

# The Two Worlds.

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SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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## THE ROSTRUM.

### TRUE SPIRITUAL FAITH; OR, GOD'S WORKS VERSUS MAN'S WORD.

*The following is the synopsis of a grand and noble address given by the Rev. Richard Armstrong, B.A., at Hope Street Church, Liverpool, in answer to a recent address of the Right Rev. the Bishop of Liverpool :—*

ONE who is set by authority of law as chief pastor of this city, a man venerable in years, and, I doubt not, pure and honourable in character, a prelate with all the traditions of the historic English Church behind him, the Bishop of this diocese, has during the past week made a pronouncement on the highest of all themes, which is a challenge to every man amongst us who holds religion dear; and although I am loth to turn our quiet Sunday meditation to purposes of controversy, I cannot feel justified in passing by such an enunciation as that which the Bishop has just made to the Liverpool Diocesan Conference.

The Bishop complains that some men "make a regular idol of earnestness," and rebukes us for admiring too highly the sincerity of an earnest man. I am sorry for that, for I do honestly respect the earnestness which characterises this address. And if I am not to be allowed to admire its earnest tone, I fear I shall seek in vain in it for anything else which I may admire.

For if the things which the Bishop says are wise and true, then not only is the position of such as we are a folly and a lie, but all that counts in our minds for progress and purification in religion for many a long year is false and foolish too. Not only is Unitarianism the terrible heresy which such as our Bishop deem it, but the whole movement of our time on the plane of religious thought is an abandonment of faith and a movement into pernicious error.

The Bishop's heaviest artillery is directed against such as "ignore the sufficiency and supremacy of the written Word of God." The old position, and according to the Bishop, the only sound one, was that "Holy Scripture was the only rule of faith and practice, the only test of truth or error, of right or wrong." It is this principle which he desires to restore in the minds of his church. He complains that some say that Moses did not write the Pentateuch, and that David wrote but a single Psalm or perhaps not even that. And he describes such literary opinions as a "miasma of unbelief," and declares that their prevalence is the verification of the words—"When the Son of Man cometh, shall he find faith on the earth?"

There is much more to the same effect, but it is sufficient to hold up these typical sentences to the light of day to test the spiritual standpoint of our diocesan.

And first, as a question touching the essence of our differences, I want to know why it is to be called unbelief to think that Moses did not write the Pentateuch, or David did not write the Psalms. If my studies lead me to believe that some part of the Pentateuch was written by Jeremiah and another part by Ezra; in what sense is that unbelief? Why may I not just as well charge his lordship with unbelief for not thinking that Jeremiah or Ezra had any hand in it?

Each view is an opinion only, and neither opinion is of any value unless it is founded on considerations of pure literary and historical criticism. But to stamp one view as religious and the other as irreligious is as sheer nonsense as to hold it religious to believe that Shakespeare wrote Macbeth, and irreligious to believe it was Bacon that wrote it.

But when the Bishop passes from the word belief to "Faith," then, indeed, his error would appear to be much more grave. The belief that a particular man wrote a particular document, and that another man did not write it—the belief that the Red Sea dried up for the Israelites to cross, or that Samson pulled the temple of Philistia to the ground—is that to be called Faith? I had thought that Faith was a passion of the soul in trust and loyalty to God, a cleaving of the spirit to all that is most sacred and divine in the whisperings of God's still, small voice. And I am told by the chief pastor of this city, who deems me schismatic because I do not follow his crozier, that it is our opinions about the ancient writings of the Jews that will pass as Faith or unfaith when the Judge searches the hearts of men. Was it about these things that Jesus was thinking when he said "Ah, ye of little Faith"? Was it of such things Paul had heed when he proclaimed the eternal triad, Faith, Hope, and Love? It seems to me that no man can wound more grievously the spirit of Faith, as Jesus and Paul conceived it, than by confounding it with matters of purely literary opinion, and transferring the grace that consecrates from the inward arena of the soul to the outward court of some Hebrew critic's judgment.

But, indeed, I am constrained to say that, from a good man, few things have ever shocked me more than some of the Bishop's pleadings. The Bible! "the only test of right and wrong!" The *only* test? Is there then no such thing as human conscience? Has God left no witness of Himself on earth save a printed volume? The peace that descends on a good man's spirit when he has done well, is that no voice from God? The agony of remorse that follows the awakening from sin, is that no test of God's disapprobation? "Wretched, indeed, is that man," says the Bishop, "who lies on a dying bed, and does not repose his soul on plain texts of God's written word." Suppose he reposes his soul on GOD, is he wretched then? Is God no greater than the letters of a text? Are prayer and trust all a fiction? Is there no access for the spirit of the child direct to the Spirit of the Father? In loving memory of many a child of God whose sweet trust in the Father's love I have been privileged to witness, whose dying eyes I have seen illuminated by the Holy Spirit, apart from all such textual reference as the Bishop puts forward as Christianity, I protest against these presumptuous limitations of the divine compassion.

Faith? Is the Son of Man to come and look for Faith? I believe, indeed, he would be sad to find the lack of it in some places, for in this clinging to certain views of the origin of the Bible as the foundation of religion, he would discern, I am persuaded, a weakening of Faith indeed. For my part, religion and Christianity is too vital and precious to be staked on a literary problem. I want to be certain of religion. I will not be content with probability. I want to know that my soul is in the hands of my Heavenly Father. I cannot chance it on whether David wrote the Psalms or not. "But," says the Bishop, "if there are some Hebraists who doubt the authenticity of certain books, there are other equally learned Hebraists who deny the validity of modern criticism, and stand firmly in the old paths." Well, what if there are? Who is to decide between them? You tell me if one set is right, Christianity is true; if the other set is right, Christianity is a dream, and you bid me stand firm in

the old paths. But, thank God, Christianity does not depend on the verdict of any or either set of learned men. Christianity is love to God and love to man, and that is what the founder of Christianity declared to be the whole sum of religion. Then I have my Heavenly Father and my great teacher Jesus and all the host of my brother men, whatever decision the Hebraists may come to at last on this little matter as to who wrote the Pentateuch or the Psalms, and I am not going to wait for them.

And then the Bishop goes on to lament "the increasing dislike for all positive statements of doctrine." I agree with the Bishop that it is well to think as clearly as we can on these high matters, and to state as clearly as we can with modesty, the intellectual conclusion which we reach. So far from desiring to "shovel aside" Theology, to use the Bishop's expressive phrase, I desire to see Theology treated with a respect far higher than it commonly receives from ecclesiastics. I want to see it raised to the rank of a free science, studied with all the freedom from traditional bias, all the loyalty to truth and truth alone, which mark the study of the other great sciences in the highest seats of learning. But that is not what the Bishop wants. On the contrary, he exhorts us at the outset to "go on clinging to doctrine, whatever some may say." Those are his words. That is to say, we are not to study freely, but we are to set up certain doctrine at the beginning, and "go on clinging" to that, whatever reasonings may be adduced against it. And the doctrines to which we are "to go on clinging" is enumerated for us thus:—"Let us be specially particular about such points as original sin, the inspiration and authority of Scripture, the finished work of Christ, the complete atonement made by His death, the priestly office which He exercises at the right hand of God, the inward work of the Holy Ghost on hearts, the reality and eternity of future punishment." Yes, among the doctrines to which we are "to go on clinging," concerning which we are not to listen to what "some may say," is that ghastly doctrine which, of all others, has done most to crush timid souls, and alienate loving hearts; that doctrine which has driven thousands mad, which has tortured innocent women mourning over their beloved, which has kindled all fanaticism and persecution, which has libelled the love and justice of the Heavenly Father—the cruel dogma of the soul's eternal woe; that God either is not able or does not choose through all eternity to win into grace and peace myriads of the human souls into which He Himself breathed the breath of life. "Increasing dislike of doctrine"? No wonder, if the doctrine be such as that! Growing alienation from the study of Theology? No wonder, if such are to be the modes of study! In the name of truth, in the name of divine compassion, in the name of the dear Christ with all his all-encompassing love, let us thank God for the revolt of reason and of conscience against the tyranny of creed!

But let us quiet within us *if we can* the burning sense of indignation at wrong to man, wrong to Christ, wrong to God, and wrong to holy truth, which such teachings are apt to rouse in some of us. Let us recall to our minds the earnestness, the sincerity, the pure character of this prelate, and of others who have spoke like words. But is it not sad that this is the official teaching in England? Do you not feel it sad that our nation, possessing a Church with grand historical traditions, multitudinous edifices beautiful beyond all words, with splendour of learning and of piety, should use this magnificent possession to try and crush out the spirit of fearless truth-seeking, and to set the conscience of the people against all new light which the Spirit of God sheds on the world to-day? Ah! if we could have a free Church, a Church released from the creeds and formularies of a perished past, free to stretch out her hand in welcome to all new revelation, and all higher hope, and all brighter knowledge of the love of God which may be given in our time or in the days to come! In such a Church how glorious would be the power of good in the hands of a chief pastor of such a diocese as ours! In such a Church how glorious in intellect and character would be the man who should be worthy to stand in her high places, and guide, by his enlightened counsel, the army of her devoted sons!

#### THE SOUL.

THE stars shall fade away, the sun himself  
Grow dim with age, and Nature sink in years;  
But thou shalt flourish in immortal youth,  
Unhurt amid the wars of elements,  
The wreck of matter, and the crash of worlds.

—Joseph Addison.

#### BY THE WILD CORNISH COAST, OR, RETRIBUTION.

(Prize Story No. I.)

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

#### CHAPTER V.

How long the babel of voices might have gone on it is impossible to say, but Mr. Harding's appearance upon the scene was the signal for a general scattering of the combined forces.

Then Ina accompanied her father downstairs again, while Aunt Marianne went into Arthur's room to make further enquiries, and to learn how her dear boy was getting on, or if another relapse was threatened by this new shock. After discussing the subject in all its bearings, she decided that the flooring was giving way, and that a builder must be called in, so that the whole house might not collapse about them like a pack of cards.

She insisted peremptorily upon Arthur leaving a room, the floor of which was giving way with such alarming crashes, and, in spite of all he could say, she summoned a servant and gave orders for another room to be prepared instantly for Mr. Stanton.

This done, the old lady settled down a little and began to ask Arthur about his visitor.

"I don't like beggar-men coming about you in this kind of way, Arthur. One never knows what they are after. Suppose that horrid man should throw you suddenly out of the window and run away with your watch and chain, how would you like that?"

Arthur thought that he would himself have something to say in the matter when the throwing-out began, but he only answered—

"He is not a beggar, Aunt Marianne. He is an old soldier."

"Worse and worse," said his aunt. "You know what a reputation attaches to 'old soldiers.'"

"That is a libel upon them," said Arthur, who had his own reasons for desiring that his friend should not stand too low in his aunt's estimation, and who had also to account for the man's familiarity with him. "That soldier was my orderly before I left the army at your request, my dear aunt."

"Because he was your servant, is he going to hang about you all your life?" said his aunt, who had formed, by some inscrutable chain of reasoning peculiar to herself, a very bad opinion of every one who wore the Queen's uniform, be they commander or private, and who was anxious to rescue her Arthur from such companions.

"That is not the reason, Aunt," said Arthur, as he felt himself getting deeper and deeper in the mire; "but he knows that I am always glad to help him over any temporary trouble, for he saved my life in the Afghan war."

"O-ho!" said his aunt. "I never heard of that before. Why didn't you tell me about it long ago?"

"Well, I didn't want to blow my own trumpet, Aunt, and so I said nothing about it."

"Your reason does you credit, my child, but you ought not to have kept such a secret from me. Tell me all about it at once."

A happy thought struck Arthur. He would tell her what happened to a brother officer, but transfer it to himself with the necessary embellishments.

"Well," he said. "The Afghans were pressing us hard, and our men had orders to fall back. They executed the order with more haste than dignity, and I found myself alone in the presence of a dozen Afghans. On they came, flourishing their long swords in circles round their heads. It was horrible, and I gave myself up for lost. I had only time to give one thought to you, dear Aunt, when they were upon me. I fought desperately, you may be sure. Ten of them I killed, and the other six drew back, for I forgot to tell you that some more had come up in the interval. They were turning to fly when I heard a horse's hoofs and an English cheer beside me. The enemy heard and saw my comrade, too, and galloped off, but a shot from his carbine tumbled one off his horse, and we found afterwards that it was one I had wounded."

"I don't see that he deserved so much credit after all, Arthur. You seemed to have done all the fighting. Had you not been of such a generous disposition you must have seen it yourself. But, Arthur, I am thinking about those poor Afghans. They may have all had mothers and sisters waiting for them at home. Wasn't it cruel of you to kill them like that? It would have been better to have run away."



