

The Two Worlds.

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THE ROSTRUM.

ANCIENT AND MODERN IDEAS OF HELL.

[NOTE.—We have received several clippings from different papers, all most welcome, and for which we tender the senders many thanks, but all trying by every conceivable stretch of imagination, and introduction of allegorical and symbolical interpretations, to reconcile first one irreconcilable passage of the Bible with another, and next striving to reconcile all the horrible pictures of ETERNAL torment claimed to have been given by the Creator of the universe with the mercy, pity and kindness of the creatures He had made, as exhibited amongst the best examples of modern civilization. Without, at this time, analyzing further this SAVAGE SUPERSTITION of hell, we herewith give a summary of the inventions concerning some of the conditions of the life hereafter, contrived in the ages of antiquity by still half savage men. From this summary modern thinkers may learn whence ideas of the life hereafter have been derived, and we trust, as they read, they will become too much ashamed of them to preserve them or preach them any longer, even though they may have become stereotyped in the Christian's Bible as *The Word of God*.—Ed. T. W.]

THE idea of a place for punishment after death is found in most of the religions of the present time. According to some beliefs, the punishment is to last for ever; according to others, the torments are to continue only for a time, and are to result in purifying the imprisoned souls and fitting them for heaven. The Roman Catholic religion has both a purgatory, or place of temporary torment, and a hell which is everlasting. No idea of penalty was connected with the classic Hades—it was simply an under-world where dwelt all the dead, irrespective of their conduct in life. The word comes from a Greek adjective meaning *unseen*. The English word "hell" is derived from the Teutonic base *hal*, also the Anglo-Saxon *helan*, to hide, so that the original sense is "the hidden or unseen place."

The conception of future existence which lays claim to the greatest antiquity is that of the ancient Egyptians. According to the Egyptian belief, if the great judgment resulted adversely, "the condemned soul is either scourged back to the earth to live again in the form of a vile animal, plunged into the tortures of a hell of fire and devils, or driven into the atmosphere, to be tossed by tempests, violently whirled in blasts and clouds, till its sins are expiated, and another probation granted through a renewed existence in human form." In his description of the Ritual of the Dead, Renouf mentions chapters in that book intended to secure the soul against dangers in the nether world, such as having his head cut off, dying the second death, or suffering corruption, etc. Various divinities are invoked to save the soul from that god who seizes upon souls, devours hearts, and feeds upon carcasses. These perils which the good escape, says Renouf, sufficiently show the fate which the wicked must expect.

From Persia, also, we get a religion of great antiquity—Zoroastrianism—which, in a modified form, is held to-day by the small body of Parsees still to be found in Persia and India. According to the Parsee belief the good after death pass safely over the bridge which stretches up to the blissful realm of Ormuzd; while the wicked fall from that bridge into the gulf which yawns beneath, where they are tormented by *dævas*. At the end of the world a comet will fall upon the earth, causing a vast conflagration, by which the whole earth will be melted, and the molten stream

will pour down into Duzahk, carrying with it the sinners who are on earth at the time. Here they and the earlier comers, except those already redeemed by the prayers of friends, will burn for three days and nights, and then, thus purified, will be received into heaven. Afterwards all the *dævas*, and even the arch-fiend Ahriman, will have their evil burned away, and will also enter the abode of light.

The laws of Manu, one of the early sacred books of Brahminism, names twenty-one hells. Punishments for different sins are, to be reborn into one of these hells, or to return to earth as a beggar, cripple, leper, or in the form of a rat or a snake, the penalty being in each case appropriate to the crime. Punishment in all ancient religions need not be endless for any one, as each successive life is a new probation, in which righteousness wins admission to a higher stage of existence.

In Buddhism, one of the religions of China, Thibet and other countries of Eastern Asia, future punishment is provided for in a system of 136 lesser hells. The torments of these hells are depicted in many Buddhist books and paintings with much detail.

As for the two other religions of China, Confucianism tells nothing whatever about punishment after this life, while Taoism has a theory of retribution much like that of Brahminism.

The Jews in Old Testament times had no idea of a hell. There is no mention of punishment after death in the teachings of Moses, nor is this doctrine taught by the prophets. The word *sheol*, which is translated by hell in the King James' version of the Bible, meant simply the abode of the dead, and corresponded to the Greek *hades*, used in the New Testament and other Greek writings.

At the coming of Christ there were three chief sects among the Jews. The Pharisees, who believed that sinners were kept in a prison in the under-world; the Essenes believed that the vicious suffered eternal punishment in a dark, cold place; and the Sadducees thought that the soul died with the body. The first threats of hell in the scriptures occur in the teachings of Jesus. There are three words in the New Testament which were translated by hell in the King James' Bible: *Hades*, meaning the same as elsewhere in Greek literature; *Gehenna*, which was properly the hell of Hebrew conception, and is so rendered in the revised version; and *Tartarus*, used only once (2 Peter iii. 4), which is the regular Greek word for the place of punishment after death. The place of future punishment represented in Christ's teachings is a region of fire; "Whosoever shall say, Thou fool, shall be in danger of the hell of fire" (Matt. v. 22); the fire is to be eternal: "It is good for thee to enter into life maimed rather than having thy two hands to go into hell, into the unquenchable fire . . . where the worm dieth not, and the fire is not quenched" (Mark ix. 43, 48, see also Matt. xviii. 8). In Revelation, St. John informs us what fuel is to support the unquenchable fire: "If any man worshippeth the beast and his image . . . he shall be tormented by fire and brimstone in the presence of the holy angels, and the Lamb, and the smoke of their torment goeth up for ever and ever; and they have no rest day and night" (Rev. xiv. 9-11). In another passage it is revealed concerning various kinds of sinners that "their part shall be in the lake that burneth with fire and brimstone, which is the second death" (Rev. xxi. 8). This doctrine was intended to last unchanged for all time, for we find in the last chapter the statement that if any man shall add to or take from the words of this book he shall suffer all the torments and lose all the rewards which are written in this prophecy (Rev. xxii, 18, 19).

In the Greek mythology the place of future punishment is called Tartarus. The universe is represented in the poetry of Homer and Hesiod as a hollow globe, divided by the flat earth. In the top of the upper hemisphere was Olympus, the home of the gods; in the hemisphere beneath the earth was Hades, the abode of all the dead; and in its lowest depths was Tartarus.

The idea of Tartarus becomes more definite in later classical writings. Hades was divided into Elysium, or the region of dawn, which was the abode of the good, and Tartarus, the region of night, which was the destination of the wicked. Virgil describes Tartarus in telling of the descent of Æneas to the under-world to visit his father. It is in the form of a prison, enclosed with a triple wall. The huge gate is swung between columns of adamant. Tisiphone, with her bloody robe tucked up around her, watches the vestibule night and day. Groans are heard issuing from the place, and the strokes of cruel lashes, the grating of iron, and the clanking of chains. Rhadamanthus judges the spirits on their arrival, and they are then turned over to the Furies for appropriate punishments, of which the torments of Ixion, Sisyphus, and a few others are given as examples.

According to the Scandinavian mythology, all who die bravely in battle are snatched away to Valhalla, Odin's magnificent banquet-hall in the sky. Those who die after lives of ignoble labour or inglorious ease descend to a cold and dismal cavern beneath the ground, called Nifheim—i.e., the mist-world. The place of torment for reprobates is Nاسترond, deeper underground than Nifheim, and far towards the frigid north.

The fathers of the Christian Church generally taught the existence of a hell of material fire and brimstone. Alger gives as their belief that at the resurrection the damned "were to be banished for ever to a fiery hell in the centre of the earth, there to endure uncomprehended agonies, both physical and spiritual, without any respite, without any end." The strict literality with which these doctrines were held is strikingly shown in Jerome's artless question: "If the dead be not raised with flesh and bones, how can the damned, after the Judgment, gnash their teeth in Hell?" Tertullian says: "The damned burn eternally without consuming, as the volcanoes, which are vents from the stored subterranean fires of hell, burn for ever without wasting." These words point also to the belief that hell was located under the earth.

By far the most elaborate description of the punishments of sinners which the Middle Ages produced is that of Dante, whose "Inferno" combines the torments of the classical Tartarus and the horrors of the Christian Hell. In this poem, which was written about 1300, the author represents himself as being conducted through the infernal regions by Virgil. Within the gates of hell, but before crossing the River Acheron, the visitors found those who had lived "without infamy or praise," and angels who had been neither faithful nor rebellious, but only selfish. They "were naked and were stung exceedingly by gad-flies and by hornets that were there." Beyond Acheron were found the great ones of old, whose only sin was lack of baptism. These were "only so far punished that without hope we live on in desire." In the third circle rain, snow, and hail constantly poured down upon the truly dismal abode. Further on a group of the damned are confined in tombs made as hot by flames as iron need be for any art.

The reformers made little change in the mediæval conception of hell. Calvin writes: "Forever harassed by a dreadful tempest, they shall feel themselves torn asunder by an angry God, and transfixed and penetrated by mortal stings, terrified by the thunderbolts of God, and broken by the weight of his hand, so that to sink into any gulfs would be more tolerable than to stand for a moment in these terrors," &c., &c.—FREDERICK A. FERNALD (*Agnostic Journal*).

Without further shocking the sensibilities of our readers by the quotation of descriptions too horrible for the worst of demons in human form to conceive, we wind up the whole list of the above abominable imaginings with the simple question of—"Where are your proofs that such horrors are enacted, and that such dreadful regions of physical torture exist?"

At present we look back with abhorrence at the conceptions of the ancient man, and whilst we find him in the midst of racks, torture-chambers, and *auto da fés*, we may understand how he felt impelled to invent and worship a God

created in the image of his own brutal nature. But when we find nineteenth-century college men ordained and highly paid to teach these blasphemous ideas of the Supreme Being, we must think they are themselves mad, or deem their listening votaries so. The only other alternative by which we can understand how well-educated men in the nineteenth century presume to preach ancient fire and brimstone hereafter to modern thinkers is that the said scholars employ such doctrines as goads to the trusting and simple, for the enforcement of tithes and pew rents, and, having obtained these, laugh in their lawn sleeves at their credulous dupes, and amongst their own privileged set indulge themselves with the cry of "Great is Diana of the Ephesians!"

BY THE WILD CORNISH COAST, OR, RETRIBUTION.

(Prize Story No. I.)

BY W. A. CARLILE, ESQ., BIRMINGHAM.

CHAPTER IV.

WHEN Arthur fled from the unwelcome attentions of his aunt, the instinct of freedom impelled him to fly from the house itself. The French window that opened on to the terrace gave the readiest means of exit, and so he found himself in that spot already familiar to our readers.

During the night there had been a stiff gale blowing, and when he looked seaward he saw only a dark plain of troubled waters, but in the far distance he could see the great Atlantic billows rolling landward. He could see the wild seagulls wheeling beneath him near the base of the cliff, while their harsh cries proclaimed that they had found some savoury morsels in the wreckage of the sea. But through all ran the dull monotone of the sea, as wave after wave rolled in, and dashed itself against the stubborn rocks, while the hissing spray was drifted as fine rain to the terrace on which he stood. The place was too damp for him to feel comfortable in, and so he went down the steps at the end farthest from the village. These steps led to a steep and rocky path down to the base of the cliff. From there a short path was seen to run to a beach of pure white sand. The water here was calm, and only ruffled into little waves by the sea breeze from without. It was in fact a bay, almost wholly land-locked, for there was only one narrow entrance to it. Looked upon from the cliff above, the water of this large basin was an emerald green, due to its shallowness and the whiteness of the sand below it. The basin was large enough to give ample space for the anchorage of several line-of-battle ships, had its shallowness, and the narrowness of its entrance permitted this.

To that entrance Arthur's attention was now attracted. At first he could see little but spray leaping high into the air, and in the intervals between them he could catch sight of dark rocks which seemed to bar the channel, while the roar of the waves, at that one place, rose above the deeper thunder of the sea which broke against the perpendicular sides of the precipices along the coast.

The wild fury of the waves at this place attracted him, and he clambered down the path and along the barrier of rocks which led to it. This he thought must be the spot he had often heard spoken of as "Hell's gate," and when he got as near to it as he could safely venture, he found that it well deserved its title.

As the basin was large and the entrance narrow, the water rushed through it as a swift torrent. The tide was now going out, and being met by the strong sea breeze, the narrow passage with its jagged rocks, presented a scene of indescribable confusion and grandeur. Driven back again and again by the winds and waves, the torrent rushed to the attack with renewed fury, while, amid deafening thunder, vast columns of spray shot high into the air, and from the rocks a hundred feet above, poured as miniature cataracts, that were scattered far and wide by the wind before they reached that boiling cauldron again.

How long he stood there he never knew, but in the rage of the elements he found a respite from stormy thoughts, and when he turned to the shore again it was with more of tranquillity than he had known for some time. Alas! for him, the respite was only of the briefest.

He had hardly set foot upon the white sands again when he saw coming round a bend of rock the figure of a man of erect and soldier-like bearing. Arthur half turned as if to escape from the unwelcome intruder, but his retreat was cut off, and he had to stand his ground.

The other advanced with a familiarity which bordered on insolence.

"Well, Captain, you have led me a nice dance. A sudden journey from London to this out of the way place is no light matter for a busy man like me."

