

# The Two Worlds.

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SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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## THE ANNUAL GENERAL MEETING

of Shareholders in *The Two Worlds* Publishing Company, Limited, was held on Monday, February 1st, 1892, at the Vegetarian Restaurant, Fountain Street, Manchester. There were 37 shareholders (members) present.

Owing to the non-attendance of sufficient members to form a quorum in 1891, the business for 1890 had to be disposed of first. The balance sheet for that year was read and adopted, and the retiring directors, viz.: Messrs. Braham, Lee, Simkin, Fitton, and Gibson, were unanimously re-elected.

The balance sheet for 1891 was then read, discussed, and adopted. Messrs. Ashworth, Britten, Tetlow, Wilkinson, and Mrs. Wilkinson then retired from the Board of Directors, and Messrs. Boys, Colbeck, Chiswell, Pemberton, and Tetlow, were elected without opposition.

Immediately following the close of the Annual Meeting an

## EXTRAORDINARY GENERAL MEETING

was held for the purpose of considering and passing, if thought fit, a *special resolution*, submitted to the shareholders by the Board of Directors. Mr. Peter Lee was elected chairman.

Mr. Simkin explained that he was not a member of the board when the company was commenced. He had since come in to take the place of one who had left. He was both surprised and disappointed when he found that the company was not under the regulation of one man one vote, and had much pleasure in now moving the resolution, viz.:—"That at all future ordinary and extraordinary meetings of the shareholders or members of *The Two Worlds* Publishing Company, Limited, each shareholder shall have but one vote upon each resolution, irrespective of the number of shares held by him or her in the said Company."

Mr. W. Johnson seconded the resolution because at the outset it was intended this Company should be carried on on democratic lines. A new paper was needed to save the movement from the despotic action of the then existing paper, and *The Two Worlds* was to be made a *people's paper*, and not the property of a few persons.

Mr. J. Pemberton had taken much interest in the starting of the Company, and had understood that *The Two Worlds* was to be a "people's paper," to go into every home and represent the Spiritualism of the masses, and be welcome everywhere as a free organ belonging to the people. He felt it was necessary that precautions should be taken to prevent power falling into the hands of a few persons. Although there might be no intention to use the power, still it was better to provide against the possibility that such power *might* be used contrary to the avowed objects of the paper and the interests of the general body of shareholders, and therefore he should heartily support the resolution.

Mrs. Britten stated that she was opposed to the resolution. Those who voted for it would find that it was a bad business, that high legal authorities had been consulted, and a protest against the action proposed to be taken would be made.

Mr. Braham said the resolution affirmed a principle which was based in equity. We had no wish to see bricks

put against brains, or power and pelf pitted against people, and he was astonished to find that leaders in Spiritual teaching should sanction such action as would lead to privilege in the hands of the few, and limit the liberties of the many. He should support the resolution with all his heart.

Mr. John Boys remarked, "if this is 'bad business,' then we sin in good company." He always thought the Company was a co-operative concern to promote Spiritualism. Well, a co-operative society, of which he was a member, had found it necessary to protect themselves by a one man one vote resolution, which he was glad to say had been victorious. Such action he contended was quite legal. He would be very sorry if it terminated in bad business, and hoped we should not appear before the world as upholders of an anti-Spiritual system which gives power to the few as against the rights of the many. He thought the resolution could not in justice be objected to, as the company had been formed to give an opportunity for Spiritualists to co-operate and provide themselves with their own paper.

Dr. Britten contended that the remarks which had been made were all very well as regards politics, but it was quite another thing to propose it in commerce. He would merely ask, Would any one present give £2 for £1 or £20 for £1? and would only say in conclusion that the passage of the resolution would not exclude from the shareholders holding a large number of shares, their right to take steps to protect their money.

