

THE TWO WORLDS.

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

No. 444—VOL. IX. REGISTERED AS A
NEWSPAPER.

FRIDAY, MAY 15, 1896.

PRICE ONE PENNY

SPECIAL NOTICE.

NEXT WEEK'S TWO WORLDS will be a special Whitsuntide Holiday Number, with an Eight-page Supplement of extremely valuable articles. This number will also contain a report of a lecture by Hudson Tuttle, which is most *apropos* just now, while there is so much excitement *re* the Education Bill. *Price Twopence.*

THE LEGAL STATUS FOR SPIRITUALISM.

DEAR SIR,—This matter has been allowed to rest for some time past, pending the action of the Federation Executive, they having taken the matter up where I left it.

On inquiry, I found that the lack of funds prevented the Executive taking any action whatever in pushing it forward, and as there exists a general desire that steps should be taken as early as possible, and as the Executive already possess the authority of the Federation Conference for undertaking the work, they have accepted my offer to realise the sum necessary, hence the reason for my sending out "The Appeal," copies of which have been sent to every Society mentioned in your platform list.

There is a great deal of work to be done before progress can be reported to the Conference, and it is only by a liberal response to the "Appeal" that any further advance can be made.

This matter is one of responsibility to the entire movement. It affects societies collectively, and its members individually. It must seriously affect our mediums and all platform workers, and all whose interests are hereby involved should esteem it their especial duty to secure a successful result to our operations. I am very sanguine about the future if we face this question boldly, but if it is to be held in suspense because one society waits for the action of another, and because one who can give waits for another to give, then disaster must follow. This is a National question, it must have a National response; the weaker the response, the weaker will be our case when it comes before the Court of Chancery. We shall have opponents to meet, and the strongest objection which they can raise in the Court will be the question of our strength. If out of say 150 societies we are backed up by the financial help of only 30 or 40, this will be made a *plea for rejection of our claims, because we are not supported by the majority of the members in the cause.*

I am told there are thousands of Spiritualists who will allow the ship to be built, and when it is ready want a good seat in the vessel. This may be true, but it is possible to make it otherwise, by giving the Executive such a hearty and unanimous response to the "appeal" as to lead them to understand that their efforts are backed up by the Societies, members, and mediums for whom they have undertaken this work.

I am pleased to announce the following promises to the

LEGAL STATUS FUND.

Mr. A. Smedley, Belper, £1 1s.; Mr. J. Rayner, £1; Mr. R. Fitton, £1; Mr. J. Swindlehurst, Preston, 2s. 6d.; Mr. A. J. Smyth, Birmingham, £1; Mr. S. S. Chiswell, Liverpool, £1; Mr. T. O. Todd, Sunderland, £1; Dr. D. Younger, London, £1 1s.; Mrs. Emma Hardinge Britten, Manchester, £1; Mr. and Mrs. Wallis, £1.

Mrs. Britten writes: "I am in strong sympathy with your "Appeal."

Dr. D. Younger, London: "Kindly convey to N. S. Federation my undivided approval of their efforts to establish on a sound liberal footing a central nucleus of authority, for the object of protecting our grand philosophy, both from the aggressive bigotists and unprincipled charlatans.

T. O. TODD.

"IS SALVATION AFTER DEATH POSSIBLE?"

[Delivered at Walsall, May 3, 1896, by Miss JONES, of Liverpool.]

ALL around us we again see the variegated beauty of nature, the seasons in their revolutions, the mountain scene, the picturesque valley, the falling cascade, the cerulean sky, speak to us in one harmonious voice, of life and death. It is the belief of many that they are already saved before death takes place, that if men do not believe in a certain creed or person they are lost for all eternity, and will never know salvation after death. But those who have passed through the portals named "Death," and beheld with joy the radiant forms of loved ones upon the spirit plane, are able to give enlightening experiences, and prove that progress for the wicked is possible, even after death, but only through repentance, restitution, compensation, and loving service by word, thought, and helpful action rendered to others. The sinner is too often assured that if, even in the last moments of his life, he repents and believes, he will be safe, and many have said with almost their last dying breath, "I believe in the Lord Jesus Christ," only to find they must work out their salvation hereafter; by their own works must they undo the work of evil. We cannot think or understand that Jesus came into the world to save humanity from the consequences of wrongdoing, here and hereafter. He set an example of goodness, and tried to teach the rising intelligence of mankind of life, of truth, and immortality. He did good, and thus showed us the way of righteousness; the straight and narrow path into the Kingdom of Heaven.

To-day, "Saviour" is applied to modern medicine men who effect some wonderful cure; we often hear men say, "You have been my Saviour." Inasmuch as medical science can raise a man from his bed of sickness, so is it possible to lift a spirit out of his darkness, and we must help him rise to the top round of the ladder to enjoy perpetual light. If you asked us, "Is Jesus the Saviour or giver of salvation to all mankind?" we should say "No, neither have we seen this Jesus in the spirit world, except as a man, and we come to the conclusion and say he was a spiritual teacher and medium, and nothing more." We have met men and women who never would have been reclaimed through time but for the instrumentality of Modern Spiritualism; it has made their homes happy, and these people have made manifest the God-like image that lay dead within them; they have met at our circles, and tears of gratitude have streamed down their cheeks; they have made solemn vows that they would hold fast to their charge. These people have kept their guard through the investigation of spiritual truth, and, coming face to face with their departed ones, have been convinced of salvation after death; and this is one golden page in the book of our experience.

After death's mysterious change, it is the office of spirits to assist in the elevation and education of the weak and illiterate. Some have school-houses where they pass through their spiritual course; others have nurseries where thousands are healing the sick and needy. What would become of us if we had no future destiny of progress whereby we could work out our salvation from ruin and folly? Where would be the wisdom and goodness of God? But we know there are possible means to elevate ourselves from one stage to another, until we enter into a brighter, better, and happier sphere. A great many do not recognise the fact that we have to make our own heaven and hell, our own robe and crown. Yes, we have to make everything through the ages; our spiritual surroundings and possessions are of our own thought life, formed of our motives, loves and actions. The growth of character and education of spiritual powers are not limited to this one stage of conscious being, but continue even after death. Some very good psychometry followed.

EXPERIMENTAL HINTS BY THE LATE "M.A. OXON."

INITIAL EXPERIMENTS into Spiritualism are often unproductive of satisfactory results, owing to the trouble, disappointment, and difficulty experienced in the pursuit of evidence. It seems to me that the reward comes according to the manner of our deserts, or, in other words, in proportion to our unwearied diligence in proving all things, and holding fast to that which is good. The writer found that a phenomenal conviction of psychical truth was by no means of a sudden or easy attainment, but the result of steady, painstaking investigation, undeterred by difficulties.

Being alone in the alpha of my difficulties, I wrote to "M.A. Oxon," for advice on automatic writing, whereat a correspondence ensued that intermittently continued to within a few weeks of his lamented decease, and in the course of which many valuable hints were courteously tendered me upon this and other mediumistic matters. Some of my readers may be similarly in their novitiate as I myself was at the time, and likewise glad of any experienced advice upon the difficulties attending their investigations. Believing this to be the case, I reproduce freely, from what was most courteously and freely given.

Said the late editor of *Light* in one letter, "I hardly know how to reply to you. Yours is one of many cases, which no one can advise you. The fact is, that some are successful at once, others persevere for years without success. Try, try again! is the only way. If table movements cannot be got, they depend upon the *personnel* of the circle, which should be changed after (say) six fruitless trials; try for automatic writing, sitting alone, holding a pencil on a large sheet of paper, at your quietest hour. Keep a perfectly passive mind, or read some not too interesting book. Sit not longer than three quarters of an hour. Ouija is highly spoken of, but I have no knowledge of it."

When I did "try, try again," I ultimately developed some power in the direction of automatic writing, and forthwith sent some scraps and signatures so obtained to Mr. Stainton Moses for his expert opinion. The reply was unsatisfactory, but encouraging: "I do not know what to say, except to advise perseverance and the preservation, numbered and dated, of all your scraps of automatic writing; none too insignificant. The writing is not the hand of either Bradlaugh or Blavatsky. That is by no means unusual, and need not stagger you. Your writing, you say, changes with the different communicants. Watch the writing, and you will probably find that in each case the peculiarity is maintained. It was so with me. It is not rare that the thought should be transmitted through the medium's mind before being externalised through the hand. Keep your mind as passive as you possibly can, or occupy it with some different order of thought, *e.g.*, read a newspaper, unless you find that mental action stops the manifestation, then abandon it for perfect passivity. Pursue your investigations in patience to the end of the year, then, if you desire, let me know the results."

This letter is dated November, '91. In January, '92, I sent a communication purporting to be from Charles Dickens, the novelist. It was a short story.

Mr. Moses replied: "Dickens is in the air! I have several messages from correspondents purporting to come from him. There is more in yours that is likely than the others. I shall pursue the subject, and use what you send me as illustration."

This auto-storyette was manifestly an improvement upon communications previously submitted, and was published in *Light* at the time as a specimen of one among the many writings from various mediums claiming the influence of the same personality.

"M.A. Oxon" upon one occasion very kindly sent me a specimen of the writing and signature of H. P. Blavatsky, from whom I believed I was getting some messages, for comparison with my auto-script bearing her name, with the added remark upon some scraps sent in: "Overleaf is a fair imitation of two of her signatures that are before me. You will see some faint likeness in writing, but not much in the initials." Apropos of the text and signature reproduced for me, it is well known that the late founder of modern Theosophy was a great admirer of our co-deceased worker in occult fields, Mr. Stainton Moses. In the few lines of copied matter before

me, sent for comparison, I note for my readers, further evidence of her warm regard in the concluding words transcribed as being "from his ever appreciative and faithful friend and admirer, H. P. Blavatsky, London, 1889." There was then more hope of uniting ranks, sinking minor differences, and presenting a solid front than now. To-day, alas, the two camps, with their respective leaders, are almost as hostile as the common enemy they confront—materialists, theological, and scientific.

The following additional hints may be of some suggested value:—

"Hold yourself in a receptive frame of mind to receive what may be given. If you will take my advice you will not attempt to invoke. Evocation is always risky.

One person, if the right person, can do anything that a circle can, but the drain is excessive. The seeing of lights shadowing forth faces is indication of clairvoyance. That you may develop by sitting for it "with intention," say half an hour before going to bed, in darkness, and with the mind passive."

A. F. COLBORNE.

SPIRITUALISM IN MANCHESTER: NOTES ON PRESENT STATE.

PATRICROFT SPIRITUALIST SOCIETY, NEW LANE,
WINTON

THIS SOCIETY, though situated in the Borough of Eccles, may claim to be within the radius of the Greater Manchester, and is one of the youngest societies in the district. It may be said to date its beginning from an effort made by the Propaganda Committee of the S.N.F., when a public meeting was held in the Co-operative Hall, Eccles, under the chairmanship of Mr. F. Tomlinson, supported by Mr. and Mrs. Wallis, Mrs. Stansfield, Messrs. Peter Lee, and J. C. Macdonald, some 300 of the public presenting themselves. From this start a Provisional Committee was formed, and though unsupported by the more affluent sympathisers, they raised the means and developed the labour to put into order and furnish the room which is now in use for the work. The progress has been very complete, in spite of some matters cropping up which so often bar the way. It is so strange that we don't learn the importance of sinking our self-importance in favour of the vastly more important matters we have put our hands to; yet progress is being made, and it is more than likely that a more salubrious, larger, and central room would find sufficient inquirers to fill its space. The committees have done fairly well with the means at command, considering the heavy expenses in maintaining an effective platform, yet still there is complaint in some quarters regarding the style in which our philosophy is expounded.

While a majority of members are content if only clairvoyance and psychometry, with some discussion, be presented, and who seem to look upon the matter as a mere means toward gratifying personal curiosity and interest, there is, however, a very decided number who intelligently view the subject in a public-spirited manner, and desire to see our great theme presented in a manner befitting the mind-growth of the times; and it may be timely to all such to observe that a calm, firm, even-tempered, and generous stand is the true way to the right end in view.

The room is mostly packed on Sunday evening, say 140; many coming late have to turn away, and that in spite of the remote situation of the room. Sunday afternoon, about 40 attendance; more if the phenomena be special. Wednesday evening meetings have fallen off in numbers, yet still you may find a most attentive audience of 60 present at times, those meetings being of a mixed order. There are also members' circles held for the purpose of development, but on this head but little light has been obtainable. The TWO WORLDS sells freely. There is a Lyceum, though this is not a subject upon which the members can take much pride, nor does it appear desirable to keep children in the vitiated atmosphere of the room, that condition alone demanding a change. There are about 40 members in good standing, though there are more on the books. Suitable rooms in the borough are not attainable in the ordinary way, but with such a membership roll, and pressure on those interested, a move for the better might be made, and the work supported in a manner befitting its great truths and redemptive power. The clergy and churches are in a flutter, especially those in the immediate neighbourhood; that is always a good sign.

SAMPLER.

WAS IT HER MOTHER?

THE STORY OF A STRANGE WATCHER.

JUST a voice calling through the dark, "Mamma, oh, mamma!" and then a low sound of stifled sobbing.

Col. Trevethick heard them both, and they smote him with a new sense of loss and pain. He had scarcely thought of his little girl since his wife died, five hours before—died at the very instant when she was kissing him good-bye, taking with her into the far heavens the warm breath of human love. He had loved her as, perhaps men seldom love, from the first hour of their first meeting.

She was a good little creature, and she did not rebel even at the summons to go out of her earthly Eden in search of the Paradise of God. She longed to live, for she loved her own, and she could have resigned herself to die more willingly but for her husband's uncontrollable passion of woe. That very day she had said to him as he knelt beside her:

"Do not grieve so, darling; I am not going so far but that I shall come back to you every day. Something tells me that I shall be always near you and Maudie. You cannot call, or she cry but that I shall hear you. I know that when she needs, or most wants me, I shall be close beside you."

And with that very last kiss, when her breath was failing, she had whispered:

"I shall not go as far as you think."

