

The Two Worlds.

No. 274.—VOL. VI. [Registered as a Newspaper.] FRIDAY, FEBRUARY 10, 1893.

PRICE ONE PENNY.

We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit world,
Which, though unseen, is felt, and sows in us
All germs of pure and world-wide purposes. —Lowell.

SPIRITUAL GIFTS.

By F. T. A. DAVIES.

In all ages of the world the founders of religious systems, be they Indian, Chinese, Egyptian, Jewish, or Christian have attempted to teach the unfolding of the *Natural, Spiritual, and Celestial* nature in man.

The Jewish Bible and Testament abound with spiritual teachings which, thousands of years previously, were to be found in the Sanscrit writings, the Indian Vedas, and the Chinese Bible, also at later periods in the Egyptian teachings and paintings, and were particularly taught by the Persian wise men or magi.

Before explaining the nature of spiritual gifts I will quote a few passages from the New Testament bearing on the subject. Paul says, in the First Epistle to the Corinthians (chap. ii., v. 13-15), "Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." "But he that is spiritual judgeth all things, yet he himself is judged of no man." "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." In chap. iii., v. 1, appears: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." And again in chap. xii., v. 1, 8-10, 28-31, "Now concerning spiritual gifts, brethren, I would not have you ignorant." "For to one is given, by the spirit, the word of wisdom; to another the word of knowledge, by the same spirit. To another faith by the same spirit; to another the gifts of healing, by the same spirit; to another the working of miracles; to another prophecy; to another divers kinds of tongues; to another the interpretation of tongues; and God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues." "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? Do all interpret? But covet earnestly the best gifts, etc., etc." Again in chap. xiv., v. 44 and 50, when speaking of the physical man and the spiritual man, he says, "It is sown a natural body; it is raised a spiritual body. There is a spiritual body and there is a natural body." "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

In the First Epistle of John (chap. iv., v. 1), John says, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Mark says (chap. xiii., v. 11), "But when they shall lead you, and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost."

Luke says (chap. vi., v. 19): "And the whole multitude sought to touch him; for there went virtue out of him, and healed them all."

Then in the Acts of the Apostles (chap. ii., v. 17 and 18) is stated: "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy."

Sufficient will be gleaned from the foregoing to show that the subject should meet with the earnest and unbiased consideration of all religious and thoughtful people. I will, therefore, proceed to give my views of man's spiritual gifts, no one being responsible but myself for those views.

Man is a trinity, consisting of body, soul, and spirit, with power appertaining to the physical, spiritual, and celestial states. These powers are all more or less latent in ALL human beings, and each particular power will be developed in every human being in the course of their progress through the ages to come. Spiritualism is the name given to the science and religion through which man will learn to unfold these wonderful powers, and thereby ascertain the object of his existence on earth and gather strength and knowledge on his upward path.

Amongst the spiritual powers we possess, and but little developed, are the gifts designated clairvoyance, clairaudience, psychometry, healing, prophecy, speaking with tongues, interpretation, seership, inspiration, trance speaking, discerning spirits, etc.

One or more of these gifts are more or less developed in what are called sensitives, or mediums—that is to say, men, women, and children whose spiritual perceptions are opened, or whose organisms give the requisite spiritual aura with which spirits work.

CLAIRVOYANCE is the power of clear seeing either with the physical eyes open or shut, bandaged or otherwise. In this condition mediums see into spirit life, describe the appearance of men, women, and children who have passed from this existence, their spiritual homes, occupations, etc. Some mediums are able to diagnose the ailments of people with whom they are brought into contact, at the same time describing the exact state of each organ of the body, and advise remedies, etc.

CLAIRAUDIENCE is the gift of clear or spiritual hearing, with the power of perceiving various spiritual sounds, music, voices, and conveying messages from the so-called dead, etc.

PSYCHOMETRY is the power to perceive the soul of things. Mediums possessing this gift are often able on receiving a fragment of anything to give its history. If, for instance, a glove worn for a long time by a certain person is sent to a psychometrist under test conditions, the sensitive will very often give much of the history of the owner of the glove, describing the character, ailments, etc., though never having seen or heard of the particular person before.

HEALING.—People exercising this beneficent power are generally of a robust constitution. They transmit their electrical or magnetic aura or soul essence to the sufferer by "the laying on of hands," or by mesmeric "passes," or by sympathetic contact. There are numbers of authenticated cases of cure by this means.

PROPHECY, the power described by the apostle as the best of spiritual gifts, is developed in a number of mediums. Under the afflatus they foretell events, some are personal to the inquirer, while others refer to societies and nations; some of them refer to things about to happen, and others that will take place hundreds of years hence.

SPEAKING WITH TONGUES is a common thing at "circles" and at meetings of Spiritualists. Various members speak in one or more languages that they do not understand, whilst another will carry on the conversation in the same tongue, and yet another will interpret what is being said.

SEERSHIP is a kindred but a rarer gift than clairvoyance, and of a somewhat higher grade. The sensitive sees into various states in the spirit realms, describes advanced spirits, spiritual temples, scenery, etc. The greatest seer of this century, or I think of many past centuries, is Andrew Jackson Davis, of America, whose published works on *Spiritualism* contain, I believe, over 50,000 pages of printed matter. This great seer describes what transpires at the so-called "death" of many people, watches them at the time of their passing over to the next life, explains their meeting with their spiritual guides, and the welcome they receive from their

BRADFORD. 448, Manchester Road.—12, Mr. Thos. Marsden; 19, Mr. Todd and Mrs. Webster; 26, Mrs. Thornton.
 BRADFORD. St. James's.—12, Mrs. Mercer; 19, Mr. Hilton; 26, Miss Calverley.
 BRADFORD. Walton Street.—12, Miss Walton; 19, Mrs. Bentley; 26, Mr. Marsden.
 BURNLEY.—12, Mrs. J. A. Stansfield; 19, Miss Jones; 26, Mr. Swindlehurst.
 DARWEN.—12, Mr. J. Walsh; 19, Mrs. Haworth; 26, Mr. Campion and Miss Lily Pickup.
 HOLLINWOOD.—12, Mr. J. Lomax; 19, Mr. Henry Goldin; 26, Miss McCreadie.
 HUDDERSFIELD. Station Street.—12, Mrs. Crossley; 19, Mr. Rowling; 26, Mrs. Hoyle.
 LIVERPOOL. Daulby Hall, Daulby Street.—12, Mr. Swindlehurst; 19, morning Local, evening, Sacred Concert; 26, Mr. Pemberton.
 MACCLESFIELD. Cumberland Street.—12 and 13, Mr. J. J. Morse; 19 and 20, Mr. Victor Wyldes; 26, Mr. F. Hepworth.
 MANCHESTER.—12, Mr. R. A. Brown; 19, Mrs. F. Taylor; 26, Mr. J. C. Macdonald.
 MORLEY.—12, Mrs. Righton; 19, Miss Tetley; 26, Mr. and Mrs. Marshall.
 NOTTINGHAM. Masonic Hall.—12, Mr. F. Hepworth; 19, Mr. G. A. Wright; 26, Rev. C. Ware.
 ROCHESTER. Water Street.—12, Public Circles; 19, Mrs. Beanland; 26, Mr. Lee and Miss Janet Bailey.
 ROYTON.—12, Mrs. Hyde; 19, Mr. Moorey; 26, Madame Henry.
 SHEFFIELD. Bridge Street.—5 and 6, Mr. Charles Shaw; 12 and 13, Mr. George Featherstone; 19 and 20, Mr. W. E. Inman.
 SLAITHWAITE.—12, Mr. J. C. Macdonald; 19, Mrs. Crossley; 26, Miss Gartside.
 STRATFORD.—12, Mr. J. T. Dales; 19, Mr. J. Allen; 26, Open.
 WINDHILL.—12, Mrs. Dennings and Miss Webster; 19, Mrs. Wooley; 26, Mr. Foulds and Mr. Williams; 27, Mr. E. Hopwood.

ACCRINGTON.—Will speakers and mediums please address all communications to Mr. H. Lee, 26, China Street, who is now corresponding secretary?

BRADFORD. Boynton Street.—Monday, Feb. 6, Mr. Clegg will lecture on "Health and how to secure it," at 8 p.m.—W. C.

BRADFORD. Central Association, Milton Rooms, Westgate.—Feb. 11: Ham tea and entertainment by the male members. Tickets, adults 6d., Lyceum scholars under 14, 4d.; entertainment only, 4d.

BRADFORD. Saturday, Feb. 4: A grand ham tea at 4-30 and entertainment at 7 in St. James' Spiritual Church, Lower Ernest Street, by the members of 448, Manchester Road. Tickets, tea and entertainment, 9d.; entertainment, 3d.—J. H.

BRADFORD. Spicer St., Little Horton.—Monday, Feb. 6, at 7-45. Mr. A. Widdop will devote the evening to phrenology.

BURNLEY. Hammerton St.—Feb. 5, Mr. J. J. Morse, of London. 2-30 p.m., "Personal Purity;" 6 p.m., "A New Heaven and a New Earth."

DARWEN.—Misses Taylor and Pickup gave their services for the building fund, and are heartily thanked by the committee.

DARWEN.—Preliminary announcement. The ladies intend to hold a grand bazaar in aid of the new building fund, and will be very thankful for any offering toward the above object.

HALIFAX.—Grand tea and entertainment Shrove Tuesday, February 14. Admission: adults, 9d.; children under 12, 6d.; entertainment only, 4d. and 2d. Wednesday, February 15, grand free tea and entertainment to the aged and deserving poor in the district. Contributions will be thankfully received by any member of the committee.—F. A. M.

HANLEY.—At Mr. Sankey's, Grove House, Birches Head, Mr. Victor Wyldes, at 3 o'clock and 6-30.

HULL. Psychological Society, Friendly Societies' Hall, Albion Street.—A public service is held every Sunday at 6-30. Society meeting, Wednesday evenings, 7-30.

LIVERPOOL. Daulby Hall Debating and Literary Society.—Wednesdays at 8 p.m., Mrs. Allen; 8, "Weak points in Spiritualism," Mr. Parkinson; 15, "Resolution on the Home Rule Bill," Mr. Hambley; 22, Question Box.

LONDON. Walthamstow.—Mr. Petersilea will give an entertainment on Feb. 9. Admission by programme, 6d.

LONDON. 311, Camberwell New Road, S.E.—Sixth anniversary, on Feb. 5, at 7 p.m. A varied and attractive programme will be given. Friends, show your interest in the young workers.—W. T. C.

LONDON. Spiritualist Federation Hall, 359, Edgware Road.—Feb. 5, at 11, Mr. A. M. Rodger, séance. At 7, Mr. F. W. Read, on "The New Spiritualism." Feb. 12, Mr. A. M. Rodger, on "Our New Philanthropic Scheme." All Spiritualists invited.—A. F. T.

MERTHYR TYDFIL.—Mrs. Green, of Heywood, intends giving trance addresses on Feb. 5, at 11 a.m., and 8 p.m., and on Monday, the 6th at 8 p.m.—William Scott.

MORLEY.—Lyceum public ham tea and entertainment, Saturday, Feb. 4, 1893. Tickets, 9d., 6d., and 4d. This tea is to raise funds to buy a new organ. Help will be gladly received.—Miss Louisa Taylor, Springfield Lane, Morley, near Leeds.

MR. GEO. FEATHERSTONE has a few open dates for 1893.—86, Netherfield Lane, Parkgate, near Rotherham.

MRS. WHITEOAK, owing to her weakness arising from severe illness, is compelled to cancel all platform engagements for the next three months. Secretaries please note.

NEWCASTLE-ON-TYNE.—Monday, Feb. 6, the ladies will hold a social tea meeting. Tea will be provided by Miss Bacon, at 6 p.m. Dancing and other amusements from 8 to 11. Tea and dance, 9d.; after tea, 6d. each. All friends invited.—Saturday, Feb. 4, at 8 p.m., a pleasant social. Mr. E. W. Wallis will sing, recite, and speak, assisted by several friends. Feb. 5, at 10-45: "Human Life in Spirit-Land;" at 6-30: Answers to questions from the audience.

NEW ADDRESS.—Mr. G. Galley, Ripley Street, Manchester Road, Bradford. Societies please take notice.

OLDHAM. Temple, P.S.A.—12, Miss Browne, two solos, Mr. Wolfenden, cornet solos, Miss Meekin, solo on the auto-harp; 19, The Oldham Borough Temperance Brass Band and two solos by Mr. E.

Rayner; 26, The Oldham Rifle Brass Band and Mr. Thos. Southworth two violin solos.

ROCHDALE. Regent Hall.—Feb. 18: Lyceum tea party and grand entertainment. The two act drama "Handy Andy," and a one act operetta "An hour in Fairyland," will be represented. Mr. Hepworth will give humorous selections. Tickets, tea and entertainment, 7d.; children, 5d. After tea, by programme, 6d.; children 3d.

THE PSYCHIC CHURCH.—Services of the above church are held regularly every Sunday evening at the small hall (Albert Hall), Virgil Street, Cazneau Street, Liverpool, at 7, when broad-minded, intelligent, and reverent enquirers may attend, and will be welcome.—[ADVT.]

PASSING EVENTS AND COMMENTS.

THE LABOUR PROGRAMME came in for some sharp criticism in the columns of the *Pendleton Reporter* from our correspondent, Bronte, last Saturday.

TO CORRESPONDENTS.—We are compelled to hold over a number of letters our "Voices" columns being already over-crowded. Friends will oblige by being brief. To Mrs. E. Cooper, J. Nutter, J. Nottingham, W. Kerr, A. Stubbins, E. Everley, A. Knibb, J. Lomax, W. Glassby, W. Woods, next week. "In Memoriams" next week.

MANCHESTER DEBATING SOCIETY, Corbridge's Café, Lever Street, off Piccadilly.—A very interesting and lively debate last Tuesday. Mr. Sam Standring, freethinker, dealt with the question, "Can man by searching find out God?" A number of speakers followed in the affirmative. Next Tuesday, Mr. P. Lee, "The Flood Story."

BIRMINGHAM. Small Heath.—An advertisement has been inserted in the local *Mail*, asking persons desirous of joining a new society for the investigation of Spiritualism to reply to R., 36, *Daily Mail*. There seems to be room for work. Nearly half a million people in Birmingham require the knowledge which Spiritualism affords.

THE "SCARBORO' POST" and THE "CORNUBIAN" both reproduced articles from our columns last week, as also have the *Religio* and the *Carrier Dove* in recent issues. "Occult Phenomena"—Under this head the *Scarboro' Post* is printing news regarding slate writing and haunted houses, etc.

MESSRS. SWINDLEHURST, JOHNSON, and Revs. Ashcroft, Parrish, and Phillips receive over two columns of space devoted to reports of their utterances re Spiritualism in Keighley, and the Editor indulges in some facetious comments. As usual, the side issues and personal matters receive more attention at the hands of the reporters and "parsons" than the main facts and principles.