"Honour, my dear aunt, is more precious to a soldier than life," said Arthur, in melodramatic tones.

"Well, I suppose I am only a foolish old woman, and don't understand these things, but it seems to me that if a man prefers what he calls 'honour' to going home to his family and friends he must be allowed to choose for himself, but when he prefers his own honour to the lives of other men, it appears wrong somehow. But, my dear Arthur, did you really think of me when those dreadful men were coming to kill you? You should have thought of your Queen and country, you graceless boy."

But this she spoke in a tone of mock severity, her voice trembled, and she furtively wiped her eyes. It was only for a moment, for the volatile old lady brightened up, and in a business-like way said—

"But what did your hero want here, my boy? Did he want your help?"

"Yes, Aunt. He is on his way to Plymouth, his native place, where he is going to invest his little savings in a shop. I could not do less than give him the last five pounds I had."

Her eyes shone admiringly upon the pitiful liar before her, and that night, as he was on his way to his room, she slipped a cheque for twenty pounds into his hand, in spite of his apparent reluctance to take the gift.

But now, as she rose to leave the room, she suddenly recollected herself.

"Oh, Arthur, I quite forgot to tell you. We are going on a trip to-morrow to the Blue Cave, and I sent orders to have the yacht ready to sail to-morrow morning. Captain Derrick says the tide will suit us best at nine o'clock, so you will have to be up early."

Arthur thought of the meeting he had arranged with Markham. But he could not invent any excuse to stay at home, for he guessed that the trip was arranged with a special view to his health. While he was trying to invent some excuse she was gone.

What was he to do? He dare not let Markham think he was trifling with him. The only solution he saw was to get an opportunity for telling him about this change in their plans. That opportunity might occur in the morning, for he must have heard in the village by this time about the sailing of the yacht. Well, he couldn't help what he thought, and, for his part, he was glad of a longer time in which to make up his mind, for he did not enjoy the prospect of being a burglar's accomplice, even though it meant freedom to him. Then he tried to dismiss all unpleasant thoughts from his mind, and went down to join the other members of the family in the drawing-room. There the rest of the evening passed pleasantly away with music and singing, and in making arrangements for the trip next day.

As Markham was on his way back to the village many thoughts occupied him. "Pshaw!" he murmured to himself. "The dead don't come back. In fact, there are no dead to come back. The worms have got them, and there's the end. But yet that red cloak was an odd sort of thing. I'm sure I saw it. But, hang it, what's the good of such dismal thoughts. Let me see how I stand with that fool up there. If I can only get the plate and jewels," and he looked longingly back at the house, "he will be at my mercy ever after. I never had a proper hold upon him with that girl, for I don't believe he pushed her in. He hadn't the pluck to do it. If it wasn't for the fear of being exposed before his aunt he would soon give me the cold shoulder. So if the old lady should peg out in the natural course, and he get her money, then good-bye to your prospects, Mr. Robert Markham. Should she happen to go off *accidentally*—" and the man's face deepened in the gathering gloom, then Arthur would be tenfold more in his power than before, for he would make it his business to have him in some mesh from which he could not escape. Then he was to have half the money. "Yes, for the present," he thought, but if his wits did not fail him he would have something to say about the spending of Arthur's half as well.

He soon had occupation for his wits another way; for on reaching the village he heard of the orders for the sailing of the yacht in the morning.

"What is he up to now?" he thought. "He is a better actor than I fancied; for when he agreed to meet me to-morrow he must have known that he could not come, and yet he made no sign. He surely can't be going away in the yacht for good. He must know that that would mean war to the knife between us, and yet what else can his object be. I must get to the bottom of it somehow, but will have to wait till to-morrow."

Therefore, as both these conspirators decided to wait till the morrow, you and I, kind reader, have no other choice but to do the same, and so to slumber.

In the morning the wind was off shore and blowing a fresh breeze. Shortly before the hour arranged the party from the Manor House came down to the pier. All were in good spirits—Aunt Marianne, because the trip was to do Arthur good, and because she hoped to further her match-making plans during the chances and changes of a voyage such as this, and also because she was naturally a lively old lady, and was really as happy as she tried to make every one else. Ina was happy because Philip was there, and he for the same reason reversed. Arthur was more at ease than before, for he had another day's respite, and Mr. Harding was happy because every one else appeared to be so.

Markham was leaning on the quay wall as they passed, but a careful onlooker might have noticed that he lounged carelessly forward so as to be close to Arthur as he went by. In passing, the latter said rapidly, and in a low tone, "I cannot possibly meet you to-day." The other gave an almost imperceptible nod, and stood motionless, as if he had heard nothing. A few minutes afterwards, however, when Arthur looked to the spot where he had last seen him, he was gone, nor was he to be seen among the little crowd of sightseers.

As soon as Markham had sauntered off the quay he quickened his pace till he reached the place where boats were let out on hire. Selecting a boat, he said he was going for a row in the bay for, as he told the man, "the fine folk are going for an outing, and so I may as well be in the fashion, and consult my delicate health." The fisherman, as long as he was paid, did not care what his object was, and so in a few minutes he was afloat.

The old fisherman advised him however not to venture outside the bay. It was near high water now, but as soon as the ebb set in it was unsafe for a landsman to go beyond the point. There the current ran more strongly, and with an off-shore wind as at present, he might be carried out to sea. Markham assured him that he had no occasion to go outside, and would be careful. Then, thanking him for his advice, he rowed leisurely along, skirting the bay, and resting on his oars every few minutes, looked round to enjoy the view. Seeing this, the old fisherman was quite reassured, and turned his attention to other matters.

Now in getting a pleasure yacht to sea many are the unforeseen delays. These delays are usually of a more serious nature than those that beset the wagonette party bound for the woods and fields. There, as is well known, they usually take their seats an hour or so after the pre-arranged time. Then as soon as all are safely stowed away it is found that a parasol has been forgotten. The maid who is sent to look for it can never find it. Thereupon a kind of mild earthquake sets in among the seated occupants, and after sundry struggles past the knees and stumbles over the feet of the would-be merry makers, the irate owner of the parasol descends to search the house, but in vain. Ten minutes, or thereabouts, after her departure, a gentleman holds up the missing object, with the remark "Can this be it? Some one gave it to me to hold." Then the wandering one returns, casts a withering look at the unhappy man, and after another wild convulsion everything settles down, the driver gathers up the reins, seizes his whip, discovers that it is the one with the shaky lash, and not the new one got in honour of this occasion. Then there is more climbing down and up, with a deep bass interlude of profanity at the other side of the harness-room door.

This excursion proved no exception to the before-mentioned well known rules which govern all excursions. Provisions not arrived, boats in the way, and the hundred and one delays which rule in such cases.

The tide had turned before they cast adrift and set sail out of the bay.

Their intention was to set sail westward with the ebbing tide, cast anchor for two or three hours at the cave, and return in the evening with the flood tide, and this we may say at once was carried out to the letter.

No sooner had they cleared the bay and were laid on their new course than they saw a man standing up in a boat and making frantic signals to them. He was evidently in distress, and so they slackened sail, and running alongside, threw a rope to him, which he caught and made fast. They then drew him up alongside, and he scrambled on board, while the boat was taken in tow.

It was Markham. When he stepped on board he appeared to be in a very exhausted condition, but after the internal application of a strong glass of grog he rallied, and told how he had got where they found him. He had borrowed a boat from a friend and had gone for a row in the bay. As he felt a little tired with rowing, not being used to it, he drew the oars aboard and sat down to enjoy a pipe. He did not remember that the wind was blowing off the shore and the tide running out. He recollected these things after awhile, but when it was too late, for his boat had cleared the headland and was drifting to sea. Then he seized the oars again, but could make little or no headway against the tide, and when they came round the point and rescued him he could row no more.

As every one except Mr. Harding had seen him on the evening before, he made no secret of his identity, but related his story, and answered all questions in a brief soldierlike way, while he stood as much "at ease" as the motion of the deck would allow. Then giving a military salute, he turned round and walked forward to join the two sailors at the bow. Soon the sounds of suppressed laughter from that quarter showed that he was making himself an agreeable shipmate.

And so the "Flying Foam" scudded on before a favourable breeze. Where the cliffs were high, she was kept out from the shore so as not to be becalmed in their lee. But where the long downs sloped down to the white sand, they drew near in, for with the breeze off the shore there was no danger of shipwreck as long as they kept clear of rocks in their course.

While the waves rippled along her graceful sides, and the foam rolled from her sharp bows as she cut through the clear waters, nothing could be heard but the occasional creak of a block or the hissing of the white wake which she left behind. Now bending over, as a gust of wind struck her wide sails, then leaping on with renewed speed while the waves rushed by more swiftly than before, and then rising dripping from a wave which had splashed over her bows in a cloud of glittering spray. Then the flying clouds overhead, the changing lights and shades near the shore, and seaward, the deep blue line of the horizon, all these made a scene of beauty never to be forgotten, while the fresh breeze blew and the yacht dashed onward as a steed obedient to the lightest touch of its rider.

But while the pleasure party enjoyed all these things, other and invisible currents of humanity were flowing around them, some bright and joyous, others dark and troubled. Although we can give a pretty accurate guess at what their thoughts might be at this moment, yet in an hour or two the same guess would be altogether wrong, for life, which flows ceaselessly, changes as it flows, so that what has been is not what will be.

Thus the little world of humanity here no more stood still than did the waves which chased one another, or the seagulls which flew about the yacht in search of what Providence might send them.

Nor would Ina or her father have admitted that this analogy was a wholly fanciful one. To both of them the spirit world was an ever present reality, and they lived as seeing the invisible. They both knew that the world of spirits was not a place of stagnation and everlasting idleness. They knew of its boundless energy, of the spirit forces too powerful to be confined among the invisibilities, for they overleaped those bounds, and, like the breeze which none can bind, sped with a rushing life-giving force over the world.

By these forces we are swept hither and thither on a thousand unsuspected currents. We can trim our little sails to those mighty breezes, but control them we cannot. Yet these two knew, we were not as waves driven helplessly forward by blind necessity, but as the wheeling sea-birds or the bounding vessel, yielding to their resistless force but moving triumphant among them.

(To be continued.)

Spiritualism not only brings us a positive knowledge of a future life, enabling us to hold happy communion with our loved ones on the other side, but it brings to the world a clearer and better conception of human life and duty. It shows up, in a clear, white light, the misconceptions of theology concerning a future life, and indicates the proper unfoldment of man's spiritual nature in this life in order to attain true happiness in the next. Spiritualism and Calvinism! Light and darkness—Gabriel and Lucifer!

## CUI BONO.

*Clairvoyance Extraordinary: A Pill for Materialists.*

BY SAMUEL EADON, M.D., LL.D., &c., &c., EDINBURGH AND GLASGOW UNIVERSITIES.

[NOTE.—We quote the main portion of the following article—from the pen of a writer equally eminent for his learning, high social standing and liberal sentiments—not only because it is a standing and indisputable testimony to the use and value of spiritual gifts, but also because during the Editor's long residence in America she enjoyed the privilege of an intimate acquaintance with Mr. Abraham James, and can personally vouch not only for the wonderful clairvoyant powers by which he procured for the great city of Chicago the blessing of pure drinking water, but also for his marvellous gifts as a trance and test medium.—ED. T. W.]

CHICAGO, as is well known, is one of the most go-a-head cities in the world. Like Jonah's gourd, it appeared to spring up in a night. Its population rapidly increased and water soon became a *sine qua non*, both as regards use and luxury. Science was at fault, for geologists had pronounced that there could be no water beneath such strata. Top water was all that could be looked for, and presently a water company was formed to supply this impure kind of liquid.

There happened to live about this time in Chicago a Mr. Abraham James, a simple-minded man of Quaker descent, and a person of plain education. James, being a natural clairvoyant and medium, had frequently been heard to declare when in trance that both water and petroleum in large quantities would be found in a certain tract of land in the vicinity of the city. For a long time no attention was paid to these statements, but at length two gentlemen from Maine, Messrs. Whitehead and Scott, coming to Chicago on business, and hearing of what James had said, had him taken to the land he indicated.

Being entranced, James at once pointed out the spot where he not only saw the water, but told them he could trace its source from the Rocky Mountains—2,000 miles—to the spot on which they stood. Negotiations were at once entered into for the purchase of the land, and the work of boring was commenced. This was in February, 1864, and the process went on till November, when, having reached a depth of 711ft., water was struck, and flowed up at once at the rate of 600,000 gallons every twenty-four hours. . . . [Here our author describes in detail the various geological strata through which the borings had passed, all of which had been previously described and mapped out by the entranced medium, James. The author goes on to say] At a depth of 639ft. there appeared a constant commotion arising from the escape of gas, the water suddenly falling from 30 to 60ft., and then as suddenly rising to the surface, carrying with it chippings from the drill, and other matters. The work still went on; when at the depth of 711ft. the arch of the rock was penetrated, and the water suddenly burst forth clear as crystal, pure as diamond, and perfectly free from every kind of animal and vegetable matter, and which, for drinking purposes and health, is much better adapted than any water yet known, and will turn out to be the poor man's friend for all time to come.