"Busy," sneered Arthur, "when all you do is to run after me and live upon me."

"Precisely as you do with respect to your aunt, most honourable sir," retorted the other. "But that is not what I have come for. Why did you break your engagement?"

"I could not go to meet you," said Arthur, "because my aunt insisted on our suddenly leaving London and coming here."

"Why couldn't you have sent me the money that I asked for then?" said the other. "It is surprising what a fuss you make about a few pounds when you have the pull of the old lady's purse strings. I had some trouble to find your new address, and to raise the 'rhino' to bring me here. However, here I am, and I want some money."

"I have no money for you," said Arthur. "You know how much you got last month, and you promised to trouble me no more for at least six months, yet you first send me an insolent message demanding an interview, and now you follow me down here. Is there no way in which I can ever get rid of you?"

As he spoke, Arthur glanced involuntarily to where the waters were raging through "Hell's gate."

His companion followed his eye and divined his thought.

"Oh, no, my fine fellow, you don't get rid of me in that way. I am not a young girl, remember."

Arthur turned deadly pale for the second time that day.

"You scoundrel; do you remind me of that again? You know I never did it."

"How do I know?" said the other. "I only know that she was found drowned, and that you were there when it happened."

"I was not there when it happened," gasped Arthur, in an agony of fear and rage.

"My dear Captain Stanton, your memory is surely failing you, and yet it is not two years ago since we were stationed in Duddingston, where you, with your handsome face, won the heart of Jessie Kay. No doubt she was happy enough while it lasted, but when we were ordered away she became troublesome, spoke of incriminating letters, and raised no end of a bother. You would not have cared had it not been for the old woman's money, and you didn't know but she might cut up rough about it, and leave you on the wrong side of the ditch should she hear of this. Then, as you stood on the side of the steep hill, at the deep end of Duddleston Loch, there was a smothered scream and a splash, and that was all. You didn't know that I was there, did you? and that I had followed you because I knew the fix you were in with your aunt? I wasn't your orderly for nothing, Captain; and, of course, part of my duty was to help you to read your letters, and so I knew. Then I followed you to pick up more, and found out more than I bargained for. When they held the inquest you weren't called, my Captain, for I held my tongue, and nobody had seen you with her. She was a bonnie lassie; but she was gone, and I couldn't bring her back, so I have been making the best of it ever since."

He smiled a diabolical smile that made his companion shudder. Was there then no escape? Oh! if his aunt would only die, and let him have that money she had left him in her will, then he could escape from the country and begin life in a new land, without this low rascal dogging his steps and ruining his life.

The other, who was watching him intently, seemed again to read his thoughts, and spoke, as if musingly to himself, "It is only that old woman in the way. If we had her money we could divide it fairly, as good comrades ought to do, then we could shake hands and go our own ways to sink or swim, and not trouble each other any more. Now a cup of poison"—but here he was suddenly seized by the throat by the enraged Arthur, whose face was convulsed with passion.

"You double-dyed villain!" he gasped out. "One of us shall never leave this place alive."

But, strong man as he was, he was no match for the man before him, who shook him roughly off, but apparently without losing his temper. "I expected as much," he said; "but you think about it, and see if I am not right. This is a quiet place, and nobody can overlook us, so I will meet you here to-morrow morning at sunrise, and we can talk matters comfortably over. But I am played out, and want some coin to keep me going, so let's see what you have got."

Arthur mechanically gave him a handful of silver, and when he again looked up the man had gone.

He could not return to the house in his present state of agitation, for he was really ill with the events of the day. So he wandered aimlessly along the shore of the beautiful bay, caring nothing for the rippling lines of light on its surface, for the bright shells on which he trampled, for the fleecy clouds above, nor for the dark green verdure that sloped steeply down to his feet. Of all these he saw nothing. Even the loud warfare of winds and waves had for him sunk into silence, for a fiercer storm was raging within and had swept everything else away. In this mood he climbed the slope without knowing it, and moved along the verge of the precipice farther on without being conscious of danger.

At last, in wandering aimlessly through a wood, his overwrought system gave way, and he sank to the ground, while a torrent of hysterical tears saved his brain from madness. He sat there, in the long grass, thinking, thinking, till the shades of evening began to gather round him. Then he roused himself and slowly returned home.

He entered the house by the terrace, while, in reply to the anxious enquiries that greeted him, he only returned the answer that he had been ill. This his looks fully confirmed and so his aunt, with the unerring tact of a true woman when in the presence of real sickness, forbore to question him too closely, and he was allowed to escape to his own room, where he soon sank into a heavy sleep, and did not waken till next morning when the sun was high in the sky.

He knew well that he could not escape his unwelcome companion thus, but was hardly prepared for the announcement which was brought to him on the evening of that day that a man desired to see him. The man had said he was an old soldier who had served under Captain Stanton. He had been passing through the village and had heard that his former captain was lying ill in the house on the cliff, and before going on his way had called to enquire about him. He had also refused to go until he had a message from the captain himself.

The result of this bold stroke on the rascal's part was that he soon found himself comfortably seated in an easy chair, smoking one of the captain's choicest cigars, to which he had helped himself.

"As you didn't turn up this morning I came to look you up, but this sort of thing won't do, you know, Captain," he said brutally; "and if you are going to peg out like this, what is to become of me, a poor lone orphan? Stir yourself up a bit and let's talk business, for I must soon get back to my office in the City," he concluded with a grin.

Arthur was apparently perfectly calm as he answered—"I have made up my mind, you can do your worst, I have found a way to escape you," and he pointed carelessly to a revolver lying at his elbow, out of reach of the other, and then to his own forehead. "But I mean to send you on first," he added savagely, as he dropped his hand on the butt of the weapon and glared at the other with a dangerous light in his eyes.

His companion saw that he had gone too far, and hastened to retrieve the error which had put his own life in danger. Everything depended on the next few words he should utter. Though not a coward, he had to exert all his self-command to keep up his jaunty self-confident air, while he braced himself together for a sudden spring upon the captain should he offer to raise the revolver from the table.

"Now, Captain," he said, "don't be unreasonable. You know that's not the way to talk business. I have no wish to corrupt your virtue in any way," for even with death before him he could not refrain from a sneer. "I don't want to press you too hard, but I want to find out some way, honourable to both, in which we can end our partnership, and each go his own way."

"If I am to commit murder," said Arthur slowly, "it will not be on my aunt, but on you," and the other noticed that his hand still rested on the revolver, and he was still uncomfortable, "for accidents may happen at any time in the best regulated families," thought this cool and hardened ruffian.

"Who said anything about murder?" said he aloud. "You ought to know that I was only joking yesterday. Such a thought as murder never crossed my mind, so you can put that toy away, and then it won't be likely to make a noise and interrupt our conversation."

"What do you want me to do then?" said Arthur, taking no notice of the latter part of his speech.

"I don't mean you to do anything," said the other. "I will take all responsibility and risk upon myself, and will promise you not to hurt a fly." Here he lowered his voice to a whisper. "All you have to do is to leave a window unlatched. I will come in and help myself and go away quietly. We will then cry quits, for I won't bother you any more. I expect with a few hints from you to get more in this house at one haul than I could with many months running after you and the old lady. I am also tired of such repeated applications to you for the settlement of my little account."

"But what guarantee should I have that you would really go away and not trouble me any more?" said Arthur.

"My dear Captain, I thought you had more sense than to ask such a question," said the other with rising spirit, as he observed that the other was falling into his trap. "Should I trouble you again you would only have to give the police notice of my whereabouts, and they would soon lag the old soldier, while circumstantial evidence would be strong against me. Besides, as a stranger here I would probably have the benefit of the doubt—the wrong way. Then, should I ever after relate my little story of Jessie Kay, it would be taken as a charge trumped up out of spite against you for informing. Enquiry might be made but you would come off with flying colours. So you see you have everything to gain and nothing to lose by my little business arrangement."

The bait was tempting, and Arthur caught at it, but he would not show his hand too soon, and so asked for time to consider. To this the other readily agreed, for he saw that the game was now in his own hands.

They then arranged, in the same low whisper in which they had spoken throughout, that Arthur was to meet the other at the same spot on the sands, on the forenoon of the following day, by which time he would have made up his mind, and all details could be arranged out of earshot of any one.

Then the visitor rose to go, but as he moved towards the door they were both startled by a terrific crash as if all the crockery in the house had been dashed down outside their door. The old soldier was the first to recover, though it shook his iron nerves as they had never been shaken since a shell from Sebastopol had burst close to him one night, and had killed several of his companions while leaving him unharmed.

He sprang to the door and dashed it open, but saw nothing. Then, stepping outside, he looked along the brightly lighted passage and saw a figure in a red cloak disappearing down the steps at the farther end which led to the servants' apartments.

He did not tell his companion what he had seen, but as the servants rushed up he asked if they had met any one going down. They answered in the negative, upon which he carelessly remarked that he fancied he had heard footsteps going down.

Then, amid a babel of women's voices, he slipped down the stairs. But as a plan of the house might be useful to him soon, he kept a sharp look-out around him, muttering to himself rather inconsequently the while: "Jessie Kay used to wear a red cloak."

(To be continued.)

MAMMA'S LESSON.

You have taken the flower apart, dear,
And very learnedly told
The name of each part, from root to tip,
From calyx to crown of gold;
But say, do you think, my darling,
That all of those learned men
Who have taught you to treat lovely flowers so
Could put one together again?
You chased a butterfly, love, this morn;
I was watching you at your play;
You only bruised it and brushed the down
From its marvellous wings away.
But could any surgeon, my darling,
Re-set those delicate limbs,
Or restore the beautiful, golden bloom
That you spoiled for your idle whims?
The butterfly and the flower, dear,
Were only transient things,
And flowers will bloom, and butterflies
Still flit upon golden wings;
But remember, love, that the bloom of truth
Once brushed from your soul away,
Or an impure word, will leave a scar
That will last for many a day.

—Kate Lawrence, in "Youth's Companion."

THE SPIRITS AT NAPLES.

WE avail ourselves of the translation lately published in *The Religio Philosophical Journal* from the Parisian Spiritist journal, *La Revue Spirite*, to give an account of the recent harassing disturbances by stone-throwing spirits at Naples. The journal says, on the authority of *La Revue Spirite*, on the 24th of June last, during the evening, M. Benaglia, a judge of Naples, was taking the fresh air with his wife, on the terrace of their house, when suddenly he was assailed by a shower of stones, which obliged him to return to their apartments with Madame Benaglia without having been able to discover who threw the stones or from whence they came.

This dangerous amusement was persisted in during many subsequent days without their being able to discover the author, the stones having entered the interior of the apartment. They picked up, one day, a large stone weighing a kilogram, which, after entering the house, broke the glass of an interior door. M. Benaglia thought that the author of these unpleasant tricks was some one in the neighbourhood who was unknown to him. He put a deposition in the hands of the Chief of Police, to whom he presented the phenomenal stone which weighed a kilogram. The Chief of Police, to discover the guilty and to make the family safe from these stupid tricks, placed guards on the terrace, which was the principal scene of the occurrences. The guards remained and observed for several days without succeeding in discovering anything, themselves serving as targets to the mysterious *dilettanti*, who amused themselves by throwing these projectiles. The guards, although themselves assailed, were not able to catch the guilty parties, and at last gave up the useless surveillance, of which the only result was that they were able to state that the projectiles consisted of plaster, fragments of brick and stones from the street.

Madame Benaglia had one day occasion to go to the terrace. She had no sooner put her foot there than she was obliged to return rapidly, on account of stones which were thrown at her; and to prevent their penetrating into the apartment, she ordered her domestic, a young girl of 11 or 12 years of age, to shut the blinds. Madame Benaglia had not taken two steps into her room when she saw a stone fall perpendicularly from the ceiling on to her shoulder.

M. Benaglia one day received a visit from his friend, M. Grimaldi, a superior employé of the railroad. While they were talking together in the salon, stones began falling which seemed aimed at their feet, without touching them. *Apropos* of this, M. Benaglia related to M. Grimaldi the strange phenomena which had been manifested in his house. The little servant was passing at this moment through the salon. Suddenly there fell such a rain of stones that M. Grimaldi hastened to take his departure.

At another time, when M. Benaglia and his wife were dining together, there fell on the table a great quantity of pieces of coal and bone which were wrapped up in letters and pieces of newspaper. That morning Madame Benaglia had noticed these papers in her room, and had made a bundle of them which she had thrown into the kitchen. She recognized in the papers which enveloped the pieces of coal and bone those which she had found in her room. The little servant was wiping the plates and replacing them on the sideboard, when on the sideboard there fell a rain of coal.