GOOD THINGS NEXT WEEK.—In addition to the usual instalments of Mr. Robertson's extremely valuable articles and the interesting serial "Ben's Hollow," we shall print an explanatory paper by Mr. F. T. A. Davies on "Spiritual Gifts," especially adapted to beginners and Bible believers. Also a forcibly written paper on "Christianity and Spiritualism," and a complete story of thrilling interest entitled "Stronger than Death." London Spiritualists will be especially interested by Mr. Robertson's account of his trip to the "Village on the Thames."

THE ACCIDENT TO MR. W. WALLACE.—As usual, I visited my old friend at 24, Archway Road, Highgate, and found that his arm was still very much swollen and painful. He gratefully acknowledges from the Marylebone Society, per Mr. C. Hunt, £1 2s. 7d., and from Mr. R. Atkinson 2s. 6d. If some friend would call who could magnetise his arm we should soon see him convalescent.—W. H. Hutchinson, 70, High Street, Islington.

MR. WALLACE has just received the sum of 6s., from Mr. Goddard and friends, of Bayswater, for which he returns many thanks.

THE "Spiritualists have been gaining much ground of late. They advocate the Fatherhood of God, and the Brotherhood of Man, and they try to bring about the consummation of 'Peace on earth; goodwill toward men.' They believe they can hold communication with friends who have passed to the other side." So says the *Eastern Mercury*, which devotes nearly a column to a report of Mr. Burns' recent lantern lecture at Stratford. Mr. Petersilea is complimented for his excellent piano playing, but the reporter appears to have got rather mixed over Mr. Burns' lecture.

"THE MAGNETIC AND BOTANIC JOURNAL," 1d. monthly, is published by "The Magnetic and Botanic School of Safe Medicine," of which Mr. D. Younger is president. The January issue contains a report of a lecture by Mr. Younger on "The Curative Power of Animal Magnetism," illustrated with some striking experiments. It should be read by every one interested in medical reform and mesmerism. A series of lectures by Mr. Younger have been arranged for the first Thursday in every month, at 7-30.—Address, 21, Stepney Green, London, E.

THE FOWLER INSTITUTE for training phrenologists is a step in the right direction (when are we to have a training school for mediums?), and it has our best wishes for its success. At a recent conversation Mr. W. T. Stead, vice-president, bore valuable testimony to the good Mr. Fowler has done and is doing, and also attested the accuracy and ability of Miss Fowler's powers: "She delineated me so well that if she had been my nearest friend she could not have told me better. I have had my children's heads examined and I recommend it where I can." Mr. Lobb, M.L.S.B., C.C., vice-president, also made an effective speech, so also did Miss Fowler, and others. A pleasant evening was spent and we trust the institute will flourish. There is great need of a thoroughly representative body.

ANOTHER MEDIUM GOING TO AMERICA.—We regret to learn that Mr. John Moorey, of 51, Strawberry Hill, Pendleton, who has been doing good work as a public medium, speaker, clairvoyant, and psychometrist, is compelled to abandon his occupation owing to failing health. Acting on the advice of his spirit friends he has decided to go to America, and expects to set sail early in March. Mr. Moorey is one of the most promising young mediums in this country, and recent reports of his labours have spoken truthfully in high terms of praise and encouragement. We know he has good powers as a clairvoyant and psychometrist—indeed, he is almost too sensitive. His departure will be a loss to the public work of our cause, but we trust he will be well received in America, and regain his strength and grow increasingly useful as an instrument of the spirit-world.

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loved ones gone before. He describes the kind of existence that the many and varied classes of men and women live, their homes, occupations, teachings, sorrows, joys, and progression up through higher and higher states of existence.

INSPIRATION.—This is a power possessed by a great number of human beings, and often practised by public speakers, clergymen, and others without their understanding from whence or how the sudden influx of ideas pours into their minds, and enables them to give a brilliant and fluent address. I have been at Spiritualistic meetings where a comparatively uneducated girl, boy, woman, or man has given a splendid and clever address, lasting from 50 to 70 minutes, on one or more subjects chosen by the audience, without the lapse of two minutes to consider the subjects. I have often been the chairman of the meetings, and am positive that the medium had no prior knowledge on what subject he or she would have to speak. Sometimes I have chosen the subject myself, and have been highly satisfied with the way it was handled, and the mine of wealth opened up to me. Sensitives are inspired in different ways, sometimes by spirits of a low order, at other times by advanced spirits, or angels, and sometimes the influx is from the heavenly societies—in fact, inspiration is always occurring, and its quality varies according to the medium used, the conditions observed, and the goodness and wisdom of the communicating intelligence. Like attracts like, and there are millions of good, bad, and indifferent spirits looking out for those they can influence. Mediums speaking under inspiration always know what is being said by themselves.

TRANCE SPEAKING.—In this phase of mediumship the mediums do not know what is being said or done through their organism. The form of the medium is used by a spirit, whilst the spirit of the medium is often out of the body, seeing things in the spheres, or being carefully guarded by assisting spirits. In other cases, the personality or individuality of the medium becomes for the time being negative to the positive operating spirit, who delivers a message, gives an address, or does some other work through the medium's body, which at the finish is again yielded up to the medium, who comes out of what is called the trance state knowing nothing of what has taken place. Some people consider trance speaking better than inspirational, but I am of opinion that it is really of a lower order. Practice and unfoldment often in course of time enables trance mediums to develop into inspirational speaking, under which condition, as I have before stated, they retain a consciousness of all that is being said or done through them.

DISCERNING OF SPIRITS.—This power enables the sensitive to perceive to a certain extent when spirits are near, the quality or goodness of the various spirits communicating, and the value of their instructions.

Besides the spiritual gifts mentioned there are mediums for impressions, automatic writing, materialisation, physical phenomena, etc.

IMPRESSIONAL MEDIUMS are those whom spirits are able to impress with thoughts, ideas, premonitions, etc. Inventors are often impressed by spirits with an idea or scheme which the spirits are anxious to see brought into practical use on this side. Artists, poets, musicians, writers, and such sensitive people are greatly assisted by spirits who have advanced in the love of the arts and sciences on the other side.

AUTOMATIC WRITING.—Mediums for this manifestation sit at a table with sheets of paper before them and a pencil between their fingers, when an intelligence will presently draw near and influence the hand or arm of the sensitive to write answers to questions *mentally* put by people in the room, or answers to questions contained in sealed packets, and in many instances the spirit communicating has given information on various points, places, and things that were altogether unknown to the medium.

MATERIALISING MEDIUMS are those whose organisms give off an aura, with which, together with the atoms in the air, spirits can build up substantial bodies like those the spirits possessed when on earth. These "materialised forms" have been weighed and found to scale upwards of 120 pounds. They have been recognised as relations by people at the séance. They have talked, walked, and moved heavy articles of furniture, etc. Bible readers will doubtless recollect the appearance of two spirits like unto Moses and Elias on the Mount of Transfiguration. These, I presume, were materialised spirits (the guides of the great medium).

PHYSICAL PHENOMENA.—The sensitives for this work are of a somewhat similar kind to those for materialisation, but give off a grosser and more material kind of aura. With

plenty of physical power present in the sitters, and conditions suitable, the spirits give wonderful manifestations of their ability to affect material substances, such as carrying pianos, lifting men up to the ceiling, playing tunes on locked instruments, and carrying material bodies many miles.

FIRE MEDIUMS.—Spirits, in my presence, have taken their medium and placed his hand in a gas jet, also in a fire, and yet the flesh has not even been scorched, yet others present could feel the glowing heat. There are several authenticated instances where spirits have prevented fire burning one sitter, while, at his own request, the same glowing coal has afterwards been permitted to burn another sitter.

Space compels me to conclude with merely a passing allusion to the peculiar phase of phenomena called "Double-going," in which the soul and spirit leave the body whilst it is in a deep sleep or trance state to visit places or people, bringing back particulars of visions seen, people met (in and out of the form), and of the places visited; thus indicating that man the spirit can at times even now transcend the powers of the body in which he at present dwells.

THE HAUNTED HOUSE OF BEN'S HOLLOW.

BY "ANITA AND LENNARD."

IN THREE PARTS.

PART II.—THE ARTIST'S STORY.

I RETURNED to the hotel in great spirits. I had enjoyed nearly two hours of uninterrupted conversation with my charmer, and I had the prospect of more opportunities of a like nature, and was to see her again that very afternoon.

Jack and I spent the forenoon sketching near the harbour, and were on the best of terms once more, as neither of us alluded to Miss Challoner. About three o'clock Jack went out, to call he said on Madame de Marteville again, and I took the opportunity to make my way to Madame Bonnell's villa.

I found Aimée and her aunt both in the salon, and Aimée presented me, saying "This, aunt, is the gentleman who, I told you, has been in Ireland and seen the old house at Ben's Hollow. Is not that odd?"

Madame Bonnell was a decidedly handsome lady of about fifty-five or sixty, with a wonderfully fresh complexion, very dark eyes and eyebrows, and almost white hair, which gave her a rather peculiar appearance. She was rather tall, and her figure was still slight and elegant. Her expression was very kindly and gentle, but I should not say she looked particularly clever or strong-willed, and I could well fancy her religion as being more one of blind faith than of what, for want of a better expression, I must call "intellectual conviction." She was the eldest of Captain M'Murrough's daughters, and was the child who was with them there, and, though too young to remember living at Ben's Hollow, yet she had heard the story from her parents so often that she was much interested in hearing that I had seen the house, and made me describe my visit to it, etc. She herself was by no means incredulous on the subject of ghosts, holding that such things were permitted to be as a warning to us against evil lives. Père Ambrose, she said, considered that the return of spirits from the other world was quite in accordance with the teachings of the Church, but it was only those appointed by the Church who should venture to deal with such spirits in any way; to the laity any attempt to address or come in contact with them was not only sinful and dangerous but often fatal to both soul and body. She could only feel thankful that her parents had escaped from that Irish house without worse things than had occurred to them, and she could never think without terror of any one she knew tampering with these forbidden mysteries.

As I did not wish to offend Madame Bonnell I merely said I had not yet made up my mind on such subjects, and then turned the conversation to other things, and exerted myself to the utmost to interest her and win her good opinion.

I was enjoying myself watching the varying shades of expression which our conversation called forth on Miss Challoner's charming face, when the door of the salon opened and the servant announced "Madame de Marteville and Monsieur Mastairs," and to my chagrin Jack, whom I thought I had got rid of for the afternoon, made his appearance escorting Madame de Marteville.

Jack bowed on being presented to Madame Bonnell with an easy and charming grace of manner I would have given worlds to possess, and looked at Miss Challoner as if he were overpowered with happiness at again beholding her, while he said something in a soft low voice that made her laugh and blush. As I watched them all my old affection for my friend, once almost my idol, died out of my heart, and a bitter feeling of hatred filled my soul, a feeling so strong, so intense, that for a moment I felt as a murderer might when he meditates killing his enemy. But like a wave the feeling passed and my better nature asserted itself, and with a shudder I shook off the evil thought. As I did so I seemed to feel and see a dark mist-like form pass from behind me, and my friend Jack for a moment, then it passed away and I became conscious that Madame Bonnell was making a commonplace remark to me. With an effort I answered her, and then the conversation became general till the arrival of five o'clock tea and some more visitors, soon after which we felt obliged to take our leave.

As Jack and I walked home I made a great effort to talk to him in our old friendly fashion, and, as he was totally unconscious of having annoyed me, he did not remark the constraint of my manner.

Looking back now, when time and circumstances have made many things clear to me that were mysteries then, I can judge of my friend's character and actions without either the blind admiration I once felt or the bitter feelings that followed it. I can see that what seemed to me then as indifference to my feelings, was simply an inability to think of any one but himself and his own desires. I had always been so content to take a "back seat," as Americans say, and to give way to the claims of my superior friend in all things, that he naturally never thought of my feelings at all, or that I would hesitate to retire, when I found that he, too, admired Miss Challoner, and leave the field for him. He had been so flattered and spoilt all his life at home, and by the world in general, that he had the utmost confidence in himself and his powers to please, and never thought of me seriously as a rival. I felt hurt to find how little he thought of me when our interest clashed. He knew, I thought, that no woman had ever awakened in my heart the interest Miss Challoner had done, and, though I was too proud to say it to him, I had hoped he would have spared me this one woman, whom of all the world I longed to win. His love affairs had been pretty numerous if not very lasting or deep. He was always in love with some fair one or other, and would rave to us all at the studio of the charms of the last one who had won his fancy, till a fresh one would appear, and in a marvellously short time the others would be forgotten. That his present fancy for Miss Challoner could be of this fleeting nature did not occur to me, or that he could be less in love with her than myself. I felt as if I had found so great a treasure that all men must be eager to take her from me. To stay then and watch my friend's success would be torture to me, and reason suggested the wisdom of going away, yet a power stronger than my reason held me to the spot and made it impossible for me to leave.

As we went home Jack told me that, with the aid of Madame de Marteville whom he had enlisted on his side, he had persuaded Madame Bonnell to allow her niece to sit to him as the model of Beatrice in his picture of "Benedick and Beatrice," which he was painting for the Grosvenor Gallery Exhibition of next year. If it was a successful likeness he had offered to give Madame Bonnell a copy in return for Aimée's trouble in sitting for him.

He was in great spirits, and felt very confident that before the portrait was finished he would have made such good use of his time that he would be able to ask for Aimée herself without much danger of a refusal. "I say, old fellow," he added, "I shall want your help now. It will look better to the old ladies if we both go up while the picture is painting. I don't want them to see what I am after too soon, not till I can make a little running first, in case Madame Bonnell should take it into her head to object, so if you go you can talk to Miss Challoner and the old lady while I paint. You can, in fact, act as 'gooseberry,' don't you know, and then, some day, when you come across some nice quiet girl (a sensible one and a bit of a 'blue-stocking' would suit you I should say), why then I will be happy to do a similar turn for you, and draw off any old ladies there may be in your way."

Had Jack been less absorbed by his own plans he must have observed the effect of this speech on me, but he was too full of himself to notice my silence and my manner, and con-

tinued to talk in his confident boastful way (that had once seemed so frank and amusing to me) till we reached the hotel, when I framed an excuse about writing letters and made my escape to the solitude of my own room for a time.

The next two weeks that followed, during which the portrait made satisfactory progress, was a time of mixed pleasure and pain to me. To stand by and watch Jack making love to Aimée was a terrible penance, but it was balanced by the delightful sense of familiarity and friendship that grew up between us during these visits, and then Aimée and I had often opportunities, growing out of our acquaintance, of long conversations about the books she lent me and the new ideas they suggested, besides topics of more ordinary interest which we all discussed. My sketch of the town and harbour of Genoa from the ruined villa gave me an excuse for going there in the early mornings, and though Miss Challoner hesitated at first about going there as usual, yet on my pointing out that in that case I should feel myself like an intruder on her solitude and should stop away also, she laughingly agreed to come as before, and further to bring me those books which we could not speak about before her aunt and my friend, and in this way we almost drifted into that kind of delightful intimacy which the possession of a mutual secret—however innocent in its nature—so often produces. If my conscience whispered sometimes that I was not acting to my friend in exactly a straightforward way by not letting him know that I, too, loved and intended to win Miss Challoner, I silenced it with the reflection that after all he could see for himself if he chose, and the field was open to us both. In love as in war all things are fair, and, indeed, in my then frame of mind, I fear I should not have cared whether my conduct was fair to my friend or not, my pleasure in Aimée's society and my desire to call her my own were so great I could think of nothing else.