Mr. Chiswell thought it was most unfortunate that these threats should be held over the heads of the shareholders; that they should be threatened with "spirit police" and "high legal authorities." "We believe," said he, "that we have justice and fairness on our side." He was sorry to find the element of personal feeling so apparent. The resolution should commend itself, he thought, to all Spiritualists who were progressive. There was a time, before he became a Spiritualist, when he would have opposed it, and thought money should have the power. But Spiritualism had made him democratic. He now thought that men were of more value than money, and, as a Spiritualist, he supported the resolution with pleasure.

Mr. Meekin said he came from Oldham, where there were a large number of mills and companies, and if the resolution was illegal or unjust they would be likely to know it in Oldham. Yet, he might say, he had a number of shares in three different mills, and but one vote in each instance, so that the principle of the resolution *was* recognized and adopted, not only in politics but in commerce, and he thought and believed it was right.

Mr. Tetlow had always understood that *The Two Worlds* Company was not intended to be merely a financial concern. He thought that few, if any, shareholders had put their money in it from any other motive than to help to start a paper which should belong to the movement, and represent the aspirations of the people. Why, then, were those who favoured the resolution threatened with legal power if they did not comply with the wishes of absentees? If the resolution were lost, he believed it would be overpowered by wealth, and not by numbers; and he believed that the opposition to the proposed resolution was neither Spiritual nor in accord with right and justice.

Mr. Wallis explained why he favoured the resolution. He did so as one of the promoters of the Company. Rather more than four years ago he issued invitations to a number of Spiritualists (after consulting with Mrs. Britten and obtaining her consent) to meet at the home of Dr. and Mrs. Britten, and the first resolution recorded in the minute book

was—"Proposed by Mr. Wallis, 'That this meeting is of opinion the time has arrived when a new and *representative* paper is needed for the promotion of Spiritualism.' Seconded by Mr. Braham, and carried unanimously." Mr. Johnson, at that meeting, proposed the formation of a Company, and suggested the one man one vote clause, but to save the expense of Articles of Association it was permitted to drop. The first paragraph in the Prospectus which was issued, after giving the names of the promoters, read thus—"Strongly impressed with the urgent demand for a *thoroughly representative* Spiritual Journal which shall be *the property of the movement*," &c. He believed thoroughly in the wisdom of the course therein set forth, which was a protest against individual domination, and contended that the resolution now proposed was in accordance with the spirit and purpose of the promoters. Circumstances of an unforeseen nature had arisen which threatened to endanger the maintenance of the representative principle, and necessitated the passage of the resolution to safeguard the interests of the whole body of shareholders. He disavowed any personal hostility. It had always been represented that those who contributed of their means to sustain the paper need hardly expect financial success, but they were making "investments on the Bank of Providence," and he was surprised, and regretted to find, that opposition was being given to the resolution, which but affirmed the original purpose of the Company.

Mr. Heywood advocated free expression of opinion, and suggested that Dr. Britten should be allowed to speak again. The Chairman ruled that he could not depart from the regulations agreed upon at the outset. Mr. Simkin reaffirmed his reasons for proposing the resolution, and the Chairman then put it to the meeting with the result that 27 voted in favour and 9 against. The Secretary pointed out that the required three-fourths majority had been gained, and Mr. Lee said, "If the chairman's casting vote be necessary, I cast it in favour of the resolution," and declared it carried. Dr. Britten, supported by seven others, then demanded a poll. Messrs. S. S. Chiswell and R. T. Ashworth were appointed scrutineers of the proxies which had been handed by the Secretary to the Chairman, who transferred them to the scrutineers who thoroughly examined them. The shareholders having voted, Messrs. Chiswell and Ashworth handed their written report (signed by both) to the Chairman, declaring the result of the poll as follows:

In favour of the resolution.....	250
Against the resolution.....	28

Majority in favour of the resolution.....	222
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(There were 28 proxies discarded as invalid through being incorrectly filled up.)

The Chairman having read the scrutineers' report to the meeting, declared the resolution carried and the meeting ended, and vacated the chair.

