—Mrs. Scott gave good clairvoyance, and on Sunday our old friend, Mr. G. T. Standish, discoursed very ably on "Spiritualism, the salvation of the race." Societies should keep him fully employed. Psychometry all recognised. Lyceum doing very nicely, and improving.

HULL. St. George's Hall, Story Street.—Mr. Dixon's experiences in Spiritualism. Mr. Thompson presided, and read from Platt's "Morality." Good audience.

HUNSLET. 3, Bottom of Joseph Street.—Opened with a Coffee Supper, when a good number sat down. Sunday: Miss Laura France gave good addresses on "What is love" and "All for humanity's sake." Good clairvoyance and psychometry. Good after-meeting; room full at night.

HUNSLET. Top of Joseph Street.—April 26: Mr. J. Oliffe gave two of his wonted vigorous and spiritual lectures on "Is Spiritualism an advancement at the present time and to come?" and "Ought we to believe in the eternal punishment of the wicked?" intelligent audiences. May 3: Mrs. Thornton's first visit, she gave a splendid address on "Stand for the right" and her experiences in Spiritualism in a masterly style. Clairvoyance striking and convincing, all being thoroughly satisfied; hoping to have her again soon; intelligent audiences.

HUNSLET. Goodman Terrace.—Mr. Ripley spoke grandly on "There are angels hovering round" and "Is theology the outcome of the bible?" After-meeting: Miss Towers gave eight clairvoyant descriptions, all recognised; very good meeting.

LEEDS. Back Adelphi Street.—Splendid addresses on "How can I draw nigh to God?" and "What is the use of genius if death end all?" by Miss R. E. Hall. Good clairvoyance. Open circle well attended, conducted by Mrs. E. Wood.

LEEDS. Progressive Hall.—A good time with the guides of Mrs. Robinson, who spoke on "My beautiful home," and "God is Love." After-circle, Mr. Kidd spoke on "Spiritual prosperity," and good clairvoyance.

LEICESTER. Millstone Lane.—3: Mrs. King gave a trance address on "There is no death." Good audience. The medium's clairvoyance was also successful.

LEICESTER. Town Hall Square.—Mr. C. Moody's control gave an instructive address on "Listen awhile, and then mock on." Fair audience.—H. W. O.

LEIGH.—Pleased to hear the guides of Bro. Thompson; afternoon, very pleasing and interesting to all. Evening, "Spiritualism's critics criticised," a plain and forcible address. After-circle, Bro. Wrigley proving to many strangers the continuity of life, by clairvoyant descriptions, all being recognised.

LITTLE TOWN.—Lyceum tea party was a success. We thank friends for their support. Readings and recitations well given. Duets by Misses Sykes well rendered. Tea realised £1 17s. 8d. The teachers and scholars intending to Armitage Gardens, Bradley, on Whit-Monday. Muster at 10-30 prompt. Will parents and friends who intend going give in their names, as we have to make arrangements for waggonettes.

LONGTON.—Through sickness Mrs. Duckworth was absent, but a local medium rendered a very satisfactory service.

MACCLESFIELD.—Mr. J. O. Macdonald gave splendid lectures on "The work which shall redeem." "Does Spiritualism teach the life to live here to gain the best and brightest hereafter?" from the audience, also "What is the chief end and aim of man?" Good audience in the evening.—George Challinor.

MEXBRO'. Market Hall.—Mrs. Featherstone's guides dealt ably with a subject from a very good audience.

MILLOM.—Mrs. Richardson (local) kindly officiated in place of Mr. Nettleship, of Barrow, and spoke on "Hand in hand with angels."

NELSON. Bradley Fold.—Mr. Davis discoursed upon "What must I do to be saved?" and "Heaven, the goal." Psychometry good.—J. W.

NELSON. Pendle Street.—April 28: Mrs. Foran gave excellent clairvoyance. May 3: Mrs. Johnstone's guides discoursed on "Catch the sunshine" and "Man's inhumanity to man," excellently given. Good clairvoyance.

NELSON. Ann Street.—Mr. Ward gave excellent addresses on "Mediumship and its abuses" and "Immortality." Psychometry very good.