Now when he heard the low call of his little Maudie, and her smothered sobbing, he remembered the words of his dead darling. Did she, indeed, hear Maudie cry, and was it possibly troubling her? He got up, and went into the little room where Maudie had slept alone since her sixth birthday, a couple of months ago. He bent over her low bed, and asked tenderly:

"What is it, darling?"

A little night-gowned figure lifted itself up, and two little arms clung round his neck.

"Bessie put me to bed without taking me to mamma. Mamma did not kiss me good-night, and I want she should; oh, I want she should. Bessie wouldn't carry me to see her; and I want you to. Bessie said mamma would never kiss me again; but that isn't true, is it? You know I heard mamma say Bessie wasn't always 'sponsible."

She was such a mere baby it seemed hard to choose his words. He temporised a little.

"She cannot kiss you now, my darling, but you shall kiss her."

So he lifted the little figure in his arms, holding it close, as one who must be father and mother together now, and carried his little one across the hall to the room where her dead mother lay, oh, so fast asleep now, with a look like a smile frozen upon her fair sweet face. He held Maudie down by the pillow, on which her mother's head rested, but that did not satisfy her.

"Put me on the bed, please, papa. I get on the bed every night and kiss her since she's been ill."

So he let her have her will; and, for a moment, she nestled close to the still dead heart, which had always beaten so warmly. Then she lifted up her head.

"Mamma is very cold," she said, "and she does not stir. Can she hear what I say?"

And something invisible seemed to warn him against taking away the child from her mother. He answered very gently and slowly:

"She is dead, my darling; what we call dead. I do not understand it—no one understands it; but it will come one day to everybody, and it is God's will. Your mamma cannot speak to us any more, and soon she will be gone out of our sight; but she truly believed that she would always be able to see your face and hear your voice, as when she was here."

"She is here. Won't she be here always?" the little girl asked, growing cold with the shadow of an awful fear.

"No, dear, she will not be here long. In a few days this dear white face will be put away under the grass and flowers; but the real mamma, who loves little Maudie, will be somewhere, I truly believe, where she can see and hear her little girl."

For a moment the child slid again from his knee, and nestled close against the cold breast, kissed the unmoving lips. Then she said:

"Good-bye, this mamma, who can't see; and good-night, other mamma, that hears Maudie."

Colonel Trevethick marvelled. Had he, indeed, succeeded in making this little creature understand; or had someone, whom he could not see, spoken to her words of sweet mother wisdom?

She never asked for her mother after that night; but her father was sure that she never forgot her. She was the strangest, gravest, little creature. She never made any noise, even at play; and she never did any of the things for which her mother had been used to reprove her. The trouble was that she was too perfect—there was something unnatural about it which frightened Colonel Trevethick. He would have been glad if she had been naughty sometimes, like other children. He longed to have her tease him—to see her in some spirit of naughtiness or contradiction, but he saw none. She grew tall very fast, but she was quite thin—a little, white wraith of a creature, who looked as if she had been made out of snow, and might melt away as soon.

It was a good thing for Colonel Trevethick, no doubt, that he had her to tend, and to be anxious about. It kept him from surrendering himself to his own grief.

Nearly two years went on, all the time the little girl grew more and more frail, until at last, when she had just completed her ninth birthday, she was taken very ill. Her illness seemed a sort of low, nervous fever, and she grew daily more feeble. A skilful nurse came to share with Bessie the task of tending her, and her father was seldom away. All the day he would be sitting in the room, and half-a-dozen times in the night he would steal in to watch her breathing.

One afternoon, as he sat by her bed, she looked up at him with a sad, tender look, too old for her years,—but then all her words and ways were too old for her years.

"Papa," she said, "I would get well if I could, to please you. I should get well, I know, if I had mamma to nurse me. Don't you know how she used, if my head ached, to put her hand on it and make it stop?"

A sudden mist of tears came between him and the little white face looking up at him. She had not spoken before of her mother for so many months, and yet how well she remembered. Instantly his wife's words, that last day, came back to his memory. She had said: I know that when Maudie needs me most, or you most want me, I shall be here beside you."

Was she there now? Could she breathe upon the little wasting form some merciful dew of healing? or was she, by her very love and longing, drawing the child from home to herself!

That night Bessie was to sit up until one o'clock, and then call the nurse. As for Colonel Trevethick, he would be in and out as usual.

He went to bed, and fell into a sleep and a dream. His own Maud was beside him, as he saw her at first, then as his bride, his wife, then with baby Maudie on her breast; just as of old he seemed to have her with him again, his pride, his darling, the one fair woman he had ever loved.

He woke at last. Had his dream then lasted the night through? Was this red ray that touched his face the first hint of the rising sun? He sprang up quickly. The whole night had indeed passed, and he had not seen Maudie. He hurried on a dressing gown and went to her room. He expected to find the nurse there, but instead, Bessie sat beside the table just where he had left her the night before, but sound asleep. Evidently she must have been asleep for hours, and had not called the nurse, who had slept in her turn—they were all tired enough, Heaven knows. But, meantime, what of Maudie! What harm had come to her, alone, unattended?

He drew aside the curtain of her little bed and looked in. Surely this was not the Maud he had left the night before, so pale and worn upon her pillows! A face looked up at him as bright as the new day. A soft, healthy colour was on her cheeks, and the lips were red as the heart of some warm, crimson rose.

"I knew I should be well if she tended me," a voice cried, gayer and gladder than he had heard from her lips in two years.

What did the child mean? Had she gone mad? He controlled himself and asked:

"Who tended you, my child? I found Bessie sound asleep."

"Yes, mamma made her sleep, and you, and nurse. She sent all of you the dreams you like best; and all night long she sat here beside my bed with her hand on my

head, just as she used to put it long ago. She was all in white, and her soft, golden hair fell about her shoulders, and her eyes were very, very bright, and her lips when she kissed me seemed to melt away."

"So you, too, dreamed about mamma?"

"No, indeed, papa, I did not dream. Mamma sat there all night long, with her hand upon my head. Sometimes I slept, but more often I woke up to look at her; and all the time she sat there, and did not tire until the first sunshine came in at the window, and then she kissed me and went away. I did not see her go. Perhaps I shut my eyes a moment. Then I looked, and she was gone, then I heard you coming in. She said she was with me every day, but she couldn't have come to me like this, except because I needed her so much. And she wanted to make me well, because you would grieve for me if I came to her, and I was to be very good, and tend you, and make you comfortable; and I must laugh, and must make you laugh, for laughter was good, and the reason I got ill was because I had been sorry so long and had not laughed at all. And I was not to be sorry after her any more, because she was very happy, and nothing grieved her except when she saw you and I mourning for her, and not knowing that she was waiting close beside us."

"Was it her mother?—can it be the child's mother?" the father cried, uttering his thought aloud, unconsciously.

"Of course it was mamma, and she made me well. See if Dr. Dale does not tell you I am well.

Two hours afterwards Dr. Dale came. He looked in the child's glad eyes; and counted the throbs of her pulse, he made her put out her healthy little tongue. Then he turned to the father:

"Trevethick," he said, "can you swear this is the same little girl I left here last night? If the days of miracles were not gone by, I should say that one had been wrought here. I left, I thought, a very sick person, about whom I was anxious enough, certainly, to make this my first call this morning, and I find my little patient so well that I shall only keep her in bed a day or two longer for form's sake."

Two days afterwards, little Maudie went down to tea. She wore a fresh, little white gown, with lovely blue ribbons, and also looked much like a little angel in festal attire as a human child can be expected to look. But she did not take her usual seat. She sat down, instead, behind the teapot where Bessie usually stood to pour out the tea.

"Hadn't Bessie better do that?" papa asked, as he saw the little hand close round the handle of the teapot.

"No, I don't think Bessie is 'sponsible," she said, "and mamma said I was just to live on purpose to do everything for papa."

And again, Colonel Trevethick asked, but this time silently:

"Was it?—could it have been the child's mother!"

EDUCATE THE CHILDREN.

COL. ROBT. G. INGERSOLL recently occupied a pulpit in a Chicago Church at the invitation of Rev. J. Rusk, and among other good things he said:—

Every child should be taught to be self-supporting, and every one should be taught to avoid being a burden on others as it would shun death.

Every child should be taught that the useful are the honourable, and that they who live on the labour of others are the enemies of society. Every child should be taught that useful work is worship, and that intelligent labour is the highest form of prayer.

Children should be taught to think, to investigate, to rely upon the light of reason, of observation and experience; should be taught to use all their senses, and they should be taught only that which in some sense is really useful. They should be taught the use of tools, to use their hands, to embody their thoughts in the construction of things. Their lives should not be wasted in the acquisition of the useless, or the almost useless. Years should not be devoted to the acquisition of dead languages or to the study of history, which, for the most part, is a detailed account of things that never occurred. It is useless to fill the mind with dates of great battles, with the births and deaths of kings. They should be taught the philosophy of history, the growth of nations, of philosophies, theories, and, above all, of the sciences.

So they should be taught the importance not only

of financial, but of mental honesty; to be absolutely sincere; to utter their real thoughts, and to give their actual opinions, and, if parents want honest children, they should be honest themselves. It may be that hypocrites transmit that failing to their offspring. Men and women who pretend to agree with the majority, who think one way and talk another, can hardly expect their children to be absolutely sincere.

Nothing should be taught in any school that the teacher does not know. Beliefs, superstitions, theories, should not be treated like demonstrated facts. The child should be taught to investigate, not to believe. Too much doubt is better than too much credulity. So children should be taught that it is their duty to think for themselves, to understand, and, if possible, to know.

Real education is the hope of the future. The development of the brain, the civilisation of the heart, will drive want and crime from the world. The schoolhouse is the real cathedral, and science the only possible saviour of the human race. Education, real education, is the friend of honesty, of morality, of temperance.

ROOT RELIGIONS.

By MRS. E. B. JACKSON.

Concluded from page 298.

THE ORIENTAL and Western Druids followed the Pythagorean system in food, morals, and manners, until they became corrupted and effete, like all human institutions. In their symbol of fire they adored the Sun, as the emblem of the great Luminary of the Universe. The Brahmins venerated the Bull (Apis) on the banks of their sacred rivers. Their European *confreres* held their annual festival on the banks of the Loire, the Thames, and the Clyde, when the Sun entered the Sign of Taurus, and to this day this is the origin of many fairs and markets, held at certain times and seasons throughout the habitable globe.

Their mode of teaching was oral. Their alphabet consisted of seventeen letters, and this mode of instruction and number of letters, representing certain sounds, were the same in every land and time, wherever Druidic priest-hoods were found, or under whatever name they assumed. Druidism was the great primal parent of a most numerous offspring, not altogether unlike the famous Hydra; as soon as one head was cut off another grew on. This mighty hierarchy has left but little to posterity, either in literature, religion, or architecture. What was good and serviceable in either or both was appropriated by the rising faith of Christianity, a new creed, having no antecedents of ancient prestige to recommend it to the great and powerful. Time, war, the ruthless hand of the spoiler, have left us only a vague tradition of their inner life and thoughts. The Romans hunted them from Germany, Gaul, Britain, and Ireland. Saint Augustine came to convert those fair-haired, blue-eyed, strongly-built Angles. St. Patrick went to Ireland, and St. Guthbert to Scotland, to convert these ancient Druids, who are known as the Culdees. Iona was the seat of a sacred college, which was held in great repute long after the last of the Culdees had vanished from this time sphere. The ancient Highlander was accustomed to swear "By the black stone of Iona" when he took a more than usually binding oath. These Culdees left behind them a name for learning and morality; if it is not Christian, it is just as good. They were pious pagans—Brahmins, Chuldees, or Culds.

Since then, centuries have gone by, sweeping empires and man into the all-devouring past. Time rolls on, steadily, relentlessly. The presence of Roman power in Germany, Gaul, Spain, and the British Islands, proved the deathblow of the Kymric faith; Christianity supplanted it. The triple tiara of Rome predominated over the linen tiara of Brahma, whose followers, after centuries of stubborn resistance, were compelled to practice the ancient faith in the wilds of the forests of Wales and recesses of Plinlimon, on the lone shores of the Hebrides, and wilder Orkney's. Scandinavia retained the cult of Kymria longer than the British Islands. This arose from its geographical position; her fierce Vikings were not very plastic material to be so easily weaned from the belief in Odin to the tenets of Christianity.

To-day, in this nineteenth century nearly closed, little remains of the Druidic lore. A few diletante hold yearly meeting and give vent to their patriotic feelings in lamenting old times in excellent Welsh speeches. But alas!

alas! the place that once knew those mighty hierarchies shall know them no more. They rose in obedience to the demands of their age. When their mission was accomplished, they were swept away, scarce leaving a trace behind of all their unlimited power and wealth. The dim mystic Past has hidden them from sight. The faith of the Druids has become the veiled Isis, which is ever receding further and further away with the ever widening gulf of years.

We have a few traces of their architecture, mostly monumental and funereal (Tumuli); rude, unshapely, put together with unhewn stones, enormous masses, implying labour but not skill. These are called dolmens, semi-dolmens; these latter seem to the former broken, defaced by time and warfare. To prevent the people of France and Germany from worshipping before these dolmens, severe penalties were enacted by Charlemagne and other early kings. But the people were obstinate and often erected the Cross of *Jesus* to protect the shrines of their Druidic forefathers, and that is why so many of the dolmens are found in a more perfect state in Continental Europe than in Britain. A Christian crucifix was placed on the top of a dolmen or trilithon; the great vertical masses of stone were called Menhir or Peulaus, the simplest of all. Monumental archaeologists are of the opinion these served as tombs for warriors, or to commemorate a battle or victory; human bones and armour are often found beneath them; they were also worshipped as symbols.

The Trilithorn of Divinity seems to have been three great stones, placed so as the top stone could oscillate from a slight pressure of the hand, and are known in Scotland as the Druid Rocking Stones.

Other edifices or temples, sometimes roofed in, but more frequently open to the sky, had three orders or rows of great stones, forming circles, one inside the other. These circles were for the accommodation of the High Priest or Arch-Druid and his subordinates when they met to hold their circle of light. On these solemn festivals, sacred songs and poetry were chanted to the accompaniment of the *Tibis*, a species of flute made from the forepart of the human leg, from the knee to the ankle, from which it takes its name: the harp, and the cetra. Great, learned, powerful, honoured, venerated by the people. Believing in One Supreme Being and the immortality of the soul, in the return of departed spirits, history informs us, and their ritual indicates that their altars were stained with the blood of human victims, and their viscera served as a means of divination. For the practice of these bloody rites the Romans persecuted and hunted them down wherever they found them.