In the interior of the ceiling they heard noises similar to those produced by removing or dropping heavy objects. These doings having caused her much fear, Madame Benaglia resolved to have a light burning near her bed. One morning, about two o'clock, M. Benaglia and his wife on waking saw the light extinguished. M. Benaglia arose from the bed and relighted it, when there suddenly appeared on the ceiling, in the direction of the bed, a red, luminous ball. In the centre of a band equally luminous, which extended from one end to the other of the ceiling, appeared another luminous ball, smaller and in front of the first ball, whose rays projected to the walls of the chamber. These two balls and their bands changed from light red to white and reflected the white light and the red light. These lights, alternately red and white, continued for nearly an hour and a half, to the great terror of Madame Benaglia. M. Benaglia, in relating the strange scene, said to us that he believed he had assisted at a spectacle of Bengal fire and electric sparks. After this terrible night, which had brought so much fright, Madame Benaglia would not remain in the house and left with her

husband for the country. As both husband and wife remarked that nothing abnormal took place when the little servant was out of the house, they decided to discharge her and return to their old home. The little servant, whose name was Filomena Ciaburri, had a little linen which was with the laundress. Madame Benaglia gave her permission to return the following Saturday, at the time when the laundress was in the habit of bringing back the linen they had sent to the laundry. As this was convenient, the little Filomena did not neglect to come on Saturday to the house of her old mistress. At the moment she came to receive her linen Madame Benaglia told Filomena to take what belonged to her. In looking over her linen, in accordance with this order, she found it all cut as if with a razor; and Madame Benaglia, fearing that the same might happen to the rest of the linen, if it passed through the hands of the little girl, ordered her to take away the basket which contained it and to return to her own home.

Such is the communication of MM. Ercole Chiaia and Augustin Barnaba, which they did not hesitate to sign.

Now, what rôle did the little servant, Filomena Ciaburri, play in all these acts, which were sufficiently strange and disagreeable? Was it simply a little ruse, a little trick, very delusive, very adroit, with which she amused herself at the expense of her mistress? Or was she an unconscious medium ignorant of the singular faculty which she possessed? I am inclined to believe that the author of all these things was an invisible who has power to use this psychic force without the person knowing it. Surely, without knowing it, the poor child possessed this psychic force in superabundance; and by this psychic force they (the invisibles) have been able to clothe themselves so as to be invisible and to produce those acts which terrified Madame Benaglia and astonished her husband. Is it very certain that the little Filomena possessed the psychic force, occult and mischievous, a knowledge of which she perhaps did not have? Or might it not have been Madame Benaglia herself, entirely ignorant of her occult power, who possessed this psychic force in such excess? She might, without the least suspicion, have furnished to mischievous spirits arms against herself. The fact is not new. One has seen men gifted without their knowledge with all that immense quantity of vital fluid or psychic force, which, governed by intelligent invisibles, produces strange effects and causes to themselves continual fear.—HORACE PELLETIER, Counsellor of the Arrondissement.

DOINGS OF THE GHOST AT PETERBOROUGH.

A Peterborough correspondent writes: The people of Peterborough are greatly disturbed concerning the extraordinary proceedings of a ghost. Some months ago a small house in Mayor's Walk was to let, and it was taken by a railway man named Rimes, whose family consisted of his wife, brother, wife's brother, and three children. Ever since going into the house they have been subject to the most extraordinary and terrifying experiences until they were driven from the place. For a long time they believed they were being made the subject of a practical joke, and every means was adopted to discover the perpetrators. Neighbours and others were called in, who sat up at nights watching, but they fled from the place in terror. A private detective, who had been successful in exposing impostures of a ghostly character, was also called in, but he fled before the morning dawned. Whilst the inmates were in bed an invisible hand lifted the bedclothes and threw them on the floor. The doors would be shaken with great violence. On one such occasion a door was partly broken, although Rimes was in the room at the time. But perhaps the most terrifying part of the proceedings was the unearthly noises that accompanied these manifestations. One witness states that it was like a portion of the house falling in with a crash. Another described it as though a cart-load of bricks had been tipped up in the house. The noises varied, and occasionally were like a table laden with crockery being overturned. The private detective says he heard what he imagined to be a sack of coals drawn along the landing, and then thrown down the stairs. Strange to say, however, although the noises were so great as to alarm all the neighbours, nothing in the house was ever found displaced. The visitations were almost invariably preceded by a low humming noise, as if caused by a rushing wind. The neighbours declare that their houses have been shaken as if by the reports of cannon. The noises were not always so

dreadful. The Friday before Christmas Day, and the last night but one of the old year, were said to be the worst, and the noises on those days are said to have been most hideous, while several of the other houses in the vicinity were shaken, and the residents were awakened by the noise and greatly alarmed. *The Peterborough Advertiser* of yesterday evening published the evidence of a number of witnesses who had volunteered to watch in and about the house, and all declare themselves incapable of explaining the extraordinary phenomena they witnessed and experienced.—*Daily News*, January 9th, 1892.

"THE DOOR OF HEAVEN."

To one who seeks with patience,
To one who knocks with care,
A door of Heaven is open
Everywhere.

In eyes by joy made perfect,
In homes by love made fair,
One finds the door of Heaven
Everywhere.

In still and secret moments
Of happy trust and prayer,
The door of Heaven is open
Everywhere.

Come through the happy portal
Thou that art waiting there!
The door of Heaven is open
Everywhere.

BOOK REVIEW.

THE HOLY TRUTH; OR, THE COMING REFORMATION.

BY H. JUNOR BROWNE, J.P. (OF MELBOURNE, AUSTRALIA).

Author of "Rational Christianity," "The Grand Reality," &c., &c.*

THE wide-spread popularity acquired by H. J. Browne's works in the land of his adoption, Australia, has induced the wish on the part of his friends in Europe to have the privilege of purchasing and distributing some of those works without the loss of time and great expense attending their transmission from Australia.

Deeming that the most popular and comprehensive of the volumes that have issued from Mr. Browne's prolific pen, "The Holy Truth," would prove the most acceptable to the polished mentality of Europe, the Editor of *The Two Worlds* and several of her friends urged upon the author, at the close of his recent tour with his family in Europe, to entrust to them a large edition of unbound sheets of this splendid volume, now being presented to the public considerably under the original published price.

It is almost impossible to summarize such a work as the present, extending as it does to the religious, scientific, and phenomenal aspects of the great modern Spiritual outpouring of this century, and including in one comprehensive sweep, the unfoldment of the human mind in its varied phases of doubt, scepticism, gradual perception of Spiritual possibilities, and final acceptance of that glorious and most HOLY TRUTH which merges the finite into Infinity, and the brief span of mortal life into the unending realms of an ever-progressive Immortality.

With fearless and incisive pen the author lays bare the baseless fallacies of man-made Theological systems; and whilst with prayer and praise and glowing song, he brings the soul face to face with the Alpha and Omega of Being, he ruthlessly rends in twain the veil of mystery which priestcraft has woven around the worship of "God the Spirit" and the whence and whitherward of man the spirit. All the narratives of personal life and experience are plainly told, concisely described, full of interest, and radiant in the light of unanswerable truth. Whilst the narratives and reflections thereon are discursive, and lack that literary classification and order in which pedantic authorship rejoices, their every line breathes of the candour, truthfulness, and logical force of the writer's mind.

Every reader of these pages will soon learn to know and honour their author. Those even who differ from his conclusions will never distrust his good faith; and though the fulness of the harvest which this volume is designed to bring forth may require a lifetime on earth to germinate in, all must acknowledge that in these pages H. Junor Browne has, with reverent mind and liberal hand, scattered the seeds of "HOLY TRUTH."

* For price, publishers, and all particulars, see advertisement on the front page of this journal.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

To whom Reports, Announcements, and items for Passing Events and Advertisements should be sent to 73A, Corporation Street, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, JANUARY 22, 1892.

SHADOWS AROUND US.

Compiled in Serial Numbers for the "Northern Weekly Leader,"
by Arthur Morrison.

A COAL MINING EXPERIENCE.

"GET UP, THE CALLER CALLS."

ONE winter's night the flaky snow was falling softly, steadily, in the tempered light of the crescent moon. On field and moor, on village and city it fell. It cast o'er all a mantle of purest white, and made earth all fair to see.

Silence prevails o'er the mining village of Longton. Its tired populace is sunk in sleep. The only mortal stirring is the "caller," who is just beginning his rounds. Noiselessly he trudges on until he reaches a row of low-roofed dwellings, then suddenly the quiet is broken by terrific knocks. Surely he means to break in the door. Not that exactly, but Tommy Ranken knows that one good rousing call will wake the whole row, so he follows up his energetic strokes by a yell that echoes far and wide. Half-refreshed sleepers start from their rest, and reluctantly leave their warm beds to put on their grimy clothes. For now they must away to earn their bread by the sweat of their brow, by jeopardising their lives where Death haunts, and where his handmaid Danger ever lurks.

Among other slumberers in that humble street Thomas Royst was aroused. With a sudden bound he sat up in bed, and, as he wiped away the perspiration from his face, he fervently exclaimed—

"Thank God, it's all a dream."

At this his wife too sprang up, surprised to hear such reverent words uttered by lips not accustomed to render thanks to God.

"Wy, what's the matter wi' yer? Goodness me! What is't, hinney?" said she, all in a breath.

To these questions her husband returned not a word, but getting out of bed crossed the sanded floor, poked the damped fire into a blaze, and began to put on his pit clothes.

Tom, after putting on the most of his clothing, sat, lost in thought, looking into the fire, his jacket held in his hand. His wife, thinking from his stillness that all was not right, asked him again what was the matter. He answered evasively, "Oh, nowt; oney a dream." Seeing he was not inclined to inform her further she lay down again.

Tom continued to sit and think for about a quarter of an hour, then hearing the talk of the men passing to their work, he put on his jacket, placing his "bait" and bottle in either pocket. He then crossed the floor to a little bed at the foot

of the one from which he had risen, and kissed his two sleeping bairns. The younger boy, Willie, looked up, and said—

"Is that ye, daddy?"

"Aye, hinney," answered the father, in a choked voice that caused the child's eyes to fill first with wonder, then with tears, "lie doon, an' mind thoo biz a good lad."

The boy obeyed, but watched his father go to his mother's bedside, stoop down, and kiss her. At the very moment when his lips touched hers the wife uttered a piercing shriek, sprang up, flung her arms wildly above her head, and cried out, "Lord save him! Lord save him!" Her husband caught her in his arms, and as he involuntarily pressed her to him, anxiously inquired, "What is't, Meg, hinney?" She, when conscious safety had driven terror from her dilated eyes, gazed upon her husband, and asked—

"Is that reely thee, Tom?"

"Dizn't th' see it is?" he replied.

"Then praise God! Praise God!" was the fervent response. "Let me be oot o' bed," and suiting the action to the word, his wife was attempting to get out of bed when Tom, taking her in his powerful arms, lifted her out and set her in an armchair near the fire. She at once proceeded to put on her clothes while the children lay in dread and wonder at the unusual turn of affairs.

Tom Royst now sat down again and waited for his wife to explain her irregular behaviour.

"Oh, Tom," she began, "aa've had such an awful dream. Et's knocked me quite poorless."

"Aye, hinney. What's thi dream about?"

She replied, "Aa thowt aa was o' the pit heep when ye war all gannen doon. The snaw was o' the grund. Et was dark, but the lamp o' the heapsteed gov plenty o' leet. Aa could see yer all stannen roond the shaft mouth. Then the banksman pulled the chain ower and shooted on yer te get in. I' me dream aa saw loop efter loop gan doon till it com te thy torn. Then, Tom, the banksman shooted yer away an' aa saw yer sink doon an' doon. But, what's strange about it is, es aa stooped ower the pit aa could foller yer reet down wi' me eye. Yer went stiddy enough till yer wer' a good way doon, then yer began te torn roond and bang agaan the sides. For all that yer kept yersels fra bein' dashed oot o' the loop. But, oh me, when ye met the full chain cumen up, et was an awful seet. Aa thowt yer wad all hey been kowped oot. But yer got saafe past. But hoo the corves above yer did clash an' bang about i' the shaft! An' oh, once when all the corves seemed te dash agaan the side tegither, aa could see one o' the stanes lowsened, then knocked reet oot, then it dropt stright doon onte thee, hinney. It fell full o' the heed an' sent th' clean oot o' the loop, an' when aa saw th' fallen an' just touchen the bottom aa believed aa wakened. An' noo let's praise God et's oney a dream. But, Tom, hinney, dinnet gan te wark this mornen."

"Nay, Meg, aa'll hev te gan, aa munnet let a dream lay me idle," answered Tom in a dubious tone.

"Oh, Tom," she continued, "for my saak an' oor canny bairns, dinnet. Stop at haam efter such a warnen es aa've had. Thoo knaws hoo the misforten at Caswell wes dremt about aforehand. Aa's sure my dream means, if thoo gans te wark this mornen, et'll be just runnen i' the face o' Providence."

"Hadaaway, Meg, lass, diz thoo believe i' such awd wives' taales es dreams, an' thoo a religes body what gans te class an' chapel reglar? Aa thowt et was oney awd Nick had te dee wi' dreams an' boggles an' seek like daftness."

"Aye," replied Meg, "nee doot the Bad Man hes a lot te dee wi' uncanny things, but yit the Lord's good an' aa believe he sometimes warns his people bi dreams an' vishens. Why even i' the Bible et says about young men dreamen dreams an' awd 'ens sein vishens."

"Aye, Meg, that's mebbies sae, but thoo knaws thoo's nut a young chep nor yit an awd en," said Tom, playfully.