Here, then, is a huge fact for the faithless; a fact brought to light by dynamic or invisible agency, and what no power of negation can gainsay. Natural science said, No water could be found; but psychology said—False, for I will point out the spot where it will flow in splendid streams as long as the earth spins on its axis. Since 1864 the artesian well at Chicago has poured forth water at the rate of a million and a half gallons daily; and what is economic, to say nothing of Yankee shrewdness, it is conveyed into ponds or reservoirs which, in winter, freeze, producing 40,000 tons of ice for sale, and which might be quadrupled at any time.

What will the sillies of society say to this *cui bono* matter of fact? What those super-wise people, who, with finger on lip, moon about and cry: What's the good of the dynamic and the invisible? Is there no good in finding, by spirit agency, a living fountain of pure water for the use of millions of human beings for ever? Is it not a mighty boon for the humanity of that part of the earth? Verily, it is; and the source of knowledge was a communication from disembodied spirits in spirit life.

Abraham James, by whom and through whose mediumship this discovery was brought about, was of Quaker origin, without schooling, ignorant of any language but his own, simple-minded, upright, and truthful. As for drawing or science, he could not tell a triangle from a parallelogram. Yet this man, when in the trance state, can lecture on



geology, chemistry, medicine, astronomy, the philosophy of life, and on any branch of physical and natural science, and that, too, with such knowledge and eloquence as few *savants* can equal.

Although English is the only tongue he knows, yet in the trance state he speaks French, Italian, Spanish, German, and an Indian language, of each of which he knows nothing in his normal condition.

Abraham James never received a lesson on drawing in his life, yet in his trance condition his drawings of the formation and stratification of the earth's crust are marvellous productions. He drew a series of diagrams, which formed the artesian well at Chicago, from its source to its fountain head. The picture, when put together, is composed of six sheets of drawing paper 26in. by 40in each, and was done in 60 hours—a piece of work which would have taken any ordinary artist 60 weeks in his normal condition.

It matters not to Abraham James, when at work, whether it is light or dark. He uses from one to six different kinds of pencils, sometimes using one hand and sometimes both hands at the same time, the fingers moving with a rapidity which troubles the eye of the beholder to follow. Whether in light or dark, with eyes bandaged or not, with a piece of paper held between his face and the picture, it matters not, the work goes on. What he sees with his spiritual eye in the interior of the earth he can delineate on paper with perfect accuracy. Speaking of the drawings of Abraham James, a writer who has seen them says:—"The floors of some of these caverns were composed of great masses of the most beautiful shells, which in their shadings and perfection are evidently the work of a master hand. The elaborate character of the shell work which runs through all these geological pictures, the thousands of accurate pencil strokes necessary to complete them, and the very short time in which they were executed, are matters of astonishment and wonder to all who have seen them."

In the trance state, Abraham James drew a full length portrait of the martyred President Lincoln. The President is represented, life-size, standing upon a rock, the broken chain of African slavery beneath his feet, and in his left hand the scroll of American liberty. This picture was completed in the trance state in twenty-four hours, and is a remarkable production even amongst the other marvellous efforts of this *spirit artist*. When comes this skill? The human spirit acts without the ordinary instruments of the senses, "Sans teeth, sans eyes, sans mouth, sans everything," and yet the work goes on with almost lightning speed till the picture is completed.

Whence comes this unseen supernatural power? Can it be aught else than a disembodied spirit of a high order working upon and influencing the spirit and physical organization of man whilst yet in an embodied form, producing effects which human beings not so impressed from spirit life are unable to produce? What but spirit, educated to higher forms of knowledge, took possession for the time being of the body of Mrs. Emma Hardinge (now Mrs. Hardinge Britten), when, at an hour's notice, and in the presence of an auditory of 3,000 in New York, she pronounced with thrilling eloquence a funeral oration on the martyred Abraham Lincoln—her own human spirit standing beside looking calmly on the while at the entranced and excited audience, as the oration passed from stage to stage of its eloquent and soul-exciting delivery? Yes! Genius is but another name for spirit aid from a higher life. Poets in all ages and men "of high born genius" in every department of science and literature have ever felt these inspirational influences from another life. Who aided Shakspeare to roam at will through untrodden paths of thought, and to write as no man ever did before, or perhaps ever will again? . . . Who inspired the spirit of Newton from the mere incident of the fall of an apple to open up the mechanism of the heavens, and demonstrate the laws which govern the stellar systems, invisible save by telescopic vision, who, 'but some mightier Newton from spirit life? . . .

The spirit world is about us, and—

"Millions of Spiritual beings walk the air,  
Both when we wake and when we sleep."

Great changes yet await the earth and its inhabitants. A genius is in reality a medium between the invisible and visible, making known a higher form of thought, a now and a then—

"Down the corridors of time,  
For man's advancement."

The time will come when millions of men will be thus endowed, and knowledge of a kind unknown at present will cover the earth as the waters cover the sea. In those days, mankind—having cast aside the creeds, the forms, the devices, and uncertain theologies of men—will, with one accord, and with singleness of heart and purity of purpose, worship the Great and Supreme Intelligence beneath the starry dome of millions of suns and systems, mingling their songs with the music of the spheres, in one grand harmonious chorus—

"For ever singing as they shine,  
'The hand that made us is divine.'"

—*London Phrenological Review*.

#### ANOTHER FEMALE PRODIGY OF STRENGTH, AND RIVAL OF THE GEORGIA WONDER.

Miss Annie Stidham, a girl of sixteen years, daughter of Richard B. Stidham, of 1323, North Cary Street, Baltimore (a Catholic family), has developed as a medium, showing the most perfect and marvellous personations of the deceased that have ever been recorded, which fill a column in the *New York World*. After an evening spent in that way, the reporter says:—

"The whole party adjourned to the dining-room, and Miss Annie, who is quite a frail girl for her age, proceeded to give an exhibition which casts that given by Annie Abbott into the shade. To one of the gentlemen present was handed a stout stick, about two and a half feet long. He grasped it by the ends, while Miss Annie caught it lightly in the middle, and without the slightest apparent effort pushed and pulled him all around the room. 'Some more of you catch hold,' she said, and the reporter accepted the invitation and joined forces with the first victim. But, though every effort was put forth by both, the result was the same. While both pulled and blew and struggled until beads of perspiration stood upon their foreheads and every muscle was aching with the strain, Miss Annie laughed at their efforts, and hauled them around at her own sweet will. Not satisfied with this, she mounted the table, got one of the gentlemen, who weighed 140 pounds, to hold on to the stick, and then lifted him three or four feet from the floor half-a-dozen times, without adding a single beat to her pulse. It has been claimed that Annie Abbott managed to push her subjects about by the aid of rubber-soled shoes. Knowing this, the reporter satisfied himself that Annie Stidham had no such aid. Watching her closely, too, it was found that when she pushes and pulls those holding the stick she does not brace herself, as one would expect, but keeps her feet together and apparently makes no muscular effort."

#### THE LAST SUNDAY OF 1891.

Another year!

What is the story by the twelvemonth told?

What treasure doth its memory unfold—

Base coin or gold?

Sternly hath it hard lessons taught,

Hath it new cares, new joys, new burdens brought?

Few smiles and many a tear?

Another year!

What good and perfect gifts have gently come!

Knowing not whence, we have been blind and dumb.

We ate the crumb

Without the sparrow's faith, but still,

Father of Lights, Thou shinest on, and will,

Thy frightened birds to cheer.

Another year!

The sunlight pours its blessings, as of old,

Into the lap of each dear day—its gold,

Its wealth untold.

As lessons new and sweet we gain,

Still hoping to the highest to obtain,

We trust and never fear.

Another year!

But to the brave and true, lo, time is not!

A thousand years are as a day, forgot

The hardest lot,

To those who walk beside their God,

Treading where other patient feet have trod,

Knowing that they are near.—*A non.*

At a debate which took place about a year ago, a German scholar asserted that Luther was not a Lutheran, and proved it. Some may be now trying to prove that Calvin was not a Calvinist according to present-day orthodoxy. But that Christ was not a Christian has been proven long ago. Now, let it not be said of Spiritualists that they are *not* Spiritualists according to their philosophy.

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

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FRIDAY, JANUARY 29, 1892.

### DEATH IN SPIRIT LIFE.

J. J. MORSE.

WHEN you pass from one plane to another of Spiritual existence, a process somewhat similar to that of passing from this stage to the next beyond has to be encountered, and the result is a concentration of all the experiences and results upon that Spiritual plane so that you consolidate the experiences of that of being, and they become the foundation of your mental being when you arrive on the plane above.

How, then, do you die in the Spiritual world? Have you to be sick? Oh, no! we are speaking of our translation from one of the grand planes of spirit-life to another—not a mere change of sphere, society, or association, but of an absolute removal from one Spiritual existence to another that lies beyond it.

You are not sick—there is no disease, no illness—but yet you are about to be translated from one condition of life to another beyond it. Are you fitted for it? Yes, you have been growing toward it; your Spiritual perceptions have been quickened, and you see clearly there is a higher realm beyond you than the one you are at present residing in, and you realize it is a state that you have to enter. How can you gain admission? There comes a time when for you the Spiritual life that you are now in has been exhausted—an indefinite age may pass before such a result is attained, but come that time surely will and does—and then there is this process of assimilation. Thoughts concentrate; you feel a nameless but sweet and beautiful rest stealing over you; you feel that you are going to vastate the cruder elements of the condition you are then in.

A beautiful sleep will fall upon you; and behold! these elements will drop from you, as the dew may fall from the tree. You awake presently, and in that waking find that you have made the voyage from the state you were there in to the wonderful clime you now have reached. No pain, no sorrow—scarcely a change in form even—but certain grosser Spiritual elements, that were fit and proper to the conditions before, have been left behind.

And when with greater activity of the powers of your immortal nature you stand on the higher plane, the whole of your preceding life is there enshrined within your mental nature, spread ever before your mind's-eye, whensoever you choose to view them; and profiting by what you have obtained before, realizing it is but the stepping-stone to what now lies before you, you will then start upon the new career that there awaits you. This may involve a separation of greater or less duration from those whom you have been previously associated with. If you have attained a higher plane of Spiritual existence, you will have to wait until your

friends have reached the same development ere they can stand side by side with you in the same condition of Spiritual unfoldment.

Let us look at the matter of death, however, from another point of view, which denotes man's translation from one stage to another in the meaning in which we have just placed it before you. There are many who have to die from old prejudices, from old affections and old loves; many have to die morally and mentally ere they can be resurrected from the crudities, imperfections, errors, and mistakes that have accumulated while here below. This accumulation must be thrown off—the old will have to die, and the new man come to life. Many such a death have we witnessed in the Spiritual world. You say here it is repentance; we see it over and over again a thousand different times.

Die to the old and live to the new. Die to the true, and by so "dying," and so "coming to life," you can attain a freedom and beauty, and an impetus of development, that cannot come to you by any other means.

There are hatreds that will have to die before love can bloom; there is ignorance that must die ere wisdom can take its place; there is the callous, cold-heartedness that must die ere the warm, rich life of love can animate the soul itself. There are all these influences and associations to die from ere the jewels of character and the beauties of the inner life can fill your mind.—*From Practical Occultism.*

### A MODEL ORGANIZATION.

PERFECT, DEMOCRATIC, AND IN WORKING ORDER.

[The following excellent and truly interesting sketch of the noble organization existing amongst the Society of Friends, called Quakers, has, at request, been given by a member of that society to Mr. Wallis, and by him handed to the Editor, who earnestly and urgently commends every line in the brief sketch to the attention of every thoughtful reader.—Ed. T. W.]

DEAR EDITOR,—In compliance with your wish, I send you the following information concerning the organization and method of management of the Society of Friends, or Quakers, hoping it may be of some service to you in your efforts in forming or building up an organization or federation of Spiritualists. If you have read the history of the Quakers, you will know that the Society of Friends was brought about, as its early members thought, through necessity. For, as history shows, the early followers of George Fox were very much persecuted, and, as they thought wrongfully, they deemed it expedient to form a society among themselves, in order that they might the better put their case before the public and the magistrates, and even before Parliament. Also that they might render sympathy and assistance to such of their brethren and sisters as were suffering for what they considered conscience' sake. How far they attained their object the following few facts will show. At one time the prisons of this country were crowded almost beyond their capacity with Quakers, chiefly because they refused to swear allegiance to the reigning monarch, not because they were not loyal subjects, but because they had conscientious objections to taking any oaths at all. Well, through their organization and combined efforts they got a special Act of Parliament exempting them from compulsory swearing either in courts of law or of allegiance to their sovereign; their simple affirmation was, and is now, considered sufficient and lawful. Neither can a Quaker be compelled by law to take off his hat in a court of law, or be pressed into military services. The above are a few negative advantages its members enjoy. I will now state a few advantages of a positive nature that the organization, or Society of Friends, confers upon its members.