On every one of their sacrificial stones there is a hollow, basin shaped, and a canal to carry away the blood of the slaughtered bull or human victim. That they sacrificed prisoners is a historical fact. They went further, and slew beautiful virgins as offerings and votive offerings—Iphigenia and Jepha's daughter—besides other historical examples. In this they sinned against God's law, "Thou shalt do no murder." No man, whatever may be his veneration for a time-honoured priesthood, will tamely submit to see his children torn from him and butchered under the sacrificial knife of even a high priest. That last foul infamy makes people feel and think, and when people begin to feel and think, a revolution is not far off. The Druids were weighed in the balance and found wanting. Destiny swept them off the stage of time.

Their monuments are found all over the world: in India, Malabar, Bombay, in the Indian Archipelago, in African Central, and South America, Palestine, Syria; in fact, wherever man has set his foot, everywhere presenting the same characteristics, like their ritual. We perceive them in the stone pillow of holy Jacob, where in a vision he beheld the angels ascending and descending the ladder, and he called the place "Bethel"; in the act of Joshua when he took *twelve great stones*, and placed them upright in Galgala, to commemorate the miraculous passage through the bed of Jordan in the flight from Egyptian bondage.

Druidism is the great root religion from which so many offshoots have sprung, each new shoot retaining the fundamental and best part of the parent tree: the belief in one supreme First Cause, the Immortality of the soul, and future rewards and punishments. From the ancient idea of Hades, we have got Purgatory and Hell (Limbo): a

neutral state, where the souls of infants and negatively good people go when they die. Report says Limbo is mostly peopled with infants and children of tender years: only one Pope has got there.

Druidism shed the blood of human victims, pure innocent victims; and for that crime the Avenger swept her name and place from among the nations. But has the faith of Christendom shed no innocent blood? Have no murdered sons or daughters desecrated her altars, nor cry aloud for vengeance? Can Christianity throw the first stone at Druidism?

TWELVE LECTURES ON MENTAL SCIENCE.

BY W. J. COLVILLE.

LESSON XII.—CONTINUED.

IN SWEDENBORG'S "True Christian Religion" we read "All things in man relate to the will and the understanding; understanding is the receptacle of Divine Truth, the will of Divine Good. Therefore, the human mind, which consists of those two principles, is nothing else than a form of Divine truth and Divine good spiritually and naturally organised. The human brain is that form; and because the whole man depends upon his mind, all things in his body are appendages which are actuated and live from those two principles. In *Divine Love and Wisdom* we read, "Man's life in its beginning is in the brain and in its derivatives in the body"; and in yet another of Swedenborg's writings we find the following: "The whole body, and all things in it, are forms under the observation, guidance and control of the mind, which is in the brain, and so constructed in dependence upon it that the part in which the mind is not present, or to which it does not give its own life, is not a part of the life of the man." The seat of will is in the cerebellum and the seat of understanding in the cerebrum. It is often said that during sleep, which is of the cerebrum, the cerebellum rules the body, and if before going to sleep the cerebrum fixes the hour for waking, the cerebellum, thus instructed wakes the cerebrum at the appointed time. As the subject of dreaming is always of great interest, and dreams have a great effect upon health and happiness, it may be well to consider what Mr. Worcester and others have enlarged upon, viz., that we can see in dreams a reflection of the prevailing tendencies of our will, and among these tendencies are often found some of an unpleasing character, which can be overcome by steady determination to keep the thought fixed before falling asleep, upon such topics as meet with our highest approbation, and concerning which we should be pleased to derive added information during sleep. The very texture of the cerebrum being directly affected by our modes of thinking, it is not difficult to see that mere *size* of brain is not so important as *quality*, and were we able to minutely examine by some psychic process the brain structure of various persons, whose dispositions and attainments we desire to read, we should assuredly find that spiritually minded people have soft, orderly brains; while the brain of the sensualist is of a coarse texture and disorderly in form. Softening of the brain is supposed to be a terrible and incurable disease, but the pathological condition called by that name is a loss of vitality and general wasting away of the texture, while the harmonious physiological softening of the texture, refers to improvement in the degree of greater delicacy or refinement of quality, as we distinguish rich soft fabrics which are wonderfully enduring, from harsh coarse textures which do not wear anything like so well. It would require a series of lessons of considerable length to enter into anything like a sufficient description of the brain to give the student a fair idea of its importance and the magnitude of its sway over the entire body, we will only ask all who read this lesson to strive to realise that through the brain the entire body is acted upon, therefore to arouse certain emotions in the brain by mental or telepathic action is to awaken correspondent organs to the discharge of their proper functions in any part of the body. For the following concise summary of important statements concerning the brain, we are considerably indebted to Rev. John Worcester's *Physiological Correspondences* already alluded to, from whose elaborate dissertations we have condensed the pith as we understand it. The cerebrum is divided into hemispheres, and may be regarded in general as divided into two distinct sets of regions—those of CONSCIOUS SENSE and those of ACTION. The regions of sense lie in the lower and hinder part of the cerebrum;

the region of action lies towards the front, and occupies all of the lobes immediately above the temples. In the area obliquely upward and backward from the ears, devoted to the perception of sensations, there is a simple arrangement of convolutions proceeding from below upwards in natural sequence from voluntary (or instinctive) to intellectual. The sense of touch resides in the large convolutions in the base of the cerebrum under the great ventricles. Upward behind the line of the ears, and backward, we find convolutions respectively devoted to taste, smell, hearing, and sight; those devoted to sight are by far the largest. Above and in front of the region of sight lie the convolutions which control the movements of the legs; those which move the arms are above the ears and somewhat forward; the face is controlled by the upper part of the frontal convolutions; the faculty of speech lies in the lower part just above the temples.

BRITISH SPIRITUALISTS' LYCEUM UNION. ANNUAL CONFERENCE.

THE above Conference was held on Sunday, May 10, in the Halifax Branch Spiritual Church, Raven-street, Queen's-road. The local arrangements were under direction of the Halifax Lyceum, aided by the willing co-operation of the Society. Judging by the attendance, the Conference had evidently excited considerable interest in the town and district.

The plan of arrangements included a tea party and entertainment on Saturday afternoon and evening, Conference Sessions on Sunday morning and afternoon, and two public demonstrations in the evening, one in the above church, and one in the parent church, Winding-road.

Saturday, public reception tea, a splendid repast, and excellently served and heartily enjoyed. The entertainment consisted of twelve tableaux, under the direction of Mr. John H. Baldwin, interspersed with humorous and sentimental songs, and selections on a great variety of musical instruments, which were highly appreciated by the audience. Mr. Thomas Olman Todd, the president, in a neat and appropriate speech commended the Spiritualists of Halifax on the healthy condition of both parent Society and Lyceums, as exemplified not only on that occasion, but also on his previous visit. Mr. J. H. Baldwin, on behalf of the Lyceum, and Mr. Neil, on behalf of the Society, extended a hearty Yorkshire welcome to all the delegates and friends. The speeches were all heartily applauded. The various items were most creditably rendered, and won warm applause. A hearty vote of thanks to the performers and lady friends was most felicitously moved by Mr. S. S. Chiswell, of Liverpool, and seconded by Mr. H. A. Kersey, Newcastle-on-Tyne, and carried with acclamation.

SUNDAY'S CONFERENCE.

The officers and members of the Lyceum met at 9 a.m. and went through their exercises in an admirable manner, to the delight and interest of a large number of delegates and friends. Sixty-seven delegates attended, the largest number of any previous year, and represented the Accrington (Whalley-road), Armley, Bacup, Batley Carr, Batley, Belper, Blackburn, Blackpool, Bradford (Rebecca-street and Otley-road), Brighouse, Burnley (Hammerton-street and North-street), Cleckheaton, Colne, Dewsbury, Elland, Heckmond-wike, Huddersfield (Brook-street and St. Peter-street), Halifax, Hollinwood, Hyde, Keighley, Liverpool, Macclesfield, Manchester (Psychological Hall and Temperance Hall), Morley, Nelson, Newcastle-on-Tyne, Oldham, Ossett, Parkgate, Rawtenstall, Slaithwaite, Smethwick, Sowerby Bridge, Sunderland, and West Vale.

The Secretary's Report showed a marked improvement during the year, and increased interest and activity was manifest on every hand. The statistics showed there were nearly 800 officers, and nearly 5000 members; 17 Lyceums had joined the Union during the past year, 11 Lyceums had been opened, and 7 had lapsed for lack of workers. It is to be sincerely hoped these will soon be re-opened with a good working staff of officers. The number of Lyceums in existence is 84, of which number 74 are in the Union. Publishing Committee's Report was very satisfactory. Its efforts to raise the necessary funds had been very successful, its special appeal to the Lyceums was a success. The selection of a suitable design of certificate of membership, which had been duly signed and dated, and sent to all members of the Union, had given general satisfaction. The Executive Committee's report was not so fortunate in dealing with the status of the district visitors, as it was found that the receipts of the general fund was much too inadequate to meet the increased expenditure of these earnest and active workers, whose labours are so vital to the well-being and strength of the Lyceum work. There was a feeling that their presence in the annual conferences was of great importance in helping in the solution of the various questions affecting the movement in general, seeing that they are in close touch with the Lyceums, and know their urgent needs and requirements, and that they ought to be allowed to attend as *ex-officio* members, and have their travelling expenses paid. As an effort to this worthy end, it was decided to amend the article 7, finance, by changing the subscription from 1s. 6d. for every 50 members, to 1d. per head per year.

The "Lyceum Manual" report showed the sales to have been during the year, 1,549 copies, as against 1,830 copies in the previous year, thus bringing the total sales of the fourth edition to 3,379.

"Spiritual Songster," 105 copies sold during the past year, as against 141 copies in the previous year. Total copies sold amount to 955. The sales of the "S.S. Book of Words" during the past year were 388, as against 1,654 sold during the previous year. Total copies sold were 3,385.

"Outlines of Spiritualism," 256 copies of this excellent book had been sold during the past year, as against 528 the previous year.

Total copies sold 784. The accounts showed a balance in hand to the general fund of £2 11s. 2d., and to the publishing fund of £48. 17s. 8½d. A just word of praise was given to the Union's official organ, the *Lyceum Banner*, also the *Two Worlds*, and *Light*.

Letters of greeting were read from Mr. J. J. Morse, who enclosed an appeal from the San Francisco Children's Progressive Lyceum to become an honorary member of the British Spiritualist's Lyceum Union, and Mr. E. W. Wallis, all of which were received with applause. It was decided to protest, in the name of the Union, against the Government's scheme of aiding voluntary schools. Among the business done was the amending of the Constitution of the Union in relation to the formation of the Executive Committee. The following gentlemen were duly elected the Executive Council: Messrs. T. O. Todd, S. S. Chiswell, H. A. Kersey, and B. H. Bradbury. The following were elected the Publishing Committee: Messrs. T. O. Todd, H. A. Kersey, B. H. Bradbury, and Mrs. Greenwood; the President, Secretary, and Treasurer, to be *ex-officio* members in both cases. A Lyceum Constitution was agreed upon for the guidance of all federated Lyceums.

It was decided to accept the invitation from Milton Hall Lyceum, Bradford, to hold the next year's Conference in Bradford, when it is expected that the whole of the Bradford Lyceums will amalgamate, in order to render the occasion a memorable one. The date is the second Sunday in May, 1897. Mr. William Mason, of Burnley, was elected President; Mr. Joseph Sutcliffe, of Sowerby Bridge, was re-elected Treasurer; and Mr. A. Kitson, of Hanging Heaton, Dewsbury, was re-elected Secretary.

Demonstrative meetings were held in the separate churches in the evening, the one at Winding-road, presided over by Mr. S. S. Chiswell, Liverpool, who was supported by Messrs. W. Johnson, T. Taylor, B. H. Bradbury, Albert Wilkinson, Eitchin, and Mrs. Chiswell.

The meeting at Queen's-road was presided over by Mr. Thomas Olman Todd, who was supported by Messrs. J. Armitage, J. Collins, Neil, A. Kitson, and Mesdames Sagar and Greenwood. The President said that our life's thoughts, words, and deeds were the materials by which our condition and state on the other side of life were built. He gave an instance of receiving communications from three old pioneers who had belonged to that district, none of whom he had known in earth life, but who were drawn to him by the chords of that affinity which caused them to work for Spiritualism. Their names were John Culpan, John Blackburn, and Ambler, all honoured workers, who are still labouring in the noble cause of spiritual truth and freedom. He was glad the Lyceum work was making such headway. It was only two years ago since he made his first public speech at the Dewsbury Lyceum Conference. The importance of the work and the earnestness of the delegates assembled there had so impressed him that he felt his whole sympathies enlisted in the good work. Forty-eight years ago the door of the two worlds had been opened by a little child, and they must open the door to the children to-day, and open it more fully and widely in the future, for the work of spiritual freedom depended on our children. Mr. J. Armitage, by apt illustration and anecdote, emphasised the importance of Spiritualists doing their duties to the children. Mrs. Greenwood testified to the importance of the work in well selected terms. She had found her proper place and sphere of labour in the Lyceum. She had been brought up in Wesleyanism. Her parents were Wesleyans, and looked upon her as being lost, but the beautiful truths of Spiritualism and the peace they brought to heart and life amply repaid her for the loss of former friends and associates, and this power of the spirit, these spiritual truths we ought to give to the children, and if we fail in this we were neglecting an important duty.

Mr. Collins was there as a visitor, but the importance of the Lyceum work, and the earnestness of those who were engaged in it had so impressed him, that from that day he would be a Lyceum worker, and he would see there was one in connection with their society, even if he had to carry it on himself. Mr. Neil hoped the next time the Conference was held at Halifax they would have a hall large enough to accommodate all the friends, so that they would not have to be separated as they were now. Mr. Kitson spoke on the great improvement that had been effected since their previous visit to Halifax eight years ago, and urged all to do their best to make a still greater success in the future. Mrs. Hoyle testified to her sympathies being with the children. Her sphere of labour was among the societies, but wherever she went she pleaded for the children if she saw there was no Lyceum for them to be instructed in, and trusted all would persevere in their efforts.