To do Aimée justice she could hardly be accused of flirting with either of us in the strict sense of the word, she was so perfectly frank and natural in her manner to us both that we might almost have been her brothers. She liked to talk to me of things she was not allowed to talk of to any one else, and she was amused by Jack's cleverness and unconscious egotism, his easy good nature and perfect confidence in himself. He showed that he felt all avenues to fame and fortune lay open before him, and it was just a question of which he would choose as the road to reach it. It is wonderful how people are taken at their own valuation in this world, and Jack's belief in himself made most people (on a first acquaintance at all events) regard him as a remarkable and rising young man who only lacked an opportunity to distinguish himself. He had really artistic feeling and cleverness, and he had a great ability of impressing people with the fact.

What bright visions rise in my memory as I recall those happy weeks we spent in Genoa. I see once more the bright sunshine, the sparkling blue sea, the quaint old houses, the handsome palaces, the pretty villas, the narrow streets, and remember the scent of the flowers my love used to wear. I see again the cool "salon" with its windows looking to the north, where we used to sit for that wonderful portrait to be painted, Madame Bonnell with an interminable piece of fancy work in her hands, Jack in his most artistic-looking velvet coat, without which he said he could not paint, his fair hair worn rather long and curling round his handsome face, and an air of "genius" about his appearance generally that must have impressed the most sceptical as to his powers. And Aimée! My lovely Aimée in her soft, white dress with a lap full of flowers and a blue ribbon in her brown hair, looking to my eyes as some of the angels from Paradise might have looked in the days when they visited earth.

Ah me! Are there any dreams like the dreams of youth! Is there any love like that one deep passion which we can feel but once in our lives! Other loves there may be, but they are but as the shadows of the reality. The real love comes to us but once. It may be as our first or as our last love, but there can never be another which can give to us the same exquisite pleasure, the same intense happiness or pain. Am I then wrong when I believe that the one true love of our souls must from its nature be eternal! That while the earthly loves that are but as the counterfeits of this spiritual love will in time pass away from us with the earth life of which they are a part, the true love will exist through all eternity, and will crown our lives in the higher life if its happiness be denied us in this.

(To be continued.)

W. T. STEAD AND HIS SPOOK.

[Under this heading the *Christian Commonwealth* "Commissioner" has interviewed the editor of the *Review of Reviews*, and we are indebted to Mr. Stead for a copy of the published report. We reproduce as much as our space will allow.]

MR. STEAD is but forty-three years of age, yet few living people have done so many remarkable—and I will add beneficent—things, and none have come into personal contact with so many notable people as he. The son of a Congregational minister, he was born at Howdon-on-Tyne, and lived close to one of the most famous haunted houses in England, the Willington Mill, which figures in Mrs. Crowe's "Night Side of Nature." The house was occupied by his father's oldest deacon, who was firmly convinced that it was haunted.

Mr. Stead showed me a pistol which belonged to Oliver Cromwell. A clairvoyant, he told me, to whom he handed it, who had no knowledge of its history, at once identified it as having been owned by a "man with a big nose," through which he kept saying, "Praise the Lord!" and then correctly named the original proprietor. A Turkish urn, in which rattle the bones of a Christian, affects a sensitive medium with feverish symptoms.

I began by asking:

"ARE YOU A SPIRITUALIST?"

"I never call myself a Spiritualist. I am simply an investigator of phenomena which as a rule are ignored by the majority of busy people. Certain facts have come before me, the only explanation of which seems to lie in a certain direction. If any one can bring me a better working hypothesis than that of spirit return, I am perfectly willing to receive it. But at present it seems to me no other explanation fits the facts, and until a better explanation is forthcoming I hold to my working hypothesis. That seems to me the only possible scientific attitude to take up in relation to any phenomena whatever."

"But are you sure of your facts?"

"Yes, I think I may say that I am absolutely certain, having verified it over and over again, that it is possible for some of my friends to use my hand as their own, they being at a distance from me. That is to say, a friend of mine at Newcastle is quite capable of using my hand here in London, and writing a message, long or short, by the mere action of his mind upon my hand, without any telegraph or connecting wire. This, as you will remember, is alluded to in my Christmas Number in the scene on the iceberg."

A CURIOUS INCIDENT.

"I remember. Could you give me a demonstration—now—on the spot?"

"I will try. I often receive communications from my secretary in the way I have described. If she is late she will tell me the reason why, and say when I am to expect her. She ought to have been here an hour ago, so I will sit down and question her when she is coming." Suiting the action to the word, Mr. Stead took his own seat in front of his desk, took a pen in hand and touched a sheet of paper with its point. I noticed that neither his fingers nor any part of his hand or arm rested on the table, the only point of contact being where the pen touched the paper. The pen began writing, but of course I could not see what. As he finished the last word the door opened and the secretary presented herself. I looked to see what Mr. Stead's hand had written. It was the secretary's initials, followed by the words "I am here."

The incident happened exactly as I have described it. Mr. Stead emphatically assured me that he did not know what his hand was going to write; that the action was purely mechanical on his part; that until she presented herself in the way described he had not seen his secretary that morning; and that he had not the slightest knowledge whether or not she had arrived. Upon my remarking to Mr. Stead that it might only be a curious coincidence he said at once:

"Certainly; I do not attach any importance to it, only, to say the least, it was rather odd that the verification of the statement should have arrived before the last word was fairly formed. But," he went on, "I have had communications from friends at distances 200, 300, and over 500 miles, which were afterwards verified."

AN EXTRAORDINARY STORY.

"You might give me the details of one of those instances."

"With pleasure. Here is one which will illustrate this point. Some months ago a foreign lady who does some work for the *Review* had to meet me at Redcar railway station about three o'clock. I was staying with my brother, who

lives about ten minutes' walk from the station. At twenty minutes to three it occurred to me that 'about three,' the phrase used in her letter, might mean some time before three, and as I could not lay my hand upon a time-table I simply asked her to use my hand and tell me what time the train was due; this was done without any previous communication with her upon the subject. She immediately wrote her name and said the train was due at Redcar station at ten minutes to three. I saw that I should have to leave at once, but before starting I asked her where she was at that moment. My hand wrote, 'I am in the train at Middlesbrough railway station on my way from Hartlepool to Redcar.' On arriving at the station I went to the time-table to see when the train was due. It was timed to arrive at 2-52. The train, however, was late. At five minutes past three, getting rather anxious, I took a slip of paper from my pocket, and taking a pencil in my hand asked her where she was. At that moment she wrote her name (they always write their names at the beginning and end of each communication) and said, 'I am in the train, rounding the curve before you come to the Redcar station; I will be with you in a minute.' 'Why the mischief have you been so late?' I mentally asked. My hand wrote, 'We were detained at Middlesbrough for so long; I do not know why.' I put the paper in my pocket, walked to the end of the platform, and there was the train! The moment it stopped I went up to my friend, and said to her, 'How late you are; what on earth has been the matter?' 'I do not know,' she said. 'The train stopped so long at Middlesbrough, it seemed as if it never would start.' I then showed her what my hand had written."

"Was that lady conscious of having corresponded with you in this mysterious way?"

"No, she had no knowledge whatever that she was writing with my hand, and she was considerably amazed at finding that she had done so. I had only seen her once before in my life. I give that instance because it is very simple and compact, and can be verified by reference to the lady in question, whose address I can give you if you like."

THE TELEGRAPH SUPERSEDED.

"Have you attempted communication at long distances?"

"Oh, yes, I tried it with my eldest boy when he was on the Rhine last summer. He wrote, using my hand, twice or thrice quite correctly, but once the message got all wrong; how it happened I do not know, but I suppose in this kind of subtle mental telephone you are liable to cross-currents, just as you are in the electrical telephone. You get mistaken messages occasionally, but a mistaken message, or many mistaken messages, cannot impair the scientific value of the fact that you have accurate information on many occasions."

"Can you give me an instance of the kind of communication you had from your son?"

"Certainly. He kept me informed as to his movements, what day he was going to such and such a place, and the day that he intended to return."

"Of which you had no knowledge?"

"Of which I had no knowledge. But a more remarkable instance," Mr. Stead continued, speaking with increased earnestness, "was his message about the Kodak plates. The boys had a Kodak, and as usually happens, they ran short of plates and wrote home in the ordinary way by letter, asking for more to be sent. The plates were duly despatched and ought to have been received, when my son wrote with my hand saying they were impatiently waiting for those plates, and they couldn't go on photographing unless fresh plates were sent. I made inquiries and ascertained that the plates had been duly despatched. A day or two later he again wrote with my hand asking, 'Why do you not send these plates?' I again inquired, and found that there was no doubt about their having been sent off nearly a week previously. Thereupon I thought my hand was writing wrongly, and I didn't let it write any more from him. But when the boy returned I found to my surprise that the plates had never been received. His complaints written with my hand at Wimbledon were an accurate representation of the state of his mind at Boppard. Some of my friends have written at distances of 300 miles long narratives of journeys which they have taken, mentioning the trains by which they went and came, the money they paid for their tickets, the cost of their dinner at the hotel—in short, giving a multitude of minute details which it was absolutely impossible for me to have divined. . . . So far as I can ascertain distance makes no difference whatever."

"How did you find out that you had this wonderful faculty, Mr. Stead?"

"The answer to that question takes us on to the further question of communication with intelligences purporting to be on the other side of the grave."

MESSAGES FROM SPIRITLAND.

"It was the intelligence that guided my hand that told me about it. I had no idea, nor, so far as I know, had anyone, that the mind of a living person could use the hand of another person at a distance and write a message. But the intelligence that controls my hand one day suddenly wrote, 'Why do you think it strange that I should be able to write with your hand? Any one can write with your hand.' 'What,' said I, 'do you mean that living people on this earth can do so?' 'Try it, you will find that any of your friends can use your hand to write messages which they wish to communicate to you.' This seemed strange, almost incredible but I promptly put it to the test, and found that the fact was exactly as she had said."

"She?"

"Yes, I say 'she' because the intelligence which communicated that piece of information to me always professes to have been a lady friend who died a little more than twelve months since."

"These messages from the other side are sent through you to somebody else. Have you ever received a message intended for yourself from other departed spirits than 'Julia'?"

"Yes, but as I was not at all intimate with Miss A— ('Julia') the messages from her to me could not relate to my antecedents, but there is no question whatever as to her knowledge of facts not known to me which she has communicated to me. But I will give you an instance of the kind you ask for. A small thing will suffice, and although this does not refer to life on the other side of the grave, it related to facts quite beyond my own knowledge. The information was communicated to me exactly as a man would tell you an item of information that was of importance. I left home on the 18th August last with the intention of going to Preston in the afternoon to see the trial of the Feister printing machine. The owner had gone down a day or two before to arrange for a trial on the 19th before the chairman of his American board. When I left home I told my wife that I should not be back till the next day. On arriving at the office at 10 o'clock, my hand, in the presence of my secretary, wrote this."

As he spoke, Mr. Stead took down a substantial diary, turned to August 18th, and read off the following entry, I following the words with my eye whilst I took them down in shorthand. The writing was rather straggly, though not large, sloping backwards, the words all being joined together and with little or no space between. It reminded me of the work I have seen turned out by the electric telegraph. Here is the "message" from "Julia":

"I want to tell you that things are not going quite right about the morning paper. You will not go to Preston to-day: the machine will not go right, and B—[owner of the machine] is in a state of frenzy. . . . The machine was tried on Wednesday morning [the previous day], and when it was working something broke, which will have to be mended, and the trial which you expected to-morrow will not be possible. B—is at the Métropole: you can telephone him, and he will tell you that things are so. I am quite sure that you will not go to Preston to-night. I do not want you to be disheartened about that machine; it is a good machine, but the delay will give you time to go to America, and that will be excellent for both you and M—."

"On receiving that message, which," said Mr. Stead, "I did not expect in the least, for I had no reason whatever to believe that anything had gone wrong with the machine, I telephoned to the Métropole, and found that Mr. B. was there. I had expected he would be at Preston."

"And you had absolutely no other communication about the machine than that from 'Julia,' and until you received her message you fully intended going to Preston; and had no suspicion that Mr. B— was at the Métropole; and you did not go to Preston, but went home?"

"I had absolutely no other communication, and the message from 'Julia' changed all my plans. Thus I know that an Intelligence which is not my own mind is able to

and does occasionally communicate things to me of which I know nothing. That is a verifiable fact."

FORETELLING FUTURE EVENTS.

"How far does your Intelligence know things that are going to happen?"

"What she says is this: That sometimes she is able to see what is going to happen, but she is not allowed to communicate. Sometimes she is permitted to communicate such information, and at other times she doesn't know anything at all about it any more than we do."

"Can you give me any instance of this prevision on the part of your 'Intelligence'?"

"Certainly. The very first day on which she ever wrote with my hand she made a statement as to something that was to happen to a friend of mine concerning a long journey which she was about to take in the autumn. My friend laughed at the prediction, and said that it was absurd. So did every one connected with her. But the Intelligence that controls my hand calmly and constantly repeated her assertion. My friend, she said, *would* make that journey, notwithstanding everything that seemed against it. When my friend made engagements to attend public meetings in October or November, of which I knew nothing, my hand wrote remonstrances saying that the engagements had been made, but that they would have to be cancelled as the journey would have to be taken. Down to the very last my friend ridiculed the story, and laughed at the idea that she should alter her public engagements merely because my hand said she had to take a long journey which she was quite determined not to take. All the same, *it came true to the very letter.*"

Mr. Stead takes all these wonders quite calmly, as if they were all ordinary incidents in his day's work. "Apart from the journalistic value of this discovery," I said, "is THERE ANY UTILITY IN SPIRIT RETURN?"

"The right question to ask is not whether there is utility in it, but whether there is truth in it," he replied. "You asked me just now about the correspondence in the *Daily Chronicle* under the heading, 'Is Christianity Played Out?' Have you reflected for a moment what the consequences would be if the fact of spirit-communication, and the permanence of the individual after death could be scientifically demonstrated?"