1. The society has a special fund, an endowment for the relief of poor members, and its provisions are sufficient to supply every poor and needy member with the necessaries of life. And in the district where I belong to, the funds, through not being drawn upon, have accumulated until it is now a matter of concern to the society what to do with them. I do not say this is the case elsewhere.

2. There are Friends boarding-schools, I think about a dozen altogether, in different parts of England, with accommodation sufficient for all the Quaker children in England, and the society is able through its educational resources to render such assistance to its poorer members as will enable every child in the society to receive a good, sound, and useful education.



3. There is also a fund, an endowment, for the apprenticing poor children to some useful trade or employment. And further, if two members of the society enter the marriage state, and do not at the time of such marriage possess property to the value of eighty pounds each, there is a fund to supply, I think, the deficiency; I am not quite sure of the amount of assistance, but I know there is assistance to such young people if they apply for it, and I know some who have applied for and received the donation. There is a good free library to each meeting-house. The members of the society manage it on thoroughly democratic principles. As is well known, Quaker meeting-houses are scattered here and there all over the country, where members and attenders meet once or more every Sunday for worship, which consists chiefly in sitting in silence for the greater part of an hour, or an hour and a half, for it is only when some one of the company considers himself or herself moved by the Holy Spirit of God or Jesus to pray or preach that the silence is broken, and as they have no appointed minister to conduct the services, any one who feels so moved is at liberty to give to the meeting what he considers the Holy Spirit requires him or her to give, so long as it is considered by the elders of the meeting to be in accordance with the acknowledged principles of the society. Once a month, at the end of the Sunday morning meeting for worship, is held what is called the preparative meeting, when each meeting transacts what business has to be done belonging to its particular meeting, and then appoints representatives to the monthly meetings, which are generally held on one of the days in the following week, and are composed of representatives of all the meetings where a number of meetings are held, the number varying sometimes eight or nine, in some places more and some less. At these monthly meetings they have first what is called a meeting for worship, which lasts generally a little over an hour; after which they have a meeting to transact business, and as these meetings are held once every month, representatives are appointed to the quarterly meetings. These meetings are held four times a year, and they represent all the monthly meetings in Lancashire and Cheshire, and are held sometimes in Manchester, Liverpool, or Preston, &c. These quarterly meetings last two days, and appoint representatives to attend the yearly meetings, which are held in London. Besides the Lancashire and Cheshire quarterly meetings, there are a number of other quarterly meetings, which send representatives up to the London yearly meeting, which meeting generally lasts nine days. The business of the yearly meetings consists chiefly in receiving, reading, and considering reports from the various quarterly meetings. The business of the quarterly meetings is to receive reports from the various monthly meetings under them, which are chiefly reports of the state and condition of the various meetings for worship, of which the monthly meetings are comprised.

The above is but a mere outline of the methods or machinery employed in managing the affairs of the society. I said before that it is a thoroughly democratic society, and so it is, for there is no recognized head or president, and no man has any more power or authority than another, any further than his ability or devotion to the interest or well-being of the society have gained him the confidence and respect of its members. I have said that the monthly, quarterly, and yearly meetings are comprised chiefly of representatives of the smaller meetings below them, yet all these meetings are open to any or all members in the society, and any member, whether he or she is an appointed representative or not, may attend any or all the meetings, and take part in their discussions just as though they were appointed representatives, and women are just as fully represented at all the meetings and take as much part in them as men. I consider the organization is splendid, and for the number comprising the society, I do not think there is any society either in this or any other country that has exercised such a beneficial influence on society and other institutions as it has done in this country and elsewhere.

#### A STRANGE VISITOR.

GREAT excitement is caused by the presence of a celestial visitor that made its appearance in Clayton, Georgia, a few weeks ago. It is a spherical metal ball, on the surface of which is found graven characters, accepted as conclusive evidence of its having been fashioned by human hands. It fell at 7-45 p.m., and was seen and recovered by one Dr. Seyers, by digging it from the ground into which it had sunk some five feet. It was too hot to be handled, but the

doctor carried it to his carriage on his shovel, truly judging that he had a prize. The sphere is of steel-blue metal, polished surface, engraved with pictures and writings. Analysis shows the metal to be fusible only in the electric arc, therefore, a new element to us. The ball will soon be sent to the Smithsonian Institute, when an official examination will be made and report given to the public. This is the best proof we have yet had that we do not possess a world monopoly. But other worlds must be breaking up, to send their mechanical products flying through space, and we may naturally expect more evidences of the fact.

## THE SPIRITUAL GLEANER.

### SOME DUTIES OF SPIRITUALISTS.

THE following list of "duties" was suggested by reading in one of our Christian exchanges a similar list under the heading of "Duties I owe to God and the Brotherhood"; by an Evangelist. Knowing from experience the success attending the labours of these "Evangelists" the thought came, why cannot Spiritualists adopt a similar policy and succeed equally as well in the "saving" business? The terms used in defining "duties" are, of course, changed to meet the requirements of the "Gospel of the Angels:"—

1. Preach the truth.
2. Organize new societies.
3. Re-organize and revive the work in old societies.
4. Sell, or distribute gratis, pamphlets, journals, and spiritual books where needed.
5. Endeavour to get all the lecturers, mediums, officers, and members of societies to freely and heartily co-operate in the great work of educating the masses out of the bondage of superstition into the light of reason and spiritual truth.
6. Collect money for missionary work.
7. Find work for good speakers and mediums who are unemployed.
8. Assist societies in getting speakers to suit them.
9. Correspond with speakers and mediums who live in other counties and who desire to locate in ours.
10. Keep on the look out for the development of reliable young mediums and talented young speakers.
11. Take subscriptions for our home papers, and recommend spiritual reading generally.
12. Be instrumental in spreading the light, trust in the angels, search for truth, help weaker ones to bear their burdens, and do all the good you can at all times.

Here are the twelve duties; take them for what they are worth, and may they prove reminders of duties undone when you are asking, so helplessly, What can I do?

—*Progressive Thinker.*

### ECCLESIASTICAL BRAWLS.

The church trials and ecclesiastical brawls that are going on to-day disturb nobody but those engaged in them. What will the intelligent, thinking world care what resolution a few theological rufflers pass about the plenary or non-plenary inspiration of the Scriptures, when it recalls the fact, attested by all early history, that there were thousands of souls in Asia, Egypt, Greece, and Rome filled with the power of the religion of Jesus years before a letter or line of the gospels we now have were written, and that this religion would be felt and recognized and preached if all these Scriptures should disappear entirely? A hundred years ago they had in Germany just such controversies as we are having now. The controversies and the men engaged in them are almost forgotten, but Christianity is still strong and vigorous. Lessing, the philosopher and poet, ridiculed and illustrated them in this appropriate story:

"A wise king of a great realm built a palace of immense size and very peculiar architecture. About this structure there came from the very first a foolish strife to be carried on, especially among reputed connoisseurs, people, that is, who had least looked into the interior. This strife was not about the palace itself, but about various old ground plans of it and drawings of the same, very difficult to make out. Once, when the watchman cried out 'Fire,' these connoisseurs, instead of running to help, snatched up their plans and, instead of putting out the fire on the spot, kept standing, with their plans in hand, making a hubbub all the while, and squabbling about whether this was the spot on fire, and that the place to put it out. Happily for the safety of the palace, it did not depend on these busy wranglers, for it was not on fire at all. The watchman had been frightened by the northern lights and mistaken them for fire."—*J. B. Belford.*

## QUESTION DEPARTMENT.

[NOTE.—As we receive more questions than letters for the "Open Court" page, we propose henceforth to alternate them, and devote this page one week to the very necessary duty of answering questions, and the succeeding week to the "Open Court" correspondence columns.—*Ed. T. W.*]

## QUESTION NO. I.

DEAR MADAM,—Whilst in Australia a year ago, I had the pleasure of perusing a little manual written by you (at request, I was informed), for the benefit of investigators, entitled, "On the Road." Now, my dear madam, you, as I know and have heard from all quarters, have had a wide experience in early Spiritualism, especially in the land of the West, the actual birthplace of the movement called Modern Spiritualism. I cannot procure your little manual in London, and even if I could I think it is more adapted to the Colonies, where Spiritualism seems to be somewhat in a rudimentary condition, than here, where we have gone deeper into the heart of the mystery. Still much of this movement is to many, if not to most of us, a mystery still, and my question is: Will you not write another book of spirit-facts and philosophy in any or such form as would be readily accessible to the people, as well as to your friend,

DICKY SAM.

I enclose my card as duly required.

## ANSWER.

Seeing that the Editor has but recently given up her lectures and enforced absence from home for the sake of giving more attention to this Journal, we do not see our way at present to write a book, but our courteous questioner has actually stumbled upon the idea communicated to the Editor within the past few weeks by her spirit guides, namely, to write a series of articles on these subjects, in which good and ever constant spirit friends will aid, counsel, and wherever and whenever it is necessary, dictate the ideas to be presented. This series will yet be forthcoming.

DEAR MADAM,—Asking excuse for many imperfections in language (I am at home in Spain), I sit at your feet to know how shall I deal with spirits I know not? So many come to my wife, just the same medium as was Fanny Conant, of Boston, where I heard her, and these stranger spirits will come, and tell names we know not, and give histories we know not. I shall send you with this four samples. Why do they come? What can we do for them? How do we know them? Can you advise

(DON) CARLOS B.—

## ANSWER.

The samples our friend sends of his communications, as well as we can make out by his rendering into English, signify that the communicating spirits are earth-bound, unhappy, and wish by confession of their past lives to atone for the errors they have committed. Many spirits claim that the communications by which they strive to make known the fact of their existence beyond the grave are esteemed by them as a great privilege—in fact, they have repeatedly declared that they were more eager to return to the earth than mortals were to receive them. It might be difficult to account for this, except on the ground that up to the last half century the dreadful delusion in which priestcraft has kept the world, renders the spirits anxious beyond measure to inform those they have left behind of the actual realities of the other life. At the public circles held in America, clairvoyants have beheld crowds of spirits surrounding the medium, and endeavouring to obtain a hearing. Some were evidently desirous only of doing good by representing the true conditions of the life hereafter, others wished to send messages to their friends, and still others, having lived evil lives, were eager to make atonement by confession. There are still other spirits who seem to take the same kindly pleasure in holding converse with the inhabitants of the earth that they once lived on, as we mortals take in re-visiting the scenes of our childhood's home, and, as mediums are the only channels by and through whom spirits can communicate, so the circles, wherever they may be held, attract these dear visitants to attend them, and afford them the pleasure of holding kindly intercourse with the world they have quitted. As to the fact of identifying these spirits, this is, perhaps, the most difficult point we have to deal with. Some choose only to give a *nom de plume*; others seem able to awaken the powers of the medium sufficiently to communicate ideas in the medium's own language, but fail in the effort to impress a name upon the brain, especially when that name is an unfamiliar one.

The last and worst class of spirits who seek to commune with earthly mediums are the "demons" whom society itself manufactures in the city streets; "misérables" who are brought up in the slums, alleys, in prison and out of prison, for crime; "Ishmaelites" whose hand was against every man, and every man's hand against them. Death makes no miraculous change in the spirit—which is the real man—by a change of state, and until these spirits in the prison houses of their own criminal states are reformed by the ministering angels of the higher life, that society which creates liars, robbers, murderers, and mockers, by poverty, foster, hunger, rags and wretchedness, may, and must, expect such "dwellers on the threshold" to haunt the only scenes—namely, the earth and its inhabitants—of which they have had any knowledge. Send "demons" to the spirit world and "demons" will return to plague the world that made them what they were.

The only resource for those obsessed or tormented by such spirits is to labour with heart and voice and prayer to reform them, and failing this, to give up the circles for a time until the tormentors grow weary. To all who realize the truths of the life hereafter, we would say, however, if you wish for the care and inspiration of ministering angels, see to it that you help society, both by precept and example, to send none but ministering angels to the higher life.