During the meeting Mrs. Sagar named the infant child (Rose Ellen) of the President, who, with its mother, Mrs. Todd, wished its life to be dedicated to the work of the spirit, the search for and application of truth. Mrs. Sagar, in choice poetry, most artistically wove in the name of the child and name and spiritual significance of the flowers she used in place of water. The whole ceremony was deeply impressive and pathetic. A few remarks by Mr. Bodell, of Belper, on the proper training of our young men and women on the duties and importance of life in its social and domestic aspects brought another memorable Lyceum Conference to a close.

AN EXPOSURE IN SUNDERLAND.—The local *Daily Echo*, for May 7, reports the capture of a bogus medium in Sunderland by a gentleman who, while believing in the fact of spirit-communication, is not disposed to be duped by fraudulent practices on the part of mediums or *would-be* mediums. He believed the so-called "spirit form" was the medium, so he broke from the circle and caught it in his embrace. When a light was procured, he was found holding the lady medium. All we have to say is: serve her right, if the facts are as stated. She should, if genuine, have guarded against the possibility of such a capture, by insisting on being secured or tested in such a way that she could neither consciously nor unconsciously have participated in the results. Sitters are themselves to blame for encouraging (by their presence) these dark or semi-dark promiscuous seances, without precaution or test-conditions. The occupation of frauds would be gone if sitters would insist on good light and fraud-proof conditions—or stop away. Letter from Mr. Blacklock next week *re* this affair.

ITEMS OF INTEREST.

NEXT WEEK'S TWO WORLDS will be twopence.

IMPORTANT articles, and a fine supplement, next week. Don't miss them.

O. P. S. PENSION FUNDS.—Received from "London Cor.," 2s. 6d., subscription for May for Mrs. Cogman.

WE ARE PROMISED a good summary of Mrs. Brigham's utterances last Sunday, at Cavendish Rooms, for our next issue.

SUNDAY, August 9, is open for Mrs. Brigham; the only Sunday at liberty during her visit. Apply to Mr. E. W. Wallis.

NEXT WEEK, portrait and sketch of Mr. A. F. Colborne, also the first of a series of articles on "Mediumship," by Mr. J. B. Tetlow.

PORTRAIT AND SKETCH of Mr. Mayoh, of Bolton, in our issue for May 29. Mr. Mayoh's friends should circulate this issue widely.

DUNSTER, Somerset. Miss E. A. J. wishes to meet with Spiritualists, and join a home circle. She is mediumistic, and desires to develop. Address, E. A. J., c/o Editor, T.W.

LEICESTER, Burton, Derby, and Belper friends ought to keep Mrs. Brigham busy while she is in the district, on June 14th at Birmingham, on the 15th at Walsall, and on the 21st at Nottingham.

TO CORRESPONDENTS.—*F. Long*: See last week's "items."—*Mrs. H. Bromel*: Will use probably next week.—*T. H. Lewis*: The business questions are not suited for publication. You should address the individuals themselves by post.

YORKSHIRE friends have engaged Mrs. Brigham for Monday, June 1st, at Bradford. Keighley, Leeds, Sowerby Bridge, and Halifax friends should fill up the remaining dates of that week. Mr. E. W. Wallis is making all engagements for Mrs. Brigham.

MR. SERIGE's many friends will be as pleased as we are to know that he had a most delightful trip home and arrived safely in Melbourne in splendid health, where the friends have given him a hearty reception. He sends cordial greetings to all English friends.

A LONDON CORRESPONDENT writes:—I am delighted with Mrs. Brigham's lectures, which breathe the true spirit of the harmonical teaching. Her poetical improvisations were full, rich, and musical in diction, and perfect in assonance. A wonderful phase of the bardic art.

THE *Westminster Gazette* writer on "Superstitious London" has actually found a fortune teller, of whom she has a good word to say—if she continues, and the *Gazette* publishes her articles, she may find some mediums of whom good can be said. But will the *Gazette* allow it? We shall see.

LAST week our Leicester friends disposed of some 150 extra copies of the TWO WORLDS containing Mr. Bent's portrait and sketch. This is the way to utilise them and help to spread the work. The friends of mediums whose portraits appear should take extra copies for distribution; every little helps.

HORVICH.—Considerable interest is still being displayed in this town in Spiritualism, and propaganda meetings, conducted by Mr. Swindlehurst, assisted by Mrs. Griffin, Miss Shackleton, and Mr. E. W. Wallis, have kept the ball rolling. Sunday next, Mrs. Griffin and Miss Shackleton will hold public services.

A GENEROUS OFFER.—Mr. Robert Cooper sends us a supply of a book, "Spiritualism, its facts and phases," by J. H. Powell, which contains his early experiences with two remarkable *facsimiles* of spirit writing, showing resemblance to the original. The book was reviewed by a Glasgow paper, and said to be the best that had been published at the time, so far as giving a good idea of what Spiritualism is. The published price was 2s. Mr. Cooper offers it to our readers at half price, post free, 1s. 2d. Address to Manager, TWO WORLDS Office, 18, Corporation-street, Manchester.

FEDERATION MISSION WORK.—Two public meetings were conducted by the Federation organiser during the past week. The meeting at Rishton was somewhat spoiled by the friends there being uncertain as to whether Mr. Swindlehurst would turn up, he having been unable to attend the Sunday services at China-street, Accrington. A meeting was, however, held; Mr. Marsden, from Accrington, presided. A goodly number attended the Rawtenstall meeting on the Tuesday evening. Mrs. Dixon, of Burnley, attended and gave psychometrical delineations to a number of the audience, which were much appreciated. Mr. Swindlehurst's address seemed to be sufficiently convincing, for no questions were put to him at the close from any of the audience.

THE present age demands that, instead of confusing the minds alike of teachers and taught by accounts of Canaanitish massacres, and of the intricate Levitical arrangements of an old-world religious system, shall offer conceptions of life, its privileges, its duties, its possibilities, and dangers, on the scale of the knowledge which God is vouchsafing to our time. Lessons on the duties of children to their parents and companions, on truthfulness, temperance, kindness to animals, on reverence for the body, on self-sacrifice, on thrift, on industry, the gaining of knowledge, the power of example, the improvement of time, and a hundred other topics of the first importance to right living, are waiting to be dealt with.—*Christian World*.

MR. J. VENABLES writes, re Mr. Goddard's seances at Walsall:—"That the report, referred to by Mr. Harrison, was an honest and straightforward account of what took place in his house, and that much more could be added. Mr. Burrell, late of Newport, suggested that Mr. Goddard be publicly asked to sit under test conditions with a number of experienced Spiritualists. As will be seen from the Sunderland affair, precautions are absolutely needed, and honest mediums have nothing to fear, it is only the fraudulent who have cause to dread test conditions." We have received letters from sincere Spiritualists, reporting favourably regarding Mr. Goddard, and a number of others are equally emphatic on the other side. With such conflicting testimony it is well to suspend judgment and await developments.

MRS. RILEY, 84, Legrams Lane, Bradford, who has been an energetic speaker for many years on the Spiritualistic platform, in which principles she never wavered, through her many years of affliction, passed peacefully away on Sunday, May 10, in her 59th year. Mr. J. Armitage, of Batley, is invited to officiate at the interment.

[THE following impromptu poems were given by Mrs. Brigham on Sunday evening last, at Cavendish Rooms, upon subjects suggested at the time by members of the audience.]

GOD'S LOVE TO MAN.

God's love to man, it is so wide
That nought can span its boundless tide.
In the darkness and the light,
In the glory of the morning bright,
In the shadows of the deep midnight,
Still his matchless love is caring,
Everything its power is sharing;
Through its waiting and its trust—
Buds and blossoms from the dust—
Bringing life from gloom and blight
Into blossom and the light,
So His work our souls may scan—
This is love—God's Love to Man!

When we wander sad and weary,
And our path is dark and dreary;
Stumbling onward, day by day,
With our joys flown far away,
We may say, "There is no light,"
We may say, "'Tis darkest night";
Yet, oh soul, His way is right,
And in His most perfect plan
Still lives God's great love to man.
He will bring thee from that sorrow;
Hope will bloom again to-morrow;
Joy shall rise from the skies
With whisperings of Paradise;
Ye shall see all life go free
From the vast Eternity,
From the shadow of the night,
From the darkness into light;
This is God's most perfect plan,
And this proves His Love to Man!

RECOGNITION IN SPIRIT LIFE.

When there falls the last sad night,
Dust and ashes, mould and blight;
When the lips we love are white,
Cold and breathless,
Love is deathless;
And it comes from out this clay,
Lives and blooms in Heaven's own way
In the light of higher day.
Then, beyond this life of sadness,
In the radiant realm of gladness,
There is Hope's divine fruition,
There is Spirit Recognition.

Not one face 'tis thine to see
But shall be made clear to thee;
All that gave such grief and pain
When Love's light has ceased to wane,
Each one shall come back again—
Every soul shall know its own;
Truest light by Heaven is shown—
Love—the light of God's white throne.

By that light
Beyond the Night
Thou shalt read thy life aright;
Thou shalt find thy dear ones there
In the realms for ever fair.
This is Hope's divine fruition,
This is Spirit Recognition.

THE HEATHER.

Have you wandered where the crystal rill
Flows, and where the sweet bird-voices trill,
Where the rays of sunlight glow,
And dear Nature's blossoms blow;

In the sweet sunshiny weather
Have you ever walked together
On the purple hills of heather?

Have you seen the bells a-bloom,
When they rose from winter's tomb,
Seen them flourish free and fair,
In Nature's royal beauty there?
Pendant bells in clusters swinging,
In the ear of fancy ringing,

Chiming,
Rhyming,

Fragrance flinging
Where the unseen winds are winging;
In the pleasant summer weather
Sweet are the purple bells of heather!
Every one is shapod so fair,
Tinted with a beauty rare;

Every bell
Seems to tell
God's great love and perfect care.
Thus, oh soul, through cloudy weather,
When thy griefs are massed together,
Think of the far blue hills of heather,
And how God has grouped them there—
Bells of beauty strange and rare—
Think when those sweet bells you view
He that made them cares for you,
And His love is strong and true.

Take the lesson to your heart,
Let it never thence depart;
Keep it through your darkest night
It will give you love and light.

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FRIDAY, MAY 15, 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.

EDUCATION: MORAL CULTURE v. RELIGIOUS INSTRUCTION.

IF we may judge from appearances, the political arena will be the scene of much theological discussion, and the contending Parties will be deeply stirred by the fight to capture the schools. The Established Church party are fighting hard for a share of the loaves and fishes, and for power to inculcate their doctrines into the children. The Nonconformists are up in arms protesting against the present attempts to break the terms of the compromise of 1870, and denouncing the attempted introduction of an inquisition into the religious opinions of teachers. With these contending parties we have nothing to do. To our thinking, the Nonconformists are weak *because* they have been parties to a "compromise," which failed to divorce the schools from sectarian strife. The retention of the "Bible lessons" was a mistake, and so it has proved. Nothing will be really satisfactory short of a radical solution of the difficulty by getting down to the bed-rock of first principles.

Rate or State-aided schools become practically National schools, and as the nation consists of people who are Jews, Mohammedans, Buddhists, Agnostics, Materialists, Spiritualists, as well as all the divergent sects of Christians (Greek, Roman, Episcopalian, Presbyterian, Wesleyan, Baptist, Swedenborgian, Trinitarian, and Unitarian), with their widely different and mutually destructive dogmas, the nation should decide to teach children to become good, intelligent, capable and useful citizens, inculcate sound morality, cultivate courtesy, honour, honesty, sobriety, and justice, and assist Nature to throw out strong and healthy mental manifestations in as free an atmosphere as possible, and refrain absolutely from foisting upon any child *any* creed, catechism, doctrine, or book.

If creedalists desire that their offspring shall be inducted into the mysteries of their especial theological nostrums for the cure of souls, let them do so at their own expense. If they wish, let them maintain their own schools for the purpose of cramming into the immature minds of babes and sucklings the mystical jugglery that 3 times 1 are 1; we have no right to interfere to prevent it, but we *have* the right to protest against public money being employed to perpetuate strife and sectarian hatred, to beget division and foster bigotry and intolerance, to manacle the minds and enslave the spirits of the young, when their very helplessness and ignorance should constitute their greatest claim upon our love, forbearance, and protection. Thus, on the ground of justice to the child and fair dealing to *all*, we deny the right of Christians, because they are in the majority, to enforce Bible-reading in schools, unless they will equally enforce the reading of the Talmud, the Koran and other books, with equal reverence and fair play. We shall be told that it is absurd and impossible; our reply is: it is equally absurd and unjust to those who deny the Divine authority and inerrancy of the scripture, to compel their children to take part in Bible reading lessons, or cause them to be marked and bullied by other children, and have to sit and *hear* the lesson if they do not actually participate therein.

The great struggle is coming, if not already upon us. Catholics and Churchmen, Evangelical and Trinitarian Christians on the one side are only logical and consistent with their faith in acting as though they were the only *true believers*; theirs the *only* Divine Religion; theirs the authoritative creed and church. Nonconformists are illogical and weak, because, while *professedly* appealing to

Reason and Conscience, they *actually* uphold the Bible and appeal to it for sanction, and its Christ for authority. Theirs is only a *half-hearted* trust in the Divine right of Man-the-Spirit to recognise and respond to Truth and Right; for they too stake out the ground and limit their Protestantism. Hence the great army of Rationalists of all shades simply look on and exclaim, "How these Christians distrust and hate each other."

THE REAL ISSUE IS YET TO COME. When it does come it will be "Rome or Reason," and the sooner the ground is cleared and side issues are swept aside the better. Let the lists be prepared and the combatants be known, the principles at stake clearly recognised, and THEN WE SHALL SEE GREAT DOINGS. In the meantime parties and factions strive together, while principles and the rights of the people are almost overlooked.

A CASE OF ASSOCIATION.