#### EXTRAORDINARY GENERAL MEETING OF THE MEMBERS OF THE TWO WORLDS PUBLISHING COMPANY, LIMITED.

NOTICE IS HEREBY GIVEN that an Extraordinary General Meeting of the members of the above-named Company will be held at the Vegetarian Restaurant, 5, Fountain Street, off Market Street (behind Lewis's), Manchester, on Monday, Feb. 22, 1892, at 7-30 p.m., prompt, for the purpose of confirming, or otherwise, the SPECIAL RESOLUTION which was PASSED at the Extraordinary General Meeting held on Feb. 1, viz.: "That at all future Ordinary and Extraordinary Meetings of the Shareholders, or members, of *The Two Worlds* Publishing Company, Limited, each Shareholder shall have but *one* vote upon each resolution, irrespective of the number of shares held by him or her in the said Company."—By order of the Board,

E. W. WALLIS, Secretary.

Shareholders (members) are EARNESTLY requested to MAKE A POINT OF ATTENDING THE MEETING, so that a quorum may be secured, and to take no notice of anonymous communications.

N.B.—If you are unable to attend the meeting, please fill up the enclosed form of proxy with the name of one of the Directors, or of any member of the Company who will be present, whom you may think fit to appoint as your proxy. Affix a penny stamp, and write your name across it, in the presence of a witness, who must also sign, and return the form to the Secretary, *on or before* THURSDAY, FEBRUARY 18TH. SPECIAL CARE should be exercised to fill up the Proxy Form CORRECTLY, or your votes will be lost.

#### PHYSICAL MANIFESTATIONS IN AHMEDABAD.

DEAR MRS. BRITTEN,—On the 8th inst. I was informed that a conjuror was performing in the city here some clever tricks, but from the description given I concluded something above the usual performances were taking place. I at once drove round the city, but failed to find him. Arrangements were at once made to hunt him up, and the following evening, Jan. 10, he was brought to my bungalow—a most wretched looking man, garments filthy in the extreme, hair unkempt, a weird expression of feature, and altogether a most undesirable acquaintance. He carried in his hands a small trunk and a lamp. I at once cleared the dining room, and made a space in the centre of five yards square. Having opened his box he pulled out a large number of small cuttings (in paper) of male and female figures in showy costumes, also figures of animals, including horses, dogs, pigs, fowl, &c. These he laid carelessly beside him. A dirty cloth he carried with him was spread in the centre of the floor, and having lighted his lamp he sat down at one end of the cloth. He first took the figure of a lady in Indian dancing costume, similar to the "nautch" girls, and placing it in front of him took up his tambourine, and commenced some native song. The paper lady rose and at once commenced to dance without any contact with him, being quite four feet from him. I drew near, and after fully assuring myself of there being no invisible wires or connection of any description, sat simply astonished. The louder the music the heartier she danced, until suddenly she fell flat. This ended No. 1. Then a horse and rider were placed in front of us. The music commenced, and at once the horse galloped about most surprisingly. Then came a pig, dog, and then a company of soldiers, all most astonishingly correct in their evolutions. Afterwards about forty pieces of straw were placed in front of us. These we carefully examined, but could not imagine the purpose of them. This, however, we soon found out, for immediately the music started, these forty straws rose up and formed themselves into a bungalow, or as your readers will understand better, a one-storeyed house. I was then asked for two coins, and I threw down two rupees (the British two-shilling piece). The music having commenced, the two coins rose upon their edge, and, as one dark friend remarked, to quarrel or fight—a most amusing yet surprising scene to see these coins rattle against each other. The next and final act was still more surprising. My hat (felt) was thrown down, and a common clay tile was brought in and placed some distance from the hat. The music commenced again, when the hat danced violently; the tile also rose and took part in the dance. This ended the performance, and having handed him a small sum, the man departed. These wonders took place in the presence of six persons, in full light, and not the slightest contact was possible between the man and the articles, and although some distance from the man, the moment he commenced the music the articles began dancing about. When all this performance ended, I questioned the man, who said this gift had come upon him some seventeen years before, and he believed it came from the gods. . . .—I am, dear Mrs. Britten, yours respectfully, THOS. HATTON.