DEAR MADAM,—However bad my English may be, I take the liberty to write to you, because I know you are able by your long experience in Spiritualism, to explain things not yet clear to me. I ask then, are you able to explain in a few words what is the meaning of clairvoyance? Is it a real sight, or is it more a feeling through what is

generally called our sixth sense? The reason why I ask is this, as a Magnetic Healer I never ask what the complaint or disorder is in my patients. As soon as I touch them I know the trouble, and treat and prescribe according to my feelings, and happily without mistake. Also, I can give a description of surrounding spirits, without what I call seeing them. At other times I can judge of their spiritual state by a colour which I do really see. But now there comes something that I cannot understand. Sitting quietly with my dear wife alone, our eyes shut, we see at the same time, colours, nothing but colours. Their shape is oval and their length about one foot or 12 inches. One time lately these colours were very peculiar, and I believe symbolical, but I do not understand their meaning. . . . Just a moment before we saw these colours we got a letter which caused us much trouble. Sitting quietly and in prayer for Spiritual light, we saw at the same time, the size as named above in green. After a short time it changed to red. Then it became green again but with red flash in it. A moment after that it changed to a very bright blue, then to a splendid bright light and disappeared, and we saw nothing more. Can you, dear madam, give us an explanation? I ask it because I believe it to be a symbol for us, but we do not understand it. This being I think the last letter of the old year, I wish you, for the new year, God's greatest blessing with your family. May our Heavenly Father bless you, and make you a blessing for those who have not yet the Spiritual light. May your paper, THE REAL PEOPLE'S PAPER, extend more and more its circulation, and disperse the darkness of orthodoxy and superstition, is my prayer. The regular sale of *The Two Worlds* in and out of my shop is now two dozens weekly. I shall use my best endeavours to increase the sale. Asking for a reply in writing or in *The Two Worlds* what you think of this matter.—I am, dear madam, yours fraternally,

J. J. DU BUY.

The Magnetic and Botanic Institute,  
116, Camberwell Road, S.E.

## ANSWER.

Clairvoyant perceptions are the results of one or other of two causes. The first is the direct opening of the spiritual sight, or the eyes of the soul looking through matter. The second cause is the result of a spirit control psychologically impressing the brain of the medium with a vision of the nature resembling direct clairvoyance. That perception which our questioner experiences by touching or coming in contact with his patient has been vaguely called "Psychopathy," but comes more directly under the term of Psychometry. This discernment of character, disease, and remedial art by touch, depends upon the invisible forces we call magnetism—that is, the magnetism of the patient and that of the operator coming into direct assimilation. When the operator can correctly sense his patient's state by touch, he can also sense the appropriate remedy, but, as it sometimes happens, if there is no decided rapport between the patient and the operator, mistakes are liable to occur. With powerful magnetists this is rarely the case. Besides, spirit friends have constantly assured us they are present IN ALL magnetic experiences, aid when they can, and impress their subjects whenever possible. We must not forget, however, that we are spirits ourselves, and can play our part in the exercise of our spiritual senses, even though in these carnal bodies we still see "as in a glass darkly."

As regards the appearance of colours, these have a clear and definite meaning, and signify STATES—sometimes our own moral states, and sometimes our spiritual surroundings. In the peculiar perception of colours, last described by our questioner, we should consider the green colour as representing simply earthly things, and these neither very good nor exalted. The appearance of the red colour is inevitable, and always indicates contention and inharmony. The green touched with red is significant that the inharmony proceeds from earthly troubles and discordant minds, yet the two combined means triumph. The blue is the triumph of truth, the noblest and strongest of all spiritual powers in colour, and the ultimate light or sunshine is glorious and assured good.

We heartily reciprocate our questioner's kind wishes, and should be glad to find the colour of his visions passing rapidly through the green and red stages to the strength of the blue and the heavenly power of the sun's hue.

"STEADFAST" attended a séance one evening last week, and during the sitting he was impelled to rub his hands together vigorously, and, during the process, a clairvoyant, who was present, stated that a white magnetism, or aura, issued from his fingers. She had on a previous occasion beheld a blue magnetism given off from the fingers of another of the sitters. The question which presents itself is: What is signified by the difference of these two colours, not only Spiritually, but also physically and mentally? An answer would be interesting and instructive.

## ANSWER.

The colours, or auras, given off by magnetism—sometimes perceived by human sensitives, as in Baron Reichenbach's recorded experiments, but always plainly apparent to spirits—signify the peculiar moral, as well as to a great extent physical states, of the party from whom the aura emanates. In the two cases described above, the white colour signified an organism more decidedly Spiritualised than the other who exhibited a blue aura.

The first party would make a better spirit medium than a powerful operator. The second would be both medium—i.e., for powerful healing spirits and an operator through his own magnetism.

The first could impress his thoughts upon his subjects better than his magnetism; the second could succeed in both directions.

[We have still many questions remaining unanswered, the replies to which we must postpone.—*Ed. T. W.*]

## ANSWERS TO CORRESPONDENTS.

L. P.—Open Court correspondence next number.

ANTI-CONSPIRATOR.—Fear not—a spirit-police is on their track.

YOUR FRIEND.—Patience. More extraordinaries yet to come. We know all.



## 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.—Having had T. Ashcroft during the week we find it has caused people to begin to inquire into Spiritualism. We had crowded meetings at night, having to send people away. Mrs. Jarvis, of Bradford, was listened to with attention. We had those from the various societies and sects of the district who had heard Ashcroft give his version of Spiritualism; and they say, "If that is Spiritualism it is better than they thought, as they never heard anything to equal it before." We are happy to say that Mr. T. Ashcroft is ploughing the ground for us to sow the seed; and the cry is, "Let us hear Mr. E. W. Wallis." One of Mr. Ashcroft's chairmen has volunteered to take the chair for him if we will invite him, showing that Spiritualism in Armley has not been injured.—R. P.

**BATLEY.**—Jan. 23: About 70 persons sat down to a very enjoyable tea, provided by the Liberty Group. Mr. Mason, of Morley, gave phrenological delineations; also Mr. Illingworth, of Morley, gave a magic lantern entertainment, which was interesting, giving satisfaction to all. Both friends have our hearty thanks for the able manner in which they responded to our invitation. Jan. 24: One of our own locals (Mr. Webster) spoke on "Duty," pointing out that we should do all in our power to help our fallen brothers and sisters. Evening subject, "Why is Spiritualism stigmatized as a curse to the land?" Showing by facts, which had come within his own knowledge, that instead of it being a curse it was a blessing. Our sister, Mrs. Roberts, kindly volunteered to give clairvoyance, which was only moderately successful.—J. C.

**BOLTON.** Bridgeman Street Baths.—Afternoon: Circle. Evening: Mr. Buckley gave a very edifying address to a full audience on "The Philosophy of the Spirit Circle." Miss Murray followed with clairvoyance.—T. T.

**BOLTON.** Old Spinners' Hall.—A circle in the afternoon. Evening, our friend, Mr. Jas. Ridings, phrenologist gave a really capital dialogue, supposed to be a dream between a parson, squire, poet, secularist, and a spirit on "Hell." By the process of calm logical reason, each one is convinced, and converted from believing such a monstrous doctrine as eternal roasting, except the parson, and his living prevents his acceptance of the interpretation of "hell" as a state, not an actual place.

**BRADFORD.** Lower Ernest Street.—Morning circle discontinued. Afternoon, Mrs. Mercer gave a very interesting discourse on "Death, where is thy sting; grave, where is thy victory?" showing that a true spiritual life destroyed the sting of death and the victory of the grave. Evening, "Spiritualism, the Universal Religion," embraced all the vital principles of all religions, teaching personal responsibility to the Creator, and to our fellow-creatures. Right doing as a condition of happiness here and hereafter. Successful clairvoyance at both services.

**BRADFORD.** 448, Manchester Road.—Afternoon: Mrs. Russell spoke on "God said let there be light, and there was light," and "What Relation is Spiritualism to Christianity?" Two very good discourses, followed by excellent clairvoyance.

**BRIGHOUSE.** Oddfellows' Hall.—For the first time we had the pleasure of hearing the inspirers of Mr. Peter Lee, in the afternoon, on "What is Christianity?" which they dealt with very lucidly, compelling the close attention of the audience to the interesting references they made. Evening, "The Royal Dead" was a very high subject for a Brighouse audience to understand. They spoke sympathetically of the late bereavement in the Royal Family, comparing royalty in the spiritual spheres and royalty on earth. Moderate audiences.—J. S.

**BURNLEY.** 102, Padiham Road.—The guides of Mrs. Heyes gave us splendid addresses from subjects chosen by the audience. Afternoon, "Children in the Spirit Home." Evening, "True Spiritualists, where are they to be found?" Both were fairly well treated, and gave satisfaction. Phrenology and psychometry at the close.—J. W.

**COLNE.**—Mrs. Johnstone gave two good lectures. Afternoon, "Work and be saved"; evening, "Love" and "The world as it is." Very good clairvoyance at each service.—J. W. Coles.

**CARDIFF.** Psychological Hall.—January 24, we had the unanticipated pleasure of listening again to the controls of Brother J. J. Morse, who, to the solace and spiritual aid of our esteemed members Mr. and Mrs. J. G. Miles, and of their daughter, whose passing over and physical interment is recorded elsewhere, was able to stay over Sunday. In the morning was given an eloquent and practical address upon "Guardian Spirits, their work and its limits," in which the absurdity of many old and some modern notions hereon was forcibly illustrated. Guardian or attendant Spirits are of the order of our common humanity, and it depends upon ourselves to determine by our ruling motives and desires what shall be their character, and the consequent nature of their influence, whether for good or ill, while their ability to, at times, foresee various results, is but a continuation (accelerated undoubtedly by disencumbrance of the physical body) of the faculty exercised in the everyday business of life, especially by brokers in shares, stocks, &c., and those who in any way speculate upon or estimate future results. The feature of the day, however, was a memorial service in the evening, to commemorate the transition of our beloved young friend, Gertrude Miles. Our hall was packed, many being unable to gain entrance. The oration delivered by Mr. Morse's guides was a magnificent effort, not only vividly portraying the present beatified state of our dear young friend, but embodying throughout, in a logical and definite manner, the effect upon all humanity of the change called death. The unbroken silence and rapt attention of the large audience bore testimony to the telling effect of the grand and eloquent discourse. As a mark of love to their departed sister, the elder members of the Lyceum rendered the beautiful musical reading "Scatter seeds of kindness," the audience joining in the chorus, the accompanying reading being given by Mr. F. B. Chadwick, who occupied

the chair. In testimony of sympathy with Mr. and Mrs. Miles in their physical loss, the audience stood up while the closing invocation was being pronounced.—E. A.

**DARWEN.**—Mr. E. A. Verity, jun., of Oldham, in the afternoon spoke on "Do Spiritualists believe in the teachings of the Bible?" and in the evening "A Parson's Son on Parsons." Small attendance in the afternoon, but good at night. The speaker dealt with his subjects in a very able and complaisant manner, and was listened to very attentively, and appeared to carry his audience with him. By his witty style and pungent irony, when exposing the dogmas, creeds, and superstitions of Christendom, he created much amusement. Really, he is a champion, and we have reason to believe that the good lessons he gave will not soon be forgotten.—A. B.

**FELLING-ON-TYNE.** Hall of Progress.—Mr. Magnus Mouat, 9, Railway Street, Jarrow-on-Tyne, related his experience and how he became a Spiritualist. He is advanced far into the "yellow leaf," and has just known Spiritualism five years. His guide then spoke ably on "The secrets of God, and should men know them?" chosen by the audience, and gave general satisfaction to an intelligent assembly. It was his first public appearance, and we hope he will come again soon.

**GATESHEAD.** 13, Coburg Street.—A very good attendance at Mrs. Hall's party. Mr. Rostron gave twenty-three splendid clairvoyant tests, and his psychometry was grand. Sunday: Mrs. Hall got downstairs for the first time for five weeks. Mr. Morris gave his experience in Spiritualism. Mrs. Hall's "Annie" gave a lecture on "Love for one another."—J. F.

**GATESHEAD.** 1, Team Valley Terrace, Askew Road.—We had the pleasure of listening to Mr. Davison on "Man's inhumanity to Man," which was very ably dealt with, to a good audience. Mr. Hush presided.—T. J. Middleton, financial secretary.

**GATESHEAD.** 79, Taylor Terrace.—A very good meeting. The control of Mr. T. R. Penman gave an account of his passing from this sphere to spirit life and labour in the spirit spheres, which was very interesting. Good clairvoyance at the close by Mr. W. H. Penman.

**HALIFAX.** Winding Road.—On Sunday we had Mr. Robt. White with us, who took for his subject in the afternoon, "Spiritualism in Australia." In the evening every inch of available room was occupied, and many were turned away, the subject being, "Buddha and Christ, their Lives and Teachings." At both services the greatest interest was manifested in his remarks, the audience remaining spellbound throughout.—F. A. M.