We had more talk about many things, but the interview had better be suspended at this point. For the very next morning, on turning to the *Daily Chronicle* correspondence my eye fell on a letter from Mr. Robert Buchanan, one sentence of which I will quote as a significant comment upon Mr. Stead's question:—

"Do not let us wander away from the main question. When all is said and done, the question between Christ, or Christianity, and the World, is this: *Is there, or is there not, another Life beyond this Life we live?* Everything hangs or falls by that. If Christ established, or if Christianity can establish, that splendid certainty, Christianity will never be played out. If the Christ Who is coming is to give us no further information on that head, His advent will alter nothing. That was His promise: Life Everlasting, conscious Life with an Eternal Father. Humanity up to date has proceeded on the assumption that it was false, or at least doubtful. Christians themselves seldom, or never, *act* as if it had any serious influence on their lives. It comforts the poor and weary, it puts a halo of hope around the head of the suffering. But is it *true*? To enter deeply into an answer to that momentous question would far transcend the limits of this letter. But in whatever is said, the question should be constantly borne in mind."

[That is it! Christians have failed to realise that *human life* is progressively continued after death. They have so ruled and derided Spiritualism and its evidences, but the stone rejected by them is the corner-stone of the Temple of the Religion of the Future, and they begin to dimly see that fact. But Spiritualism is not *Christian*, it belongs to no sect, "anity" or theology. It is the great fact of *all* religions and all ages, and belongs to all mankind.]

OUR times are full of very serious problems. There never was such a stirring of minds in connection with social questions. Never before were men so bent on getting money, nor so dazzled with schemes that promise the attainment of their object. It is very clear that the traditional religion has had but a slight hold on the minds of men in general. Scholars and scientists have shown that the foundations of the beliefs held in the Church, but never taught by Jesus, are hollow mistakes.—*The Inquirer.*

* Mr. Stead then narrated the incidents published in his Christmas number, already referred to in our issue, No. 270, Jan. 13.

† Mr. B. subsequently confirmed in every detail the message given above.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SENT POST FREE TO ALL PARTS OF THE WORLD for 12 weeks for 1/6; 6 months for 3/6; one year for 6/6. Subscriptions may be commenced at any time.

FRIDAY, FEBRUARY 10, 1893.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

THE SIXTH ANNUAL MEETING

of the Shareholders in *The Two Worlds* Publishing Company Limited was held on Monday, February 6, 1892, at the Vegetarian Restaurant, Fountain Street, Manchester.

There was a good attendance, and after the adoption of the minutes of the last meeting the Chairman read the Directors' Report, in which reference was made to the steady rise in the circulation of "Our Paper," the hopeful condition of the company, and the valuable co-operation of all shareholders was earnestly requested in order to still further extend the usefulness of *The Two Worlds*.

The report and balance sheet, which gives a clear and succinct statement of the affairs and position of the company, was unanimously approved and adopted. Many expressions of approval were made on the improved form in which the accounts were rendered, and hopes were expressed that in future the directorate would be enabled to carry on their useful labours to still more successful issues.

Although, as heretofore, the shareholders were called upon to face a loss on the year's workings it was felt that this was unavoidable so long as Spiritualism is an unpopular cause, and the opinion was expressed that all was not done which might be by the promoters of meetings and Spiritualists generally to support the literature and extend the sales of "Our Paper."

A number of valuable suggestions were made which will as far as practicable be adopted.

Four retiring directors were re-elected, and votes of thanks to the staff, Editor of *The Two Worlds*, and the Chairman and Board of Directors were cordially and heartily awarded, and congratulations were uttered upon the marked improvement in the excellency and quality of the matter published in the paper. Reference was made by an advertiser to the fact that *The Two Worlds* is the best advertising medium in connection with the movement, and the good services of numerous contributors to its columns were freely acknowledged. The meeting terminated with many expressions of the hope that the worst days of struggle are past, and that the coming prosperity of the movement will lead to a steady, but certain, and considerable increase in the number of adherents to our cause, and of readers and supporters to *The Two Worlds*, which is "*The People's Paper*."

We take this opportunity of recording our sincere appreciation of the practical sympathy and assistance which have been so fully and freely manifested for our efforts during the past year. We would remind our readers that we work "with all and for all," and even those who do not support us receive the best assistance we can render them.

We earnestly solicit, however, an extension of co-operation on the part of societies that "our paper" may be on sale at all meetings and placed in the hands of strangers and inquirers. We freely devote considerable space to "Prospective Announcements," "Platform Guide and Record," and the value of these would be immeasurably increased if our friends who forward particulars for publication would secure for the paper a large local sale, their members and visitors would then become acquainted with what was going on. It is to the interest of societies, therefore, as well as of great service to the cause, that *The Two Worlds* should be purchased regularly by every Spiritualist, and placed in the hands of inquirers everywhere. Help us, and in so doing you are assisting the cause and promoting the success of your own efforts.

RE THE NEW NATIONAL HYMN BOOK.—We have received a good number of new hymns, and in a short time the committee of selection will get to work to decide which hymns they deem suitable. They have no authority to do more than prepare the materials for the book. It will be the duty of the Conference next July to decide if the Executive shall undertake the work of printing and publishing the book.

ON THE WING.—A TRAVELLER'S NOTES.

BY JAS. ROBERTSON.

SPENDING a week South, accompanied by my close friend and fellow-spiritualist, Mr. Wm. Bain, of Aberdeen, I have felt refreshed in spirit through coming in touch with so many of the true and earnest workers in the cause. There is certainly more life and hope amongst us than there has been felt for a long time back. A new era seems to have opened which will make the great world more receptive to the truth and beauty of Spiritualism, some of the harvest is about to be reaped, and the old days when we were despised and rejected will give place to times of welcome. It is cheerful to see signs of external progress, though the true worker has patience, and knows that the spread of truth goes on, seen or unseen. We may only hear when it thunders, but there is a noiseless passage of electricity from the earth to the sky which every day is a million times stronger than the thunder and lightning in the heeded storm. And so all these years there has been the silent working to make the surface fresh and green. Every new truth which has blessed the world has had the same battle; it has had to come in conflict with old notions, and has placed a burden on those who first accepted it, made them lay aside old comforts, accept a hard name, endure the coldness of their friends, and feel the irony of the world. At first a few minds prepared for the idea half welcome it, thence it flashes into other minds and the circle grows wider.

The truth comes of age some day and finds ready acceptance, and people wonder at so much blindness and antipathy being shown towards what is altogether lovely and of good report. Whether the time has come or not for a more universal acceptance of this truth of spirit communion should matter little to us. Our duty is to recognise that "Truth is part of the celestial machinery of God, and whose puts that in gear for mankind has the Almighty to turn his wheel." The generation which grows up under open spiritual guidance, and learns to sail the ocean for itself, will never know what it was to find the lights all drifting and the compasses all awry, and nothing left to steer by but the stars. For many years I have felt confident that an awakening time would come, and it was, therefore, satisfactory indeed to feel that in every direction there was a return coming for all the labours of the past.

I was delighted to know that your own personal work was being noticed in many quarters; that power was given you to hold up the banner; that Hope had stood beside you trimming your lamp; and in her presence you grew calm and prepared for whatever might come. You must have had burning moments which your pen can never transcribe, and you must have felt at other times all the drudgery; beating the bush, ploughing and weeding, and watering. May you now have some harvest hours after such patient, plodding service. Your life and spirit are seen in *The Two Worlds*, and that it will steadily grow in favour, I feel assured. When you settle the question that an opinion is true, and an action perfectly right, you let not consequences come in. To do duty and speak truth is your office. God takes care of consequences.

To come close again to those spiritual guides who inspire you was indeed a great joy, and my old friend, Marambo, through Mrs. Wallis, satisfied me of the continued friendship and help of one who is indeed close to me in spirit. I have found nothing more helpful in life's pilgrimage than the advice and cheer of this soul. Ofttimes in the past has he buoyed me up when the battle of life was hard to fight. I truly know of his presence and inspiration all the time, and am strengthened thereby. Much of the work I have done has been inspired by his counsel, and I shall keep in my heart of hearts grateful feelings towards this enfranchised worker.

A happy hour was spent in the society of the noble Mrs. Britten, whose life's devotion to the truths of Spiritualism will never be let die. One of the grandest figures in the movement, may she see some of the fruits of her labour before being called up higher. I was conscious of a great privilege in once more coming in contact with her, and listening to her interesting conversation.

In London I found the Marylebone Society in a prosperous condition. A very pleasing lecture, by Carlyle Petersilen, on "The Fallacy of Re-incarnation," had attracted an audience which filled the hall. It was my privilege to grasp the hand of those time-honoured workers, Mr. and

Mrs. Everett, Mr. C. Hunt, the energetic president, and others. I had evidence that *The Two Worlds* was being read, from the many kindly references that were made to my articles on "The Rise and Progress of Spiritualism." I would gladly have acceded to the request so kindly made that I should lecture for the association, but circumstances prevented my waiting another Sunday in London.

Another day I had a most cordial welcome from the brave Gerald Massey, at his home in Dulwich Rise. The Poet of Progress and Freedom was amid his work. His talk of Egypt still engrosses him to the full. In much of the profound work done he has been helped by spiritual people of past times. What rare genius has he not devoted to this work, which the present generation will neither appreciate nor comprehend. He looks revolutionary and pulls down ancient walls to build another temple, or at least splits old rocks asunder and quarries anew fresh granite and marble. Some men speak of what is true in relation to the wants of to-day; these find a ready welcome. When Massey issued his burning poems the many shouted their "huzzas," but to-day he is in advance of man's conjectures. He is saying now what, years since, the world will wish to say when it has improved and grown to man's estate. I felt indeed honoured at this great man coming to the level of my intellect, and in his chatty vein throwing out glimpses of great and mighty truths. Had Spiritualism only this one figure in its ranks it should command some reverence, but it has had many profound men who accept the fact of spirit return in many realms.

I had hoped to have waited upon John Page Hopps, from whom I had an invitation—a man to whom I owe much. Brave, warm hearted—a second Theodore Parker. The charm of his writings has oftentimes brought me an elevation of thought and a clear perception of spiritual matters, while I will ever cherish the memory of his sweet speech and his active manly life. Mrs. Russell Davis I had also intended seeing, to thank her for what she had done in bringing conviction to W. T. Stead. Surely this lady is entitled to the gratitude of Spiritualists for her years of devotion and free exercise of her mediumistic powers. Florence Marryat has done her great justice in her work, "There is no Death."

At some future time I may set down the record of a marvellous séance for materialisation which I had the privilege of attending. At no former time had I the reality of this phase of phenomena more clearly demonstrated. I had pleasant times in the comfortable quarters of Mrs. Morse, in Monmouth Road. The whole place has an odour of sweet calm, and away from home it is the best ideal of home. Again in London, I should have no other thought than to repeat my visit. I touched several prominent workers and enquirers each day, and left the great city with the thought that the work is indeed making great headway.

HYMN LEAVES AND LEAFLETS.—We have just received a supply of hymn leaves and leaflets, Nos. 1, 2, 3, and 4, 4s. 6d. per 1000. Post free. We have printed a new hymn leaf, No. 5, of four pages, containing 18 hymns and additional matter, explanatory of Spiritualism, with advice to enquirers. Price 1s. 3d. per 100; 5s. for 500; and 9s. 6d. per 1000. Post free in all cases. We can also supply these double leaflets, with the front page blank, or can print announcements thereon if desired. No. 5 leaflet is also new and consists of a capital article "The Preacher of the Future," by Miss Fitton; "What is Spiritualism?" an able presentation of our claims, by Hudson Tuttle, together with rules for the spirit circle. 4s. 6d. per 1000. Post free. Specimens of all the above post free 2d.

THE READING UNION.—Those who desire to join this Union should send in their names at once, addressed "Reading Union," 73A, Corporation Street, Manchester. The book chosen for the first reading is "Immortality: Its people, punishments, and pursuits," by Mr. J. J. Morse, price 6d., post free 7½d. The object is to promote the more thorough and systematic study of Spiritualism, its phenomena, and philosophy. We commence with a small work, and propose that members should read and study the first three discourses during February, and send in their thoughts respecting them to the Secretary on or before February 27th. Other and more expensive books can be used after the Union is in good working order.—Sec.

* We intend to reproduce these in book form as soon as they are completed.

THE SPIRITUALISTS' NATIONAL FEDERATION.

I NOTICED the letter of Mr. Swindlehurst re the funds of the Federation. The Executive have not met since and hence no concerted action has been suggested, but I may say we have only a couple of pounds in hand and would appeal to the associates and societies who are affiliated to forward their yearly subscriptions at as early a date as possible.

I desire also to solicit the help of new societies and fresh associates. "The field is white unto harvest," but we are lacking funds to do the work. Weak societies are pleading for the HELP we are unable to give. If the funds could be put in such a condition as would enable us to send speakers to societies who cannot afford to pay them I am sure we should have a rallying round the Federation of many of the societies who are at present standing aloof.

Friends, we cannot work without tools; help of a present character is needed; I therefore APPEAL to all Spiritualists who are NOT connected with any society, as well as those who are, to help us by joining as associates at once. Any information needed I am always willing to supply.

The propaganda committee has already held eight meetings during the winter in eight towns in Lancashire, Yorkshire, and Cheshire, and meetings in other places will be held shortly.

For more satisfactory and successful work the propaganda committee has divided itself into five sections, viz., Manchester District, North Lancashire, South-West Lancashire, Yorkshire, and London. We are hoping to form other sections as the work expands and means come to hand to enable us to labour. The following are the members of the various committees with their secretaries.

Manchester District Committee.—Mrs. Wallis, and Messrs. Johnson and Tetlow. Mrs. Wallis, secretary.

North Lancashire Committee.—Messrs. Swindlehurst and Coles. Mr. J. Swindlehurst, secretary.

South-West Lancashire Committee.—Messrs. Chiswell and Pemberton. Mr. J. Pemberton, secretary.

Yorkshire Committee.—Mrs. Craven, and Messrs. Hepworth, Kitson, and Hemingway. Mr. F. Hepworth, sec. London.—Mr. Morse.

These committees have power to request assistance from workers in their separate districts.

Applications for Federation meetings should be made direct to me, but they may be made to any of the persons named above for the purpose of being submitted to the Executive. Societies who have had Federation meetings have found them of great assistance to their ordinary work, and were always ready to have more when the propaganda committee were able to go.

I hope this appeal will be of service in bringing to us some assistance to carry forward the work needed to be done to make our cause strong.

JAMES B. TETLOW, Sec.

142, Fitzwarren Street, Pendleton.

TRANSITION.

At so-called death what will pass hence will not be the material body, for that is but the case in which the spirit dwells, but the psychical organism, the immortal entity of our being. Every noble action will accompany it, good thoughts, kindness, honesty, truth, righteousness, love, charity, benevolence, and on the other hand ignoble actions, degrading thoughts, unkindness, dishonesty, insincerity, and deception—in short, our condition will be exactly the same then and correspond in every way to the life lived in the body. The mentality of humanity is immortal, thoughts cannot be forgotten or destroyed, nor can deeds be annihilated, they live and will remain with each one of us when we become separated from this tenement of clay. These, friends, are not theories or fancies but facts, communicated to mankind by spiritual beings who once lived upon the earth plane, and such being the case it is indeed most important for us to realise our position, and so live here as to fit ourselves for a life of spiritual happiness hereafter. I close with the following Biblical warning, "Whatsoever a man soweth that shall he also reap." F. W. HITCHIN.