BY EDINA.

ABOUT three years ago there passed over, at an advanced age, but with all his brilliant commercial qualities and literary gifts intact to the last, a well-known and much-esteemed merchant, whom, for the purpose of this article, I shall designate as D. Our medium was not acquainted with him personally, but at the time of his demise she saw his portrait in an evening paper. Since he passed on I have been informed by those who knew him intimately that Mr. D. knew about Spiritualism, although he had no actual belief in it. Not long after this gentleman passed over, our clairvoyant informed us that he had appeared to her on at least one occasion and given her his name, but made no further communication beyond telling her he wished he had known her and her gifts when in earth life.

In the month of December last we had a visit from a lady and her husband, who are largely interested in psychic phenomena, and who were in earth life closely identified with Mr. D. in business and otherwise. Other three friends came in, and we had a seance for automatic writing and table movements. In the course of the night a short message was written, and purporting to be from Mr. D., addressed to his friend and colleague in business, and which clearly indicated that although the former had "passed on," his strong business instincts and sound judgment were still as good as when on earth. In particular, he made two requests to his former coadjutor in business, which the latter informed me were of practical importance. The handwriting of the message was stated to be like that of the deceased, but I must honestly confess that having afterwards seen the original calligraphy and signature since that date, I could detect little or no resemblance between the automatic and the earthly script.

Shortly thereafter, viz., in February, 1896, we spent an evening with the lady and gentleman above referred to, and who resided in part of the building in which the deceased had carried on business for a great number of years, and which had recently been completely rearranged and improved. In the course of the evening, a number of messages were written by our clairvoyant, all purporting to be from persons who had had a business connection with the place, either as employees or visitors. Among others a message was written purporting to be from Mr. D. to his former coadjutor, in the same hand as before. It was quite coherent, and went on to state his disapproval of certain of the new alterations in the premises, and, in particular, of a certain and important room on the first floor, largely used by the public. The communicator then proceeded to sketch out a rough plan or design of the room, and of certain alterations he desired should be made in it to make it more in accordance with his ideas. The gentleman whom we were visiting was much struck with the evidence of "design" and knowledge of the entire management of the apartment, and informed me that no one but a person thoroughly conversant with it could have penned the sketch in question, and in fact he had no doubt the message emanated from Mr. D.

Immediately thereafter the medium was controlled by another personage, and a short message was penned in a distinct "angular" script, utterly unlike that of Mr. D. This purported to be from Mr. J. O., a former civic magnate of the city, and who for many years carried on a business similar to that of Mr. D., and in close proximity to him. I knew this gentleman by sight very well when in earth life, but had no personal knowledge of himself or

his script. His Christian name was "John," but on this occasion he had written it "James." This, as I have formerly explained, is quite a common occurrence in our experience. The message was only a few lines in length, and briefly stated that J. C. had been brought here by his friend Mr. D., simply to demonstrate his survivance in another sphere.

I have given these incidents exactly as they occurred, and they appear to me to demonstrate the truth for which I endeavoured to contend in my former series of articles in TWO WORLDS, *re* association and environment, and go indubitably to show that business men continue to interest themselves "over there" with what they have been concerned *here*; that they are to be found still hovering around in their former haunts of activity, and that when they pass on they generally associate with or come in contact with those of their friends with whom they have been on intimate terms when here. I have only to add that the medium had no acquaintance with the internal arrangements of the business premises referred to, and never knew Mr. J. C. in life.

MRS. FRANCE.

ON the occasion when I interviewed Mrs. Summersgill, I had the good fortune to meet another lady, whose name has figured frequently and prominently as a platform advocate of Spiritualism, and I was thus able to bring off a double event, and get some interesting particulars for the TWO WORLDS from both ladies.

About nine years ago Mr. France began to attend Spiritualist meetings, but Mrs. France would not accompany him. Being sceptically inclined, she thought if she could go where no one knew her, and the medium was a stranger, and she should receive a test, she would be more inclined to believe. She attended a meeting where Mrs. Gregg officiated, and that lady described a spirit, which Mrs. France recognised as her father, not only so, but his character was portrayed most accurately, and the disease which caused his decease was correctly given, *viz.*: asthma. Two other spirits were described by Mrs. Gregg, and identified by Mrs. France as her sisters. Mrs. Gregg also described the coffin of the youngest, and a wreath, and stated that it had been presented by the Sunday School class. This experience was startling, but Mrs. France would only attend meetings when Mrs. Gregg was present. Some months elapsed, and she received a delineation of her character from that medium, and was informed that she was a born medium and would need very little, if any, development and was advised to "sit." She was so ignorant of Spiritualistic proceedings that she did not know what "sitting" meant. Mr. and Mrs. France decided to sit by themselves to test the matter, and while doing so, Mrs. France had such strange sensations that she said to her husband—"If this is Spiritualism I will not sit again, because it make me feel quite ill." Mr. France laughed—he understood matters—and said: "Oh, you're all right." Shortly afterwards she felt as if her hands were glued to the table. Mr. France commenced to sing, and Mrs. France became entirely unconscious, and was considerably astonished on regaining the normal use of her senses to find that she had been controlled by her spirit sister to speak.

Are you semi-conscious, inspired, or totally entranced? said I, because mediums have such varying experiences, and it is interesting to know.

I am always *quite* unconscious while under influence, and have not the slightest knowledge, on coming to myself, of what has occurred or been said through me while in that state.

That must be very peculiar. Do you have any spiritual consciousness while entranced?

Sometimes I seem to leave my body and be taken into a company of people, and see very beautiful scenery, but it depends on the conditions. I have been taken into the spheres three times, and on one occasion my father brought me to see myself while speaking; but these have been more recent experiences.

After the first sitting a circle was formed of four friends, Mr. France and I, and my mediumship began to develop. Friends of the sitters came and impersonated themselves through me. That is, they made me sit, or act, or speak as they used to do; then I was controlled to "speak" and answer questions. This home circle lasted about ten

months, and then broke up. After that I attended and monthly conducted a circle publicly for two years, at the John-street Meeting Room here, in Huddersfield, and only missed three times, and occasionally occupied the platform on Sundays.

How long is it since you began your work as a public speaker?

It was six years on March 16 last since I first went out to Slaithwaite, and I have been working continuously ever since.

You don't know what it is to enjoy a Day of Rest or Sunday at home, then?

No; those comforts are for others, not for spiritual mediums.

What form does your mediumship take in public?

At first I only gave addresses, but about a year afterwards I became developed for clairvoyance. The first spirit I saw was my husband's father. It was very strange, because when he lay on his death-bed he asked us not to go to any more Spiritualist meetings; he was sure Spiritualism was of the devil, but we would not promise him. I was very much agitated, I never saw any one in the body more clearly. I had seen misty appearances, but he stood up perfectly; plainly, and naturally. I was so much upset that I did not see anyone else for weeks.

Evidently he had changed his opinion since exchanging worlds?

Ah, yes! I began to sit alone in my bedroom, as it was getting dark, and fervently wished for my grandfather. I felt if I could only see him I should know it was all right, and I could go on; I knew he had been a good man. At last he came, I saw him most clearly, and I was satisfied.

Replying to my questions, Mrs. France informed me that she had always been a great dreamer, and used to walk in her sleep. One night she tried to open her window to get out, but fortunately her father heard and stopped her. She used to interest others where she worked, giving a sort of impressional character reading of people. She had not had any sleep-walking since she became a medium—it is *spirit* wandering *now* apparently, the body is allowed to rest.

I had the temerity to ask—apologising for my impertinence—Did you undertake the public work to make money; it is generally supposed that is what mediums do?

Certainly not. For two years I would not receive a penny beyond my railway fares.

Like most mediums, I ejaculated; but what induced you to alter your procedure?

I found I *could* not do it any longer. My husband's wage was not large enough to keep me; the wear and tear enforced the necessity. I have done a great deal of perfectly free work, but after two years' service at the Huddersfield meetings, I had some little trouble, and thought I would go back to the chapel and leave Spiritualism, but during the night I had a vision. Two spirit friends came and took me to the spheres, but I could never describe the beauty of some of the places I saw, and greatly disappointed I felt when I had to come back into the body again. I could see my body clearly laid in bed, but they said that they had only shown me this that I might endure to the end. The people I met with strengthened me so much to work hand in hand with them, that I have never thought since of giving Spiritualism up, come what may.

Who shall say there is no heroism, no self-sacrifice, no bravery, or endurance among mediums to-day? All honour to the faithful and true. J. E. D.

TESTIMONIES.

SIR,—I have known Mrs. France many years, and have always found her genial and generous. I was present the first time she spoke, at Brook-street, Huddersfield, and the second time she described my deceased daughter very accurately, and, at different times she has described all my family and a host of friends, and not one of them did she know when they were in the body. Her little control, "Daisy," causes much amusement by her droll and old-fashioned speeches. She also gives excellent tests and clairvoyance, she is known and liked wherever Mrs. France goes. On March 14th, 1895, Mrs. France, under control, asked me for a question. I asked if the spirits could tell me anything about my boy, from whom for four years I had not heard one word. She said he was alive and well. She then conversed with someone unseen to me, and assured me he would be made to write, and on the 18th March he did so, and I received the letter on the 30th of the same month. It was worded just as she said it would be, begging for pardon and forgiveness for past neglectfulness. My husband has since controlled Mrs. France, and advised and comforted me, convincing me beyond a doubt that Spiritualism is a grand reality.—A. WILSON, Huddersfield.

SIR.—The first test I received from Mrs. France was in July, 1892, in Sheffield, from Bridge Street Society's platform. The medium said, "I see with you the spirit of a girl, who passed on just in her teens, but now appears older," giving an accurate description of my daughter. She said the cause of her passing away was disease of the lungs. This was quite correct; also she gave a message, "Mother, you have still another cross to bear." This I proved within two months in the sudden death of a friend with whom I was staying, and a heavy cross it was, making me ill for some time.

In January, 1891, I received a communication from Mr. A. Duguid, of Edinburgh, stating that my guides would bring about a spiritual re-union, which would aid and guide me. This I have fully realised, through the mediumship of my dear friend Mrs. France, who came to reside in Huddersfield in 1893, my husband, who had then passed over 15 years, became a control of the medium's. He has many times proved his identity to me in relating incidents in his past life that were only known to me, advising and guiding me as only a husband could do. Also on Brook-street (Huddersfield) platform he controlled the medium. Speaking of the consolation of Spiritualism, he said: "My wife, who is now in the audience, for many months, nay years, could not rest for wondering if I was in hell, as I had not been a member of any church or chapel, nor was the fear removed until she was convinced of the reality of spirit return." This was quite true, though I had never spoken of it to anyone.

My daughter has proved her identity many times through the medium, which to me is the greatest comfort and blessing. Though they are dead to the world, I have, through the reality of Spiritualism, abundant proofs that they live and love me still. I have during the last three years received many messages through the mediumship of Mrs. France, and have never found the advice given wrong in the most minute detail.—Yours respectfully,
4, Broomfield-road, Marsh, Huddersfield. C. HILL.

LONDON NEWS AND NOTES.

A SEANCE for clairvoyance and psychometry will be given by Miss McCreadie, at 114, Clarendon-road, Notting Hill, on Thursday evening, the 21st inst., at seven o'clock. The admission will be 1s. each person, and the proceeds of the seance will be handed to Mrs. Walker, the well-known physical medium, who, owing to illness and other causes, is at present in distressed circumstances.

CAMBERWELL. Surrey Masonic Hall.—A most successful meeting, Mr. Long presiding, made a few happy remarks, after which we had hearty praise and prayer, which must have produced exceptional harmony to enable our friend, Mrs. Bliss, to occupy two hours in giving psychometric delineations to the delight and satisfaction of all. We hope friends will come and welcome Mrs. Brigham next Sunday afternoon and evening. Tea provided at 35, Station-road. Inquirers invited on Thursdays at 7; Students' Class, 8-30.

CANNING TOWN.—10: A crowded audience witnessed the spiritual naming of three children by Mrs. Barrell's guide, "Sister Ignations." An able address on "Suffer little children, for of such is the kingdom of God," was given. A beautiful prayer was also offered up for the passing over of a little child. Mrs. Barrell's singing of "Sweet spirit, hear my prayer," was highly appreciated. Mr. and Mrs. Barrell are both working hard for Canning Town, and may God speed them.—A. Hopper, assist. sec.

CAVENDISH ROOMS. 51, Mortimer Street, London, W.—Mrs. Brigham delivered her second address at these rooms on Sunday evening last. As on the previous occasions, a very large audience assembled, and the discourse was received with the keenest appreciation. Further comments are rendered unnecessary, since a synopsis of the address will appear in the next issue of this paper. For the present, it is gratifying to be able to reproduce the wonderfully skillful and poetic impromptu verses, which were composed on subjects suggested by the audience. Mr. T. Everitt presided, and songs were given by Mr. Sherman and Miss Florence Morse, and a pianoforte solo by Miss Butterworth. Miss Belle Cushman also recited an original poem, "Do they miss me at home?" which was favourably received. Altogether the occasion was one of a special character, a fine influence prevailed throughout, and the one regret that tintured the happiness of the friends was the knowledge that it would be August next before Mrs. Brigham would again be amongst them. Next Sunday evening, Miss Rowan Vincent will discourse on "Spiritualism: its ideals and realities." Mr. Sherman will sing a solo.

113, EDGWARE ROAD. The Spiritual Athenaeum.—Mr. H. Hunt's lectures continue to attract good audiences. Sunday's discourse on "Are spirits subject to astral influence?" was by far the best. He pointed out that every planet had a ghost realm of its own, and that whilst spirits were not subject to the physical influences of the astral bodies, yet they were under the control of the spiritual forces of all worlds, but as advanced spirits had greater knowledge than mortals, they had more power to limit adverse influences. Two poems on "Eventide" and "Dawn" were beautifully rendered.