Ahmedabad, Jan. 11, 1892.

Fennimore Cooper relates the following: A wealthy merchant of Connecticut devised a notable scheme to give a fatal blow to the superstition of Friday being an unlucky day. He caused the keel of a very large ship to be laid on Friday; he named her the "Friday"; he launched her on a Friday; he gave the command of her to a captain named Friday; and she commenced her first voyage on a Friday, bound for China with a costly cargo; and in all respects she was one of the noblest and best appointed ships that ever left the port. The result was, neither ship nor crew was ever heard of afterwards. Thus his well-meant plan, so far from showing the folly of superstition, only confirmed seamen in their absurd belief.

An examination of the delta of the Mississippi shows that, for a distance of about three hundred miles of this deposit, there are buried forests of large trees, one over the other, with interspaces of sand. Ten distinct forest growths of this nature have been observed, which must have succeeded one another. These trees are the bald cypress of the Southern States. Some have been observed over twenty-five feet in diameter, and one contained five thousand, seven hundred annual rings. In some instances, too, these huge trees have grown over the stumps of others equally large.



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

(Prize Story No. I.)

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

## CHAPTER VII.

AND now with an ever freshening breeze they bowled merrily along. The skylights were fastened down and tarpaulins drawn over, so that in the cabin, where Ina carefully tended her aunt, the swinging lamp had to be lit. Then, as Aunt Marianne slept during the exhaustion which followed the shock, Ina, who was alone with her, could hear the thud of the waves on the side of the ship, and the hiss of the spray as it dashed over the little vessel.

The gentlemen preferred a wetting to being imprisoned in the dark cabin, and so, well wrapped up, and holding on to the rail on the weather side, they stood watching the changed mood of the sea.

True to her name, the "Flying Foam" lightly sped over the waves, and, though her sails were closely reefed, she leaned over at a sharp angle as she cut through the seething waters. Yet, though she rode as lightly as a floating bird she could not always contrive to skim dry shod over the crossing seas, for sometimes just as she was plunging down into the trough after a flying leap over a wave, she would be caught unexpectedly by another wave. Then, struck by the mass of water, she would stand still for a moment, quivering from stem to stern, as a steed thrown back on its haunches. The next moment she would leap forward, and emerging, dripping from a cloud of spray, would plunge forward again with headlong speed.

We may be sure that Aunt Marianne's sleep was not of the most tranquil nature. Ina had to apply many props to prevent her head from rolling backward and forward like a cannon ball on the pillow, while she herself could neither sit nor stand with comfort, on account of the short sudden jerks of the vessel.

But, as everything must come to an end, at last the pitching and rolling were over, and the trim little yacht was moored alongside the quay. The invalid was able to walk to the carriage which had been sent for, and all the party drove home very tired and uncomfortable, but with glowing anticipations of dry clothes at hand, and of light and warmth and comfort.

As they got into the carriage Markham found an opportunity to whisper in Arthur's ear, "To-morrow, at the same place." Then the carriage whirled away into the darkness, and he returned to his lodging with an unaccountable load on his mind as of impending evil.

He was not conscious of the faintest remorse for having tried to take away a life that day. As he had seen nothing incongruous in the wild storm of passion and emotion in a spot of such celestial peace, and more than earthly beauty, so now he saw nothing out of place in the fact that he, one of earth's family, should spread around him death and mourning in the sight of high heaven.