BINDING VOL. V., "THE TWO WORLDS."—We have received a good number of volumes for binding, and are now prepared to place them in Mr. Heywood's hands. Other friends who desire to avail themselves of our offer for cheap binding should therefore send in their papers at once, directed to Mr. E. W. Wallis, 73A, Corporation Street, Manchester. Cost of binding 2s., return carriage extra. Send at once.

VOICES FROM THE PEOPLE.

The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.]

A PROTEST.

DEAR SIR,—I am authorised by my committee to ask to be allowed through your valuable paper to call the attention of the Burnley Spiritualists to what is going on in their midst. Certain individuals are hiring rooms and mediums, charging admission fees, paying all and drawing all, and acting as though they were bona fide societies, which they are not. There are three societies in Burnley all connected with the Federation, and should any one desire to work in our noble cause, we think there is ample room in one or other of these, without jeopardising the existence of the old societies by aiding the speculations of persons who are seeking their own financial benefit. We hereby protest against such encroachments on the spirit of our national organisation, and call upon all true Spiritualists to consider whether in aiding these one man societies they are advancing the cause of Spiritualism to the best of their ability.—Yours, etc.,

JOHN NUTTER.

Burnley, January 30, 1893.

A MYSTERY EXPLAINED.

DEAR SIR,—Will you kindly allow me through the medium of your paper to add my small testimony to the truth of Spiritualism. Having had some strange experiences from time to time, a few weeks ago I commenced the study of the subject, with the result that I only needed a little practical proof to settle my mind on the matter. Writing to Mr. Audy, of Peckham, I received much good advice, and was placed in communication with Mrs. J. M. Smith, 19, Highfield Terrace, Beeston Hill, Leeds, who was totally unknown to me. I wrote this lady asking for the solution of a mystery which no one could unravel, and by return post received a letter minutely explaining my surroundings, intentions, past family matters, and, above all, the explanation of the mystery. Sceptics may say, "A thought-reading experiment," but surely the matter goes deeper, as the answer to the question I put to Mrs. Smith was unknown to myself or any one connected with me.—I am, dear sir, yours very truly,

W. G.

Chelsea.

HELP FOR THE FEDERATION.

DEAR SIR,—Enclosed is a postal order for £1 for the Propaganda Fund. I think it would be advantageous to your cause if pamphlets were disseminated among all persons who attend your meetings who are not Spiritualists. The subject should be telling extracts from the writings of seers, also Wallace, Crookes, "M. A. (Oxon)," and Stead, etc. It appears to me that there should be an index giving a list of books written by seers and any one else considered desirable, and where obtainable. The human mind has a natural tendency to reach out for knowledge, and when stimulated by pointed extracts will very likely want to read more Spiritualistic works. I have occasionally attended your meetings and I noticed that you are very much in need of a hymn book. The Federation should endeavour to remedy this want, and in doing so I am of opinion that there should be as many really spiritualised hymns as possible.—Yours faithfully,

PRO BONO PUBLICO.

MAGNETIC TREATMENT IN A CASE OF INSANITY.

DEAR SIR,—Kindly allow me to place on record particulars relating to the application of the magnetic treatment to a somewhat severe case of insanity. About a year ago my sister, L. E. C., began to show signs of mental derangement, brought on by overwork and worry. A month or two back we placed the case in the hands of Mr. W. H. Edwards, of Camberwell, London, who has been instrumental in effecting many remarkable cures, and through whom an improvement equally remarkable has already been brought about in the condition of my sister. When Mr. Edwards took up the case the patient's delusions and excited condition had prevented her from sleeping or eating, voluntarily, for quite six weeks. During the final few days of this period she had refused entirely to take medicine, to bathe, to remove her clothes, or to lie down (as well as to eat, drink, and sleep). Her body and brain were, consequently, famishing for food and rest. The doctor whom we called in could only advise that she should be sent away. To this course, indeed, there appeared no alternative. The knowledge that our adopting it meant that the patient would certainly never get any better, but, on the contrary, continually grow worse, determined us to place the case under magnetic treatment. On his first visit Mr. Edwards succeeded—withstanding her strenuous opposition—in compelling her to sleep for six or eight hours; and she has slept well and regularly from that time forth. On the second occasion he gained sufficient control over her to induce her to eat, on the third to retire in a proper manner, and on the fourth to bathe, etc. By the time of the fifth visit she had become quite rational and docile, doing everything required of her; and since the sixth treatment all violence and excitement have disappeared. She continues, of her own accord, to perform the whole of the various indispensable functions of life I have enumerated, and of which she previously would not (voluntarily) do one. In short, from being entirely unmanageable she has become perfectly tractable; and from the marvellous improvement already effected there is every reason to anticipate her complete recovery.—I am, Sir, your obedient servant,

EDWIN J. COCKER, 8, Elmsmere Cottages, Camden Grove North, Peckham, London, S.E., Feb. 4, 1893.

CHRIST THE SUN.

DEAR SIR,—I think it would have been more to the purpose if Mr. Leeder had given an illustration of the kind of evidence which has led him to conclude that "Jesus and the Apostles never existed." I am aware that a great deal of Egyptian and Platonic philosophy is mixed up with the Orthodox Church dogmas, and believe that the date of its introduction into the early Church can be definitely arrived at. In the meantime I would ask whether it is wise to take the matter upon the lower ground of utilitarianism, to attempt to remove the conception of Jesus as a real person—having due regard to all that such a conception implies—from minds possibly capable only of entertaining that, and

who would feel and act as though all solid ground had been knocked from under their feet? The current views respecting the Bible and Christianity are in possession of the field, they are a power which "makes for righteousness," and only those who are satisfied that the present age is the apex of civilisation seem to me to be justified in attempting to destroy them. If Mr. Leeder is sure that he can, by removing them, clear the way for the reception of higher conceptions, he has my best wishes for his success. I know Mr. Leeder is pleading for the TRUTH, not the utility of his belief; but the fact remains, that what he thinks the truth is in conflict with the utility, a serious argument against any so-called "truth," for I believe with Mr. Leeder, "truth for authority, not authority for truth," and while I confess that I do "assume" that he cannot substantiate his assertion that Jesus and the Apostles never existed, I fully believe that he thinks he can. I envy him the sensibility "of the nearness and existence of those friends usually called dead," but do not see that that is "infinitely better" than being "very far removed from Atheism."

WALTER WOODS, 53, Wyvis Street, Poplar, London, E.

[It is about time this discussion closed. Mr. Leeder sends the following corrections in his letter in *The Two Worlds* replying to Mr. Woods: Line 31, "as symbolic of celestial phenomena," not terrestrial. Line 10 from bottom, "to study the apparent annual progress of the sun."]

SUCCESSFUL AUTOMATIC WRITING.

DEAR SIR,—I cannot refrain sending a line to say how pleased I am with Spiritualism, and your most valuable, interesting, and instructive paper. Brother, go on, for you are doing your Master's work. I have been bred and born a Primitive Methodist, and occupied some of the most useful offices in that church, but I am pleased to say that I have found more light and joy in Spiritualism than I ever found there. My dear old father was a local preacher in connection with Methodism for over fifty years, so you will have an idea what my training has been. Well, to cut it short, as you don't like long letters, my dear father passed into spirit in November last, so after reading your account of Mr. Stead's automatic writing I thought I would try it last night, and, to my great joy, my hand commenced to sketch at once, and then my dear dad wrote his name a great number of times, and also a message to my dear brother, who is very angry with Spiritualism at the present. I am thankful for this, to me, great test and joy, and let me say that others write besides my father in various flowing hands.—Believe me, yours faithfully,

W. A. NEWSOME.

January 31, 1893.

FIRMNESS IN FACE OF DEATH.

DEAR SIR,—I would like to ask Mr. Bevan Harris if he has any proof that the darkest hour of Mr. Moody's life was the outcome of loss of life, family, schools, interests, *merely*? Does Mr. Harris know what complications, troubles, trials, or difficulties his (Mr. Moody's) family, schools, and interests might be thrown into consequent upon his gain—their loss? or has he any proof that his (Mr. Moody's) "Darkest hour" was the outcome of his uncertainty of how He, "who is angry with the wicked every day," might deal with him? Mr. Harris uses both suppositions. I would call the man selfish who could rejoice in his own gain without a troubled thought for those who sustained through his gain their loss. Does Mr. Harris know, therefore, the nature of Mr. Moody's "Darkest hour"? Judging from Mr. Moody's standard, I would suppose that he was a man who would be honest to his own convictions, hence the "Darkest hour" does not fit—"A dread of being cast away." I think before Mr. Harris, by suppositions, presumes to judge another, he would do well to draw broader lines. Does Mr. Harris know that when an orthodox Christian firmly believes (as I would suppose Mr. Moody does) in the efficacy of the vicarious salvation, his faith in that efficacy gives him bright hope, and chases away fear and dread of consequences? I myself have witnessed many such peaceful endings. The one bright hope in the Christian dogma is when this faith is implicitly realised. Has Mr. Harris any proof that this bright hope was not realised by Mr. Moody even in his dark hour? I would suppose that he did possess it, judging by his teachings to the chief of sinners to the effect that there was redemption for them could they but possess the faith to believe it. I have no sympathy with orthodox teachings, dogmas, or creeds, but I have sympathy with individuals who, strong in their belief, have steered their bark through the shoals of orthodoxy to a happy, peaceful ending. In conclusion, let me add that after making allowance for all the possibilities or reasons for his (Mr. Moody's) statement, it is my firm opinion that few, if any, amongst us but would echo the same sentiment were we in the same perilous position; not that of necessity we would have to fear the entry into spirit life, but the nervous awe experienced by every one so placed would make it the darkest hour even with confidence in the continuity of life.—Respectfully yours,

(MRS.) ELIZABETH COOPER.

Liverpool, January 30, 1893.

PLATFORM RECTITUDE.

DEAR SIR,—Please allow me a short space to reply to "Associate" on "Platform Rectitude." He asks, "Is it true that a certain medium was paid his fee after the afternoon service and sent about his business at Colne?" Yes, on Dec. 18, 1892. He behaved in a very unbecoming manner, and I stopped him from lecturing any longer and left the platform before it was over, and paid him when he came off the platform. As regards the second question, I do not know, but am informed that on the same Sunday night he did visit the Robinson Street Rooms in Burnley, and that the chairman had to speak to him. As regards Manchester, they may speak for themselves.—Yours respectfully,

Victoria House, Colne Lane, Colne.

J. W. COLES.

DEAR SIR,—I was pleased to see, in your issue of Feb. 3rd, a letter by "Associate" on the above important subject. It is quite time that somebody took the matter up. There is a strong under-current of dissatisfaction, but no one seems to be ready to publicly deal with the matter. However, "Associate" has made a beginning, and I hope he will continue to urge the necessity for action. As far as his remarks apply to the Federation I would reply, the matter was informally brought before the Federation Executive, and the person making the complaint was requested to send an official statement to the secretary.

that it might be brought up in regular order. The Executive can only act when they receive an official complaint. Rumour is not always correct. The committees of societies have a duty to perform in reference to these cases—1st, by reporting them to the Executive; 2nd, by exercising care to engage people of good character. "Associate" says, "I have been patiently watching for some signs of life in the Federation," but the Federation is neither dead nor dying so far as the Executive is concerned. We are not down-hearted nor idle. We have attended to, or are in correspondence with, every society from whom applications for Federation meetings have been received. As will be seen elsewhere, we have already attended more towns than in the whole previous year, and expect to hold meetings in four or five more during the next month. The Executive has not made a great noise, but with such means as it had has gone forward to useful ends. Amongst the quiet work that it is doing is the supplying of vacant platforms with speakers at very short notice. (Secretaries, please note.) Another matter that entails considerable watchfulness is the keeping of a record of the addresses of secretaries and mediums, as these are continuously changing. Yet, scarcely any one ever writes the Federation secretary of the changes; he is put to a good deal of trouble to keep his records correct. Speakers and secretaries will oblige by forwarding particulars of all alterations. Allow me, in conclusion, to thank "Associate" for his timely letter. I hope it may arouse the committees of the various societies to the performance of their duty, and, when facts come to their knowledge which demand public action, I trust that they will bestir themselves to perform their duty, or write the Federation Executive through their secretary.—Yours truly, JAMES B. TETLOW, secretary to the Spiritualist National Federation.

142, Fitzwarren Street, Pendleton.

[This matter was brought before the Board of *The Two Worlds*, and a resolution passed that the name of the individual referred to should not appear in our list of speakers or be published in reports.]

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, not the Editor.]

ASHINGTON.—Mr. J. Rutherford's subject was "The Soul's Immediacy," given in good style. The orthodox view was dwarfed compared with the exalted opinion of Spiritualists. Worthy lecturer's opinions created much interest. A large audience.—Cor.

ASHTON. Spiritualist Society, Hall of Progress, Church Street.—Mr. W. Buckley gave addresses on "The Creation of Spiritual Man," and "Christianity in the Light of Reason," followed by psychometry.

ATTERCLIFFE. Vestry Hall.—Feb. 1: A pleasant evening with Mr. Shaw's guides. Subjects from the audience were ably dealt with. Clairvoyance all recognised. 5th: A grand day with Mr. S. Featherstone and guides. Subjects from the audience, and "Spiritualism, destructive and constructive," very interesting and instructive.—J. G.

BARNOLDSWICK. Mechanics' Hall.—We had Mrs. J. M. Smith, who delivered excellent discourses on "Spiritualism versus Christianity," and written questions from the audience. Clairvoyance after each discourse. Good audiences. We hope to have her again soon.

BIRMINGHAM. Camden Street Board School.—Mrs. Groom's guides discoursed upon "The Visible and Invisible Universe," and was much appreciated. A poem was given on the word "Mysterious." All the spirit friends described were recognised. Large audience, many having to stand. Our subject is drawing the attention of a number of thinking and advanced minds.—Dott.

BIRMINGHAM. Oozells Street.—Evening: Mr. Dutton, a member, gave a most interesting reading, followed by an instructive and scientific address, which was much enjoyed. Our friend Mr. Oakes presided.

BLACKBURN. Freckleton Street.—Mr. Hepworth lectured on "Spiritualism the Comforter" and "Where are our loved ones?"—two grand discourses, particularly at night, when he exceeded himself. Good clairvoyance.—J. T.

BLACKBURN. Spiritual Hall, off Northgate.—Mrs. Rennie delivered addresses on "Spiritualism and Happiness" and "Christianity," followed by successful clairvoyance. Good audiences. On Saturday our first social entertainment and pie supper, which was most successful beyond our expectations. We opened Queen's Park Road Refreshment Room on Tuesday, 31st ult., for weekly meetings. Our local trance-medium, Mr. Charles Lawton, delivered an admirable and satisfactory address on "Spiritualism, past, present, and future," and Miss Janet Bailey gave successful clairvoyance. Afterwards Miss Jones, of Liverpool, gave several striking psychometric tests. The room was crowded, and the efforts made have caused numbers to earnestly inquire and investigate.—S.