"Dinnet mak leet ov a serious matter, Tom," replied his wife. "Just luk hoo young Joseph intarpreted Phara's dreams, an' hoo his awn com true, an' there's Peter's dream or vishen about the twilt full o' animals. An' aa's sure this is a vishen te me te saave thoo fra sudden deeth, which the Lord knaws thoo's nut riddy for."

Here she burst into tears.

"Cum! cum! Meg," said Tom, "thoo's gotten a fright an' the narves's shaken a bit. Varry likely there's nowt i' thi dream, an' yit it seems queer that aa should hev dremt just the varry same thing. But still aa'll niver hed said a dream stopped me fra gannen te wark. So cheer up, hinney, an' nivver fear for me. Good mornen."

Before he could reach the door his wife had flung herself at his feet, and clasping his knees in her arms, stayed his progress, while she wailed out, "Oh, Tom, Tom, my canny husband, dinnet leave me a widder an' oor bits a bairns faatherless. Dinnet cross that threswood elce we'll all be lost. Dinnet leave me, dinnet leave me! Thoo's sure te be killed when we've baith dremt it. If thoo will go thoo mun carry me wi tha." Then her grasp tightened round his knees, and her head sank down upon them.

When Tom stooped down to free himself from her embrace he found her motionless, with a face white as snow. She was in a death-like swoon. Tom, who was like many of his kind, hard and rugged as a granite crag in appearance, had yet within him a heart as tender as a child's. The sight of his loved and faithful wife afflicted him sorely.

He tenderly replaced her upon the bed, at the same time ordering one of the terrified children to get a drink of water. He put the cup to her lips, but never a drop they tasted. Next he bathed her brow; but this was in vain. In his agony he ran out to the next door and almost battered it down. When challenged he called out,

"For God's saake, be sharp an' cum, Betty; here's oor Meg deen."

At this the children redoubled their wailing, and presently Mrs. Brown came hurrying in.

Soon other neighbours were called up, and according to a kindly custom prevalent among our pit folk when any one is in distress, willingly forsook their warm beds to give their aid. It was a long time before Meg recovered consciousness. When she did, her first request was for her husband, who was holding her hand. Perceiving this, she seemed satisfied, and would have dismissed her neighbours with thanks. Mrs. Brown, however, said she would remain until morning, in case Meg might take another "boot" and "Tom," she said, "had better not gan to work—for she might just gan off i' one a' them fits, as she thowt it was Meg's heart wes weak."

Tom did not now need telling not to go. He was far too much concerned about his wife not to remain at home.

So now a quiet vigil began, only broken by the suppressed conversation of the two watchers and the regular tick-tack of a wall clock.

Not long had the stillness lasted when the muffled tramp of many feet was heard, and a voice inquiring in a low tone—

"Is this the hoose?" and another replying,

"No, five doors farther up."

Meg was dozing uneasily, but both Mrs. Brown and Tom caught the sounds.

Tom opened the door and looked out. The spectacle which the clear moonlight revealed to his eyes caused him to shudder. Stretched on a door, borne by four, was the form of a man that never stirred. He turned to enter the house, saying in sorrowful tones—

"Aa doot there's a bad job happened; they're carryin' somebody inter Gray's on a stritcher."

"Diz thoo say sae!" said Mrs. Brown, "then aa mun gan to see efter Mrs. Gray, poor boddy. She'll be in a queer state aboot it, an' te hev ne notiss nowther. Thoo mun just luk efter Meg thisel'; aa dinnet think she'll tak ony harm noo."

So saying, the good soul left one house of mourning for another, where her services were more in need.

Tom had left the door open that he might accost some of the men whom he saw carrying the stretcher, and inquire the nature of the accident. He heard no footfall on the snow, and was therefore rather startled by the sudden exclamation of a fellow-workman as he stepped in, and said—

"Thoo mun praise the Lord thoo's in the land o' the liven, an' not in etaruity."

"What diz thoo mean, Joe?" inquired Tom,

"Why aa mean that if thoo hed been at wark this mornin' thoo wad hev been deed be noo, like poor Jim Gray there," replied he.

"Hoo man. Hoo diz thoo mean, tell uz all aboot it."

"Et's a sad job, poor fellah, an' him sae young. But this wes hoo et happened. When thy turn an' Ned Swales' com te gan doon thoo wez wanten. Efter Ned had hollered for th' two or three times Jim Gray said, 'Give's thi hand, Ned, an' aa'll get in aside thi; Tom's surely not cummen this mornen.' He got in. Then the banksman shooted them away, an' doon they went all reet till they ware weel past meetens. Then the corves gannen up knocked a

shaften stane doon upon them, an' it fell reet on Jim an' knocked um to the bottom. Poor fellah, he was smashed all tiv a jelly nearly aboot the heed. Noo, diz thoo see if thoo had been i' thi reet place it wad hae been thoo that wes knocked oot. But aa mun be off haame."

So saying, Joe Morris left the now grateful household.

Before his departing steps had finished crunching the snow on the doorstep, Meg was on her knees by the bedside pouring out her thanksgiving in sobs and prayers. Tom joined her, and what process he went through is unknown, but next evening he went to "class" along with Meg, and never more was oath heard from his lips.

The pit was, in accordance with a worthy and time-honoured custom, laid idle that day, and two days after poor Gray was followed to the grave by all the village. In a quiet corner the deep snow was cleared away, and there he was laid.

NOTE.—We are asked by some parties who know every iota of this pathetic story to be TRUE, and true to the letter, how we propose to reconcile it with "God's" providence and justice to all His creatures alike? We answer we make no attempt to do so. We are not *behind* the scheme of destiny to know the whys and wherefores. The best we can do is to judge of things as they are—deal with them according to the FACTS of the case, and let the theories alone. Most men—especially those born and bred in theological dogmas, judge of the power they call "God's" as they judge of each other, and that which they deem just or unjust in each other, they apply to their God, and then ask of philosophers to *reconcile* departures from their ideals. We undertake no such vanity, nor try to reconcile men's idolatrous conceptions of God, with their narrow ideas of right and wrong. We see an eternal, intelligent, but immutable system of LAW prevailing throughout the universe. One man is susceptible of being warned off from danger. If he obeys he is safe. Another man is not equally receptive of Spiritual warnings and is lost. Why the one's organism is receptive and the others not so we do not know. How the spirits can foresee the scheme of destruction we do not know, unless that scheme is an external and immutable panorama, perceptible to clairvoyant eyes, or the dwellers of the higher life see clearly *causes* of danger veiled from mortal eyes. Again and yet again we do not know. And it is because facts are the only safe grounds upon which we can build up theories, that we protest against the promulgation of hosts of theories, (especially such as originated in the utter ignorance of mankind and in the dimmer light of the dark ages) until those theories are verified by the same floods of overwhelming facts as those which distinguish the modern Spiritual movement. At present we have a vast mass of facts for which we have not as yet found the true and philosophic explanation, meantime we are, now as ever, driven back to recall the solemn words of the poet—

"There's a Divinity that shapes our ends
Rough-hew them how we will."

—ED. T. W.

CAPTAIN HEYWOOD'S DREAM.

THE following narrative is from the Rev. Mr. L'Estrange's memorial of the late Lady Belcher, the account being derived from her step-father, Captain Heywood, R.N. :—

"When young Heywood was on service at Tahiti he had a dream which greatly affected him. He thought he saw his father standing before him, and opening his arms as if to embrace him. Afterwards he found that his father had died at that time at the early age of forty-four. A similar occurrence happened when he was serving at a later period in the Walcheren Expedition. Captain Heywood was ordered to land the bluejackets, and they slept in huts along the shore. One night when Captain Heywood, his first lieutenant, and surgeon were in bed, the surgeon started up and demanded who touched him. All denied having disturbed him. They settled themselves again, but half an hour afterwards he again jumped up, and said he was certain some one was playing tricks with him. He went to sleep again, and once more awoke, declaring that some one had placed a cold hand on his cheek. He heard afterwards that his father had died at that time."

OPEN COURT CORRESPONDENCE.

[The Editor cannot be held responsible for any opinions published under the above heading. All correspondents, though signing initials or any *nom de plume* they choose, must send their names and addresses to the Editor in token of good faith, as no anonymous communications can be noticed. Harsh personalities must be avoided, and correspondents are kindly reminded that our space is limited, hence brief letters—each in turn to be inserted as opportunity permits—will be most acceptable.]

To the Editor of "The Two Worlds."

DEAR MADAM,—As the subject of "Hell," together with its climate scenery, etc., seems to be now a mooted question, especially amongst the clergy—whose "to be, or not to be"—distracts all the various congregations who gather round them, and who evidently are not fully-informed upon the question of permanence or disestablishment of said fire and brimstone region, I have much pleasure in sending you a clipping from a late *New York Sun*—(the *Sun* of London being as doubtless you know, dear madam, somewhat out of fashion just now).

I am in hopes that the very definitive character of this *New York Sun* article will settle the whole question. I happen to know that, whatever the clergy of this country may choose to say in gowns and hoods, *sub rosa*, any amount of them read *The Two Worlds*, and, as therein their feelings must often be lacerated to the very bone, so in the special article I now enclose their spirits may rise at least 100 per cent. Hell stock will go up, tithes and pew rents will come tumbling in, and to one class, at least, of your readers, *i.e.*, they of the Spurgeon type, the following article cannot fail to be the reconciliation of science (?) and religion (?). Yours to command, THE VAGABOND.

THE REAL LOCATION OF HELL.

FIFTY-TWO MILES AWAY.

"Hell, Hades, or Sheol, whatever you may call it, is a lake of fire and brimstone, exactly fifty-two miles below the surface of the earth at sea level, and has the cubic contents of 542,900,000 miles.

That is the statement made by Rev. C. A. A. Taylor, D.D., educational and financial travelling agent for the Florida African Methodist Episcopal Conferences, Indianapolis freemen representative and general preacher.

"I have come to this conclusion," he continued, "after a painstaking investigation into the most comprehensive literature of science, philosophy, and theology; of libraries in Paris, London, and Boston, together with a minute investigation into the Holy Scriptures. I am a graduate of the French Academy of Philosophical and Sacred Literature at Paris, and am somewhat of a linguist. I base my belief on the Scriptures. In the first place Christ always speaks of hell as being down, and not up. Again, it is often and everywhere spoken of in the Bible as being a lake of fire and brimstone, and if it is not, why should the Bible say it is? You notice that the Bible says, that when Christ was three days in hell he lifted up his eyes. How could he look up if he was not already down? I get at my conclusion by estimating the increase of heat as we go downward, and have figured that at exactly fifty-two miles the heat is just great enough to melt any known substance. Here the lake of fire and brimstone begins, and it extends through the whole interior. It was once completely filled with a molten mass, but God has put it into the heart of man and constrained him to bring about the grand consummation. In obedience to God's mandate man is gradually emptying out this interior by sinking oil wells, natural gas wells, and coal mines. Besides this, volcanoes are gradually preparing a place for the unregenerate who persist in disobeying divine law. The holy book says that at the coming of judgment the earth will be rolled together as a scroll and burned with an unquenchable fire. This means that the interior will be so emptied out that the crust will break in, and the friction caused by molecular disintegration will create the heat which will consume the world and leave only the lake of fire. The good will escape by being called to heaven.

"The Bible says the sun moves round the earth, and does not say that the earth is round. For that reason I believe the earth is flat, or, at least, not as round as the scientists believe it to be. I have about concluded that there are many suns and that we may have a new one every day."

Verily concentrated ignorance is still in the land.—*New York Sun*.

SHOULD MEDIUMS BE PAID FOR THEIR SERVICES?

To the Editor of "The Two Worlds."

DEAR MADAM,—I think it only fair to say I have been an observer of one of the Spiritual papers for a considerable time, and have noticed the snarl and the scratch against mediums, which have certainly caused a cold and neglected feeling towards it, and I hope you will not allow your paper to be devoted to the same. There is another attempt to hurt and wound the feelings of mediums—to pay them or not to pay them. Dear madam, if I had the means and desired to support one, two, or half a dozen places, and engage a speaker for each for twelve months, what right has any one to interfere if such is agreeable to the public? Again, if I were a speaker, and my talent were efficient, do you think it would be right, Sunday after Sunday, for me to go for a cold "thank you?" To neglect home, perhaps the only day in the week when the husband and wife can dine together with comfort? If you engage me every Sunday in the year, so that I have not a day for myself, and I want days for home, am I to pick and choose my places? No. If I receive ten shillings and expenses and am dated for twelve months and cannot get a day for home, then what must I do? If I actually rise from ten to fifteen shillings it would be tantamount to retiring, but if you will not let me rest, then, do not blame the mediums. Every time a rise is made it gives a chance for others to rise, and, though not engaged away from home, they may be doing an immense amount of work without money and without price. All who grumble about paid mediums should be mediums themselves. There are mediums and speakers I know who do not get paid for Sunday, but they advertise themselves for week nights, and that is their object. I am happy to say these are very few. Then, if mediums give all their services for

"thank you," their inconvenience, their anxiety, the cold and unpleasant travelling are not to be thought of. Sickness and poverty have overtaken many mediums when they have worked years for "thank you." Then who cares for the *spirit medium*? The mediums and speakers must take care of themselves, and please don't grumble at them for so doing. The world is ours and each has a right to a share. I know my opponents want mediums to "learn to labour and to wait." Surely we are not sweating? Mediums and speakers will be paid until there is a medium in every house. Who will prevent it?—Yours most respectfully, AMOS.