NEWCASTLE-ON-TYNE.—Mr. Joseph Stevenson, of Gateshead, gave a most instructive and eloquent discourse on "The naturalism of Spiritualism," which was heartily appreciated by a good audience.

NEWPORT (Mon) Arundel Villa, Barrack Hill.—6-30: An inspirational address by Mr. Wayland on "The power of prayer." Clairvoyance at after-meeting by Miss A. Wayland. These services are public. Strangers invited.

NORMANTON.—A good profitable day with our faithful friend, Mr. Geo. Featherstone. The replies to questions were given in his usual clear and decisive style, the guides insisting that each individual cultivate his powers to bring out all the better and noble qualities, and carry the soothing influences wherever we go. Mrs. E. Backhouse presided, and read for lesson "The use of the Bible in schools," by Mrs. E. H. Britten, reprinted from the 'Two Worlds.'

NORTHAMPTON.—Mr. Ashby, of Leicester, gave addresses to good audiences; also clairvoyance, which was rather surprising to strangers.

NORTH SHIELDS. Psychological Research Society.—Mr. J. G. Grey delivered an excellent discourse on "Was Jesus human or divine?" (chosen by one in the audience), and an impromptu poem. The first quarterly meeting was held, when the sec. reported expenditure for the quarter, £5 2s. 6d.; receipts, £15 4s. 3d., leaving a balance of

£10 1s. 9d. in the hands of the treasurer. We have also a membership of 32 on the books.

NOTTINGHAM. Masonic Hall.—May 3, Mr. Galley's clairvoyance was considered successful, Monday afternoon especially so.

NOTTINGHAM. Morley Hall.—Morning: Public circle. Our old friend, the late Mrs. Ashworth, evidenced her presence. Evening: Mrs. Barnes' controls spoke on "A house not made with hands, eternal in the heavens."

OLDHAM. April 26: Mr. Duckworth gave addresses, assisted by Mrs. Fogg. Clairvoyance very fair. May 3: Miss Bessie Hunter spoke well on "Is it possible?" and "Let us gather up the sunbeams." Clairvoyance good.

OLDHAM. Bartlam Place.—Sixth anniversary. Mr. Armitage dealt ably with questions. Mr. Britland's band gave us a grand treat. Thursday: Circle. Mrs. J. A. Stansfield, of Shaw, spoke well, and gave grand clairvoyance.

PARKGATE.—Mr. A. Tyas' control gave interesting addresses on "Difference between Christianity and Spiritualism" and "Some experiences in spirit life."—E. Marklew, sec.

PELLING.—Mr. W. Westgarth spoke on "Secular teaching compared with theology." A good audience. Heartily applauded.

PRESTON. Central.—April 26: Interesting addresses and good clairvoyance and psychometry, through Mrs. Rennie. May 3: A good day with Mr. Jas. Berry; nice addresses and most remarkable psychometry. Most convincing tests, which elicited exclamations of wonder and surprise.

PRESTON. Walker Street.—Mrs. J. A. Stansfield's control gave very good pleasing addresses on "Love in the spirit world" and "Light in the darkness." Clairvoyance very good, and good audiences.

RAWENSTALL.—April 26: Mr. Palmer and Mrs. Shannon did exceedingly well. Mr. Palmer spoke on "Death, and what then?" Attentive audiences well satisfied. Mrs. Shannon's clairvoyance clear, and nearly all recognised. May 3: Mr. Edwards gave addresses to fairly good audiences on "The lion and the mouse" and "Prayer." Psychometry very good. His first visit, but we hope not his last.

ROCHDALE. Penn Street.—May 2: A good Tea and Entertainment. Songs by Miss Taylor, Miss West, and Messrs. Eastwood, Platt, and Hardman. Mr. Sanderson, humorist, caused much merriment. Recitals by Miss Buckley, Miss Wright, and Mr. T. Howarth. May 3: Mrs. Berry, trance address very satisfactory. Clairvoyance very good. Meetings well attended.

ROTHWELL.—A most enjoyable day with Mrs. Shulver and her guides. Clairvoyance very good, nearly all recognised. W. Fox.

ROYTON.—Mr. Postlethwaite gave interesting addresses, also good psychometry. May 9: Public circle in the new room, old Conservative Club. 10: Opening of New Room, Mrs. Peters. 16: Tea Party and Entertainment. Friends from surrounding societies are earnestly invited.