ISLINGTON. Wellington Hall.—The social and dance on Thursday, directed by Mr. Wiseman, was most enjoyable, some seventy friends attending. The songs contributed by the Messrs. Cherry and Mr. Edwards, and recitations by Miss and Mr. Rodger, were much applauded. It is proposed to hold the last social and dance of the season on or about June 10, in the Great Hall, on behalf of the O.P.S. Pension Fund (particulars later). Wednesday, May 20, Mr. Rodger conducts the meetings set apart for answering questions and discussion, as we avoid all debate at the Sunday service. Sunday, Mr. Roger, chairman, explained the Spiritualists' position with regard to "Miracles." Mrs. Jones spoke, under control, on the life of children in the spirit world; and Mr. Kinsman gave an address on "The philosophy of Spiritualism." Mrs. Lowe very kindly played two selections on the piano, and sang "The Better Land" in fine style.—W. Brooks.

OPEN-AIR meeting in Finsbury Park, Messrs. Jones, Brooks, and Kinsman, gave addresses, and a friend in the audience related how he had been converted to Spiritualism. A helpful meeting.

MILE END. Welcome Hall, 218, Jubilee Street.—We had a very good meeting, several persons giving their experiences.

RECEPTION TO MRS. HELEN T. BRIGHAM, on Friday, the 8th inst., at Morse's Library, Florence House, Osnaburgh-street, London, N.W., when there was a large attendance. Mrs. Brigham received a cordial greeting from the visitors. After some pleasant intercourse with the guest of the evening (who was accompanied by her friend, Miss Cushman) and a charmingly executed pianoforte solo by Miss Alice Hunt, Miss Morse introduced Mrs. Brigham to the general notice in a brief speech, referring to Mrs. Brigham's work as an inspirational speaker in U.S.A., and the great pleasure it afforded London Spiritualists to have the honour of her presence. Mrs. Brigham gracefully responded to all that had been said, expressing her great pleasure, concluding her remarks by a beautiful inspirational poem. Mr. Lucking, in a few brief words, thanked Mrs. Morse for giving the company the opportunity of meeting Mrs. Helen Brigham. The musical portion of the evening included solos from Miss Minnie Bush, Miss Jessie Dixon, Miss Butterworth, Mrs. Bathe, Miss Morse, Miss Alice Hunt, and Mr. Sherman; recitations by Miss Belle Cushman and Mr. Basil Monck. Refreshments were served during the evening, the amiable hostess (Mrs. Morse) presiding thereat in her usual genial and hospitable fashion. Among the numerous company, we noted the following: Mrs. Helen T. Brigham, Miss Bell Cushman, Mrs. Bell, Miss Rowan Vincent, Mr. Thomas Everitt, Mrs. and Miss Morse, Mrs. Rumford, Mrs. and Miss Brinkley, Mr. Wilcher, Mr. Bathe, Miss Baker, Mrs. and Miss Corp, Misses Jessie and Nellie Dixon, Mrs. Davis, Miss Dickie, Mrs. Gilbert, Mr. Godfrey, Miss Hunt, Mr. Parker, Mrs. Igglesdon, Miss Porter, Mrs. Rushton, Mr. and Mrs. Rao, Mr. and Mrs. Vango, Mr. J. J. Smith, Miss Shorter, Miss Alice Hunt, Mr. Sherman, Mrs. and Miss Westphal, Miss Livander, Mrs. S. C. Mote, Mrs. Damar Cape, Mr. and Mrs. Lucking, Mr. Colson, Miss Cortisser, Mrs. Fell, Miss Bull, Mr. J. Allen, Mr. Clark, and others.—B. B.

STRATFORD. Workman's Hall, West Ham Lane.—Mr. Ronald Brailey gave another grand treat to a good audience. I have no words to praise it enough. Mr. Garchie's solo was highly appreciated. Mr. Brailey again next Sunday.

TO INQUIRERS and Spiritualists. The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address J. Allen, hon. sec., 115, White Post Lane, Manor Park, Essex. The meetings held at the above address will be closed on and from June 1st, and will re-open (D.V.) on October 4th, 1896.

WALTHAMSTOW. 107, Chewton Road.—10: The inspirers of Mr. Bradley were in grand form, taking their text from the Bible, and handling it to the delight of all.—C. C.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Wednesday, Miss Knight gave very good psychometry and clairvoyance. Saturday, the Lyceum delegates met with the children and friends at a party and entertainment. The children showed very good training with singing and reciting. Sunday, Mr. Gibson gave good discourses and psychometry, his son giving very good clairvoyance.

BRADFORD. Church Street.—Good day with Mr. Crompton's guides. Psychometry excellent.—J. S.

CHEETHAM. Ash Lodge, Halliwell Lane.—7: Pleasant evening with Miss Walker. Good psychometry. 10: Mrs. Williams gave short discourses and good clairvoyance. After-circle very harmonious. Thursday next Mr. E. W. Wallis will answer questions.

HULME. Junction Street.—Thursday, Mr. Blumenthal gave psychometry and clairvoyance, assisted by a friend. Sunday, 6-30: address by Mr. Lamb, also clairvoyance; after-circle well-attended. Monday: Miss Smith gave an address and clairvoyance. 'Bus picnic to Rothenne on June 28, also on Whit-Saturday, trip to Castleton, Derbyshire; please send in names at once. Next Monday, Mrs. Hulme.

LONGSIGHT. Labour Hall, 24, Grey Street.—5: Seance, Mrs. Wright gave good psychometry. Thursday, public seance, well attended, a good time. 10: Pleased to hear Mr. J. T. Standish discourse on "Spiritualism: the salvation of the people." Psychometry all recognised. We shall be pleased to hear him again.

MRS. BRIGHAM at Pendleton Town Hall, Sunday, May 31, at 3, subject: "What has Spiritualism revealed of life after death?" At 6-30, "Questions on Spiritualism, Religion, and Reform." Tea provided at Cobden-street Spiritual Church, for 6d., children half-price. Admission free, silver collection. Manchester and Salford friends should attend these meetings in large numbers.

MR. LEE'S CLASSES.—The inaugural meeting on Monday, the 14th inst., was well attended, and a very interesting evening was spent. A good number of those present gave in their names for the classes, the first of which will be held on Thursday, the 14th, and on Monday, the 18th, at 7-30 prompt, in the Two Worlds Office, 18, Corporation-street, Manchester. There will be room for several other members, especially on Thursday evenings. Terms 10s. per quarter for one class weekly, and 15s. for the two classes weekly, payable in advance. Friends desiring to join these classes are requested to do so at once.

OPENSHAW. Granville Hall, George Street.—Mrs. Dixon gave addresses on "Nearer, my God, to Thee," and psychometry.

PATRICROFT.—6: Public Circle. Master J. Heyes gave satisfactory clairvoyance. 10: Mrs. Williams gave good address and psychometry for sickness.

PENDLETON.—7: Mr. J. Moulding conducted Public Circle, and was very successful. 10: Mr. R. A. Brown gave remarkable addresses, and in the evening read from the Spiritualists' Bible, also named a little one, Arthur, "Onward." A most pleasant day; chairman, Mr. Shedlock. After-Circle successfully conducted by Mr. R. A. Brown. Good clairvoyance given by Mr. Ibbotson. The proceeds being for one of our members in distress.

SALFORD. Chapel Street.—6: Rev. Mr. Dolphin's very instructive lecture on "The life of Thomas Carlyle" was listened to with much interest. Our committee heartily thank Mr. Dolphin for

his kind services on behalf of the organ fund. 10: Mrs. Newton gave an interesting discourse on "The religious reforms of to-day," and excellent clairvoyance.

SALFORD. 4, West Craven Street.—Miss Foster, of Eccles, spoke well upon "Life, material and spiritual," illustrating both conditions, bringing before the minds of her hearers the different grades of progression when incarnated. Very good clairvoyance.

PROPOSED PICNIC FOR MANCHESTER SPIRITUALISTS.

SIR,—Will you allow me to call the attention of your readers to a picnic which is proposed to take place on Saturday, June 20th? The place selected is Hayfield, which is so situated as to be easily accessible to friends residing in the Hyde, Stalybridge, and Stockport districts, and which (while not being a long railway journey) lies in a district where the pure moorland air can be enjoyed to perfection.

The tickets for the Manchester societies, which will include the railway fare, tea, and use of field, will be 2s. 9d. each, and for the convenience of those societies not in Manchester, tickets for the tea and field only will be issued at 1s. 6d. each. No doubt if we get a goodly number of tickets taken by our local friends, some concession can be obtained in the matter of fare from the Railway Co.; but we should have to be able to guarantee a certain number, and therefore it is desirable that application for tickets should be made early. They will be in the hands of secretaries of societies by Sunday, May 17th.

It is hoped that the picnic may prove a means of uniting the members of our societies, and fostering a feeling of sympathy and goodwill among those who, through lack of opportunity of meeting, are rather apt to regard each other as strangers—I am, yours faithfully,

A. W. ORR, hon. sec.

Malvern House Hydro, Bowdon.

PLATFORM RECORD.

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

ACCINGTON. St. James' Temple.—Monday, Mrs. Britton, of Burnley, gave good clairvoyance and psychometry. Sunday, Mrs. Rennie's controls gave good addresses on "For all Thy gifts we praise Thee, Lord," and "There is joy by and by." She also sang "O, Summer Land" very nicely, followed by good clairvoyance.

ACCINGTON. Whalley Road.—10: Mr. Plant's guides gave interesting and vigorous addresses on "The resurrection of man" and "Body, soul, and spirit." Clairvoyance clear and successful. Circle, good results from Miss Haworth.

ARMITAGE GARDENS.—Mr. Gratton gave splendid and instructive addresses. Good congregations. Psychometry very good.

ARMLEY. Theaker Lane.—Mrs. Franco's controls to a good audience discoursed on "Sow in the morn thy seed."

ASHTON.—10: Addresses from Mrs. Brooks. Clairvoyance and psychometry. After-Circle conducted by Mrs. Cropper and Mrs. Fitton, local mediums.

ASHINGTON.—A splendid lecture from Mr. W. Westgarth on "What is the real object of all spiritual, religious, and theological teaching?" Theology was not religion, it was merely opinions of men. What they taught 50 years ago had been shelved, superseded other forms of teaching. Religion was to do good, it always was so; it was natural, and in harmony with all spiritual teaching.

ATTERCLIFFE. Vestry Hall.—3: Mr. J. Gibson's guides gave good lecture and psychometry. The choir rendered the service of song, "Little Minnie," in aid of Organ Fund," highly appreciated by large audience. Reader, Mr. A. Pogg; organist, Mr. J. Ellis; conductor, Mr. S. Brooks; great success. 10: Mrs. Hulme's guide gave seance, addresses and psychometry; very good.

BARNOLDSWICK.—Good addresses by Mrs. Russell's guides on "Let the lower lights be burning," and "Spiritualism, what does it teach?" Clairvoyance afterwards.

BARROW. Philharmonic Hall, Warwick Street.—At the request of the audience a circle was held, instead of the ordinary meeting. Good results.—M. A. Fisher.

BIRMINGHAM. Bloomsbury.—3: Mr. Tibbitt's very interesting paper much appreciated. 5: Mrs. Groom kindly gave her first week night meeting, hope it will not be the last. Large attendance. Thirty clairvoyant descriptions, psychometry very good. 10: Mr. Oakes kindly helped us with a nice address on "The immortality of the soul."

BLACKBURN. Freckleton Street.—April 28, Service of Song, "The Roll Call," by the Cherry Tree Congregational Choir (conductor, Rev. B. Hargreaves; reader, Mr. Archer), was rendered in splendid style, and gave every satisfaction. Mr. King proposed thanks for the fraternal service and spirit displayed by the visitors, Mr. J. Pemberton (Warrington) seconded, carried with applause. We are pleased to know they will be glad to repeat the favour. May 6: Mr. R. Simpson, of Baker-lane, kindly gave a tea party to members and friends for the Building Fund, which realised £5, for which we tender grateful thanks, and for a most enjoyable evening. 10: Mr. J. Swindlehurst lectured in his own forcible and acceptable manner. Mr. Galley, late of Bradford, presided, and we feel sure we have in him a useful worker.

BLACKBURN. Northgate.—Wednesday, public circle. Striking clairvoyance by Miss Haworth, of Accrington. Sunday, good addresses by Mrs. Marshall, of Burnley, who also gave good clairvoyance.

BLACKPOOL. Liberal Club, Church Street.—3: Madame Henry gave good discourses and fair clairvoyance. 4: Victor Wyldes gave services for our new building fund, giving every satisfaction both in speaking and psychometry. 10: Mr. Manning gave addresses in his usual earnest manner, followed by good clairvoyance.

BOLTON.—3: Mr. C. Willis gave splendid phenomena. 10: Miss Jones gave addresses on "Pleasures and benefits derived from spirit communion," and "Rational Faith," both well handled. Clairvoyance and psychometry excellent.—J. T. Taylor.

BOOTLE (Liverpool).—Mrs. W. Stansfield lectured to a fair audience and gave several clairvoyant descriptions, most of which were recognised.

BRADFORD. 421, Manchester Road.—Mrs. Smith, of Shipley, delivered excellent addresses on "Life is onward, use it." "What has Spiritualism done for humanity?" Clairvoyance by Mrs. Webster very good. Good audiences.—J.A.

BRIGHOUSE.—3: Pleasant day with Mrs. Rennie, subject: "For all Thy gifts we praise Thee, Lord." Clairvoyance and psychometry good. May 10: Mr. Shillitoe gave a good discourse on "The road to Heaven."

BRISTOL. 134, Grosvenor Road.—7, Very convincing test given to a stranger. 10: Very interesting evening with Mr. Hooper's guides. Short address, clairvoyance and advice.

BURNLEY. Hammerton Street.—April 29: A grand entertainment given by Mr. Griffin Hodgson and a few other friends. May 10: Mr. Wilfred Rooke lectured on "The philosophy of Death." Evening: gave able answers to written questions from the audience.

BURY. Georgiana Street.—Wednesday: Mrs. Hulme gave good psychometry. Sunday: Mrs. Best gave good clairvoyance, some remarkable tests, to appreciative audiences.

CARDIFF. Canton, Cowbridge Road.—A very pleasant social on Thursday, 7th May, on formation of the above society. Mr. Williams, a good clairvoyant and trance medium, presided. Piano solos, songs and recitations by members and friends, made up a joyous treat. Sunday services at 6-30; all are cordially invited.