Dec. 31, 1891.

To the Editor of "The Two Worlds."

DEAR MADAM,—I fear I may annoy you with my bad English, but not being able to express myself better, I wish to give what I think and feel as well as I can.

I was very sorry, in reading *The Two Worlds* this week, that again there was the question, "Shall mediums be paid?" This is a very bad stone in our camp. May I give my feelings on the subject? Then I should ask what Spiritualism would have been if there had not been paid or professional mediums? What should we have known about Spiritualism except through the professional medium's work?

A worker is worthy of his salary for his labour. I know there are Spiritualists who say it is not the medium but his guide, that gives the labour free, so what we get free we have to give free. To such ones I should answer "All right; the medium will stop at home, and his control, without the medium, will address the meeting, give tests, &c., &c." Then, who are the real workers in the camp? Is it the rich ones, who can afford to give their services free? No, a thousand times, no. They enjoy their family circles, publish books under a *nom de plume*, so that they can get the profit without being known as Spiritualists, but the real work must be done and is done by the very poor, who are expected to give service because they have nothing else to give.

What becomes generally of a medium workman? The influence of his surroundings in his daily work does not elevate him, but pulls him down, and instead of progressing and being a blessing to the cause, he becomes at last a worn-out nobody.

A test, trance, or inspirational medium needs care. That is my conviction. And every care he or she has to take for his or her daily bread is regarded as "selfish." When I look to the churches and chapels, and see the burden the church people have to pay—and most pay willingly—then I ask, "What are we, Spiritualists, that we will not pay at least as much as church people? They are cheated, paying very much for worthless things and teachings. Let us Spiritualists pay as much as we can for the true teachings we get.

One Sunday evening, I went to the Winchester Hall, Peckham, London, S.E. The platform was occupied by Mrs. Smith, of Leeds, and we got a real treat. Her guide gave us first a very able address, showing us the fallacy of the teaching that in heaven we shall wear golden crowns, long white garments, and bear sceptres, &c., doing nothing but hallelujah shouting and harp playing, if only we believe in the blood of the Lamb. The teaching of her guides was, instead of "Believe and be saved," "Do good and be saved." After the address, questions were allowed. Then we got nearly a dozen clairvoyant descriptions, only one not recognized. With many the name and relationship were given, and all agreed that they got from Mrs. Smith the best description they had ever had.

Are such, and many other workers who leave family and home to travel, spreading the good tidings, not to be paid for their trouble? I say, Yes; and my proposition is that Spiritualists societies should have good developing circles.

These mediums, when developed should not stick to one society, but go into the vineyard of our Heavenly Father, and so give as much fruit as possible. They should receive pay for their work, so that they may work only to spread the cause. This will bring good workers into the field. This will join the societies, who are now spread and separated. This will help to form between the Spiritualists a real brotherhood.

When there are societies who cannot afford to pay speakers, let them get help from the National Federation, but only when they can clearly show that they are not able to pay their speakers.

When the members of the society meet let them minister to their co-members in the morning, and have a professional speaker in the evening, then they develop themselves for future work.

I do not write this to be printed because I know my English is so imperfect, but I wrote it believing that perhaps my ideas might be a help to our noble cause. One thing I observed when in London, and that is, that those who cry the most: No Popes in Spiritualism! No Federation, &c. are just the ones who are themselves self-made Popes, and the centres of every Federation.—Yours fraternally,

J. J. DU BUY, Principal of the Magnetic and Botanic Institute.
116, Camberwell Road, London, S.E.

To the Editor of "The Two Worlds."

DEAR MADAM,—It may be interesting to you to know that another Swedenborgian minister has been talking about Spiritualism, ghosts, and kindred subjects. But this minister differs very much from the person described by Mr. Brunner. Mr. Ramage, of Radcliffe, is a robust thinker, and a very brave and fearless speaker, and did not mince matters about spirit manifestations; neither did he say they were diabolical. He declared that many of the best trained intellects in this century had investigated spirit phenomena, and had been converted into a belief in immortality. The speaker mentioned among these, Professors Crookes and Alfred Wallace, Robert Chambers, Robert Owen, and many others. It is true he spoke of its dangers, and warned people to use their rational faculties in respect to all supposed spirit messages. Spirits did not become, he said, wise or learned by merely entering the other life; they entered that world just as ignorant as they left this; and many of the spirits were less enlightened than themselves. Mr. Ramage is very popular and well liked in this neighbourhood. He says what he thinks, and is a man of wide sympathies and broad culture, and I think it is only fair that we should acknowledge courteous treatment.—I remain, yours faithfully, Radcliffe, Jan. 17.

J. F. ALLEN.

PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

ARMLEY. Temperance Hall.—Relief fund. Since the acknowledgment of the £1 10s., we have received from a friend 5s., Mrs. Beanland 2s., and Mrs. Smith 2s. Mrs. Smith also gave her service for our benefit at Leeds, and the Leeds friends have interested themselves in our favour. From the combined sources I am given to understand there will be about £1. We had the Yorkshire Federation Conference at Armley, when the Otley Road secretary, Mr. Burshall, handed to me the sum of 12s. 4d., collected at the service given at their rooms for our benefit. To all our friends we render our heartfelt thanks.—R. Peel, 40, Town Street, Armley.—P.S.—On Feb. 6, the Heckmondwike friends have promised to give an entertainment for us at Armley. We hope friends will rally round.

BARROW-IN-FURNESS. 82, Cavendish Street.—Jan. 1: Seventeenth annual tea party and concert. Owing to the crush of previous years, the children's party was postponed to the next day, and the arrangement worked exceedingly well. A very goodly company sat down to tea in a happy frame of mind, and kept the waiters running to and fro. All tried to do their best so that every one should feel comfortable, and at home. Tea over, the concert commenced in good style, with Mr. John Cox (who has just returned from America) in the chair—the right man in the right place, as he understands how to adapt himself to the conditions. The programme was well rendered, and elicited much applause from a full house. The chairman's recitation and Mr. Bowes' comic songs caused much laughter. Programme: Chairman's address; selection by the string band; songs by Misses Bailie, Lee, Wallace, McIntyre, and Hughes, Mr. McCloy, Mr. Kent, senr., and Mr. Mitchell; piano selection, Miss Cox; quartette, "Froggie's Party," Sisters Tranter and Lee; recitations by Mr. Dobson, Miss Tranter, Miss E. Tranter, and the chairman; comic songs, Mr. Bowes; piano selection, Master Grove. Games and dancing followed, the company separating at midnight, with but one opinion "that it was one of the best parties they had ever had." The Lyceum and Band of Hope children and friends, to about 100, had their tea party on Jan. 2, and it was a grand success. It should be carried out on the same principle next year, as the rooms are getting too small for such occasions. The Lyceum conductors and leaders took an active part. Best thanks are due to all for their practical assistance, and to Mr. and Mrs. Hewitson for sending the parcels of nuts, sweets, and apples, which were given to the children. The success was so marked that the parents were led to say "they wished it could be held quarterly instead of yearly." We wish the Editors, and all connected with the cause, a happy and prosperous new year.—W. L., Lyceum sec.

BATLEY.—Mr. Metcalf gave us "The reason why I became a Spiritualist." His guides spoke at night on "If a man live a moral life does he find himself in an abnormal condition beyond the grave?" compelling the close attention of the audience with the interesting references which they made. Psychometry at each service to non-Spiritualists remarkably good.—J. C.

BIRMINGHAM. Oozells Street.—Jan. 14, Thursday: Usual circle for members. Sunday evening: Our society had again the pleasure of listening to Mr. Carlile. Subject, "Guardian Angels." Our friend is interested in all subjects which tend to uplift humanity. He pointed out the necessity of leading a good life, so that influence imparted to our fellow creatures may be of good effect.—S. C.

BLACKBURN.—Saturday, Jan. 16: Social party. Mr. Holt, the organist and choirmaster, was presented with an ebony silver-mounted conductor's baton, as a slight acknowledgment of his services, and a token of esteem from a few members and personal friends. The presentation was made by Mr. Tyrell, president. Messrs. Robinson and Taylor made suitable remarks. Mr. Holt's feelings were somewhat overcome by the spontaneous goodwill manifested towards him, and he suitably replied. Sunday: Mrs. Wallis delivered two earnest and impressive addresses. Afternoon, "Valorous Atonement, is it possible?" evening, "Life, a Failure or Prophecy?" followed by clairvoyance. Monday: Mr. Tyrell delivered an address on "Animal Magnetism," followed by Miss Janet Bailey, with clairvoyance. Eleven given and ten instantly recognized.—T. S.

BOLTON. Old Spinners' Hall.—Afternoon: Mr. Conner, of Edgeworth, held a very good circle. Evening: he gave a very interesting short discourse, and the guides of our friend, Mr. Shipperbottom, gave a good brief address.—H. H.

BRADFORD. 448, Manchester Road.—Mrs. Bentley spoke on "Charity," and gave an explanation of "The Embodied and Disembodied Spirits," in a very able and satisfactory manner. A good audience. Clairvoyance and psychometry very good.—J. A.

BRADFORD. St. James's.—Jan. 10: Afternoon: A very interesting meeting. Mr. Galley's first visit. Subject, "How I became a Spiritualist." Very instructive. Evening: Mr. Galley delivered a most powerful discourse on "The aims and purposes of Spiritual life," the audience going home highly pleased, and looking forward with pleasure to his next engagement. 17: Speaker, Mrs. Whiteoak. Afternoon, "What are we doing in the Vineyard of our Father?" A most interesting discourse, enforcing our duty to God and to humanity. Evening: A most beautiful discourse on "A Mother's Love," showing its unflinching influence for good through every phase of human existence. At both services successful clairvoyance.

BRIGHOUSE. Oddfellows' Hall.—Mrs. Connell's guides gave trance addresses on "Is Spiritualism a truth, or is it a delusion into which we may fall?" and "There shall be a new heaven and a new earth," in a very able manner, which will not be soon forgotten by many who are sceptical. After each discourse the guides gave a beautiful poem on "Death," and "Heaven and Hell." Clairvoyance in the afternoon; seven descriptions given, three fully recognized; evening, ten descriptions given, five recognized.—J. S.

BURNLEY. 102, Padiham Road.—Mrs. Singleton's guides spoke well and appropriately on the passing on of the young Duke. Evening, "Change and decay in all around I see," was well treated, and gave satisfaction. Clairvoyance.—J. W.

BURNLEY. Robinson Street.—Mrs. Stansfield spoke on "Life real," and "Man and Religion." Attendance good. Many faces at night were known to be frequent attenders at other places of worship. A reluctance to move from the room when the meeting was over bore strong evidence to the great interest taken in the service.

CLECKHEATON. Walker Street.—Mrs. Burchell missed her train but Mr. Lusby was on a friendly visit, and his guides spoke on "Is Spiritualism the curse of the nation?" A most eloquent discourse. Evening, Mrs. Burchell gave a few encouraging words and clairvoyant descriptions. Also some prescriptions for illness. A very good day.

COLNE.—Mr. Milner gave very good lectures, listened to with rapt attention. Afternoon: "Heaven, where is it?" given in good style and gave great satisfaction. One gentleman, a stranger, was so well pleased he called out "Hear, hear." Evening: "There is no death," equally as good as the afternoon address. All seemed well pleased. Clairvoyance at each service, nearly all recognized. A good day. Mr. Milner is a good medium, open and straight.—E. H.

DARWEN.—Mr. George Smith being seriously ill, Mr. M. Harwood, of Darwen, occupied the platform. He was anxious to work out a knowledge of Spiritualism in its true phase. His discourse was on "Love and Charity." In the Scriptural sense he said, "Charity suffereth long and is kind, it doth not behave itself unseemly, and is not puffed up." A child in tender years was a corresponding likeness. An infant was a gem of righteousness, innocent and undefiled, free from the world of evil. He ably pointed how it progresses by gradual stages, and, in alluding to the impurities of human nature, explained that it was by bad training that various evils were ingrafted into children. It was the tendency of human nature to constantly strive after happiness in sinful as well as righteous ways. As against evil it was the duty of each one to endeavour to cultivate better principles, and thus try to attain to a better likeness of the Creator. He hoped the knowledge necessary for humanity to grow in love, in every sense, would continue to spread. There are people who are not even endeavouring to cultivate themselves or attempting to draw nearer to those around them. Unless we sufficiently understood our own nature we were unable to properly instruct our children. It was only by true training of the love-germ that a child could be inspired to follow that which is true and beautiful. It was desirable and essential that the young should be taught right and proper ways, in order that they may gain a true source of love, and travel on to a happier state, constantly growing in charity, nobler thoughts, and holier ideas. In closing he briefly referred to the demise of the Duke of Clarence and Cardinal Manning. Of the time and manner, and when the change called death would come upon us, we were not permitted to know. These two men had realized very great and wonderful results, and had been able to build themselves up in the knowledge which they had diffused. All were not able to occupy elevated positions, but each one was able to take a prominent part in the advancement of anything that was good.