SEGHILL.—Sunday. Mrs. Davison gave 12 impersonations, 11 recognised. At 5 p.m. Mr. Davison gave an address on "Spiritualism and its advocates."

SKIPTON.—A very pleasant day with Mr. W. E. Leaver. Clairvoyance and psychometry well acknowledged by the audience.

SHAW.—Wednesday: Mr. James Wood devoted the time to good psychometry, to a packed audience. Sunday: Mr. Collins gave splendid addresses on "Spiritualism, and the revelation of crime" and "Which is the true church?"

SHEFFIELD. Hollis Hall.—Mr. W. Fielding spoke inspirationally on "Are we to obey God rather than man?" and "We believe that every man should be the temple of the living God," both remarkable for vigour and lucidity, and the evident impression on his hearers. Clairvoyance, convincing proofs of identity given. May 4: Mr. C. Shaw occupied our platform, with his usual ability.

SMETHWICK. Central Hall.—Mr. Anson's guides delivered a splendid oration on "Whither tend ye?" to a large audience. Mrs. Jay sang sweetly, "In the secret of His presence." William Lowe recited "The child's first grief," very nicely. A profitable and enjoyable evening.

SOUTHPORT.—Sunday and Monday at 17, Promenade, our old friend Mrs. Armitage, of Brighouse, addressed the audience, as also did Mrs. France, of Brighouse, and Mrs. Stansfield. A gentleman, on a visit from South Africa, had his home there described, and relatives left behind portrayed to him by Mrs. Armitage's guides. Several other strangers were much interested.

STALYBRIDGE.—Wednesday, Mr. B. Plant gave many successful psychometrical tests. Sunday, Mrs. Brooks discoursed very ably, and gave good clairvoyant tests.

STALYBRIDGE. Trinity Street.—April 29: Mr. Macdonald, National Federation agent, spoke well on "The work and objects of the Federation," and "Religious education"; also questions answered. Clairvoyant delineations very good. Hope soon to hear him again. Tuesday, Mrs. Gregg spoke on "Spiritual physicians," and "Companions," in an admirable manner. Clairvoyance very good.

STOCKPORT.—Mr. Mayoh's guides on "Brotherly love," and questions from the audience, dealt with the subjects in a graphic and forcible manner. Miss Miranda Richardson gave a few clairvoyant delineations in a clear and distinctive way.—P. N.

WALSALL. Central Hall.—A very pleasant day with Miss Jones, of Liverpool, who gave very interesting and instructive addresses, and good psychometry and clairvoyance; also on Monday night Miss Jones gave a public seance.

WEST HARTLEPOOL. 26, Richard Street.—Chairman, Mr. W. Booth. W. Shirley's guides described several spirit forms, mostly recognised. Invocations by Mrs. W. Shirley. Only a moderate attendance.

WISBECH.—Public Hall.—Mr. Ward gave a very powerful discourse on a subject from the audience, "Who layeth the Corner Stone, whilst the morning stars sang," also grand clairvoyant descriptions, all recognised. We are pleased to say our Lyceum is progressing under the guidance of Mr. Uproft Hill.

WHITWORTH.—George Smith received questions from the audience, assisted by Miss Jackson, from Bury, clairvoyant and psychometrist; all well recognised, giving great satisfaction.

RECEIVED LATE.—*Morcambe*: Mrs. Winder discoursed on "The

philosophy of Spiritualism," and gave clairvoyant descriptions. Monday, Mrs. Midgley gave services for which we are thankful. We are making steady progress,

MONTHLY PLANS FOR MAY.