**HECKMONDWIKE.** Blanket Hall Street.—The guides of Mrs. Whiteoak gave two splendid addresses. Afternoon subject: "O death, where is thy sting; O grave, where is thy victory?" Clearly showing that there is no death, but a passing into a higher state of existence. Though we had the finger of scorn, and ridicule pointed at us, yet death had lost its sting and the grave its victory. Great satisfaction was given. Evening: "Spiritualism uplifts humanity, and does not cast down." Proving that God was the same to-day, as in the time of Jesus. Spiritualism was a comforter to those who had received its facts and proved its blessings. Spiritualism was a sunshine to-day as of old. Our Father God allowed spirits to return and bring messages of love and kindness, uplifting the sorrowful heart. Spiritualism was also a revealer, changing darkness into marvellous light. Closing each service with a poem. Good clairvoyance.—W. H.

**HEYWOOD.**—Mr. J. W. Sutcliffe gave two very acceptable addresses. His psychometry was grand. He is a speaker and psychometrist of great promise, and at no distant day will forge his way to the front.—T. Walker, sec.

**LEADS.** Psychological Hall.—A red letter day with the inspirers of our local medium, Mrs. Menmuir. The addresses were very homely, telling, and to the point, holding the audience spellbound, opposing most strenuously all assumptions put forth by the "rev. showman" as an utter misrepresentation of what Spiritualism really consists of, testifying what truth there is in it, by twenty years devoted service to the same. At night we had, in addition to the lecture, a few very good delineations of character to non-Spiritualists, by request. Also clairvoyance, very satisfactory.—C. L.

**LEICESTER.** Liberal Club, Townhall Square.—This being the first report of our meetings this year, I am glad to say our platform has been well filled by intelligent speakers. Jan. 3, Mr. Clark; 10, Mr. Chaplin; 17, Mr. V. Pinkney; 24, Mr. Timson. Subject, "Spiritual Advancement." The principles, beliefs, and teachings of Spiritualism have been lucidly dealt with by these speakers. The lectures have been full of soul-stirring facts. On the 24th the after meeting was conducted by Mr. Ashby. Many clairvoyant descriptions recognized. Jan. 31, Mr. Clark. Subject, "Lessons from the life of Cardinal Manning."—S. A. Shepherd.

**LONDON.** 311, Camberwell New Road, S.E.—The fifth anniversary services, although unaccompanied by any striking incidents, proved a great success. Despite that the demon of influenza accounted for the non-attendance of speakers and members alike, we had a crowded but harmonious assembly. Mr. Long briefly opened, after which Mrs. Stanley dwelt upon the lessons derivable from these annual festivals, while Mr. W. O. Drake's spirited address came as a refreshing stimulant. At the close, Mr. J. Humphries gave the interpretation of the Spiritual symbols as seen in the meeting. The addresses were pleasingly varied by a number of excellently rendered solos and musical selections, for which the efforts of Miss Box, Miss Ward, and Mrs. Kemmish were responsible. A detachment of the Lyceum children, led by Mr. Coleman, sang "The Mystic Veil," which is a great favourite amongst us. The proceedings were prolonged to a late hour, all seeming loth to reach the end of such a Spiritual feast. After contributing the whole of the goods for our tea festival, the members separated, well pleased with the Anniversary Sunday of 1892.—W. E. Long, hon. sec.

**LONDON.** Forest Hill.—Jan. 28, Mrs. Wilkin, at the residence of Mr. Brunker; eight sitters, a splendid meeting. The Spiritual teachings were pure and lovely, information being given as to the help given in spirit world to those in the lower spheres by our sympathy and prayers. Rosey (Mrs. Wilkin's guide) gave each sitter a test, all being clearly recognized, the writer of this having his father's sister described most accurately, and the name given.—H. W. Brunker.

**LONDON.** Marylebone Spiritual Hall, 86, High Street.—Mr. James Burns gave an excellent lecture at this hall on "Man as a model of



the Spiritual universe." His remarks were thoroughly educational, elevating, and spiritual.—C. L. H.

LONDON. 14, Orchard Road, Shepherd's Bush.—Crowded meeting, many strangers present, who evinced deep interest in the eloquent discourse by the guides of Mr. Ware upon the "Occupations of Spirits." Mrs. Mason's controls answered many important Biblical questions.

LONDON. Spiritualist Federation, Copenhagen Hall, 184, Copenhagen Street, King's Cross.—Mr. A. Lovell lectured upon "Curative Mesmerism." The lucid style adopted by the speaker enabled his hearers to follow the exposition of his subject, as was shown by a number of pertinent questions which were asked at the conclusion. Next Sunday, the new musical service will be given for the first time in this hall.

LONDON. Winchester Hall, Peckham.—Mr. Butcher, under spirit influence, gave a very practical address on "A few thoughts upon Spiritual Culture." The duty of man, he remarked, was to live a God-like life, to expand the divinity implanted in each, and realize that the kingdom of Heaven is within. Speaking of contentions in our cause, and the individualism which retarded progress, through persons who set their minds upon certain points, unmovable even by the weight of evidence, and not true to the principles of Spiritualism which demand change and progress. Spiritualism should stamp out this hurtful class of individualism.—J. T. A.

MACCLESFIELD.—Mr. Hepworth's first visit. Afternoon subject: "Angel Visitants." Evening: "The Road to Heaven." Mr. Hepworth has a taking style, he being clear and plain and at the same time logical. His addresses were very pleasing. The reformed Sunday service was introduced to-day and was most successful. Solos, anthems, and quartettes were rendered by the members of the choir. The members were so pleased that an endeavour will be made to continue it week by week. On Monday a concert was held, at which the Rev. A. Rushton presided. Mr. Hepworth, with several of his amusing character songs, and others made the evening a most enjoyable one.—W. P.

MANCHESTER. Tipping Street.—Our Service of Song, "Frozen to Death," was an entire success both afternoon and evening. The reading was perfectly rendered by T. Tomlinson, Esq. The best thanks of our society are due to Mr. Tomlinson, to our esteemed organist Mr. Smith, and the choir, for the excellent manner in which the whole of the service was performed. Large and attentive audiences showed their full appreciation.—A. E.

MANCHESTER. Edinboro' Hall.—We had the pleasure of hearing Mr. Rooke's controls in the evening, but the attendance was very unsatisfactory. No service was held in the afternoon on account of the few persons present. Jan. 31, at 3 and 6-30, Mr. Sutcliffe. Circle, 8 to 9, for members and friends.—A. E. W.

MANCHESTER. Collyhurst.—Mr. Pilkington discoursed on "Does creation set forth by science agree with creation set forth by theology?" and "Whence came man?" These most important subjects were dealt with very forcibly, replete with deep reasoning.—T. T.

MIDDLESBROUGH. Spiritual Hall.—Afternoon: Mrs. J. M. Smith's inspirers took for their subject "The Works and Monuments of Man." The discourse was highly appreciated. Eight clairvoyant delineations followed, and were all successful. The president, Mr. Gallettie, remarked at the finish that during the fourteen years he had investigated Spiritualism he had seen nothing equal, every case being clear and distinct, and the majority to strangers. At night six questions from a crowded audience were answered eloquently and well. Time would only allow for one clairvoyant test, which was clearly recognized. Mrs. Smith attributes her success to the good conditions given.—W. I.

NELSON. Bradley Fold.—Mrs. Best was again successful in her delineations. Audiences moderate and well pleased.—J. W.

NORTHAMPTON.—Mr. Sainbury, of Leicester, kindly paid us another visit. Afternoon discourse was on "The Jehovah of the Jews." Night, subjects from the audience, "What relation was Jesus to God?" "The Resurrection," and "The Evidences of Spiritualism."

NOTTINGHAM. Morley Hall.—Our medium, Mrs. Barnes, has again had so serious an attack of illness as to make us fear her work on this side was about to close. We are glad to say she is now improving. Last Sunday was the third Sunday we were without her services. The meetings have, however, been very satisfactory. Mrs. Ashworth has used her clairvoyant gift with profit. Last Sunday night was very encouraging. We experienced great help from our spirit companions, and the large meeting appeared gratified. I should like to suggest the adoption by societies of the plan of taking in the periodicals of the Spiritual movement for binding. We commence this year to take *The Two Worlds*, *Light*, and *Medium*, when bound to go to the library.—J. W. B.

NOTTINGHAM. Masonic Hall.—Splendid addresses from Mrs. M. H. Wallis. Subject in the morning, "Soul Science;" and at night, to a large audience, "Our Homes and Employments in the Hereafter" was dealt with in a most interesting manner. Clairvoyance after each service. Descriptions very minute, many of which were recognized. Mrs. Wallis, in the writer's recollection, has always been a good speaker, combining the intellectual with spiritual qualities—a necessary combination in all who would make successful speakers in the cause; and I think she shows improvement at each visit. She is fortunate in being able to appeal to the sympathies of her audience, and in consequence we have had very hearty services. It is a pleasure to speak in praise of a medium where it is deserved. May the number of such rapidly increase.—J. F. H.

OLDHAM. Temple.—A very good time with Mrs. Green and her controls. Owing to a memorial procession and service for the late duke our afternoon meeting was late. Great satisfaction was given by a few words, alluding to the shortness of life and the need of preparing ourselves for the future state, the subject being "Death the Gateway to Life." At night a very interesting discourse on "Spiritualism a True Religion," was very pleasingly given. A good number of spirit descriptions were given at each service. Several were very remarkable. In all 24 clairvoyant tests were given, 22 fully recognized.—W. A. Mills.

OLDHAM. Bartlam Place.—Thursday's public circle well attended. Mr. Postlethwaite very deliberately gave successful clairvoyance and psychometry. Sunday afternoon: Owing to the procession parading the town, our service was late. Mr. Wheeler greatly condensed his interesting lecture on "The Trial of Theology in the Court of Bankruptcy." Very fair audience. Evening: Mr. Wheeler delivered an

excellent and instructive lecture on "The Science and Religion of Spiritualism." Several questions satisfactorily answered. Better audience than we have had for weeks. In the afternoon the organist played the "Dead March in Saul."—V. Tuke.

OPENSHAW. Granville Hall.—An excellent day with Mrs. Bailey, whose guides lectured on "The morning light is breaking," and "Spiritualism the redeemer of the world." Very interesting addresses, well rendered. Very successful clairvoyance at both services.—W. P.

PARKGATE.—In the absence of Mr. Inman, Mr. W. C. Mason, of Sheffield, gave a good lengthy discourse on "Spiritualism a destroyer yet a builder," which was ably dealt with, and gave satisfaction to a moderate audience.—J. Clarke, secretary.

PENDLETON.—Mrs. Craven, owing to indisposition, has not been able to do any platform work since the 10th of December. We sympathise with her. Mr. Moorey officiated in her stead. In the afternoon his guides discoursed upon the first verse of the hymn, "Soon shall the trump of freedom," showing how man has been bound down by creeds and dogmas, and not using sufficient power over all his thoughts, but when equality reigns man shall be free. Evening, after a reading from the *Banner of Light*, entitled, "Worship," the guides discoursed upon the words "Christians and Spiritualists, awake," showing how the intellect had been, and is, asleep in mankind, bidding men awake from supernaturalism, they having been nursed in the lap of theology long enough, and asking Spiritualists to work more in harmony—no man being without faults—and to work hand in hand for the good of humanity. His psychometric tests were something wonderful, likewise clairvoyance.—J. Mouldin, sec., 15, Eimeo Street, Pendleton.

RAWTENSTALL.—The afternoon was devoted to the naming of five children, after which Mr. Swindlehurst delivered a short address in a very eloquent manner, warning all parents of the great responsibility that rests upon them in training up their children, closing with an earnest appeal to the spirit friends to aid and assist them in their endeavours to battle through life's difficulties. Evening subject, "Real Ghosts." The speaker made reference to Bible records, pointing out very plainly that the ghosts or spirits of the Bible were men and women like unto ourselves that once lived on earth.—T. Cook, sec.

ROCHDALE. Penn Street.—A good day. Mr. Lomax's guides spoke well on "The Spirit of the Lord thy God in the midst of the mighty," and "The voice and the finger of God," to good audiences, followed with clairvoyance, all being owned.

ROCHDALE. Water Street.—Mr. Thomas Wild, a local medium and member, after a few pointed remarks concerning Spiritual development, gave a number of clairvoyant descriptions, which gave general satisfaction. The special feature of Mr. Wild's clairvoyance is that in addition to describing the form and features, and giving the age of spirit friends, he gave in every instance the full name and where they resided previous to passing on. In all 22 descriptions were given, which were immediately recognized with the exception of two.