FELLING. Hall of Progress.—Mr. J. Clare was with us. Subject: "Doubt." After paying a high tribute to the late Cardinal Manning, for the great interest he took in the working classes (coupled with the late strike of the London dockers), differing from the potentates of the Church of Rome who preceded him, describing the tyranny and butchery they used to those who doubted their theory, and showing the difference between such noble-minded men as Thomas Paine, Martin Luther, Darwin, and others who worked for the good of humanity, concluding by entreating the audience to rally round the standard of Spiritualism, to spread its truths.—J. D.

GATESHEAD. 1, Team Valley Terrace.—On the 13th, Mr. Wightman and myself, by invitation, attended a séance at a gentleman's house at Bensham, Mrs. Warren being the medium, which was a perfect success in every way. Four forms came from the cabinet, while one little child played with the curtains and sat on the medium's knee, every one being recognized. There were 16 sitters. The séance was a perfect success. On Saturday night, the 16th, and Sunday morning, Mr. Benlow, from Westpelton, gave séances which were very successful, all the sitters being highly satisfied. Mr. Benlow was thoroughly tied to a chair with a line, the knots being examined both before and after the séance, when all was found just the same as when tied. On Sunday night, as Mr. Lashbrooke did not come, his place was taken by Mr. Stevenson, who spoke on "Spiritualism is Spiritualism," to a very large audience. Mr. Wightman took one question, which was very well answered by his guides, "What became of the body of Christ after being laid in the tomb by Joseph?"—Thos. C. Usher, cor. sec.

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—A good lecture by one of the guides of T. R. Penman, by name James McNair, seven years bishop of Natal, South Africa, who renounced the Church for infidelity, as he found it was impossible for him to believe in the Bible God, and he became a diamond digger for ten years.—G. T.

HALIFAX. Winding Road.—On Sunday Mrs. Midgley's guides took for their subject "Your Spiritual banners and how best unfurled," making a very touching reference to the passing on of the Duke of Clarence. Mrs. Briggs kindly assisted, giving 25 clairvoyant descriptions in the evening, 23 were fully recognized. The same ladies gave their services on Monday evening for the benefit of the new organ fund.

HECKMONDWIKE. Blanket Hall Street.—Afternoon, Mr. Dawson gave a description of what Spiritualism was in the eye of its opponents, and what it was in the facts of its adherents; his object was to prove by experience what Spiritualism had done, and to disprove the so-called facts by which our Ashcrofts and Wards are denouncing its phenomena. Evening, Mr. Dawson granted permission to any non-Spiritualists in the room for a subject, but failing the request, his inspirers took their own, viz., "Going Away and Coming Back." The address was very pithy and interesting, bearing reference to the recent visit of a professor of the name of Ward to Heckmondwike; much interest on both sides had been manifested, yet with all the preachings of Talmages, Spurgeons, Baxters, &c., and with the improved theory of Ashcrofts or Wards, 6,000 converts had received the light of Spiritualism, and that is the proof of Spiritualism being the curse of the nation (?)—About 20 members sat down on Saturday, Jan. 16, to a substantial repast. The evening was

spent in various games. A vote of thanks to the ladies for providing the supper was passed.—W. H.

HEYWOOD.—First visit of Mrs. Hyde, of Manchester. Afternoon: She gave a very interesting address on "Who are those arrayed in white?" She is a racy speaker, her style graceful, and her manner good. She gave a few clairvoyant descriptions, which were at once recognized. In the evening, by special request, clairvoyance alone was given. The descriptions were so lucid that nine-tenths of them were at once recognized. The services were clear, bright, and beneficial, and her second visit will be looked forward to with great pleasure.

LANCASTER.—January 10: Mr. T. Postlethwaite spoke to moderate audiences. Afternoon, "Man-made myths." Evening, "The Nemesis of Nature." Psychometry at each service. January 17: Afternoon, circle with local mediums. Evening, Mr. Baird (local) spoke effectively on "Spiritualism and the Redeemer."—J. D.

LEEDS. Psychological Hall.—A good day with the guides of Mrs. Wilkinson. Afternoon: Circle. Evening: Subject, "Our children in the spirit world and what are they?" which was dealt with satisfactorily to all, followed with clairvoyance.—C. L.

LEICESTER. Millstone Lane.—January 10: Mr. Swinfield's guides lectured upon "Where are the dead?" and gave some excellent clairvoyance, 20 recognized out of 23 given. January 17: Mr. Chaplin, owing to illness, was unable to attend. We found a good substitute in Mr. T. Gill, who lectured upon "The World's Progress, Natural and Spiritual." Again Mr. Swinfield was seen to advantage with his clairvoyance—30 descriptions given, 26 recognized.—S. Parsons, secretary.

LONDON. 311, Camberwell New Road, S.E.—"Death," the all-absorbing topic of the hour, was the subject of discourse, which riveted the attention of a good assembly. The replies to questions at the close aided further to explain the philosophy of death. Friends, remember the anniversary service will commence at 6-30 with a full musical programme, and many of the best speakers and mediums will be present. All friends welcome.—W. E. Long, hon. sec.

LONDON. Canning Town, Bradley Street, Beckton Road.—The meetings in this place will be suspended until further notice.—F. W.

LONDON. Spiritualist Federation, Copenhagen Hall, 184, Copenhagen Street, King's Cross.—Our advertised speaker was unavoidably absent, and his place was taken by Mr. W. McKenzie, who discoursed upon Phrenology and Spiritualism. Mr. A. Lovell will give his lecture upon "Curative Mesmerism" on Sunday next.—S. T. R. (for Mr. Tindall).

LONDON. Marylebone Spiritual Hall, 86, High Street.—In the absence of Mr. Towns, who is unfortunately confined to his home through illness, Mr. W. O. Drake very kindly gave an earnest address on "Spiritualism; its Nature and Use," and how incumbent it was on all those who knew its divine truths to live up to them.—C. I. H.

LONDON. Peckham. Winchester Hall.—Mr. J. Dales, in his original and forcible manner, gave an excellent address on the 22nd chapter of Romans, pointing out, to those cognisant of the fact that spirits influence human beings in vital ways, the necessity of conscientious moral behaviour in our duty and responsibility as parents. A fairly numerous audience appreciated the sound arguments and logical deductions of the speaker.—J. T. A.

LONDON. 14, Orchard Road, Shepherds' Bush, W.—Good meeting. Mr. Astbury lectured upon "Spiritualism, ancient and modern," showing the fallacies of the Christian religion as compared with the proofs of spirit communion now making such rapid strides.

MANCHESTER. Tipping Street.—Mrs. F. Taylor, in the afternoon, gave surroundings by psychometry to the small audience. Evening subject, "Death the leveller." Fair audience.—A. E.

MANCHESTER. Edinboro' Hall.—Afternoon: Mr. Moorey's subject was "What of the dead?" having special reference to the deaths of the Duke of Clarence and Cardinal Manning. Evening: "Spiritualism the Redeemer," dealt with in an excellent manner, closing with psychometric and clairvoyant tests, all recognized. Afterwards he conducted a very successful circle, and gave some clairaudient messages, accompanied with names, which were very convincing. His psychometric and other gifts appear to be developing in a remarkable manner, and he will no doubt become one of our leading test mediums in course of time. Jan. 24, at 2-30 and 6-30, Mr. Rooke. After evening service, a special members' meeting will be held for the adoption of new rules.—A. E. W.

MIDDLESBROUGH. Spiritual Hall.—Mr. W. E. Inman, of Sheffield, paid his first visit and gave every satisfaction. His lectures were well received by good audiences, also the clairvoyance. Mr. Inman's honest zeal for the cause, his pleasing and obliging manner, will win him friends wherever he may be called. We will not forget him in Middlesbrough.—W. I.

NELSON. Bradley Fold.—Mrs. Wade was unable to be with us owing to illness. Sunday afternoon, a circle was formed, when two members gave clairvoyance. Evening, a short reading from J. P. Hopps' work, "The Future Life." Clairvoyance by a friend. The meeting brought to a close with prayer by Mr. Holgate. Audience moderate.

NORTHAMPTON.—We again had the pleasure of listening to Mr. Clark, of Leicester, who spoke at the afternoon meeting on, "What would the Atheist have?" Night, "A New Year's Message to Spiritualists."

NORTH SHIELDS. Camden Street.—Jan. 17: In the place of having a speaker we had a special members' meeting, when the whole evening was devoted to business. A good number of the members and friends were present and a very nice feeling prevailed, and the business was gone through admirably and satisfactorily. All seemed willing to do their level best to further the interests of the society and make things more satisfactory than they have been; the fact that the ladies seem determined on this show there is no cause for fear.

NOTTINGHAM. Masonic Hall.—Through an oversight no report was sent in for last Sunday, when we had capital addresses from Mr. Morse. Questions in the morning, and in the evening "The truth about real ghosts" was ably dealt with. On Monday about eight questions on a variety of subjects were answered to the satisfaction of all. To-day Mr. F. Hepworth, of Leeds, has been with us for the first time. Subjects, "Angel Visitants" and "The Road to Heaven." A few clairvoyant descriptions at each service. Mr. Hepworth had been highly recommended by Mr. and Mrs. Brearley (late of Brighouse

Society), and his logical, interesting, and elevating addresses have justified all that has been said in his favour and have raised him to a high position in the esteem of our members. If to-day's addresses are fair samples of his usual style his services ought to be in great requisition throughout the country. We look forward to his next visit. To-morrow (Monday) he will be present at a soirée we are having.—J. F. H.

OPENSRAW. Granville Hall.—Mr. Hopwood lectured in the morning on "The duty of man." A very instructive and interesting address. Evening: subject, "Odds and Ends." This lecture caused much laughter, being very amusing.—W. P.

OLDHAM. Temple.—The weather was against us, but the spirits were with us and for us. The controls of Mrs. Bailey, of Southport, spoke very ably on "Then I shall know as I am known" and "Haunted Houses," followed by successful clairvoyance.—W. A. Mills, secretary.

OLDHAM. Bartlam Place.—Thursday: Public circle. The circle partook more of the nature of psychometry than clairvoyance. Mr. Plant officiated to a meagre attendance. Sunday: Afternoon, Mr. Butterworth criticised a recent letter of the Rev. Humphries against Spiritualism. Evening, Mr. Savage made good general remarks, followed by clairvoyance by Miss C. Entwistle.—V. T.

PENDLETON.—Mr. W. Buckley read a very amusing poem of Thos. Paine's. Afterwards his guides gave us a treat. Subject, "The Composition of Man." Man being a divisible being, likewise an imperishable being, is the noblest attribute of God. Evening: To a much better audience, Mr. Buckley gave a laughable reading. Afterwards his guides dilated upon "The power of spirit over matter; or, a struggle for existence." They gave us some very great thoughts in respect to the circulation of the blood, and ending a capital discourse by warning the working class that what they wanted was both national and international unity in respect of Socialism.—J. Mouldin, sec., 15, Eimeo Street, Pendleton.

RAWTENSTALL.—Our entertainment on Saturday last, for the benefit of the building fund, was undoubtedly a success. Mr. Lewis Palmer performed his conjuring feats in a very clever manner, giving good satisfaction. Great credit is due to the three friends who entertained us with selections of music from the dulcimer, violin, and violoncello. Also the friend who favoured us with comic songs. Great praise is due to all who took part in the entertainment. Sunday afternoon: Mr. Johnson answered questions from the audience, and gave us his experience as a medium, which was very interesting. Evening subject, chosen by the audience, "Mediumship, its demands and responsibilities," which the guides spoke upon very ably.—T. C.

SOUTH SHIELDS. 16, Cambridge Street.—Jan. 12: Our usual meeting, some very good work was accomplished. Sunday, Jan. 17: The chairman, Mr. Wm. Lynn (who has just recovered from a serious illness) gave a short address, showing that he had no fear of death—so called; after which, the guides of Mr. Jos. Griffiths discoursed on "How to develop our Spiritual conditions at home," followed by successful clairvoyance, nearly all recognized.—Cor. Sec.

SOWERBY BRIDGE.—A very enjoyable day with Mr. Wm. Galley, of Bradford. He was very eloquent on "The Need of the Age," and showed clearly the lack of practical Christianity, which, in itself, drove thousands to other sources for enjoyment. He has been a Free Methodist in his earlier years, consequently is well versed in Scripture quotations, which gives him a great advantage in argument with Christian brothers. His style of address is pleasing, and at once commands attention.

STOCKPORT.—Mr. White lectured on "The Life and Poetry of John Critchley Prince," a local poet, born in 1808, at Wigan, and who lived and passed away at Hyde in 1866. Numerous selections were read from his exquisite writings, which were much admired. Night: An instructive and scholarly discourse on "Buddha, Mohammed, and Christ" was given, and the systems taught in the names of these characters were logically and lucidly explained, showing a thorough knowledge of the subject. Attendance below the average; bad weather, and lectures given to-day in the town by the Rev. M. Baxter, of *Christian Herald* and prophetic fame, perhaps having something to do with it.—T. E.

WISBECH. Public Hall.—An effective address was given by Mr. Ward on "Passing Changes," referring to changes in every stage of life, and reminding us of the great changes now in a Royal house. Clairvoyant descriptions recognized.—Ada Weaver, cor. sec., Leverington.