ASHTON.—17, Mrs. Hulme; 24, T. A. Collins; 31, Mrs. Rennie.
BLACKBURN. Freckleton-st.—17, Mrs. Green; 24, Open; 31, Mr. Macdonald.
BRADFORD. Bowling, Harker Street.—17, Mr. Firth; 24, Mr. Bedford; 31, Mrs. Mercer.
BRADFORD. 421, Manchester Road.—17, Mr. Rowling; 24, Mr. Smithson; 31, Miss Harrison.
BRADFORD. Walton Street.—17, Mrs. Hunt; 24, Mr. Hopwood; 31, Miss Taylor.
BURY.—17, Mr. E. W. Wallis; 24, Mr. Standish; 31, Mr. Sanders.
HOLLINWOOD.—17, Miss Schofield; 24, Mr. S. Young; 31, Whitsuntide Holiday
HUNSLLET. Goodman Terrace.—17, Mrs. Wood; 24, Miss Towers.
HUNSLLET. Top of Joseph Street.—17, Miss Hunter; 24, Mr. F. Wood; 31, Mr. J. Foulds.
LEEDS. Progressive Hall.—17, Mrs. Taylor; 24, Mrs. Crossley; 31, Miss L. France.
LIVERSEDGE. Carr Street.—17, Mrs. Greenwood; 24, Mrs. Taylor; 31, Mr. F. Wood.
SHAW. Broadbelts.—17, Mr. W. H. Stevens; 24, Mr. James Wood; 31, Mr. John Young.
WAKEFIELD. Baker's Yard.—17, Mr. Gratton; 24, Mr. and Mrs. Wilby; 31, Open.
WAKEFIELD. Queen Street.—17, Mrs. Summersgill; 24, Mrs. Beanland; 31, Mrs. Taylor.

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.)

BATLEY.—May 16, Public Lyceum Tea, at 4-30, and Entertainment. Tickets, 6d. and 4d. In aid of the children's treat on Whit-Monday.

BATLEY CARR.—The 14th Anniversary of the Children's Progressive Lyceum, on Sunday, May 17th, when Floral Services will be held, consisting of special hymns, solos, duets, quartets, musical readings, silver and golden chain recitations, and numerous recitations by the teachers and scholars, at 2-30 and at 6. Collections in aid of the Lyceum funds. Tea at 5 and Entertainment at 7, on Saturday, May 10. The entertainment will consist of songs, recitations, and conjuring. We hope to have Mr. Brooke with us, who will give a few selections on the English concertina. A hearty welcome to all. Tickets: Adults 6d., children 4d.; entertainment only, 2d. and 1d.

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

BOOTLE (Liverpool).—On and after June 1, meetings will be held in the Masonic Hall, Merton-road. On Monday, May 18, at Masonic Hall, Entertainment and dance, 7-30 to 12 p.m. Tickets 1s.

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.)

CAMBERWELL. Surrey Masonic Hall.—May 17: Mrs. Brigham, of America, at 3 and 6-30, when tea will be provided at 35, Station-road. Every Thursday inquirers received at 7, Students' Class 8-30.

FELLING.—A service will be held on Sunday, May 17, in memory of Mr. R. Peters and Mrs. Corbridge. Mr. W. Westgarth will officiate. We hope there will be a good attendance.

HALIFAX.—Conference, B.S.L.U. Saturday, May 9, a grand Tea and Entertainment will be held in Winding-road Rooms. Tickets 9d. Entertainment 6d. The Entertainment will consist of tableaux, songs, and recitals, given by the Lyceum scholars. Delegates coming to Conference, free.

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, Caton-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 10, Mr. E. W. Wallis. 3 p.m., address and seance. 7 p.m., The education question, church or no church, which? 17, Mr. John Lamont and local friends, when it is hoped there will be a generous attendance. 20, Quarterly Social at 7 p.m. Tickets 6d. 24, Mrs. J. A. Stansfield. 31, Mr. J. Swindlehurst. June 7, Mrs. H. T. Brigham.—(Advt.)

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

MR. VICTOR WYLD, 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, Cheetham, 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. W. J. LEEDER is now booking dates for 1897. A few open dates this year. Address 6, Charnley-grove, Charnley-road, Blackpool.—[Advt.]

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.]

NORTH EAST LANCASHIRE Lyceum District Council.—Quarterly Conference at Whalley-road Tabernacle, Accrington, on June 6. In conformity with article 6 of the constitution, all General Business must be introduced by motions only, notice of the same to be sent to the secretary not later than the 7th of May. Will Lyceums in the district please note and send on their motions at once, to Thos. Wilkinson, sec., 5, Church Brow, Clitheroe.

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 platinotype 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.