SOUTH SHIELDS. 16, Cambridge Street.—Jan. 19: Usual meeting. Three lady mediums took part, giving short addresses and clairvoyant descriptions which gave ample satisfaction, more especially to strangers. Jan. 24: The chairman gave the invocation. Mrs. Caldwell's guides devoted the evening to clairvoyance, and some very striking proofs of spirit identity were given. We held an after meeting, when several local mediums took part, giving a grand opportunity to develop locals for platform work. These after meetings are beneficial, and we think they would be a great benefit to the cause if carried out everywhere. Good audiences.—Cor. sec.

STOCKPORT.—Mr. R. A. Brown has given well reasoned out addresses, in the course of which he said no more elevating system could be imagined than the one which emphasized the fact that we were registering every action of our lives and for which we were directly responsible. The time was coming when men would no longer beg for admission at the gate of heaven, but demand it as a right, having by knowledge of and compliance with God's laws made themselves fit to enter.—T. E.

WISBECH. Public Hall.—An earnest address was delivered by Mr. Ward to an appreciative audience, followed by successful clairvoyance.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Conductor, Mr. Webster. Recitation by Miss N. Hart. Readings by Mr. Colbeck, Mr. Brook, and Mr. Webster. The Liberty group discussed "Can little children, who could not speak while on this earth, come back and control and speak like those who could speak while on earth?" Marching and calisthenics very good. Chain recitations well responded to. Good attendances.—J. C.

BLACKBURN.—Opened by the assistant conductor, Mr. R. Bullen. Invocation by conductor. Senior class taught by Mr. Tyrrell on "Spirits and their Power." The other classes by Mr. Coppock, Mr. Quigley, and Mr. Lord, on "Industry," "Inspiration of Moral Characters," and "Bible Lessons on Joseph." Attendance, 40; officers, 11.—A. B.

BOLTON. Old Spinners' Hall.—Invocation by Mr. F. Rigby. Usual programme. Recitations by Masters F. Ellis and Tom Hatton, and Misses Norris and E. Rigby. Afterwards, marching and calisthenics. A very pleasant morning. Next Saturday, January 30, Lyceum tea party, prize distribution, and entertainment. Mr. Woods has kindly consented to give the prizes away.—G. P.

BURNLEY. Robinson Street.—A very successful session. Invocation by Mr. Mason. During the morning we were honoured by a visit from Mr. Johnson, our medium for the day, who gave a short address on Lyceum work. The Liberty group, led by Mr. Green, discussed "Marriage." Calisthenics led by Miss Taylor. Closed with prayer from Mr. Walton. Attendance, 63.—J. D.

HECKMONDWICK. Blanket Hall Street.—Conductor, Mr. Burdin. Attendance: officers, 5; scholars, 16. A very pleasant morning. Recitations by Misses Ellis and Whitehead, and solo by Mr. Burdin. Coffee supper on the 23rd, when 50 sat down, and a very enjoyable evening was spent afterwards.—J. F.

HECKMONDWICK. Thomas Street.—Invocation by Mr. Ewart. Very good attendance. Recitations by Masters Willie Crowther, Ernest Crowther, and Thomas Barlow. Calisthenics and marching creditably performed. We had the pleasure of adding four new members to our



roll. Annual election of officers: Conductor, Mr. T. Hendry; vice-conductor, Mr. F. Hanson; guardian, Mr. F. O. Ewart; leaders, Misses Pinder, Ewart, Halmshaw, and Jackson; secretary, W. Crowther; treasurer, Mr. F. O. Ewart; guards, J. Ewart and E. Hendry; librarian, Miss E. Jackson. We are short of teachers, and will be glad to see friends rally round us, either members of the society or non-members.—W. C.

**HUDDERSFIELD.** St. Peter's Street.—Our scholars had a full day, the morning being taken up by rehearsing the hymns for the service of song. Afternoon: Open session, when the usual programme of musical readings, silver and golden chain recitations, marching and calisthenics, were performed very well. The conductor was Mr. Paske. In the evening we gave the service of song, "Ministering Spirits." Mr. H. Chappell read the connective readings in very fair style. I am sorry to say the singing was not done as it ought to have been, owing to our not having had time to practise the hymns. Fair attendances. We are sorry to lose our conductor, Mr. Paske, who is leaving the town. In the evening the Lyceum scholars presented him with a "Spiritual Songster." We hope we shall see him again before long.—L. L.

**KEIGHLEY.**—Jan. 28: A free tea and social gathering, when over 100 sat down to a well-provided tea. The object was to draw Spiritualists and friends together, and try to enrol new members, and bring about a better understanding, and a feeling of brotherly love and affinity towards each other. In this we had substantial help from our old friends Messrs. Armitage, of Batley Carr, and Rowling, of Bradford. Mr. Armitage gave a good address, dwelling strongly on unity as being strength. Let us hope we all profited by it. Mr. Rowling gave a very pleasing and humorous address. Also Mrs. Sunderland, of Keighley, gave a short but good, sound, sensible address. We spent a very enjoyable evening. Thanking our kind friends for their timely help, and trusting we shall have many more such pleasant meetings.—A. E.

**MACCLESFIELD.**—A good session was conducted by Messrs. Hayes and Pimblott. Solos were rendered by Misses Dickens, Bamford, and Henshaw, and W. Houlton. Recitations by Miss Burgess, E. and J. Challinor, Ruth Henshaw, and J. W. Henshaw; and reading by Mr. W. Challinor. A very pleasing session. The debate was opened by Mr. W. Pimblott on "Vegetarianism harmonious with human nature." Some good discussion took place, in which Rev. A. Rushton, Messrs. Bennison and Challinor, and Misses Dickens and Lovett participated.

**MANCHESTER.** Tipping Street.—Invocation by Mr. T. Jones. Usual programme conducted by Mr. T. Jones; recitations by E. Bradbury and W. Hall; marching and calisthenics; reading by Mr. T. Jones from "Spiritualism for the Young." Good attendance.—J. S.

**MANCHESTER.** Psychological Hall.—Beautiful weather. Very good attendance. Mr. Haggit opened with invocation. Recitations by Misses Lottie Whitehead, Rosy Crutchley, May Pollock, Annie Pollock, Jessie Warburton, and Masters Bertie Whitehead and Dicky Haggit, also our friend Mr. Nicolls obliged us. Marching and calisthenics gone through admirably well. Miss McCredie closed the Lyceum.—G. H.

**OLDHAM.** Bartlam Place.—Invocation by conductor, Miss Halkyard. Recitations by Emma Fielden, John A. Tetlow, and Arthur Ward. Reading by Mr. Savage. Marching and calisthenics gone through in good style. An interesting address by Mr. Savage on "Anatomy."

**OLDHAM.** Temple.—Good attendance. Conducted by C. Garforth. Programme gone through very nicely. Recitations by Louisa Calverley, Mary E. Halkyard, Mary E. Hatty, Luther Mills, also a recitation by Edward Calverley from *The Lyceum Banner*. Closed with marching and calisthenics.—J. T. S., sec.

**OPENSHAW.**—Invocation by Mr. Boardman, conductor, chain recitations, marching and calisthenics very well done. Recitations by J. and A. Orme. Good attendance. Pleased to see members of the society beginning to take interest in Lyceum work.

**PENDLETON.** Cobden Street.—Morning: Usual programme. Well-delivered recitations by John Crompton, Alfred Winder, Annie Winder, Esther Winder, Ada Hurst, and Emily Clarke. A duet by Miss A. Thorpe and Jane Fogg. Reading by Mr. W. Brooks. Classes: The Juniors, taken by Miss A. Wood; and the Seniors had a discussion on "What is God in Man?" led by Mr. W. Brooks. Afternoon: Usual programme. Recitations by A. Wallis, Esther Winder, Annie Winder, and Alfred Winder, the last named reciting 52 verses. Marching and exercises well done. Prayer by Mr. Crompton, conductor. Present: 9 officers and 43 scholars.

**STOCKPORT.**—The bright sunshine had a good effect on the attendance and the performance of programme, which was carried out to perfection, Mr. Crane conducting, the writer and Mr. T. Halsall taking the chain recitations. Readings and recitations by Gertie Phillips, G. Johnson, and T. and A. Bolton; Miss Cox leading the marching and calisthenics.—T. E.

## PROSPECTIVE ARRANGEMENTS.

**BATLEY CARR.** Town Street.—January 31: The friends and members intend holding a memorial service as a token of respect to their late president, Mr. E. Townsend, who passed away on Christmas Day, and was interred in the Dewsbury Cemetery on December 29, 1891. I may say that he was a man of large experience, having travelled much in Eastern countries; he could speak the Arabic language, and many times on our platform has he interested those present in relating his experiences abroad. He was also a practical mesmerist, and did a great amount of good in that capacity in relieving the sufferings of others, and always cheerful and willing to help on our movement to the best of his abilities. We all deeply regret the loss we have sustained in a friend and brother worker. He has left a widow and daughter to mourn his loss, and our deep sympathy for them in the hour of trouble will, I trust, be some consolation. I may say that words are only insignificant things to express feelings with.—J. A.

**BREXTON.** 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.

**BLISS.**—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.

**BOLTON.** Old Spinners' Hall.—January 31: Mr. W. H. Wheeler, lecturer and debater, of Oldham, in the New Spinners' Large 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. Monday, Feb. 1, Mrs. J. A. Stansfield will kindly give her services for the "New Hall" funds.—H. H.

**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.** Walton Street, Hall Lane.—February 1; Mrs. Marshall will give clairvoyance; also startling intelligence will be given from photo and letters belonging to deceased friends, and from friends still living from home. A grand opportunity for sceptics and for those not having heard from their relatives and friends for a period of time. The Monday night meetings are good work. In spite of the inclemency of the weather we get good numbers.—T. R.

**HANLEY.** Psychological Hall, Marsh Street.—Jan. 31, Mr. G. A. Wright, and Feb. 1 and 2, at 8 prompt; 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.

**HALIFAX.**—The Lyceum Grand Entertainment and Distribution of Prizes, on Saturday, February 6. Owing to the great success last year, the Fairy Spectacle, entitled "The Dissatisfied Fairy," will be repeated. Admission: Adults, 4d.; children, 2d.—F.A.M.

**HUDDERSFIELD.** St. Peter Street.—Mr. E. W. Wallis, Jan. 31, 2-30. "Is there any forgiveness for sin?" 6-30, "Spirit Revelings of Life after Death."

**LONDON.** Marylebone.—Mediums for February: Mrs. Spring, Thursdays, 7-45; Mrs. Treadwell, Saturdays, 7-45.—C. White and R. Milligan.

**LONDON SPIRITUALIST FEDERATION.** Copenhagen Hall, 184, Copenhagen Street, N.—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.** Marylebone, 86, High Street.—January 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."

**MACCLESFIELD.**—Sunday next, Mr. Swindlehurst's first visit. 11: Debate, Lyceum, "Should vaccination be compulsory?" 2-30: "The story of a sacrifice." 6-30: "The world's desire." Feb. 7: Mrs. Gregg, of Leeds, at 2-30 and 6-30. Feb. 9: The Federation will visit us. Addresses by Messrs. Boardman, Johnson, Tetlow, Mrs. and E. W. Wallis. Psychometry by Mr. Tetlow, and clairvoyance by Miss Janet Bailey (of Blackburn). To commence at 7-30. Collection.

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

**MIDDLESBRO.** Spiritual Hall.—Jan. 31, Mr. W. Innes, "Unrest in the Churches—the Cause, the Antidote."

**MR. AND MRS. W. STANSFIELD's** address is 3, Upper Mount Street, Warwick Road, Dewsbury.

**NEWCASTLE-ON-TYNE.** Cordwainers' Hall, Nelson Street.—Jan. 31, Mr. J. J. Morse, 10-45 a.m., "The Spiritual Science of Sin"; at 6-30, "Perdition, Paradise, or Progress?" Monday, same place, 8 p.m., questions.

**NATIONAL FEDERATION OF SPIRITUALISTS,** ASHTON-UNDER-LYNE, Co-operative Hall, Tuesday, Feb. 2, at 7-30. A special meeting will be held, when the following mediums and speakers are expected to take part. Mesdames Wallis and Green, Messrs. Johnson, Tetlow, Wallis, and Boardman.

**NOTICE TO MEDIUMS AND SPEAKERS.**—The Halifax Society have a few open dates for 1892. Will mediums and speakers kindly communicate with Mr. F. A. Moore, 10, Lower Hope Street, Hanson Lane.

**OLDHAM.** Temple.—Lyceum Anniversary, Sunday, Feb. 7, at 2-30. The children will go through a pleasing programme specially prepared for this session. At 6-30 a service of praise. We cordially invite all friends to give us their assistance, and hope we shall have the Temple full to overflowing.—J. T. S.