Some men are born with certain faculties either rudimentary or non-existent, and this man, with all his ability, was profoundly unconscious that, in deliberately degrading himself to the level of a beast of prey, he was, like them, simply courting the destruction which he was so ready to mete out to others. As to punishment hereafter, he gave no thought to that, and certainly was not afraid of it, for when we become blunted to mental and spiritual suffering here, we are equally blunted to the prospect of it in the future. When we cease to look to the stars, and attempt to judge of our position by those around us, who are also measuring themselves by us, then, indeed, we drift all unconsciously and even gaily to ruin. The fixed lights above tell of the immovable rocks below, and neglecting the guidance of the one we drift in crowds and companies upon the destruction meted out by the other.

Thus it was with Markham. Born into the evil surroundings engendered of poverty, his sensibilities were blunted almost from birth. Curses and blows were part of his earliest training, and selfishness and cruelty grew up beside and within him. Nor can we wholly blame his parents and his neighbours, for they also were largely the creatures of their surroundings. Only those deny this who are themselves virtuous simply because they are comfortable. They deny it because they wish to think that they have won their respectability by their own efforts, and they exalt themselves by the thought that others who are low and miserable could have gained the same ethereal heights had they so chosen.

Now, Markham was a rogue, not because he was a mere creature of circumstances, but because the germs of evil that are in all of us had in him been nurtured by his surroundings as in a hothouse. He was bad because every one around him was bad, and they were so because their lives were steeped in poverty.

When Markham enlisted in the army, little did he dream what really sent him there. And yet the cause was part of the very texture of his life. The privileged classes, who use their power in order to increase that power, use also their wealth in order to amass more wealth. That wealth can only come from the producers of it, and when these have been stripped of their all they are driven to the workhouse or the slum. Then to these unfortunates come the predatory classes once more, and with a handful of silver hire them to repress other destitute ones. When not so engaged, they are sent to plunder the foreigner, so that more wealth may flow into the coffers of their masters.

And so Markham accepted the Queen's shilling, and catching up the cry of patriotism from his equally deluded comrades, he went off with a cheer to shed his blood and that of others, that his employers' sphere of usefulness might be widened. In other words, he went to open with the bayonet new markets for their shoddy goods. Thus it is that "Commerce follows the flag."

Brutalized as he was by constant scenes of suffering and death, it is little wonder that Markham lost respect for human life. After solemn prayers had been offered up, asking the Almighty to arrange it so that *his side* might win, the soldier went forth with a clear conscience to kill his fellows, and so do the bidding of his employers. Few are the wars that are simply defensive, and all others are only organized murders. This man thought that as he was ready to die to suit others, it was only right that others should die to suit him. Therefore if he could benefit himself by the trifling matter of taking the life of another, he saw no reason why he shouldn't do it. It was true that the upper classes had made laws to punish anybody who dared to touch them in the grand old game of "Each for himself and the devil take the hindmost" but these laws were palpably neither reasonable nor fair unless applied all round, and if they couldn't be broken openly, why then he must do it without being found out. For it need not be disguised, the man meant murder, and the victim was to be one whose only fault was that she also was largely a creature of circumstances. Largely, not wholly, for both to him and to her the path of right had always been open, while the avoidance of it, which seemed such a trifling matter to both of them, was no trifling matter when the same avoidance was repeated a million fold by others of their class.

But yet, though Markham doubtless made these allowances and many more for himself, and had persuaded himself that he was really not a bad sort of fellow after all, the fact remained that he was ill at ease. His thoughts turned into strange channels in which the red-cloaked Jessie played a part.

He said to himself he was not such a fool as to believe that her ghost was following the captain about. For his own part he believed that the girl committed suicide, as Arthur had said, though, as he told him, it wouldn't be easy to convince a Scotch jury of that. But, in any case, why should she follow him, when everybody knew that ghosts were nothing at all?

But it was strange how every one of his attempts to lead Arthur into more dangerous courses had failed. Twice they had been prevented from meeting, and now here was the old woman alive yet, when she ought to have been dead by rights. Could that girl be trying to save Arthur? but finding that he was again admitting to himself the possibility of her return, he angrily dismissed the subject. He then constituted himself into a committee of ways and means, and began to meditate on the proposed burglary.