BLACKPOOL. 7, Lytham Road.—Saturday, Jan. 28: Mr. Harper, of Darwen, a young and promising medium, gave a good address on "If a man die shall he live again?" Sunday, 2-30, Mr. Harper lectured on "Is the God we worship a God of love or a God of anger?" He also gave several clairvoyant descriptions, some were readily recognised. 6-30, a pleasant and profitable experience meeting and circle were held at 31, Victoria Street. Feb. 5, Mrs. Butterfield's guides gave an able discourse on "Life, its esoteric meaning, and inner workings." All trees, flowers, and even the rocks have a conscious life of their own. She gave good advice to the society now being established, and asked us to take care of our mediums, for without these the spirits cannot work. The discourse was full of eloquence, and was a great treat.—W. H.

BRADFORD. Boynton Street.—Mr. Hilton's guides gave advice to Spiritualists, and spoke on "The harvest is great, but the labourers are few." Well delivered and gave great satisfaction.

BRADFORD. 448, Manchester Road.—Mr. Marshall spoke well both afternoon and night on subjects from the audience, and Mrs. Marshall gave excellent clairvoyance.

BRADFORD. Norton Gate.—Mrs. Farrah's guides spoke on "What is Spiritualism?" and "God is love, and they that worship Him must worship Him in spirit and in truth." Both subjects well handled, and psychometry excellent. Saturday 11, a ham tea at 4-30 and social. Tickets 6d., evening only 2d. All welcome.

BRIGHOUSE. Martin Street.—Our champion, Mr. J. Armitage, took subjects from the audience, and dealt with them in his usual able style. He gave great satisfaction by his brilliant answers. Our room was packed in the evening.—J. S.

BRIGHTON. Sothall.—Grand meetings. The controls of Mr. Fielding gave splendid clairvoyant tests. Many strangers present.—W. S.

BURNLEY. Robinson Street.—Sunday last, our speaker, Mrs. Craven, gave a most instructive spiritual and stimulating address on "Is Life Worth Living?" pointing out that to a large portion of humanity it would scarcely be so were it not for the facts which Spiritualism demonstrates; that every good thought and desire has its effect on the life beyond as well as here, and urged us to look more on the bright side of things. In the evening four written questions were answered in such a practical, commonsense, and philosophical manner as to give each one a strong desire to hear more. We shall look forward with great pleasure to Mrs. Craven's next visit.—W. H.

BURNLEY. 102, Padiham Road.—Mr. Davis's guides gave excellent discourses on "The home over there," and "The same yesterday, to-day, and for ever." Listened to with attention. Strangers were surprised at the ideas put forth. Psychometry and clairvoyance good.

DARWEN.—We had the pleasure of hearing Mrs. Hyde for the first time. She gave excellent addresses, clairvoyance, and psychometry to good audiences. Pie supper and social evening, Tuesday, Feb. 14.

DEWSBURY. Bond Street.—A very pleasant day. Mrs. Thornton spoke very nicely on "What has Spiritualism done for humanity?" and "When the mists have rolled away." All seemed much pleased. Very good clairvoyance.

FOLKESHILL SPIRITUAL SOCIETY.—Sunday evening: Mr. Lloyd spoke on "Responsibility," and Mr. Wilkinson on "Earnestness." Both good stirring addresses, and attentively listened to.—W. Cowley.

HALIFAX.—Room packed to its utmost capacity on Sunday. A treat was provided by Mrs. Crossley, who spoke on "Man, know thyself." Astonishing clairvoyant descriptions were given, in most cases to strangers, who readily acknowledged them. Mrs. Crossley gave her services on Monday in aid of the "Old Folks' Treat."—F. A. M.

HECKMONDWICK. Blanket Hall St.—Good day with Mrs. Mercer's guides, who gave soul-stirring addresses and excellent clairvoyant descriptions.

HOLLISWOOD.—Mrs. Brooks gave fourteen clairvoyant descriptions, ten readily recognised, at Tuesday's public circle. Mrs. Brooks spoke on "God moves in a mysterious way" and "Work, for the night is coming when no man can work." Rich discourses and ably delivered. Good clairvoyant descriptions given, eight recognised, also good psychometry.

HUDDERSFIELD. Brook Street.—Miss Wheeldon, owing to sickness, being unable to fulfil her engagement Mr. Ringrose at very short notice kindly officiated. Excellent addresses, followed by interesting astrological delineations of character. Very successful. Fair audiences.

LEEDS. Progressive Hall.—Jan. 29: A good day with Mr. Lund. Good discourses and clairvoyance. 30: Mrs. Levitt gave successful clairvoyance. Feb. 5: We had Mrs. Whittingham for the first time, whose subjects "The world and how to make it good" and "Where is Heaven?" were dealt with in an excellent manner to good audiences. Clairvoyance very successful. 6: Mrs. Levitt gave clairvoyance to a good audience.—C. L.

LEICESTER. 67½, High Street.—Miss Weseley's guides spoke from "Was Jesus crucified to save the people from their sins?" No, he was not, but he brought light into the world. People who think for themselves will not have the Christian's God—one who would send his children to a place of torment—they want something more satisfactory.

LEICESTER. Millstone Lane.—Week of revival services. Monday, Jan. 30: Sister College's guide spoke from the words, "Hold the fort," etc., and in a thrilling address demonstrated that our angel friends are ever near to guide us into all truth. Mr. Ashby gave twelve clairvoyant descriptions, eight fully recognised. Tuesday: Brother Barradale gave an instructive address on "The Apostle Paul," and seven clairvoyant descriptions, six recognised. Sister Place gave 15 clairvoyant descriptions, all fully recognised. Wednesday: Brother Wright gave a stirring address on the "Vision of Stephen." Mr. Ashby gave seven clairvoyant descriptions, five fully recognised. Thursday: Brother Sibson gave an address on "Prayer, a man's first duty." Several departed friends came through Sister Woodhead and made themselves known to their relatives. Friday: Sisters Bass and Lowk gave very sweet addresses on "Heaven." Sister Bass gave eleven clairvoyant descriptions, eight fully recognised. Saturday: Experiences given by Sisters College and Bass and Brothers Barradale and Wright. We were as it were lifted into the third heaven. It was a most glorious winding up of our week of revival services. Feb. 5: Sister College's guide gave a very instructive address on "God in you the hope of glory." Sister Bass gave 16 clairvoyant descriptions, 11 were recognised.—E. Sibson, president.

LONDON. 311, Camberwell New Road, S.E.—Our anniversary tea and social festival was held on Tuesday when a happy throng of Spiritualists and friends passed an enjoyable evening. Our best thanks to those members who provided and served the excellent tea, the receipts being £2 14s. 3d. A good entertainment followed. The comic songs by Mr. W. Taylor afforded much amusement. Sunday: A pleasant evening, the members of our Lyceum gave an excellent service of song, entitled "Ministering Spirits," which was well rendered and much appreciated. Misses Colman and Jerry gave recitations. The whole reflected great credit on their conductor, Mr. W. Coleman. If each one took it to themselves it might not have been given in vain, as it contained a good lesson—Help to bear one another's burden.

LONDON. Forest Hill, 23, Devonshire Road.—Thursday: A very successful séance, Mrs. Bliss, the medium. All tests recognised. Sunday: Mr. W. Long explained "Death" as being the birth into the higher life, affording opportunities for further unfoldment of the latent possibilities of the human soul. Questions were ably answered. Rev. A. Smith complimented Mr. Long upon his able discourses. We hope for a large attendance Sunday next.—J. B.

LONDON. Spiritualist Federation Hall, 359, Edgware Road.—Both the morning and evening circles were successful. At the latter we obtained powerful physical phenomena.—A. F. T.

LONDON. Forest Hill, Stanstead Road.—A most enjoyable time.

After singing, and a reading from *The Two Worlds*, Mr. Proys was "controlled," and gave a most earnest address, full of loving pathos; urging each one to live that better life necessary for the development of our spiritual nature. This brother has wonderfully advanced of late, and is being made use of by the spirit world (in different parts of London) to do a great work. Other members were also controlled. All seemed resolved to be even more in earnest for the future, so that men seeing us may state that there must be something good in Spiritualism to make us so happy. A collection was made on behalf Bro. Wyndhoe, who has been sick for some time past.—H. W. B.

LONDON, Marylebone, 86, High Street.—Messrs. Rodger, G. S. Bowen, and P. Smyth—Mr. White, chairman—kindly addressed the audience. Mr. Rodger spoke on the necessity of unity, etc., in the ranks of Spiritualists in his usual impressive manner. Mr. G. S. Bowen gave some of his spiritualistic experience in America, which riveted the attention of his hearers. Mr. P. Smyth, who is always earnest and to the point, gave some excellent remarks. We hope to hear this gentleman again shortly.—H. R.

LONDON, Peckham, Winchester Hall.—A good audience listened with seeming appreciation to Mr. Robson's controls. The subjects sent up were "Whether Spiritualism requires a belief in evil spirits—i.e., spirits evil in nature who have not lived a human life?" second, "Where shall we draw the line between evil and good spirits?" third, "Is there a personal devil and his origin?" Mr. Robson also gave some improvised poetry.—J. T. A.

LONDON.—Mr. Skarratt gave a very stirring address on "Happiness." As long as we see poverty and wickedness amongst our down-trodden brethren we could not be truly happy, as it springs from good living and sympathy with, and administering to the wants of, our fellow-creatures. He urged all to work for the brotherhood of man.

MANCHESTER, Collyhurst Road.—Mr. Pilkington discoursed to fair audiences on "The Chemistry of the Spiritual atom compared with the Chemistry of the Natural atom," and "The Creation of the Spiritual compared with the Creation of the Natural," giving great satisfaction to those minds desiring light on those deep subjects.

MANCHESTER, Moss Side.—Mr. Willis's guides spoke on "Is Religion essential to Longevity?" proving his position in a masterly manner. Marvellous psychometry. After-circle: Mr. Willis gave different tests of his powers. Societies should not lose sight of this medium. Friday: Circle not well attended, but satisfactory results.

MANCHESTER, Tipping Street.—Mrs. J. A. Stansfield, of Oldham, whose controls took for their subjects, "Does God answer prayer?" and "The Resurrection." Clairvoyance after each lecture. Good audiences.—R. D. L.

NELSON, Bradley Fold.—Miss Cotterill's guides gave good discourses on "What good is Spiritualism to humanity?" and "Let your light shine," also a few psychometrical readings to good audiences.

NEWCASTLE-ON-TYNE.—Mr. E. W. Wallis devoted the Saturday evening to a short address on "Mediumistic Experiences," and songs and recitations, in which he was assisted by several other friends. A most enjoyable evening. Sunday morning, address, "Human life in spirit land." Evening, Answers to questions from the audience. Both very good, the answers especially. Great satisfaction was expressed by the friends.

NORTHAMPTON.—We formed a circle in the afternoon. Evening, Mrs. Galley's guides gave a brief address on "Where are our loved ones?" and "Who are the reformers?" Mr. Galley gave good psychometry. The strangers were surprised that their past life could be so minutely described.—Chas. Illingworth.

NORTHAMPTON.—Mr. Clark, of Leicester, kindly spoke on "First thoughts," and "Signs of the times," giving satisfaction and food for thought. Good meetings.

NOTTINGHAM, Masonic Hall.—Mrs. Gregg's visit has been much appreciated. Addresses upon "Salvation by works," and "The nature and use of prayer," seemed to give scope to the sympathetic nature of the medium. A goodly number of clairvoyant descriptions, most of them recognised at night. Good muster at the members' meeting. Large meeting at night, and enthusiasm increasing. Mediumship is developing in many and in unlooked-for quarters.—J. F. H.

NOTTINGHAM, Morley Hall.—Mrs. Barnes's control gave an able discourse on the subject "Spiritualism, what it is and what it is not." Members' meeting after the service next Sunday evening.—T. J.

OLDHAM, Bartlam Place.—Thursday's circle conducted by Mrs. Rennie. Nearly 100 persons present. Good clairvoyance and successful psychometry. January 29: Mrs. Crossley gave addresses and excellent clairvoyance. February 5: Mrs. France gave addresses on "Spirit Return: Is it a Fact?" and "Spiritualism as a Builder." Also good clairvoyance. Excellent audiences.—V. T.

OPENSRAW, Granville Hall.—Morning: A circle held. Mr. Crompton gave a short address and clairvoyance. Evening: We had the pleasure of hearing Miss McCreadie's controls on clairvoyance and psychometry, which were very satisfactory; also an address from her Scotch control. We shall be glad to see her again. Eight new members joined the society.—T. H. L., cor. sec.

OSSETT.—Mr. J. Oliffe gave a thoughtful address on "What shall we do to be saved?" The future depended upon how we spent our lives here. Mrs. Black, of Batley, gave good clairvoyance.—F. H., sec.

OLDHAM, Temple.—P.S.A. well attended. Mr. J. W. Dearden gave excellent solos. Mr. J. R. Staudring's piano solo was a treat. Reading by Mr. E. Rayner. Recitation by Mrs. Wood, with good effect. At 6-30, Mr. E. Rayner (president of the P.S.A.) made his maiden speech—I ought to say he beat the record, for the address lasted just 61 minutes. He desired the audience to understand that he made no pretence to be a speaker, and did not feel that he was "going under control," but must rely upon his notebook and give his experience in his investigation of Spiritualism, which he would relate because of an earnest request from the president and secretary of the society. Thirty-five years ago he remembered his father and friends sitting at a table. Twenty-five years ago Dr. Sexton came to lecture in Oldham, which he considered silly twaddle. About seven years ago his attention was again called to Spiritualism, in a forcible manner, by one of his own family. Afterwards he began to sit at a friend's house. Curious things took place; coins were placed on the mantelpiece, and the spirits requested to give the date through the table, which was done.

In the old room he heard Mr. Johnson, of Hyde, speak on the subject, "When will the devil die?" and thought the address was very forcible. He was at the laying of the foundation-stone of the Temple, and after tea he and a friend held a séance, with good and strange results. Next he was permitted to go to a materialisation, when he saw two children come out of the cabinet at the same time, and he put his head into the cabinet behind the curtains and saw for himself the medium, and heard her give a deep sigh. Another night, in the same house and with the same medium, he saw a "form," a relative, who had been in spirit-life four years and was unknown to every one in the room but himself. She came and gave him a flower; this was the crowning experience. Another "form," a nun, came out of the cabinet, when he again put his head behind the curtain, and, to his surprise, three hands were put upon his head. Other facts took place at this séance. He began to sit at home and received good evidence. A spirit ordered him to sit by himself with a closed slate. He did so for seven long months one hour a week; then he bought a new slate, and took good care to wash and clean it every week; for a long time no results, sometimes small dots, but at the end of seven months he got a word and a half (Good nig), the ht being left out. This was a good test. He had bought and read many books in favour of Spiritualism and some against, but in face of the facts received he was compelled to say he had proved spirit return and that he was a Spiritualist. If other societies would request Mr. Rayner to give them his experience they would be well rewarded with a rare and rich treat. Mr. Wm. Meekin, chairman.