CARDIFF. St. John's Hall.—10: Mr. E. G. Sadler kindly gave an excellent address upon "Charity." He strongly pleaded for the cultivation of this divine quality in its purest and broadest sense. There was a fair audience, most of whom remained for the after-noon, kindly led by Mrs. Dowdall's "Snowflake."

CARLISLE.—3: Delightful time with Mrs. Griffin. This lady's most amiable and sympathetic disposition gained her many friends. She displayed wonderful powers as a clairvoyant, 15 out of 18 descriptions being recognised. 5: Mrs. Griffin again gave most excellent clairvoyance. 9 and 10: Mrs. Griffin generously gave her services for the society. Good time.

CLITHEROE.—The continued fine weather thinned our audiences considerably. However, those who were present at evening service, had the pleasure of hearing a good address by Mr. J. T. Tetlow on "The return of spirits: whence, how, and why?"

DARVEN.—Mrs. J. A. Stansfield delivered grand addresses on "How do I worship my God?" and "True missionary work." She named a baby in a very pleasing and sympathetic manner, which caused many to shed tears. Clairvoyance, nine delineations given, all recognised.

DERBY.—9, 10, 11, Mr. George Galley gave wonderful clairvoyance and psychometry to crowded and intelligent audiences.

DEWSBURY.—7: Mr. W. Ripley gave a good discourse on "Is Theology the outcome of the Bible." Very good clairvoyance and psychometry. 10: Mr. G. H. Beesley gave grand discourses, an "Essay on dreams." Clairvoyance and psychometry well given.

EDMONTON. Beech Hall, Hyde Lane.—Our chairman opened our new hall with appropriate remarks on our work in this district. Mr. Dalley gave an interesting address on "Love," chosen from the audience. A most successful evening.

ELLAND.—The guides of our young local medium, Miss Farrar, spoke nicely, particularly in the evening, on "The possibility of understanding the mysteries of the future life." Psychometry and clairvoyance neatly given. Fair audiences.

GATESHEAD. 1, Team Valley Terrace.—6: Mrs. Young, of South Shields, gave successful clairvoyance. Sunday, Mr. Easthope, of Newcastle, gave a short address and excellent psychometry.

HOLLINWOOD.—5: Mr. B. Plant's clairvoyance was very good. Sunday, our esteemed friend G. Smith spoke on "Inspiration" and "Armenia," and "What good do we receive by spirit return?" all handled in a most masterly manner. Lyceum doing well.

HULL. Psychological Society, No. 4 room, St. George's Hall, Storey Street.—Mr. Birdsall gave excellent paper on "Conditions of spiritual sight." Mr. Thompson presided; good attendance.—Secretary, T. Lax, 106, Walker-street.

HUNSLET. Goodman Terrace.—Mr. William Smith gave excellent addresses on "Was Jesus of divine or human origin," and "In the midst of life we are in death." Miss Towers gave excellent clairvoyance. Splendid meetings.

HUNSLET. 3, Bottom of Joseph Street.—Mrs. Levitt gave a good address on "There's not a tint that paints the rose, but God has placed it there." Clairvoyance good, all satisfied. Good after-meeting, good audiences.

HUNSLET. Top of Joseph Street.—10: Mr. J. Brook gave a short address, and dealt grandly with "The pilgrim's progress to heaven." Greatly admired psychometry given with telling effect.

LEEDS. Cottage Meetings, Mrs. Beecroft, 8, Myer's Court, Castle Street.—9: 26 friends sat down to tea, all of whom afterwards spent a glorious evening. 10: A good time with Mrs. Beecroft's guides, subject: "There is no death," followed by good clairvoyance.

LEEDS. Back Adelphi Street.—Splendid addresses by Mrs. Roberts, and good clairvoyance, hoping we shall have her again soon.

LEIGH.—Miss Smith gave excellent clairvoyance, all recognised. Evening subject, "The use of clairvoyance," showing the blessings and comfort it brings to every home where it is understood. Good after-circle. Miss Smith gave psychometry with wonderful accuracy. Public circle every Wednesday at 8 p.m.

LEICESTER. Liberal Club, Town Hall Square.—The control of our esteemed friend, Mrs. Walker, of Northampton, gave very interesting addresses on "Be not weary of well doing." Clairvoyance by Mr. Swinfield. Forty-four descriptions, all recognised. Large audience.

LEICESTER. Crafton Street.—May 3: Mrs. Bass's controls spoke well on "Love, duty, and good-will to men," also good clairvoyance. 10: Mr. Clark gave one of his usual interesting and

instructive addresses on "What has Spiritualism done for the race?" much appreciated. 4: Quarterly Meeting, we found we were in a fairly good financial position. Mr. Pears was elected treasurer, and Mr. Goldsmith secretary, whose address is 104, Milligan-road, Aylestone Park.

LEICESTER. Peoples Hall, Millstone Lane.—10: Bro. Wright addressed a moderate audience, basing his remarks on quotations from Longfellow and Tennyson. Bro. Bunney's clairvoyance was excellent; fully recognised.

LIVERPOOL. 103, Queen's Road, Everton.—3: Mr. W. Rae gave a most excellent address on "Nature's orchestra." 10: Mr. A. W. Clavis on "The need of Spiritualism." Paganism had been outgrown, and Christianity (which had taken its place) had also been outgrown, and Spiritualism, with its proven facts and beautiful philosophy, had come when it was imperatively needed. The after-sequences were very interesting.—A. Ward.

LONGTON.—Madame Henry visited us for the first time, and gave good discourses and clairvoyance. Monday evening she gave very good tests.

MACCLESFIELD.—Mr. J. B. Totlow spoke on "Proof," and "Light, more light," and made his subjects instructive, uplifting and enjoyable to all. Very successful clairvoyance after the evening service.

MENBRO'. Market Hall.—Mr. Inman gave a fine address on five subjects from the audience. Miss Inman gave grand clairvoyance, and Mr. Inman excellent psychometry. A large audience were highly interested.

MILLOM.—Mr. W. Tyson (local) on "The revolutions of Spiritualism."—R. T.

MORECAMBE.—Mrs. Winder gave an interesting address on "Justice," also 17 clairvoyant descriptions, mostly recognised.

NELSON. Ann Street Temple.—Mrs. Lambert gave 48 delineations, 39 recognised. Miss Lomax gave two solos.

NELSON. Bradley Fold.—Mrs. Beardshall discoursed upon "We shall all meet at home in the morning" and "Spiritualism, man's Saviour." Clairvoyance good. Societies would do well to hear her.

NELSON. Pendle Street.—5: Mr. Sanders gave good psychometry. 10: Mr. Sander's guides discoursed on "What is religion?" and "The objects of life." Clairvoyance and psychometry.

NEWCASTLE-ON-TYNE.—Mr. J. H. Lashbrooke delivered a most eloquent and instructive address on "Intercourse with the universal," which gave the greatest satisfaction to a good audience.

NEWPORT. Mon. Arundel Villa, Barrack Hill.—Inspirational address by Mr. Wayland on "The world's reformers." Clairvoyance at after-meeting by Miss A. Wayland. Strangers invited. All free.

NORMANTON.—Mr. Johnson's guide spoke to Lyceum children on "Love one another." They were most attentive, the medium, who is gentle, seems to win them to him. Evening, eloquent address on "Where are my loved ones?" This being our friend's first public appearance he more than satisfied the expectations of good audiences, and when it is known he will be at our circle it is overcrowded. His clairvoyant gifts are wonderful. Our worthy chairman, Mr. Wilson, read from the *TWO WORLDS* "Our homes." His remarks on the training of children in pure healthy homes should do good. Clairvoyance recognised.

NORTHAMPTON.—Mr. Veitch, of London, paid our society a visit. Two first-class addresses on "Spiritualism and the Bible."

NORTH SHIELDS. 6, Camden Street.—Mr. T. Ashton, of Heaton, in a very homely manner, gave some startling personal experiences in materialisation to a good and attentive audience.

NOTTINGHAM. Masonic Hall.—The sensible questions handed up in the morning, gave Mrs. Wallis a fine opportunity of drawing comparisons between the fundamentals of Spiritualism and Theology, and she made the best of it. The lecture in the evening was highly appreciated.—Clairvoyance very good.

NOTTINGHAM. Morley Hall.—Morning: interesting and encouraging circle. Evening: Mrs. Barnes' control spoke on "Weighed in the balance and found wanting." Mrs. Clark, late of Derby, kindly gave clairvoyant descriptions which were considered successful.

OLDHAM. Temple Society, Coronation Street.—10: Mr. Collins spoke well on "What Spiritualism can do" and "Who is greater in love: God or Man?" Good clairvoyance.

OLDHAM. Bartlam Place.—Mrs. Crossley spoke on "If a man die shall he live again?" and "Blessed are the pure of heart." Crowded audience. Thursday: Circle. Mr. J. Young gave striking tests.

OSSETT.—Good day with Mrs. Thornton. Good clairvoyance and psychometry. Cor. sec., Walter Illingworth, South-street, off Healey-lane. Speakers please note.

PARKGATE.—10: Mr. C. Shaw dealt exhaustively with several subjects from the audience, supplementing his remarks with excellent psychometry. May 6: Passed to the higher life, Albert, the infant son of Mr. and Mrs. William Turner, of Rawmarsh. The interment on May 9 was conducted by Mr. S. Featherstone. Mr. and Mrs. Turner desire to publicly express their gratitude to their many friends for the innumerable expressions of sympathy in their bereavement. Though their grief at the loss of their child is rendered more poignant from the fact that this was their only child, yet they have the blessed consolation that their loss is only temporary.

PRESTON. Central Hall.—A good day with Mrs. Johnston, of Rochdale. We were well pleased to hear her. Good addresses. Clairvoyance and psychometry, also on Monday night, kindly given for the benefit of the society.

PRESTON. Weaver's Hall, Walker Street.—Mrs. Green's guides gave excellent discourses on "Spirit life" and "The reality of spirit life," in a very convincing manner, much appreciated. Clairvoyance very good, several cases not recognised when given were afterwards acknowledged.

RAWTENSALL.—5: A propaganda meeting. Mr. Swindlehurst gave a very good address on "Spiritualism, the need of the age," to a very attentive audience. 10: Mrs. Stair gave good addresses to good audiences. In the afternoon a baby named. Evening subject, "The progression and development of the human mind."—A. H.

ROYTON.—Opening of new room. Saturday: Public circle.

Mr. J. Young gave his services on behalf of the society. Clairvoyance and psychometry exceptionally good. Sunday: Mrs. Peters addressed good audiences on "Unity" and "What is Religion?" in a very forcible and acceptable manner. Clairvoyance fully recognised. Tea Party next Saturday at 4-30. Tickets: Adults 1s., children 6d.

SEGHILL.—10: The chairman (Mr. W. Ince) gave a very good address. May 23: A public Tea; gents, 9d.; ladies, 6d.; children, 3d.; and address in the evening at 6-30. Tea at 3-30.

SHAW. Broadbelt's Assembly Room.—Wednesday, speaker, Mrs. Johnston, gave a splendid address, also good psychometry. Sunday, Mrs. Fielding lectured on "Where are our loved ones to-day?" and "Blessed are the pure in heart." Clairvoyance good, assisted by Miss Armitage.—J. T. Dawkes, cor. sec., 5, Chancery-lane, off Milnrow-road, Shaw, near Oldham. Speakers please note.

SHEFFIELD. Hollis Hall.—10 and 11, Miss Halkyard gave eloquent addresses while under influence, from "Is there progression in the world of spirits?" "Inspiration," and "Who are the heroes of the world?" followed by clairvoyance. Identity fully recognised in almost every instance without hesitation.

SKIPTON.—Favoured with Mr. Wm. Fielding, of Chesterfield, whose inspirational speaking was very interesting, and his clairvoyant descriptions were very satisfactory. Shall be glad to have another visit.

SMETHWICK. Central Hall.—One of Birmingham's oldest spiritual workers, Mr. Rooke, on "The true basis of spiritual belief. Mrs. Findlay sang "The Lord is my shepherd." Emily Ellis recited beautifully, "The vision."

SOUTHPORT.—Exceptionally interesting meeting at the house of Mr. and Mrs. W. Stansfield, 17, Promenade. Trance addresses were delivered by Mrs. Barr, of Coventry, Mrs. Armitage, and Mrs. France, of Brighouse. Phenomena of a convincing kind by the guides of Mrs. Armitage and Mrs. Barr. Monday: An address by the controls of Mrs. Stansfield, and phenomena given by Mrs. Stansfield's "Sunshine," and Mrs. Barr's "Crystal."

SOVERBY BRIDGE.—3: Mrs. Stair gave a very good discourse, and poems on "Duty" and "Flowers." 10: Mrs. S. Featherstone, spoke well on "Spiritualism, its consolations."

STOCKPORT.—Mrs. Johnstone's guides spoke well on "Light, more light," and "Man's inhumanity to man." Clairvoyance exceptionally good. After evening address the Lyceum rendered the baptismal hymn, and Mrs. Johnstone, in very appropriate language, named the baby boy of Mrs. Knowles, Frederick, the spiritual names given being "Steadfast and True."

WAKEFIELD. Barstow Square.—One of the grandest treats our society have ever had, was given by our friend, Mr. Olliffe, in two addresses dealing with the philosophy of Spiritualism, the delivery of which was exhilarating. Mr. and Miss Olliffe also rendered a solo, which was highly appreciated.—G. M.

WAKEFIELD. Baker's Yard.—Mr. W. Ripley's guides spoke well on "Spiritualism: the need of the age," to an attentive audience. Clairvoyance all recognised.

WAKEFIELD. Queen Street.—3: Mrs. Smith was unwell. We hope she will soon recover. Mr. Graton's guides gave addresses and clairvoyance, good. 10: Mr. F. Wood's guides gave interesting addresses upon "Spiritualism, builder or destroyer." Good medical psychometry.

WALSALL.—Sunday morning, our friend Mr. J. C. Macdonald gave replies to written questions in a masterly manner. Evening, "The positive and aggressive in Spiritualism" was intelligently dealt with, and an appeal was made to all Spiritualists not to be found sleeping, or the Church will steal a march on us. We must stand and defend our religion against the creeds and dogmas. Clairvoyance followed, which was of a minute description.