YEADON.—A good day with Mrs. Beanland. Afternoon, clairvoyance good. Night, discourse on "There is no Death." Some splendid tests were given, convincing those who received them of the after life.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Capital sessions, there being several readings, songs, and one duet, besides the usual silver and golden chain recitations. The lessons were very interesting, and elicited much mutual and good-natured discussion. At the close we had a practice out of the "Spiritual Songster," which is greatly admired here.—A. K.

BLACKBURN.—Opened by Mr. Bullen. Invocation by conductor. Attendance: 40 scholars, 10 officers, 4 visitors. Marching and calisthenics conducted by Mr. M. Brindle. Musical portion by Mr. A. Holt.

BOLTON. Old Spinners' Hall.—Usual programme was gone through. A very fair attendance. Recitations by Misses Hobster, Morris, and Turnbridge, and Mr. Woods; solo by Mr. G. Parkin. Marching and calisthenics in capital style. Groups were formed, and made a pleasant and interesting part of the programme. Conductor, Mr. H. Hatton. Invocation from Mr. G. Parkin.—H. H.

BURNLEY. Robinson Street.—Poor attendance. Invocation by Mr. Walton. Calisthenics led by A. Green. Closed with prayer by conductor.—J. Dent, sec.

OLBOKHEATON. Walker Street.—Conductor, Mr. Gomersall. Morning, a good session. Invocation by Miss M. A. Hargreaves. Marching, calisthenics, and drill exercises ably led by Master R. Hodgson, who paid us a visit, which we hope will not be the last, also Master H. Walker. Recitations by Master Rowley and Mr. Gomersall, duet by the Misses Hargreaves. Mr. Lusby, of Bradford, spoke a few words to the children. Invocation by Mr. Lusby.—F. T.

HUDDERSFIELD. St. Peter Street.—Fair attendance. In place of the usual programme we rehearsed the hymns in the service of song,

"Ministering Spirits," which we shall give on January 21. Marching in the usual style.—L. L.

LEEDS. Institute, 75, Cookridge Street.—Small attendance. Usual programme. Opened by Mr. Young. Recitation by H. Ackroyd, song by Master S. Champion. Monday, January 11, about 50 scholars partook of a free tea given by the society, whose officers ministered to the wants of the scholars. After tea, a good audience assembled to enjoy a bright and varied entertainment. Miss Bairstow sang with her accustomed sweetness and good taste. Miss Cran was as brilliant as ever in her rendering of a comic song. Miss Ackroyd and Masters Sugden and Wilson also acquitted themselves most creditably in song and recital. A screamingly funny sketch was played by Misses Craven and Cran, Masters Wilkinson, Sugden, and Dalton, which kept the audience in a roar of laughter. Mr. Henson, conjurer, also contributed. Mr. Young, Lyceum conductor, presided. Messrs. Dalton and Cran accompanied the singing. Mr. Hepworth was responsible for the entertainment. Through the generosity of the Lyceum secretary, Mr. Wilkinson, all the scholars received refreshments in the shape of oranges and nuts. After the passing of a hearty vote, thanking all the workers, another of the society's happy evenings terminated.—Observer.

LONDON. 311, Camberwell New Road.—A pleasant afternoon. Miss Lily Coleman opened with prayer, and Miss Nelly Jerrey recited. We have decided that in the future our members shall conduct the sessions in turn, believing it will be a great help to them, and give them a greater interest in the work. Could some kind lady or gentleman assist us? We want help with the musical part of our session very much.—W. T. C.

MANCHESTER. Psychological Hall.—Moderate attendance. Recitations by Misses Bertha Ogden, May Pollock, Annie Pollock, and Masters Bertie Whitehead, Frank Warburton, and Harold Hayes. Marching and calisthenics; after which, the leaders took their respective groups. We herewith beg to call the attention of those who are interested in the Lyceum to kindly favour us with their presence on the Sunday morning.—G. H.

OLDHAM. Bartlam Place.—Morning, conducted by Mr. Wheeler. Usual programme efficiently gone through. Recitations by Emma Fielden, John A. Tetlow, Arthur and William Ward. A solo by Mr. Savage. Afterwards Mr. Wheeler distributed a large number of prizes for regular attendance, &c. During the previous year he also distributed several on his behalf. Good attendance. Afternoon, conductor, Mr. Wheeler, recitation by Ada Ward.—M. F.

OPENSHAW.—2 p.m.: Invocation by conductor, Mr. H. Boardman. Recitations by Miss A. Lee, M. H. Barlow, and J. Orme. Marching very good, calisthenics being learned. Very fair attendance, hoping to see more as weather improves.—G. H.

PENDLETON. Cobden Street.—Morning, opened by Mr. Crompton, usual programme gone through in good style. Mr. Crompton answered a few questions on "Charity" in a masterly manner. Marching well done; recitations by John Crompton, Emily Clarke, and Annie Winder. A lesson on "Indigestion" by Mr. Crompton was given in a satisfactory manner. A fair attendance. Afternoon, good attendance, opened by Mr. Moulding, usual programme; recitations by John Crompton, Alfred Winder, Emily Clarke, Lily Clarke, M. A. Moulding, Annie Winder, and Ada Hurst; marching and the new exercise being done well; a good day; prayer by Mr. Moulding.—J. J.

SALFORD. Clarendon Road.—Opened by Mr. J. R. Moorey, usual programme. We are glad to say that more and more interest seems to be taken in the proceedings Sunday by Sunday. In the afternoon we had a very pleasant and instructive meeting, including hymns and solos sung by the members. Our conductor spoke to us on "Sowing of Seed."

STOCKPORT.—Conducted by writer, Misses Cox and Rowbottom, and Mr. G. Halsall taking the chain recitation; marching and exercises satisfactory; recitations by Gertie Phillips and T. Bolton.—T. E.

PROSPECTIVE ARRANGEMENTS.

BATLEY.—Jan. 23: Tea at 4-30 p.m. Entertainment will consist of magic lantern by Mr. Illingworth, of Morley, and phrenological delineations by Mr. Mason, of Morley, interspersed with songs, recitations, &c. The tea will be given by the Liberty group. Tickets, 6d. and 4d.; entertainment only, 3d. Old friends and new all welcome.

BESTON. Near Leeds.—A public ham tea on Jan. 30, at 5 o'clock. Tickets 8d., 6d., and 4d. All friends are cordially invited.—E. R.

BELPER.—Jan. 31: Professor Timson, M.L.P.A., of Leicester. Morning: "Mediumship and Childhood." Evening: "Bible and Spiritualistic Facts." 30, Saturday evening: Consultation on chiromancy, psychomancy, phrenology, and psychometry.—T. T.

BINGLEY.—Special day, Jan. 24: Speaker, Mr. Champion. Subjects, morning, "Riches and Poverty." Afternoon: "Spiritualism, what is it?" Evening: "The Coming Age—Poverty Abolished."

BOLTON. Old Spinners' Hall.—Important Notice.—Jan. 31: Mr. W. H. Wheeler, lecturer and debater, of Oldham, in the New Spinners' Hall. At 2-30: Subject, "Spiritualism and Christianity Compared." At 6-30: "Spiritualism an explanation and a challenge." Come early and procure a good seat. Everybody welcome. Admission 3d., 6d., and a few reserved seats 1s. Jan. 30: A public tea party and entertainment, also first annual prize distribution for Lyceum members. Tea at 4-30. Tickets 8d. and 4d. All Spiritualists and friends heartily welcome.—H. H.

BRADFORD. Bentley Yard.—Jan. 23: Public tea at 4-30. A miscellaneous entertainment at 7 p.m. Tea and entertainment, adults 6d., children 2d. On the 25th at 2-30 and 7, there will be social gathering. Tea and social 4d. All are welcome. On the 28th, Mr. Wainwright

BRADFORD. Little Horton. 1, Spicer Street.—Saturday, Jan. 30, at 7 p.m., pie supper and social evening of games, songs, &c. Admission 6d. Early in February we intend to give a free tea to the aged and needy of Little Horton and district. Donations towards this, however small, will be thankfully received by any member of the society.—M. A., Booth, Horton Green.

BRADFORD. 448, Manchester Road.—January 23: A miscellaneous entertainment, consisting of songs, recitations, &c., at 7-30 p.m. Admission 3d., children 2d.—J. A.

BRADFORD. Otley Road.—A meeting on Tuesday next, Jan. 26, for the benefit of one of our oldest members, who is in low water, and in times past has stood firm to the society and helped it many times when in difficulties. Mr. Rowling has promised a lecture on "Phrenology," and will examine noses from the audience. Come and help our old friend.—J. B.

BRADFORD. Walton Street.—Jan. 24: Mrs. Berry. Monday, 7-45, Mrs. Beardshall, clairvoyance and psychometry. A hearty greeting to all.—T. R.

BRIGHOUSE.—Please note the change of address. Mr. John Shaw, Woodland Place, Birds Royd, Rastrick.

BURNLEY. Hammerton Street.—Jan. 24: 2-30, "Mediumship, its demands, dangers, and delights." 6-30, Questions from the audience.

CARDIFF.—Jan. 24: Mr. J. J. Morse, Queen Street Hall, 11 a.m. and 6-30 p.m.

HANLEY. Psychological Hall, Marsh Street.—Jan. 31, Mr. G. A. Wright; Feb. 1 and 2, Open; 14, Mr. J. J. Morse, 2-30 and 6-30, also on Monday, 15, at 8 o'clock prompt; 28, Mrs. E. W. Wallis, at 2-30 and 6-30.

LIVERPOOL.—Jan. 24, Mr. J. B. Tetlow; 27, Discussion, "The virtues of Henry VIII.," by Mr. J. Chapman.

LONDON. 311, Camberwell New Road, S.E.—The Fifth Anniversary Services will be held on Sunday, January 24, at 6-30. Mrs. Bliss, Mrs. Stanley, and Messrs. Drake, Butcher, Downing, Young, and other friends are expected. Solos and musical selections will vary the speeches. On Tuesday, Jan. 26, Anniversary tea and social gathering at 7. Tickets, 9d.; to be had of the secretary, Mr. W. E. Long.

LONDON SPIRITUALIST FEDERATION. Copenhagen Hall, 184, Copenhagen Street, N.—Jan. 24, Mr. A. Lovell, "Curative Mesmerism"; Jan. 31, Mr. A. F. Tindall, "Jesus Christ and His religion by spirit-light"; Feb. 7, "Exposition of Spiritualism," by various speakers.—A. F. Tindall, 4, Portland Terrace, Regent's Park, N.W.

LONDON. 17, Maiden Lane, Covent Garden, W.C.—Mrs. Ashton Bingham will gladly welcome investigators at her sésances. Thursdays, at 8 prompt. Mrs. Mason, medium.

LONDON. Marylebone. Spiritual Hall, 86, High Street.—Mrs. Perrin will sit, as medium, on Thursday evenings during January; Mrs. Treadwell on Saturday evenings during January.—C. White.

LONDON. Marylebone, 86, High Street.—24, Mr. J. Burns; 31, R. Donaldson, Esq., "The true nature of Spiritualism"; Feb. 7, R. Wortley, Esq., "Consolatory messages of angel friends"; 14, Mr. J. Veitch will deliver an address; 21, Dr. F. R. Young, "Personal experiences as a Spiritualist."

LONDON. Mile End.—Jan. 24: At 7 p.m., Miss Marsh will give a public sésance at Mr. Marsh's, 218, Jubilee Street.

LONDON. Stratford. West Ham Lane.—Mr. Wallace on Jan. 24, trance address.

MACOLESFIELD.—Jan. 24, Mr. F. Hepworth. The proposed reform in Sunday services will be tried on this day. Soloes, recitals, musical readings, &c.; 25, Concert, at which a varied programme will be rendered. Mr. Hepworth will sing three character songs. 31, Mr. Swindlehurst's first visit to Macclesfield.—W. P.

MANCHESTER. Tipping Street.—Every Monday, at 8 p.m., a public circle will be held at Tipping Street, conducted by Mr. Wm. Lamb. Admission 2d. A public reception meeting will also be held at Tipping Street every Thursday, at 8 p.m., to which all enquirers into Spiritual phenomena are cordially invited. Collection to defray expenses of room only.—A. Eckersley, cor. sec., 102, Upper Brook Street.

MANCHESTER. Tipping Street.—Jan. 24, a service of song, "Frozen to Death," will be given by our choir. Reader, F. Tomlinson, Esq. As this is a special effort by our esteemed organist and choir, we should be glad if our friends will make it as widely known as possible.

MANCHESTER. Collyhurst Road.—Ham tea on Saturday, Jan. 30, at 6 p.m., sharp. Members, 4d.; friends, 8d.

MIDDLESBRO'. Spiritual Hall.—Jan. 24, 2-30 and 6-30, Mrs. J. M. Smith, of Leeds. Monday, 7-45. Jan. 31, Mr. W. Innes, "Unrest in the Churches—the Cause, the Antidote."

MR. HODGSON, of the Blanket Hall Street Society, Heckmondwike, says that if Armley friends can send a medium for a week night meeting they can have the use of the hall free, and take the whole of the collection. Write to Mr. Hodgson, 32, Thornton's Villa, Cleckheaton.