PENDLETON, Cobden Street.—Mrs. Britten. Afternoon subject, "The Church of the Divine Humanity"; evening, 17 questions from the audience. I think Mrs. Britten was never known to speak better, being instructive, interesting, and pleasant. Our room was packed, many having to stand all the time.

PLYMOUTH, 4, The Octagon.—Meetings on Wednesdays at 8 p.m., and Sundays at 11 and 6-30, for spiritual worship. Wednesday, Mr. Best spoke on "Materialism," and incidents connected with table phenomena, etc.; Mr. Sammels on "Spirit Control," through himself, massage, etc. Mr. Crabb, president, related cases of physical phenomena in the family circle. A very good evening. Sunday morning, Mr. Sammels offered an invocation, and read Cor. i., chap. 13. Mr. Lethbridge's control spoke on "The Light of the World." Our meetings are being better attended, and we trust a brighter future is in store for us. Evening: Old faces turned up, every one pleased. Mr. Looms, chairman. Mr. Sammels gave a most inspiring invocation. Mr. Crabb read Mr. Stead's experiences; Mr. F. Brin gave a solo very nicely. Mr. Lethbridge read Daniel, chap. vii., with remarks. Mr. C. Adams' controls gave an excellent address on "God the Father," much appreciated.

RAWTENSTALL.—Afternoon, excellent discourse by Mr. Tetlow to fairly large audience, on "Hamlet's Mistake," followed by very satisfactory psychometry. Evening: Mr. Tetlow answered five questions from the audience very ably, finishing with psychometry. Afterwards a meeting of members was held, at Mr. Tetlow's invitation, to converse on several subjects regarding our society. Many thanks to him for useful suggestions. Saturday next, a public meeting will be held, under the auspices of the Spiritualists' National Federation, to be addressed by Miss Walker, Messrs. Johnston and Tetlow. Chairman, Mr. Palmer.

ROCHDALE, Penn Street.—Public circles, large audiences, in the evening crowded out. Great interest is now being taken in Spiritualism. As our room is close to five churches and chapels, it is no uncommon thing for the people attending them to visit us, and they generally get something to think about. We are gradually working our way amongst them, and adding to our ranks.—J. E. K.

ROCHDALE, Regent Street.—Public circle conducted by Mrs. Warwick. Full audiences, a child being named in the afternoon. The collections devoted to a member of the society who met with an accident some time ago, and is now crippled for life. Monday: Mr. J. W. Sutcliffe and Mrs. Warwick kindly gave their services in aid of the above member. Good audiences. A satisfactory sum will be handed over.—F. B.

ROCHDALE, Water Street.—Tuesday, Jan. 31: Miss Walker's guides spoke very ably on "The Lessons of Life" to over 300 persons. Very successful clairvoyance. Feb. 5: Mrs. Hoyle delivered most interesting addresses on "Clairvoyance" and "Dead, yet Undivided." She spoke of the sweet communion between earth and spirit life. Her clairvoyance very good. Room full. We are making new members every week.—C. I.

ROXTON.—Jan. 30: Mrs. J. A. Stansfield spoke on "Comfort ye, my people, saith your God." A very appropriate address. She gave her services gratis for our relief fund. Very good clairvoyance. The Committee tender her their best thanks. Feb. 5: Miss Walker spoke on "O Grave, where is thy Victory?" and "God's beauties and where to find them." Very striking addresses and very good clairvoyance.

SHEFFIELD, Hollis Hall, Bridge Street.—Good audiences listened in rapt attention to the exposition of their own subjects, which were treated as only a master mind can do by the controls of our local medium, Mr. Charles Shaw.—A. M.

SMETHWICK.—Mr. Manton's guides gave an excellent address on "Spiritualism," showing the great benefits it has brought to mankind; proving life after death, and spirit return to comfort and guide friends left behind. Room crowded. Clairvoyance good.—R. Chighton.

SOUTH SHIELDS, 21, Stevenson St.—Wednesday, local talent taking part; pleasant evening spent. 5th, Mr. W. Westgarth's guides dealt with the subjects "If Christ did die on the cross what benefit would it be to the human race?" and "The Spirits in Spirit Life," based on questions from the audience, and proved very efficiently that it was no benefit to either, and that man must be his own saviour. Questions were answered very ably; audience highly satisfied.—Cor.

SOWERBY BRIDGE.—Jan. 29, Mr. Ringrose gave an interesting address on "Success versus Peace." The successful man never enjoyed the peace of mind which most people seemed to think belonged to the well-to-do class. Jay Gould's, for instance, was a most miserable existence compared with the man who is content and happy with his lot, who does not experience the care and worry of riches. Mr. Ringrose advised all to cultivate a cheerful, happy spirit and peaceful mind; and showed that those who did so were proof against undue excitability and could stand the test in any emergency. There were

some excellent lessons. Feb. 5, Mr. Nuttall, of Rochdale, addressed a fair audience. It was his first visit and his efforts were appreciated. There is the sterling ring of honesty and worth about his ideas. The guides gave good reasons for the prophetic tenor of the discourse relative to the future of Spiritualism. We long to see the time when Spiritualists shall know that Spiritualism is true; when the government of our country shall be voiced by the people in true measures, not as at present with useless peers, etc.; when hanging shall be abolished, Spiritualism and its adherents have a mighty future before them if this is to be accomplished.

STOCKPORT.—Mr. Mayoh spoke with power and effect on appropriate subjects to large meetings. The chief of the Salvation Army has been directing what is termed a soul-saving campaign to-day, and there has been the usual rush for sensational meetings. Our gatherings have not suffered. It is a little remarkable that General Booth should have spoken in Stockport so soon after Miss Cotterill's visit. The writer sent a report of her lectures to a local paper, which appeared, and may have helped both our meetings and the General's.—T. E.

WAKEFIELD.—Mr. Metcalfe gave good addresses on the third chapter of Romans and the twelfth chapter of Corinthians, and successful clairvoyance.

WALSALL. Central Hall.—Mr. Knibb, of Birmingham, kindly gave an interesting lecture. His psychometry was most successful. Several strangers stayed for the short after séance and were very pleased. Next Sunday morning and evening at 11 and 6-30, Mrs. Wallis. Monday, 13th, anniversary tea, entertainment, and dance; tickets, 1s.

WIBSEY. Hardy Street.—Mrs. Hunt gave good addresses and Mrs. Mason gave clairvoyance, which was exceedingly good.—P. B.

WISBECH.—Mr. D. Ward gave an interesting address on "Spiritualism." While doing our Father's work in the mortal form, we were preparing for more important duties beyond. Clairvoyant delineations very successful.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BURNLEY.—Attendance still progressing, 53 scholars. Usual proceedings. Marching conducted by Mr. Peter Anforth. Recitations by Mr. Harry Taylor, Bessy L. Dent, and Minnie Wilkinson. A very harmonious session. Mr. Anforth sang a solo in remembrance of one of our scholars who passed into spirit life.—J. H.

HEYWOOD. Moss Fold.—Good attendance. Miss M. A. Frost conducted marching and calisthenics admirably. Mr. Swindlehurst gave instructive discourse on the "Value of Calisthenics." The children seemed to follow the speaker all through. We hope parents will give every encouragement to the officers by sending their children and inviting others. There is much good to be derived from the Lyceum practices.—H. W.

MANCHESTER. Ardwick, Tipping Street.—Conducted by Mr. J. Jones. Satisfactory proceedings. Recitations by W. Taylor. Marching and calisthenics conducted by Messrs. Simkin and Sims. Attendance good. Hope for better attendance as weather improves.—J. J.

MANCHESTER. Collyhurst Road.—Attendance 70. Usual programme. Recitations by Harold Hayes, Bertie Whitehead, Lily Crutchley, Richard Haggitt, a dialogue nicely rendered by Annie Wilson and Lottie Whitehead. Banner group "Phrenology" discussion. Class paper by Mr. Horrocks on "Astrology," continued next Sunday.—A. H.

MANCHESTER. Moss Side Assembly Rooms.—Recitations by Dora Furness, Lucy McCellan, Annie McCellan, Lester Morgan, Walter Cockins, Ada Cockins, Arthur Buckley. Mr. John Moorey, Miss Burden, and Amelia Cockins gave a beautiful trio, in grand style, also a duet by Ada and Lottie Cockins. Marching and calisthenics. Conductor, Mr. Ellison, and workers of the Clarendon Road Lyceum, Salford. We heartily thank them for helping us.—G. E. B.

MANCHESTER. Openshaw.—At 2-30: Usual programme. Recitations by C. Page, V. Page, E. Ashcroft, Wm. Lewis, and J. Orme. Very fair attendance.—W. O., sec.

MANCHESTER. Pendleton.—Morning: Conductor, Miss Byrom. Recitations by Misses A. Bromley, E. Rimmer, and Master A. G. Wallis. Lesson on "Predestination," by Mr. Crompton. Evening: Conductor, Mr. Crompton.

ROCHDALE. Regent Hall.—Morning: Remarkably good attendance. Invocation by Miss B. Rothwell. New marches conducted by Miss Nurse. Interesting discussions on "The Cotton Crisis," and "Jealousy" opened by Mr. Warick.

SOWERBY BRIDGE.—Morning and afternoon sessions well conducted, leaders being Miss Mitchell and Mrs. Greenwood for recitations and responses, and for calisthenics Miss Holroyd and Mr. Rowson. Open session in the afternoon: A number of recitations well rendered, the little people being most successful; a solo by Mrs. Greenwood. Mr. Nuttall addressed the children. A pleasant afternoon. It is desired that senior members take more interest in the open sessions, so that the musical element might be better represented, there being a lack of solos, etc.—Sec.

STOCKPORT.—At the conclusion of a well-attended session a business meeting of the proposed Band of Hope was held. Mr. C. England was appointed secretary, and, with Mr. Ainsworth, deputed to visit Mr. T. Marshall, organising secretary of the Stockport Band of Hope Union, with a view to joining that body, perhaps for the mutual advantage of every one.—T. E.

WALSALL.—At 10 and 2-30, good attendances. Usual proceedings. We are gradually increasing in numbers.—S. B. B.

PROSPECTIVE ARRANGEMENTS.

BATLEY.—Public tea at 4-30 on Saturday, February 18. Tickets, 6d. and 4d. After tea, amusements for the younger people, and a circle at a friend's home for the older folks for clairvoyance and psychometry by two or three friends. All welcome.—J. C.

BELPER.—Feb. 26, Mr. E. W. Wallis.

BLACKPOOL.—Feb. 12, meeting at 10, Brighton Terrace, at 6-30; 19, at 16, Coop Street, at 2-30 and 6-30—speaker, Mr. J. Walsh, of Blackburn; 26, at 31, Victoria Street. Any mediums desirous of rendering assistance, for expenses only, kindly communicate with the corresponding secretary, Mr. W. Howarth, 48, Belmont Avenue, Blackpool.

BRADFORD. Boynton Street.—Feb. 19: First anniversary. Mrs. Ingham, of Apperley Bridge, will give two lectures. Saturday, 18: A ham tea at 4-30, and entertainment at 7. Tickets, 6d., entertainment, 3d.—W. C.

BRADFORD. Central Association, Milton Rooms, Westgate.—Feb. 11: Ham tea and entertainment by the male members. Tickets, adults 6d., Lyceum scholars under 14, 4d.; entertainment only, 4d.

BRADFORD. Otley Road.—Annual ham tea and entertainment Shrove Tuesday, Feb. 14 (kindly provided by members and friends), from 5 to 6, entertainment at 7-30. Adults, 9d.; children under 13, 4d.

BRIGHTON. Martin Street.—Feb. 14, Shrove Tuesday. Tea at 4-30 and social. Tickets, adults 9d., children half-price. Social only, adults 4d., children 2d.

BURY. NOTICE.—Will all those who desire the progress of Spiritualism attend a meeting to be held in the Central Coffee Tavern, on Monday night next, Feb. 13, at 7-30? Business important.

CLECKHEATON. Walker Street.—Tea, at 4-30, and meeting, at 7-30, on Tuesday, Feb. 14. Mesdames Jackson and Thornton will give clairvoyance. Tickets, 6d. All welcome.

COLNE.—Mediums and secretaries please note Mr. John Munnick, cor. sec's. new address is 22, Midgley Street. Feb. 12, Mr. Manning; 19, Mr. Mayoh; 26, Mrs. J. A. Stansfield.

DEWSBURY. Bond Street.—Tea at 4-30, and social, Saturday, Feb. 11, for the Lyceum. Admission, 6d. Friends, help the little ones.

HUDDERSFIELD. Brook Street.—Feb. 12, Mr. E. W. Wallis, at 2-30, "The Gates Ajar." At 6-30, "After Dogmatic Theology, what?"

HUDDERSFIELD. 3A, Station Street.—Saturday, 11, social gathering at 7 p.m. Songs, recitations, and readings will be rendered, interspersed with games, dancing, etc. Hearty invitation to all. Admission, 3d., to assist the funds.

HALIFAX.—Grand tea and entertainment Shrove Tuesday, February 14. Admission: adults, 9d.; children under 12, 6d.; entertainment only, 4d. and 2d. Wednesday, February 15, grand free tea and entertainment to the aged and deserving poor in the district. Contributions will be thankfully received by any member of the committee.—F. A. M.

LEEDS. Psychological Hall.—Feb. 19: Mr. J. C. Macdonald. Subjects: Afternoon, "Spiritualism—the light which guides to God's design in man;" evening, "The three eternities of the universe—Spirit, Force, and Matter." 26: Mrs. Russell, clairvoyance. March 5: Mr. Rowling. Friends, turn up in large numbers. Every Monday a public circle is held at 3 p.m. in connection with the ladies sewing class. All are cordially invited. Members' circle, Tuesdays at 8 p.m., and a public circle, Saturdays at 8 p.m.

LIVERPOOL. Daulby Hall Debating and Literary Society.—Wednesdays at 8 p.m., 15, "Resolution on the Home Rule Bill," Mr. Hambley; 22, Question Box.

LIVERPOOL. Lyceum No. 1.—"Playmates" (a Kinderspiel), may-pole and garland dance, village sports, etc., in Daulby Hall, Daulby Street, on Monday, Feb. 13, at 7-30 p.m. prompt. Tickets 6d., children 3d.

LONDON. 86, High Street, Marylebone, W.—Rev. John Page Hopps will lecture on Friday, Feb. 17. Subject: "The Humanising of God; and How God Becomes Man." During the evening, Mr. Page Hopps will read two poems (1), "A dream of the new life and of God." (2) "The rise of man." Collection. The hall is five minutes' walk from Baker Street Station.

LONDON. 311, Camberwell New Road.—Feb. 12, evening: An address, by desire, by Mr. W. E. Long, "Does Spiritualism Support Christianity?" A special appeal is made to Christian Spiritualists to attend. A social party on Tuesday, February 23, at 8-15. Light refreshment provided; tickets 6d.; early application necessary.