WEST HARTLEPOOL. 26, Richard Street.—Mrs. Nicholson kindly presided. W. Shirley sang a solo. Mr. Bevvitt's guides gave a soul-stirring address on a subject from the audience, "Is life worth living?" Clairvoyance by W. Shirley's guides. Invocation by Mrs. W. Shirley.—W. S.

WHITWORTH.—A good day with Miss B. Hunter. Clairvoyance excellent.

WISBECH. Public Hall.—Mr. D. Ward gave another excellent address, subject from the audience, "Pray without ceasing." Clairvoyance all recognised. Spiritualism, through the aid of our excellent speaker, is rapidly progressing in this district.

RECEIVED LATE.—Rochdale, Bailie Street. 3: Anniversary. Mr. Manning gave a good address and clairvoyance, etc. 10: Mrs. Kerr also did good service.—Skipton. 11: Mrs. Russell gave a splendid address, clairvoyance, and psychometry.

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 Tea, at 4-30, and Entertainment. Tickets, 6d. and 4d. Entertainment consists of songs, recitations, conjuring, and phrenology. Come in large numbers.

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 16. 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. (Advt.)

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.

BURNLEY. North Street Church.—Saturday, May 16, a grand Meeting, at 8 p.m. prompt, to be addressed by Mr. W. Johnson and Mrs. France, of Hyde, and Mrs. Smith, of Burnley, with Mr. T. Wild, of Rochdale, clairvoyant. Collection.

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.

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.

LIVERPOOL. Daulby Hall, Daulby Street.—May 17, 3 p.m., Seance. 7 p.m., 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. 14, Mrs. M. H. Wallis.—(Advt.)

LIVERPOOL.—Whit-Monday, members and friends of the Everton Society of Spiritualists will take their first excursion to West Kirby, Cheshire, to meet on the landing stage at 10 a.m. Will go by boat and train. Tickets for the journey and tea, single 2/6, double 4/6, juveniles 1/9. Tickets of Mr A. W. Clavis, at 103, Queen's-road. We hope our friends will make this, our first outing, a great success.—(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.]

MR. G. NEWTON is now booking for 1897, and has a few open for 1896. Address is, 1, Clovelly Avenue, Rowland Road, Dewsbury. Will secretaries please note.

MR. J. N. BOWMER is now booking dates for 1897. (See advt.)

MR. E. WILLIAMS, No. 1 house, 24, Cort Yard, Attercliffe, offers his services to societies as speaker and clairvoyant.

MR. J. T. TODD, of Bradford, being seriously unwell, desires us to announce that all his engagements, up to the end of December, 1896, are cancelled.

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

MRS. J. A. JOHNSTON, 24, Cinnamon Street, Spotland Road, Rochdale, is now booking dates for 1897. A few open dates for 1896. (Advt.)

MRS. YEELES, North Shields, Clairvoyant and Test Medium, by request of the committee of the North Shields Psychical Research Society, intends visiting London and Yorkshire districts about the middle of May, the object being to raise funds for the building of a new hall. Conditions to be as follows: Mrs. Yeeles will give two meetings to each society that may desire a visit from her, they to claim the whole of the first night's proceeds, herself to claim the second.—For further particulars apply to Mr. J. T. MacKellar, 39, Howdon-road, North Shields. (Advt.)

NORTH EAST LANCASHIRE Lyceum District Council.—Quarterly Conference at Whalley-road Tabernacle, Accrington, on J 170 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.

SECRETARIES please note. C. L. Hilton, 8, Charnley-grove, Blackpool (late 305, Manchester-road, Bradford), is now Booking Dates for '97. A few open dates for '96, owing to removal. (Advt.)

SLAITHWAITE.—Mrs. Bassindale wishes to thank all mediums and speakers for their kindness during her term of office. All communications in future must be addressed to Mr. M. Farrington, secretary, Commercial Buildings.

SPEAKERS and others please note: Bradford, Otley-road society, new secretary, Harold M. Todd, 14, Orchard-street, Otley-road.

W. E. LEAVER, 37, Nuttall Street, Accrington, Inspirational Speaker, and Psychometrist, is now booking dates for 1897. Write for terms. (Advt.)

WHITSTABLE.—A. W. L. wishes to investigate Spiritualism, and would be pleased to meet with resident Spiritualists. Address A. W. L., c/o Ed. T.W.

YORKSHIRE UNION.—Delegates and speakers please remember meeting at St. James' Spiritual Church, Sunday, May 17th. Usual business.

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FOR SALE.—Bound vols. of the *Medium and Daybreak* for '76, '76, '77, and '78. Will sell for 6s. each; the four for £1. Address M. A. Wilson, 103, Caledonian-road, London.

WANTED, a Respectable Middle aged Woman for Southport, one able to wash, bake, and cook, and make herself useful, will find a good home and fair wage. Must have good reference. Address Mrs. Burohell, Northampton-street, Bradford.

"RESURGAM" is the title of a beautiful new long metre tune, specially composed by Mr. Crossley (L. Mus., F. G'd, O.) for the hymn by Mr. Peter Lee in the new hymn book (No. 21) which can be had, music and words, for 1d., post free, 1½d.; on superior paper, post free, 2d.; at the Two WORLDS office, 18, Corporation-street, Manchester. Quantities for choirs, 12 for 9½d.; 25 for 1s. 7d.; 50 for 3s.; post free in all cases.

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

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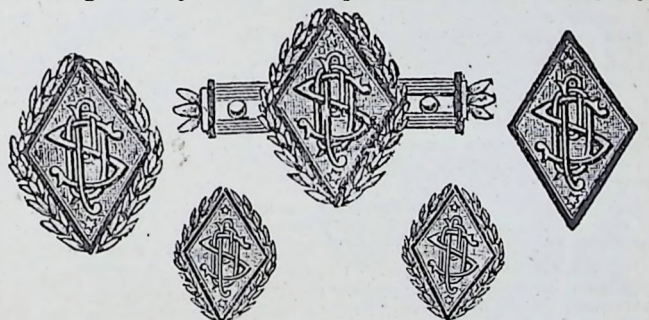
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FEDERATION

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

26, China-street, Lyceum, 10-30; 2-30, 6

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

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

Ashington.—Spiritual Temple, 5.

Athercliffe.—Vestry Hall, at 9 & 6-30.

Bacup.—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30, Mr. J. H. Bealey.

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

Batley Carr.—Town-st., Lyceum, at 10 & 2-30; 6, Mr. Rowling. Mon., Mothers' Meeting 3, and Choir Practice at 7-45. Thursday evening, a Members' Developing Circle, 7-45 prompt.

Beiper.—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mrs. Stansfield. Wednesday, 7-30.

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

Smetwolk: Central Hall, Cape Hill, opp. Windmill Lane. Lyceum at 3; 6-30, Mrs. Groom.

Blackburn.—Old Grammar School Freetleton-st. 9, Lyceum, 11, Circle, 2-30, 6-30, Mrs. Green.

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

Bolton.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mr. Walsh.

Bradford.—Milton Hall, 32, Rebeoca-st., City-rd. Lyceum, 10; 2-30, 6, Mr. Hopwood.

Brighouse.—Martin-st. Lyceum, at 10; 2-30, 6, Mrs. Hoyle.

Burnley.—North-st., 9-30, 2-30 and 6, Mrs. Stair. Hammerton-street, Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. W. Johnson.

Bury.—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mr. E. W. Wallis. Wednesday, 7-30, Mrs. Hyde.

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, Mrs. Fletcher.

Colne.—Cloth Hall, Lyceum, 10; 2-30, and 6-30, Miss Butterworth.

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

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

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

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

Huddersfield.—Brook-street, Lyceum, 10, 2-30 and 6-30, Mrs. France.

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, Monday, 7-30.

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

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

Liverpool.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 3, Seance, 7, Mr. John Lamont and Local Friends. Mon. 8, Members Seance. Tues. Public Seance. Admission by Ticket. Wed., 7, Quarterly Social, tickets 6d.

London.—Camberwell New Road—Surrey Masonia Hall, 6-30, Thursday enquirers at 7; discussion class at 8-30.

Stratford.—Workman's Hall, West Ham Lane, E., 6-45, Mr. R. Brailey. Thursday, 8, Enquirers.

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

Manchester.—Ardwick: Temperance Hall, Tipping-st. Lyceum, 10-30; 2-45, 6-30, Mrs. Hyde. 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. Duckworth. Tues., 8; Wed., at 8, Public Circle, Mr. B. Plant.

Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Miss Cotterill. Thurs., 8, Public Circle, Mr. J. B. Tetlow.

Salford: Co-op. Stores, Chapel-st., 6-30, Mrs. Brooks, 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. G. Hodgson, "Spiritualism not of Satan." Mon., 7-30. Wed., 7-30, 24, Mrs. J. A. Green.

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

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

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

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

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

Koyton.—Lyceum, at 10 and 1-45; 2-45 and 6-30, Mr. J. Kay. Mon., 7-30, Wed., 7-30.

Sheffield.—Hollis Hall, Bridge-st., 3 & 7. Mr. S. Featherstone.

Slaitthwaite.—Lath Lane, 2-30, 6.

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

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

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

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

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

West Vale.—Green Lane, 2-30, 6, Mr. J. Brook.

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

NON-AFFILIATED SOCIETIES.

Accrington.—Tabernacle, Whalley-rd., Lyceum 10-30, at 2-30 & 6-15, Mrs. Best. 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. Wilkinson.

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

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

Birstall.—Railway Terrace, 2-30 & 6, Mr. J. C. Spencer. 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, Mrs. Berry.

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

Little Horton-lane, Spicer-street, 2-30, 6, Mrs. Russell.

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

Osley-road, Lyceum, at 10-30; at 2-30 and 6, Mrs. Armitage. Tuesday.

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

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

West Bowling.—Boynnton-st., at 10, Lyceum, 2-30, 6, Mr. A. Walker. Thurs., 7-45.

Burnley.—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30, Mon., 8, Wed., Members' Circle at 8.

Plumb-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, Mr. A. Marshall, Mon., in old room, 7-30, Developing Circle. Thurs., 7-30, Public Meeting.

Deby.—7, Normanton-rd., 2-30 and 6-30, Mrs. Dixon. Wed., 7-30.

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

Edmonton.—Beech Hall, Hyde-lane, 7, Mr. J. Allen

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, Mr. Featherstone. Monday.

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

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

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

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

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

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

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

Keighley.—Heber Street Spiritual Temple, 2-30, 6, Mrs. Place, and on Monday, 7-30.

Leicester.—Crafter-street, at 11 and 6-30, Mr. Muggleton. 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, Mrs. Taylor. 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. Greenwood.

London.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Miss Vincent, "Spiritualism, its Ideals and Realities."

Canning Town, 2, Fords Park-road, Trinity street, Sunday, at 7, Mr. and Mrs. Brenchley. 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.

Mile End.—Welcome Hall 218, Jubilee-st., at 7, Miss Marsh.

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

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

Manchester.—Openshaw Granville Hall (Liberal Club), George street, at 10-30 and 6-30, Mr. Lever. 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, Mr. Dobson. After-circle at 8. Wed., Circle at 8. Thurs., 8, Choir Practice.

Mexborough.—Market Hall, 2-30 and 6, Mrs. Levitt.

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

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

Morley.—2-30 and 6-30, Monday, 2-30; 7-30. Tues., 7-30 Public circle.

Nelson.—Pendle-st., Lyceum, 10, 2-30, 6, Miss Foster. Tues., 7-30.

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

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

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

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

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

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, Mr. J. H. Barracough.

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 Circle.

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

Shaw.—Broadbell's Assembly Rooms, off Sandy-lane, at 3 & 6-30, Mr. W. H. Stevens. Wed. at 8.

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

Shipley.—Westgate, 2-30, 6, Mr. Pawson.

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

South Shields.—16, Cambridge-st., 6, Mr. J. Clark. 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.

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

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

Queen St., Westgate.—2-30 and 6, Mrs. Summers-gill. Wednesday, 7-30.

West Pelton.—Cottage Meetings at 5-30.

Whitworth.—Market-st., 2-30, 6, Miss S. Scott.

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

OTHER MEETINGS.

Armitage Gardens.—2-30 and 6-30, Mrs. Waterhouse

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

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

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

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

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

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

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

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

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

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

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

Church Lane, 7-45, Wed., Mrs. Levitt. 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, Mrs. Wood. Circles, Tues. Thurs., Sat., and Sunday, 7-30.

Leeds.—28, Back Adelphi-st., 2-30 & 6-30, Mesdames Eastwood & Siddall. Circles, Mon, Thurs., 7-30

8, Myer's-court, Castle-st., 6-30. Wed., 7-30.

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

Eaton Hall: Brack-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, Haybur-street, Theobald Road, W.C..—Monday and Thursday evening seances at 8 p.m.

113, Edgeware-road Mr. H. Hunt at 7. Subject, "If a man die, shall he live again?" Silver collection. Every evening, except Tues. 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 and 8-30.

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

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

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

5, Wansey-st., Walworth-rd., Tues. & Friday, 8.

Stockwell.—4, Sidney-rd., Tues, 6-30, Free Healing.

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

Walthamstow.—7 sharp, at 107, Chelton Road, Pretoria Avenue, Friday at 8 p.m. Developing circle

Manchester.—Bradford: Church Street, Shakespeare street. Lyceum, 2; 3 and 6-30, Mr. Moorey. Tues. 8, Members' Circle. Thurs., 8, Public Circle.

Hulme: Corner of Junction-st., 6-30, Public Circle. Mon., 8, Thurs., 8, Mr. Lamb's Circle.

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

Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2-30 and 6-30, Mrs. Kay. Mon., 8, Public Circle, Thurs., 7-30, Mr. E. W. Wallis, questions from audience.

Morecambe.—84, Euston Road. Service 6-30, Local.

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.

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

Rothwell.—2-30 and 6.

Whitworth.—2-30 and 6-30.

Windhill.—Local Board Office, Cragg rd., Lyceum 10-15; 2-30 and 6.

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