MRS. WHITEOAK's address is No. 12, Little Cross Street, West Bowling, Bradford.

MRS. BEARDSHALL has no open dates for 1892. Secretaries, please note.

NEWCASTLE-ON-TYNE.—A social gathering in the Cordwainers' Hall, 20, Nelson Street, on Monday, Jan. 25. Dancing from 8-30 to 2. Tickets, including light refreshments, 1s. 6d. Will be glad to see as many friends as possible.

NOTTINGHAM.—Masonic Hall, 11 a.m., "Soul Science." 6-30, "Homes and Employments Hereafter." Monday, at 8, Albert Hall, Lodge Room, "Holy Days and Holidays."

OLDHAM. Bartlam Place.—24, Mr. W. H. Wheeler, at 3, "The Trial of Theology in the Court of Bankruptcy"; at 6-30, "The Science and Religion of Spiritualism." Questions invited. Jan. 31 and Feb. 1, Mrs. Crossley. A grand tea party and entertainment in aid of the funds on Saturday, Feb. 13. Prices, 10d. and 6d. Full particulars later.

PROFESSOR TIMSON has a few dates open for Sunday services and evening lectures, &c. Consultation on Spiritualism, phrenology, and kindred sciences gratis.—201, Humberstone Road, Leicester.

SOEWBY BRIDGE.—A grand sale of work is to be opened on Feb. 10, 11, and 13. We trust all Spiritualists in the neighbourhood will give all the assistance they can to wipe off the remainder of the old debt.

WALSALL.—24, Mr. Victor Wyldes, at 11 and 6-30, addresses and psychometry. 31, Mrs. Groom, at 6-30, trance address and clairvoyance.

THE SPIRITUALIST LYCEUM UNION, in conference assembled, have appointed Mr. A. Kitson, of 55, Taylor Street, Batley, as its organizing secretary, who will be pleased to assist in forming new lyceums, reopening those which have been temporarily closed, or assisting weak ones to attain a strong and healthy existence. The Union generously undertakes to defray the expense of all such visits, whether such assisted lyceums join the union or not.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

WANTED.—Copies of *The Two Worlds*, numbered 49, are wanted, to complete the set. We shall be glad if our readers who have them to spare, will kindly forward us copies of this number.

MRS. GREEN had a packed meeting at Belper on Sunday evening, January 10, and although seriously unwell was very successful. Remarkable clairvoyance.

THE SUNDERLAND SOCIETY has commenced an "Enquirers' Meeting," to be held each Friday at 7-30, in Centre House. Strangers are invited.

SEND IN YOUR PAPERS at once to be bound. By getting a large number done at once we can do them at 2s. 3d. per volume. Numbers required to complete the set can be supplied at 1d. each.

PLATFORM GUIDE.—Our "platform guide" notices have got rather mixed of late. Secretaries will oblige by looking to see if the particulars of meetings are correctly given. If not, please send us the necessary information.

THE MANCHESTER DEBATES at the Vegetarian Restaurant, 5, Fountain Street, off Market Street.—Tuesday next, a gentleman has promised to speak on "Heinrich Heine, Poet and Freethinker," and an interesting paper may be expected.

THE NEW YEAR'S number of the *Lyceum Banner* is a decided hit. The stories are bright and interesting, the contents varied and admirably suited to the children. It should have a large sale.

THE EFFECT OF THE WEATHER upon the attendances at Sunday meetings has been disastrous. Almost all reports received complain. We have cut out those portions, as there is no need to keep repeating the same thing.

MRS. WALLIS, although still far from well, managed to go to Blackburn last Sunday, and the change and spirit influence did her a great deal of good. She felt immensely better after her lectures, and continues to improve. The many friends who have written are heartily thanked for their kind sympathies.

The Alfreton and Belper Journal for Jan. 15, gave a pretty fair report of Mr. Wallis's trance lecture on Monday, Jan. 11. Rev. J. K. Smith was chairman. A good audience gave a fair hearing to what Rev. Smith characterized as a very eloquent lecture. The comment by *Mercury*, in another column, is manifestly inaccurate, and proceeds either from misconception or wilful misrepresentation.

THE LYCEUM UNION.—The following notice of motion at the forthcoming lyceum conference has been received from Hammerton Street Lyceum, Burnley, per Mr. W. Mason, conductor, "That all future Conferences open on the Saturday with a reception, so that ample time on the Sunday may be provided for the more urgent business of lyceum work."—Alfred Kitson, hon. sec. S. Lyceum Union, Royd Street, Hanging Heaton, near Dewsbury.

SPIRITUALISM THE CURSE OF THE NATION.—A Professor Ward has come all the way from Indiana, U.S.A., to lecture on Ashcroft lines, and win the coppers of the public in denouncing Spiritualism. He has been holding forth at Heckmondwike, and those who have heard him were disgusted with his unfairness. He can do Spiritualism no harm, and it is not worth while, friends, helping to make his meetings successful. Let him alone. Any dog may bark at you, they are only dangerous when they bite.

HALIFAX SOCIETY issues a balance sheet which shows an income of £168 0s. 8d., and a balance in hand of nearly £24 on the year's working. The total worth of the society's assets is £572 8s. 11d., a gain of £74 13s. 9d. during 1891. The Sick Fund is small, but appears sufficient, £4 18s. 6d. in hand Jan., 1891. Paid in relief £1 17s. 0d., leaving a balance of £3 1s. 6d. The society is in a healthy and flourishing condition. It holds a plot of land, worth over £450, in preparation for a Spiritual Temple by-and-bye. "More power to ye all," say we.

YORKSHIRE FEDERATION.—The first quarterly movable conference was held in the Temperance Hall, Armley, on Jan. 17. The morning session was occupied in filling up the plans of the various societies, and also in voting two donations of £1 each from the sick fund to two of our speakers who are ill. Afternoon and evening, short addresses were given by the delegates, all of whom bore testimony to the truth of the Spiritual phenomena, and to the ennobling influence of its philosophy. It is hoped that these meetings will do much towards binding the societies together. [This is good work, friends, and a step in the right direction. We wish you every success.]

A GOOD EXAMPLE OF DEVOTION TO THE WORK OF SPIRITUAL PROPAGANDISM.—Mr. Hyde, secretary to the Tipping Street Society of Manchester Spiritualists, sends to the Editor of *The Two Worlds* an account of the large number of papers which his bright and enterprising little daughter Jane has sold during the past year, by taking *The Two Worlds* from house to house, and selling them at the Sunday meetings. Such an example as this redeems the terrible apathy and coldness with which Spiritualists in this country suffer their noble cause to run slipshod and neglected in the special direction of supporting, liberally and generally, the literature of the movement. In acknowledgement of Miss Jane Hyde's past and present services in energetically and faithfully tendering *The Two Worlds* for sale, the Editor has, at her own expense, presented the good little saleswoman last Christmas with a floral album, this year with a large volume of Shakespeare's works. The Directors of *The Two Worlds* also at their last board meeting passed the following resolution, "That the best thanks of this board be given to Miss Hyde for the zeal she has displayed in selling *The Two Worlds* during the last twelve months." (Ed. *T. W.*)

TO CORRESPONDENTS.—W. F. Stoneham: We do not know the names of the publishers of the books you name. They will be out of print by this time. Spiritual literature would not sell extensively, less put on the market by some publisher like Stead. We have a few copies of Stead's "Ghost Stories" to sell.—W. B. Jennings: Thanks for yours. We send you some old *Two Worlds* free. Have no recollection of receiving a letter from you last year.

TO D. F. Smethwick.—Many thanks for cuttings; too full this week to use them. Sorry the words were omitted. We agree with you, but shall work on undeterred. The Spirit people are guiding the movement more than is generally admitted.

SPIRITUALISM IN BIRKENSHAW.—For some time past a few of us have held Spiritual meetings in a private house, and much good has been done; so we thought we would make a more public effort to arouse interest and took the Temperance Hall, which will seat 300 people, and on Sunday last the guides of Mr. E. Wainwright spoke on "Spiritualism" in an eminently satisfactory manner, and gave splendid psychometric readings. The public listened attentively, and no doubt his remarks made a good impression on a number of people sceptical to the manifestations of spirit power. In the evening the hall was packed.—Mr. Nelson, Worldsend, Birkenshaw, near Cleckheaton.

SALFORD.—Mr. Jos. Moorey, sec., writes: "We are happy to say that we have now every prospect of a good and useful body, and are using every effort to work upon the lines 'Do unto others as ye would that they should do unto you.' We have determined that though our numbers may be small and our efforts humble, still they shall be pure and upright; our words shall be words of truth, and our actions show that we are, as we term ourselves, Spiritualists. We are thankful to find that the seed is already beginning to spring forth, thinking and enquiring minds are joining us almost every Sunday. We care not for notoriety, but simply are working hand in hand for the spread of truth."

BOLTON. Bridgeman Street Baths.—Ever since Spiritualism took root in Bolton it has been labouring under great disadvantages. The room we now occupy can only be had on Sunday afternoons and evenings. The members of this society, having a great desire to further develop the cause of Spiritualism, have secured a small chapel (formerly used by the Presbyterians) on a lease for three years at an annual rental of £30. It is situated in a good and healthy neighbourhood in Bradford Street, 200 yards below, and on the opposite side to the room we now occupy, and will seat over 300 persons. It will be called "The Spiritual Hall." To furnish and put it in a condition to suit the requirements of the society, will entail an expenditure of £40. The committee earnestly approach all friends of the cause with a view to soliciting their assistance. We invite friends in the neighbourhood to become members and co-workers, and thus enable the society to extend the scope of its operations. The Hall will always be available for public gatherings, religious services, séances, educational classes, &c. By these means it will give Spiritualism a better stand in Bolton than it has been possible hitherto to attain.—Signed on behalf of the committee, T. TURNER, Secretary, 171, Blackburn Road.

MANCHESTER DEBATING SOCIETY. 5, Fountain Street (Vegetarian Restaurant).—Tuesday, January 12, Mr. Wm. Simpeon (Individualist) opened a spirited debate on "State Socialism founded on Injustice, and propagated by Fallacy." He said he had much sympathy with Socialists, but was greatly opposed to State Socialism—that is, he strongly deprecated the system of compelling men to adhere to certain restrictions as given by many of the leading Socialists. The differentiation of men—all having varied inclinations—shows it to be an infringement on Nature. He thought the only way to alter the present state of things was, by voluntary individual effort on all general topics. Mr. Paine said every one had a right to be provided with the necessities of life, as we were all equal in death. Mr. Shaw said that while property commanded votes the workman would be kept down. Mr. Lowe thought that the people were not prepared for State Socialism. Mr. Drummond thought that the greatest good for the greatest number, without interfering with individual liberty, could only bring about good results. Mr. Hall said the present state of society was radically wrong. The House of Commons made and administered the laws, therefore they were ruled by an insignificant minority. The very soul of Socialism was economic equality. Mr. Worthington pointed out that Sparta was governed by State Socialism, and Athens by Democratic Socialism. The former sank into almost obscurity, whilst the latter flourished, to record the highest intellectual greatness; and America of to day is the result of the Democratic Government. Mr. Horrock said Athens was founded on the neck of Slavery; America built its great wealth on Slavery, and produced the greatest monopoly of millionaires. Happiness can only be got by making the world better than it was found. Why should the night-soil workman be paid so badly for his hard unpleasant work, and the doctor his high fees and salary? Mr. Black thought that individual exertion without restriction and public opinion would work things right. Mr. Heywood said that nothing could exist without a state or condition, and he thought the parsons were to blame for teaching the depravity doctrine. The time having expired Mr. Simpson summed up. He said there was no compulsory method conceivable in the whole modes of life that gave happiness, everything must be done voluntarily, and must appeal to human sympathy.—T. Taylor, sec.

IN MEMORIAM.

BURNLEY.—In loving memory of Jane, the beloved wife of William Dickenson, who passed to the higher life, Jan. 13, 1892. She was a loving mother, and a friend to all who came in contact with her. She lived a life that insures her a bright reception in a higher sphere. She was respected by all who knew her. She had great sympathy with our Lyceum. Her body was interred at Burnley Cemetery on Monday, Jan. 18.

On Wednesday, Dec. 30th, 1891, the mortal remains of Mr. Catlow—for years an active worker in and member of the Liverpool Psychological Society—were interred in the Anfield Cemetery. Mr. E. W. Wallis conducted the service in the chapel, which was filled with a large number of relatives and friends, many of them non-Spiritualists, who, in spite of the wet weather, had assembled to pay their tribute of respect and esteem. The service was Spiritualistic and sympathetic. A short appropriate trance address was given in the building, and a few brief remarks of a general character, and of testimony to the work and worth of our friend, and of sympathy with his wife, children, and relatives were spoken at the graveside. His unexpected decease has been a great surprise and a serious loss to our cause, in which he was a most earnest and devoted worker, quiet, kindly, unassuming, reliable, and liberal; he was always ready when wanted. A coincidence occurred which is worth mentioning. At the grave Mr. Wallis felt impressed to quote the words, "There is no death; what seems so is transition," &c. On returning to the house cards were distributed on which the same verse was printed. Mr. Wallis did not know of this until afterwards, and had never before quoted the same lines on a similar occasion.