**OLDHAM.** Bartlam Place.—January 31 and February 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.

**OLDHAM.** Temple.—Saturday, Feb. 27, a public tea party. Particulars later.

**PARKGATE.**—All correspondence to the Parkgate society in future should be sent to Joseph Clarke, 84, Victoria Road, Parkgate, Rotherham.

**PARKGATE.**—Feb. 7, Mr. E. W. Wallis. 2-30, "Spirit Revelings of Life after Death." 6-30, "The Labour Problem in the Light of Spiritualism."

**PENDLETON.** Cobden Street.—The Lyceum intends holding a tea party and concert on Saturday, February 20. Admission: Lyceumists, under 12, 4d.; over 12, 6d.; friends, 9d. All are welcome.—J. J.

**RAWTENSTALL.**—Saturday, January 30, at 5 p.m., a potato pie supper. Tickets, 6d., 4d. A miscellaneous entertainment at 7 p.m. All friends are cordially invited.—T. C.

**SUNDERLAND.** Centre House.—Tuesday, Feb. 2, Mr. J. J. Morse gives his services free in aid of our funds. Subject at 8 p.m., "Is it Natural and Right to Communicate with the Spirit World?"

**SOWERBY 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.**—31, Mrs. Groom, at 6-30, trance address and clairvoyance.



# PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

**SPECIAL NOTICE.**—Monthly plans crowded out. Will be given next week. Short reports will oblige.

**WE REGRET** to learn that Mr. N. Latham, of Burnley, is ill, and we extend to him our sympathy and best wishes.

**RECEIVED LATE.**—Burnley. Robinson Street. Mr. Johnson, of Hyde, took subjects from the audience, and was listened to with marked attention. Mr. Platt, chairman.

**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.

**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.

**WE regret** to learn that the Forest Hill Society, London, has found it necessary to discontinue the Sunday meetings, owing to a variety of causes. We trust that it will be found possible to recommence ere long.

**TO CORRESPONDENTS.**—"A Spiritualist."—We never publish anonymous letters, the name and address of the writer must be sent to the editor.

**EDINBURGH.**—We are delighted to learn that an effort to open out the cause is being made here, and wish the friends every success in their endeavours.

**THANKS.**—16, Queen's Parade, Clapham Junction, S.W. I have to thank those friends who have responded to my appeal. I only hope the numbers will increase in the near future. Please come. Every Sunday, at 7 p.m.—G. D. W.

**THE BELFAST PSYCHOLOGICAL SOCIETY** meets in the Crown Chambers' Hall, 15, Royal Avenue, Belfast, Ireland, every Sunday evening, at 7 o'clock. Mediums, physical or clairvoyant, who would like to pay us a visit, are invited to correspond with the secretary, Jas. Harrison 5, Barrow Street, Belfast, Ireland.

**THE "SHEPHERDS' BUSH EXPRESS"** reports briefly a visit to the Spiritualists at 14, Orchard Road, and does so respectfully, for a wonder. The writer suggests that the singing should go more briskly. Good advice. Brief, bright, brotherly and beneficial is a good motto for Sunday services.

**THE "SUNDERLAND DAILY ECHO"** for Tuesday, Jan. 19, contained an appreciative notice of the special opening services of the hall. The reporter seemed struck because "the Chairman dedicated the hall to the service of God and the spirit world." He had an idea Spiritualists were of a godless disposition. The singing and music were of a high order and gave a spiritual tone to the meeting, and the address of the speaker "was so elevated as to lead one to wish that such addresses might be oftener given in the hearing of the masses. The element of 'worship' was abundant and undoubtedly spiritual."

**PRESENTATION AT BURNLEY LYCEUM.**—On Sunday last, at Mr. Mason's cordial request, Mr. E. W. Wallis presented four prizes (books) on behalf of the Lyceum committee to four of the scholars, one girl and three boys, for diligence in selling *The Two Worlds* during the past year. The little girl has disposed of nearly as many as Miss Hyde, referred to last week. Mr. Wallis thanked the children for their efforts and the Lyceum for their interest in "our paper," and trusted that other societies might be induced to follow the example set, and emulate the exertions of these little ones. (Many thanks, friends.)

**SPIRITUALISM IN IRELAND.**—Mr. David Anderson, the well-known trance medium, of 20, Ward Street, Glasgow, writes: "There are a few earnest Spiritualists and inquirers in Lisburn, within seven miles of Belfast, and they are getting very little encouragement in their investigations. I visited them last year and they treated me very kindly, in fact, we had a good time together and our faith was strengthened. If there are any of your readers, mediums especially, passing that way I should be pleased to give the addresses of these friends, that they might be called upon and not feel so isolated. As an Irishman I feel that Spiritualism is the very thing that is wanted in Ireland. It will break down their bigotry, make them assert their manhood as against the priest, and give them broader and higher views of life in general."

**THE TYNE AND WEAR FEDERATION.**—The committee appointed to carry out the forming of the Tyne and Wear Federation of Spiritual societies, met at Tyne Dock, on Sunday, the 17th inst. Mr. Wilkinson in the chair. The secretary read the minutes of last meeting, and reported that a goodly number of tried platform speakers had consented to take part in the movement, by giving their services. It was resolved that a plan of speakers be drawn up, to come into operation on the first Sunday in March. Societies not yet joined are earnestly requested to write the secretary, Wesley Terrace, Felling, without delay, so that speakers may be appointed for them, thereby saving societies much trouble and expense. The one object of the Federation being personal and combined help in promoting the spread of Spiritualism.—T. Wright, sec.

**ASHORFT AT ARMLEY.**—A reporter of the *Yorkshire Evening Post* "goes for" "the Showman" thus: "The ego is but thinly veiled in this lecturer. He talks too much about his eighteen years' noble devotion to a noble work, which is shortening the days of an already too short life. He mentions sacrifices in a lachrymose tone, as if he regrets them. I glance at the well-packed audience, and make a mental calculation of the profits. Better work this than journalism! It cannot be said that the Rev. T. Ashcroft enriches us with many new arguments against spiritism. 'Gentlemen,' says the reverend Spoofer of Spooks, 'the spirit of Charles Dickens came into six different tables at the same time one night, in Bury, before I gave my lectures. But when I gave my lectures,' he adds, with a really sublime egotism, 'Charles could not come once.' I begin to understand his reluctance, as I glance at my watch, and I appreciate the novelist even better for it. Dickens himself used to lecture. Rev. T. Ashcroft tells us he has the mission to expose this quackery from the Most High. But if he claims such an inspiration he must do away with the foolish quackery of his 'Dark Séance'—an obvious bait to catch his fish. It is no *exposé* of the Spiritists' clever feats. It is a little humbug designed to gratify the British public, which likes to be humbugged. If there be quackery in Spiritism, there be plenty outside it. The 'Dark Séance' is even worse. I fancy the chairman gets uneasy at this fooling, and wishes he hadn't presided."

**MANCHESTER.** Spiritualists' Debating Society, Vegetarian Restaurant, 5, Fountain Street.—Jan. 19: Mr. J. B. Tetlow opened with "New Testament Teachings." He said experience had now relieved his mind from the absurd idea of the infallibility of the canonical gospels, and he should review them as he would any book from "Robinson Crusoe" to "Shakespeare." He admitted many grand lessons therein, but they were found to have been written and taught long before the time of Jesus (assuming that he lived). He quoted many passages which were impracticable, yea—impossible of adherence thereto. Many traits of egotism and hatred which directly opposed the characteristic "meek and mild." He particularly pointed out the similarity of astronomical events with the birth and death of Jesus. The point raised was, are these conflicting, impracticable, and egotistical teachings due to "God incarnated," or did such a personage as Jesus ever live? Every one should ask themselves the question. Interesting short speeches were given in reply by Mrs. Mellon and Messrs. Hughes, Dutton, Wallis, Standing, Rodgers, and Rickards. Mr. Tetlow, in summing up, gave a comparative illustration of the death scene of Socrates and Jesus. The former was forced by his gaolers to take poison, and did so bravely, fully conscious of the continuity of life. The latter cried out "My God, why hast thou forsaken me?"—T. T.

## IN MEMORIAM.

**WEDNESDAY, Jan. 20,** aged 69 years, Hannah, wife of the late J. A. Eskdale, of Tyne Street, North Shields, passed to the higher life, and was interred on Sunday in the family vault in South Preston Cemetery. Mr. and Mrs. Eskdale were devout Spiritualists. They took a deep interest in and were active workers for the cause, as are the family they have left behind. Mr. J. G. Grey conducted the service at the grave side, the guides of whom delivered a very appropriate address to a large number of relatives and friends assembled. In the evening Mr. Grey delivered before an exceptionally good audience an excellent address on "Life is Onward." Mr. Liversedge, of Leeds, in the chair.

**FOLESHILL.**—Passed to the higher life, Sarah, the beloved wife of Thomas Smith, on Saturday, Jan. 16, after a painful and wasting illness of three years, who, previous to her illness (for some years), attended our meetings, and the family may truly be reckoned among the pioneers of Spiritualism. She developed a beautiful phase of trance-mediumship, many of the controls being of high order. Many of her addresses will never be forgotten. When her affliction set in our society missed her very much, and while lamenting her departure from us, cannot but be thankful she has left her sorrows, pains, and afflictions behind, and has surely taken her place with the happy angels. Her mortal remains were interred in the parish churchyard on Thursday, 21st instant, at 3 p.m. Many friends and neighbours assembled to witness the interment, Mr. William Lloyd conducting the ceremonial at the grave, making some prefatory remarks, and after a hymn a short address and invocation. Mrs. Smith was a kind mother, a faithful wife, always quiet, retiring, and unobtrusive in her manner to all. On Sunday evening a service *in memoriam* was held at the Edgewick meeting room. Appropriate hymns were sung, and references made to our departed friend by Mr. J. Wilkinson, Mr. W. Lloyd, and Mr. W. H. Grant, the last-named gentleman delivering an eloquent inspirational discourse upon "Life."

**DEATH OF MRS. LEACH, OF LEEDS.**—On Friday, Jan. 22, Mrs. Leach, an old lady of 82 years of age, passed to the other life. About a week before Christmas, she slipped on the ice and broke her arm, since which she has been mostly confined to her bed. She was removed to the Infirmary about a week ago, and passed away on the above date, her physical remains being laid in the Burmantofts Cemetery on Jan. 25, followed to her last home by many of our members and friends. After the usual Church service, at the special request of Mrs. Leach's relatives and friends (non-Spiritualists), we sang one of our hymns, and our friend, Mrs. Gregg, gave an invocation at the grave side. A few of us assembled at our room afterwards, and had a pleasant and happy hour with our spirit friends, our old friend, Mr. Eddison, coming to tell us he had redeemed his promise and met our sister as she crossed the threshold of the spirit world. Thus goes from us one of the most wonderful characters to be found in or out of the ranks of Spiritualism—who was wonderful for her physical activity, her cultured mind, and her retentive memory. A most noticeable figure in Leeds and district, especially in connection with Spiritualism; one who, in her early days, possessed wealth, and was educated as became one of her class, but who, through misfortune, was reduced to the necessity of earning her livelihood by her musical and artistic talents. An old and ardent Spiritualist, there are many in England and some in other lands who, on reading this, will remember her and say "Poor old Mrs. Leach."—A. C.

**CARDIFF.**—On Saturday evening, January 16, Gertrude Miles, the beloved eldest daughter of our esteemed members Mr. and Mrs. Miles, passed on to spirit life at the early age of 13 years and 9 months, the cause being weakening and ultimate failure of the heart's action. She was beloved of all who knew her for her gentle and affectionate nature, emphasized as it was by beauty and grace of form and feature. "A thing of beauty is a joy for ever," and her presence at our meetings, and more especially at the Lyceum sessions, at which, when in health, she was a regular attendant, was a source of pleasure and encouragement to many. Her beautiful face was truly an index to the beautiful in-dwelling spirit, and verily held "as 'twere, the mirror up to nature." Of an intelligent and educated mind, much above the average for her years, combined with a finely sensitive temperament, she would seem to have been predestined to an early transition to the higher life. Her bereaved parents, who share the heartfelt sympathy of all who know them, have been much comforted by their knowledge of our grand philosophy. The interment of the physical remains, on Wednesday, January 20, was carried out in harmony with spirit teachings, there being a good attendance of members and friends. The service was conducted by our worthy brother Mr. J. J. Morse in his most felicitous style, which could not fail to bring consolation and hope to the bereaved ones. Mr. Morse's controls feelingly referred to the fact that as their speaker had bestowed the name by which she should be known in earth life, so was it their solemn duty, no less than their privilege, to commemorate her early passage to the higher life. There was a plentiful supply of beautiful wreaths, one being sent by our society, while the Lyceum was represented by the Misses Lily Brooks and Kate Hollyhead, who were dressed in white.—E. A.