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

W. E. LEAVER, Inspirational Speaker, and Psychometrist, is now booking dates for 1897. Write for terms. (Advt.)

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NEXT SUNDAY'S PLATFORM,

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington—Temple, St. James-street, Lyceum, 10-30; 2-30 and 6, Mrs. Rennie; and on Mon. Wed., 7-30, Members' Circle.
26, China-street, Lyceum, 10-30; 2-30, 6, Mr. J. Holmes.

Arnley (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mrs. France. Mon., 2-30, developing circle. 7-30, Service.

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

Ashington—Spiritual Temple, 5, Mr. W. Westgarth.

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

Bacup—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30, Open.

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

Batley Carr—Town-st., Lyceum, at 10 & 2-30; 6, Mr. Watkin. 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, Mrs. Groom. Wednesday, 7-30.

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

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

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

Boole, Liverpool—Conny Hall, Pembroke Road, 2-30, Open Circle; 6-30, Mrs. W. Stansfield. Mon., 8, members only. Tuesday, 8, Seance, admission by ticket.

Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Miss Jones.

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

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

Burnley—North-st., 9-30, 2-30 and 6, Mr. Heskin. Tuesday, 7-30.

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

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

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

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

Carlisle—1, Crown Street, 2-30, 6-30, Wednesday, 7-45, Developing.

Clitheroe—Liberal Club, Wellgate, Members' Circle, 10-45, Lyceum; at 2-30 & 6, Mr. J. T. Tellow.

Cole—Cloth Hall, Lyceum, 10; 2-30, and 6-30, Mrs. Summersgill.

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

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

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

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

Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30, Mr. Thos. Wilde.

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

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

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

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

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

Liverpool—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 3 and 7, Mr. E. W. Wallis. 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., 6-45. Thursday, 8, Enquirers.

Macclesfield—Cumberland-st., Lyceum, 10-30 & 3; 6-30, Mr. J. B. Tellow.

Manchester—Ardwick: Temperance Hall, Tipping-st., Lyceum, 10-30; 2-45, 6-30, Mr. Gibson. Tuesday at 8, Choir practice. Wednesday, at 8, 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. Williams. Tues., 8; Wed., at 8, Public Circle, Miss Foster.

Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. R. A. Brown. Thurs., 8, Public Circle Miss Foster.

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

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.

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. H. Lashbrook. Mon., 7-30. Wed., 7-30, 17, Mr. J. G. Hodgson.

Nottingham—Masonic Lecture Hall, 10 45 6-30, Mrs. M. H. Wallis.

Oldham—Temple Society, corner of Coronation-st., Mumps, at 3 & 6-30. Mr. Collins. Tues. 7-45, Mrs. Brooks.

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

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

Raustenall—Lyceum, 10-30; at 2-30, 6, Mrs. Stair.

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. Miss Halkyard.

Slatthwaite—Laith Lane, 2-30, 6.

Sowerby Bridge—Hollis Lane, Lyceum, 10 and 2; 2-30, 6, Mr. S. Featherstone.

Stalybridge—Grand Theatre Buildings. Lyceum, 10, and 1-30; at 3 and 6-30, Miss Gartside. Wed., 7-30, Miss Smith. Thurs., choir practice 7. Members' Developing Circle at 8.

Trinity Street: 3 and 6-30, Mrs. Fletcher. Tues., 7-30. Wed., 7-30, Mr. Collins.

Stockport—Hall, Wellington-road, nr. Heaton lane, Lyceum, at 10-30; 2-30, 6-30, Mrs. Johnstone, and on Mon., 7-30.

Walsall—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mr. Macdonald.

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

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

NON-AFFILIATED SOCIETIES

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

Barnoldswick—Spiritual Hall, Lyceum, 10, 2-30, 6, Barrow—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.

Batley—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6, Mr. Lang.

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

Birmingham—Bloomsbury, 6-30.

Birstall—Railway Terrace, 2-30 & 6. 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, Mr. Manning.

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

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

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

Oldley-road, Lyceum, at 10-30; at 2-30 and 6, Mr. J. Todd. Tuesday.

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

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

West Bowling—Boyn-ton-st., at 10, Lyceum, 2-30, 6, Mrs. Smith. Thurs., 7-45.

Burnley—Guy-st., Gannow-top, Lyceum, 10-30; 2-30, 6-30. Mon., 8, Wed., Members' Circle at 8. Pumph-street, Lyceum, 10, 2-30 and 6, Mr. Leaver. Wed., 7-30.