LONDON. Spiritualist Federation Hall, 359, Edgware Road.—Feb. 12, at 11: Mr. A. M. Rodger's séance. All earnest investigators invited. At 7, Mr. A. M. Rodger will explain our philanthropic scheme, in aid of the poorer Spiritualists and mediums. We hope all interested will attend and give us their advice.—A. F. T.

LONDON. Stratford Society of Spiritualists, Workmen's Hall, West Ham Lane, E.—Committee meeting on Sunday, Feb. 12, after usual service. The committee thank the speakers for their services in January.—J. A.

MACCLESFIELD.—Feb. 12, Mr. J. J. Morse at 2-30—"Sainthood v. Manhood;" at 6-30, "Spiritualists as Revolutionists;" Monday, at 8, another evening with "The Strolling Player;" 19 and 20, Mr. Victor Wyldes; 26, Mr. Hepworth; Tuesday, 28, Concert, Mr. Hepworth and others will sing. Fairy scene, "Love and Duty." Tickets 6d. and 3d.

MANCHESTER. Collyhurst Road.—Feb. 11, 13, 14, at 7-30, dramatic entertainments, interspersed with vocal and instrumental music, a domestic drama in two acts, entitled, "The Village Outcast." Admission by programme, 3d.

MEDIUMS having vacant dates please communicate with the undersigned, giving terms, T. Sheppard, Jubilee Street, Blackburn.

MORLEY.—Lyceum public ham tea and entertainment, Saturday, March 4, 1893. Tickets 9d., 6d., and 4d. This tea is to raise funds to buy a new organ. Help will be gladly received.—Miss Louisa Taylor, Springfield Lane, Morley, near Leeds.

MR. WALTER BUCKLEY's address is now No. 9, Cortley Street, Brindle Heath Road, Pendleton.

NELSON. Bradley Fold.—Feb. 19: Mr. E. A. Verity, of Oldham. Afternoon, "Why I am a Spiritualist: A reply to the parsons by a parson's son." Evening, "Richard Oastler, the Factory King" with some account of the present struggle at Oldham. Socialists and cotton operatives specially invited. Discussion and questions after each lecture.

NEWCASTLE-ON-TYNE.—Mr. W. Walker, of North Shields, Feb. 12, at 6-30, "The phenomena of Spiritualism and its scientific opponents." Mrs. J. A. Green, 19 and 20: Short addresses and clairvoyance. 26 and 27, Mr. J. J. Morse.

NATIONAL FEDERATION.—Propaganda meetings, Rawtenstall, Saturday, Feb. 11: Speakers, Miss Walker, Messrs. Johnson and Tetlow. Psychometry. Questions and discussion invited. Pendleton Hall, Cobden Street. Feb. 20, at 8 p.m.: Speakers, Madame Henry, Mrs. J. A. Stansfield, and Mr. J. C. Macdonald. Clairvoyance. Questions invited.

WAKEFIELD.—Saturday, Feb. 11, pie supper and social gathering at 7. All friends welcome.

OLDHAM. Temple, P.S.A.—19, The Oldham Borough Temperance Brass Band and two solos by Mr. E. Rayner; 26, The Oldham Rifle Brass Band and Mr. Thos. Southworth two violin solos.

REV. C. WARE will lecture at Nottingham Masonic Hall, February 26 and 27, and at Walsall on March 4.

ROCHDALE. Regent Hall.—The Lyceumists are making every effort for their tea-party and concert on Feb. 18th. In addition to Mr. Hepworth as humorist, the following local talent will assist:—Soprano, Miss Turner; bass, Mr. E. Spencer; reciters, Messrs. Beck, Stott, and Bamford; solo violin, Miss E. Clegg, Trinity College, London; solo pianist and accompanist, Mr. Fred Barker, London College of Music. Tickets for tea and concert—adults 7d., children, 5d.; after (by programme)—adults 6d., children 3d.—F. B.

THE PSYCHIC CHURCH.—Services of the above church are held regularly every Sunday evening at the small hall (Albert Hall), Virgil Street, Caneau Street, Liverpool, at 7, when broad-minded, intelligent, and reverent enquirers may attend, and will be welcome.—[ADVT.]

PASSING EVENTS AND COMMENTS.

THE POEM printed last week, "Tommy Daft," was written by Mr. W. A. Gould, of Walsall, whose name was omitted in error.

MR. WALLACE is making slow progress, and thankfully received 3s. 6d. from Mr. J. Burns and Friends, and 2s. from friends of Maitland Park.—A. Wharbird.

MANCHESTER.—A benefit meeting and farewell to Mr. J. Moorey will be held on Friday, Feb. 24, at 8 p.m., at the residence of Mr. and Mrs. Wallis, 12, Grosvenor Square, Lower Broughton, who will be pleased to see Mr. Moorey's friends to give him "a good send off" to America.

TO CORRESPONDENTS.—W. H. S. and W. Stansfield: Next week.—J. Sewart: We are overcrowded just now; you must please wait.—Letters intended for the "Voices" page should reach us not later than Saturday for insertion the following Friday. Brief letters sent in good time will much oblige.

AMONG THE GLASGOW SECULARISTS.—For three successive Sundays Spiritualists have spoken from the Secular platform—first, Mr. John Griffin on "Psychometry"; then Mrs. Harper; and finally Mr. James Robertson, on "Spiritualism before the Modern Movement." Evidently there is a craving to hear what can be offered to sustain the claims made.

A YOUNG AND EARNEST preacher begged his congregation to pray in their closets. "Public service is good, but pray at home in your closets, my brethren." He kept on saying "pray; not making many words, but in your hearts, my brethren." If prayer is so effectual, will many earnest Spiritualists pray that we may have representatives in Bristol soon!—A. L.

MACCLESFIELD.—The meetings this year have been very successful, Mr. Wallis, Mrs. Rushton, Miss Pickup, Mr. Macdonald, Mrs. Britten, Mr. Johnson, and Miss Bailey, doing good service. The room has been crowded several times, which is a healthy sign. Music is being made a special feature, a string band and a good choir improving the services very much. The best speakers in the movement have been engaged and consequently we have had good thinking audiences. Next Sunday, Mr. J. J. Morse.

NEXT WEEK we shall print the first of a series of valuable articles on "Spirit Identity." The writer is a gentleman of some position, and has already in the columns of *Light* challenged public attention by his clear records of the phenomena occurring through his daughter, who, although she has been totally deaf for years, is a wonderful clairaudient and automatic writing medium. Some really remarkable evidences of spirit identity have recently occurred, and from the perusal of the first article we can promise our readers a treat. No one should miss a single chapter of these experiences.

MANCHESTER DEBATING SOCIETY.—Mr. Peter Lee opened an interesting debate on "The Flood Story," and presented the difficulties in the way of acceptance of the Biblical narrative as historically true. A somewhat diffuse and amusing discussion followed. Next Tuesday Mr. Rickards will open on "Spiritualism in relation to diet." Feb. 21: "Is Spiritualism a curse to the nation?" Mr. Rooke. 28: "Is marriage a failure?" Mrs. Williams. The comfortable room at Corbridge's Café, Lever Street, off Piccadilly, has proved an attraction. Good audiences are assembling, and the interest is fully maintained. The committee have arranged to hold an anniversary celebration on Good Friday, similar to the very successful demonstration of last year.

AN APPEAL.—Mr. J. J. Vango, of 216, Southwark Park Road, London, writes: "Mrs. Knight, 29, Morton Road, Portway, West Ham, has just recovered from a long illness and has incurred certain debts, rent, etc., which a little help would enable her to pay and get cheaper apartments. I would gladly give séances, public or private, till the end of February if friends will kindly arrange them, or gratefully acknowledge the smallest donation. I met Mrs. Knight some 14 years ago at the first séance I attended; she afterwards took a great interest in my development, for which I am indebted. She was always ready to help where she could." A séance, in aid of Mrs. Knight, at 10, Park Street, Upper Street, Islington, N., on Tuesday, Feb. 14. Medium, J. J. Vango.

LONDON. A NEW SOCIETY.—In reply to the advertisements a number of Spiritualists met on Jan. 27 and Feb. 3, when it was unanimously resolved to form a society of Spiritualists for active work in the Clapham district. After animated discussion and many sympathetic remarks the Bermondsey Society's rules and objects, with slight alterations, were adopted. The government of the society is vested in a standing committee composed of all the founders and seven members to be elected annually. F. T. A. Davies was chosen for the presidency; Mr. Kaiser as treasurer; and Walter Stanley, of 32, St. Luke's Rd., Clapham, as secretary, at which address, by kind permission of Mr. and Mrs. W. Stanley, the society will commence work by holding public meetings for Spiritualists and enquirers every Friday at 8 p.m., when a medium will be present to give trance or inspirational addresses, or clairvoyant tests. The first half-hour will be devoted to enquirers and investigators' questions and discussion. On Mondays, at 8 p.m., for members only, there will be one or two circles for development and phenomena. The officers take the opportunity to thank those Spiritualists who have already attended, and trust many more may

come and give sufficient support to enable the society to take a hall very shortly, as the progress already made is very satisfactory.—Fras. T. A. Davies.

MR. J. LLOYD, of Leamington, writes that he has ordered several copies of *The Two Worlds* from a local news agent, and takes all unsold copies, and in this way encourages the vendor to have some on sale.

DALSTON BOHEMIANS.—Under the above or similar title, I propose forming a society for young men in the neighbourhood of Dalston, where astronomy, mesmerism, phrenology, Spiritualism, and kindred subjects (neglected in existing associations) would receive deserved attention. Proposed outline: Meetings fortnightly, 8 to 10 p.m., in a public hall; the first hour might be devoted to reading a "Paper," and the second to discussion or conversation; no subject barred; smoking optional; subscription merely nominal; encouragement would be given to members wishing to form branches in other districts. Young men who would take an interest in such a society might favour me with their names, my desire being to call a preliminary meeting in March, in the smoking room of some London restaurant, when details could be arranged, or another date fixed for same.—Archie F. Glendinning, 11, St. Philip's Road, Dalston, E.

AN APPEAL.—For many years we in Barrow-in-Furness have been paying a large rent for the rooms we occupy, and we have concluded that we will build a hall of our own, large enough to meet the demands for our Lyceum, Band of Hope, and Adult Society; and for the last five or six months our lady friends have been busy making preparation for a bazaar and sale of work, which we intend holding about the first week in March, to raise money to assist us in carrying out our object. Friends throughout the country know that Barrow is very isolated, and has to depend entirely upon its own efforts. We, therefore, feel that it is not out of place to ask the Spiritualist friends if they will kindly help us in this great enterprise. The smallest donation will be gratefully received, and any article will be gladly accepted for the bazaar, and will be duly acknowledged.—Please address, Mrs. Hewitson, 2, Crellin Street, Barrow-in-Furness.

SPIRITUALISM IN CONGREGATIONAL AND BAPTIST ENCAMPMENTS.—Signs of the times: Mr. W. H. Robinson has been admitted to deliver a lecture in the Congregational Church Lecture Hall at Heaton, which for comprehension, brightness, and effect, does both him and our noble cause credit. So great was the interest excited that listeners would not disperse before 11-30 p.m. The Baptist Church Lecture Hall on Rye Hill was utilised (by the kind consent of Mr. Walsh and his officers) by my old friend, Mr. James Burns, who exhibited his pictorial illustrations of spiritual phenomena to the largest indoor audience I have yet seen here. The majority consisted of those outside the movement, probably owing to the exhibits being not in a Spiritual Hall. St. Paul's Church (Congregational) Lecture Hall is offered by Rev. Frank Hibberd for a similar purpose, and only waits the necessary arrangements of time with our brother Mr. H. A. Kersey. Whatever may be said about "Christianity being played out," from the above it looks as if it was not true of Spiritualism in Newcastle at any rate.—Bevan Harris.

MRS. GREEN'S MEDIUMSHIP, at 103, Grawen Road, Merthyr Tydfil.—My dear daughter, Meta Scott, passed to the higher life on Jan. 18, 1892. She had been afflicted with an infirmity of speech, to try and rectify which we had a metal roof placed in her mouth. She controlled Mrs. Green in my home on Feb. 5, 1893, and, although terribly exhausted with her first attempt, she caused the medium to drop on her knees, opened her mouth, touched the roof, and then said to her mamma, as a test, "My mouth." Further she put her arms around my neck and called me "papa," exactly as she did a few hours before she passed away. Still more conclusive, we gave Mrs. Green a large number of photographs and asked her to point out the face she had described as my child. She did so, and further took the picture of her bosom friend, the lady who nursed her during her long illness, and seemed unable to separate even the photos, owing, she said, to the marvellous bond of sympathy that seemed to exist between them. We had glorious meetings Sunday morning and evening, and on Monday at eight, the room being crowded each time, and the addresses and clairvoyance highly satisfactory.—S.

IN MEMORIAM.

Passed to the higher life, on 10th Jan., Eleanor Maw, the beloved wife of Mr. George Maw, one of our pioneer workers, whose mortal remains were interred at Burngreave Cemetery, Jan. 14th, in the presence of a number of friends.—A. Matheson.

Mrs. Ellen Ainsworth, aged 58 years, passed away on January 22nd. She was interred at the Reddish Cemetery by Rev. Mr. Harries. She was a member of our Society, and about 20 members joined at the grave in singing Lizzie Doten's beautiful hymn, "The world has felt a quickening breath."—T. E.

FRECKLETON STREET, BLACKBURN.—We are sorry to report the passing on of Mrs. Burgess, on Monday, January 30, one of our old members, in her 72nd year. About eight members of the choir met at the house on Saturday, February 3, and sang "Nearer, my God, to Thee." Mr. Swindlehurst offered prayer. The mourners and choir proceeded in coaches to Edgeworth, and in the Wesleyan Chapel the choir again sang, and Mr. Swindlehurst read the service. At the grave side we sang "Welcome, Angela," after which a short address full of feeling and sympathy was given, the ceremony closing with "Blest be the Tie." "She hath done what she could" in earth life, and has gone to join the angelic host of spirits with the loving assurance that she will be able to return and cheer those she has left behind.

We regret to record the passing on of our esteemed friend and co-worker, Mrs. Greenwood, wife of Mr. J. Greenwood, chemist, Ovenden, which occurred with startling suddenness about eight o'clock on Friday week last. She was serving a customer, when she was seized with a violent pain in the head. Medical aid was summoned, but the spirit left the body a few minutes after the arrival of the doctor. Mrs. Greenwood was widely known and much respected, and great sympathy is felt for Mr. Greenwood, who is only in indifferent health. The funeral took place on Wednesday at the general cemetery, where a large concourse of friends gathered. The members of the sewing class joined in the proceedings. The hymns, "There is a place of peaceful rest" and "Blest be the tie that binds" were sung, and the guides of Mrs. Crossley said a few impressive words.