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

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

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

Dewsbury—Bond-street, Lyceum, 10 and 1-45. 3 and 6 Mr. J. H. Beeley. Thursday, 7-30.

Edmonton—Beech Hall, Hyde-lane, 7, Mr. Dalley. 14, Miss Marsh, clairvoyant.

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.

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, 2-30 & 6, Lyceum Conference. Monday.

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

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

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

Huddersfield—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; 2-30 and 6-30, Miss Hunter.

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

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

3, Bottom of Joseph St.: 2-30 & 6, Mrs. Levitt. Circles, Tues. at 7-30, and Saturday, at 7-30.

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

Leicester—Craffon-street, at 11 and 6-30, Mrs. Bass. Wed., 8, Public Circle.

Leigh—Newton-street, 2-30, 6-15, Miss Smith.

Leeds—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Circle 10.30 a.m.; at 2-30 and 6-30, Miss Barlow. 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, Mrs. Bentley.

London—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Mrs. Helen T. Brigham, of New York.

Canning Town, 2, Fords Park-road, Trinity-street, Sunday, at 7, Mrs. Barrell. Naming of three children, & clairvoyance. T.W. on sale. Wed., 8. 47, Hermit-rd. Tuesday, 7-30. Private Circle. Thursday, Public Circle.

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

Mill End—Welcome Hall 218, Jubilee-st., at 7, Mr. Dale.

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

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

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

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

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

Mexborough—Market Hall, 2-30 and 6, Miss Inman.

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

Middlesborough—Spiritualist Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs., 7-30. Morley, — 2-30 and 6-30, Mr. Pawson. Monday, 2-30; 7-30. Tues., 7-30 Public circle.

Nelson—Pendle-st., Lyceum, 10; 2-30, 6, Mr. Sanders. Tues., 7-30.

Nelson—Ann-street, 2-30 and 6.

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

Normanton—Queen-st., 2-30 & 6, Mr. Johnson.

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

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

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.

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 Water Street, 3, 6-30. Tuesday, 8, Public Circles.

Penn-street, Lyceum 9-45, 2-30, 6. Wed., 7-30. Mrs. Johnstone.

Shaw—Broadbelt's Assembly Rooms, off Sandy-lane, at 3 & 6-30, Mrs. Fielding. Wed. at 8.

Sheffield, Minion Hall—2-30 & 7, Mr. G. Featherstone Mon and Thurs. 8.

Shipley—Westgate, 2-30, 6, Mrs. Waterhouse.

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

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

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

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

Monkwearmouth, Miners' Hall, Roker Avenue, 6-30, Mrs. Young.

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

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

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

West Pelton—Cottage Meetings at 5-30.

Whitworth—Market-st., 2-30, 6, Miss B. Hunter.

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

OTHER MEETINGS.

Armitage Gardens—2-30 and 6-30, Mr. Gratton.

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

Bradford—421, Manchester-road Mission Room, 10-30, Circle. 2-30, 6, Mesdames Smith and Webster.

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

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

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

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

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

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

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

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

Heckmondwike—Bethel Lodge, meetings at 7-30. Church Lane, 7-45, Wed., Mr. F. Wood. 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. Bolland. Circles, Tues., Thurs., Sat., and Sunday, 7-30.

Leeds—28, Back Adelphi-street, 2-30 and 6-30, Mrs. Roberts. 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, Edgeware-road Mr. H. Hunt at 7, Subjects from audience. Silver collection. Every evening, except Tuesdays, at 7-30.

111, St. Thomas' Road, Finsbury Park—Public circles Tuesday and Thursday, 8.

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.

18, Tavistock Place, Tavistock Square, W.C.—Tues. and Thurs. at 7-30, Public Seances, Mr. W. G. Coote and Mrs. Perry.

Walhamston—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, Miss Smith. Thurs., 8, Mr. Lamb's Circle.

396, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30 Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2-30 & 6-30, Mr. Pilkington. Mon., 8, Public Circle, Thurs., 7-30 Miss Smith.

Morecambe—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—Baillie St.: 2-30, 6, Public Circle. Wed. 7-45.

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

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