He knew the plan of the house pretty well, and Arthur would give him what farther information he required, as to effecting an entrance, and as to the portable property within. But then about the old lady. She ought to be half dead already, and it wouldn't matter so much about finishing that job. But there must be no fuss. Then he remembered a recent fatal accident and took the hint. He would turn on the gas in her room in the dark, and shut the door. Then no matter, if he was unlucky enough to be lagged afterwards, it would be an accident, and they couldn't hang him for it. If some one should notice the smell of gas and come with a light there would be an explosion, and that would be so

much the better; and he knew that it was one of the weaknesses of human nature to rush to an explosive gas with a light, as soon as it was known to be waiting to explode.

Thus, all being now settled, he would go home to bed, for he was lodging in the house of the fisherman from whom he had hired the boat, and as Mr. Harding had promised to settle with the owner in the morning for the capture of the boat that matter was off his mind.

All this time his proposed victim appeared to be quite prostrated by the shock she had received. During the drive from the yacht she had been very silent, and even when spoken to would hardly answer, and on Arthur speaking to her she did not answer at all. Even on arrival at home the same stupor seemed to be upon her, and as soon as Ina had assisted her to bed she shut her eyes and appeared to be asleep. Then, leaving beside her bed everything she would be likely to require should she awake, Ina stole softly away.

About an hour afterwards she thought she would see if her aunt was comfortable, and, after softly knocking, she gently opened the door and went in.

She was astonished to see that her aunt was dressed and sitting at the open window, looking out at the dark sea beneath, for the moon had not yet risen.

Ina's exclamation of surprise caused Aunt Marianne to turn round. She only said, "Ina, come here," and the next moment Ina was kneeling by her side, and looking anxiously up in her face.

"What is it, auntie? You are ill," said she, "and sitting at an open window, too." As her aunt raised no objection, she jumped up and shut the window, then brought a low stool and sat down upon it at her aunt's feet. She knew that there was something on the old lady's mind, and fearing also that she might be seriously ill from her immersion, she awaited her words with some anxiety.

When the old lady spoke she did so slowly and distinctly, but with a low voice and in a tone of far deeper pathos than her mere words could convey. Her face was white, and with a look on it of fixedness and hardness that Ina had never seen before. It was the stern glance of one who sets herself to meet the blast of a pitiless wind. At first there was silence.

"What is it, dear aunt?" said Ina looking up into her face, but for a time there was no answer. Then in a tone of infinite solemnity, the old lady said with difficulty, "Ina, do you know Arthur is a murderer? He did not try to save me, and he is a good swimmer."

In a moment it flashed upon the listener that she had already heard so from Arthur himself. Only the day before he had been recounting some marvellous and imaginary adventure, in which he had gallantly swum a deep and rapid torrent, in order to rescue from death a young lady who was clinging to a rock in mid stream. He had described how her boat had been swept down by the stream to the very verge of a horrible cataract. Then it had upset in the rapids, and as she clung to a solitary rock on the verge, her boat was swept over to destruction.

He described the agonized mother, the crowds looking on, the screams of the women and the shouts of the men, and lastly, the dark figure of a solitary man swimming out with a rope in his teeth, and that man himself. Then the exciting rescue, and how on their return to the bank the beautiful girl kept alternately falling on her mother's neck, and on her preserver's. Then the interview with the father, who offered him the hand of his daughter with a handsome dowry. He did not, however, explain to his listeners why he had to make the whole family miserable by refusing the proffered honour, but afterwards he took an opportunity of hinting to his aunt that his refusal was connected with his memory of her, and of what her plans were with regard to him.

All this had passed at the time through the half-incredulous ears of Ina, but now came back to her as a lightning vision. Yet, as Arthur's descriptive powers were of no mean order, the story had made a lasting impression on the mind of the fond old lady. But now it was burnt into her heart in lines of fire.

It was in vain that Ina explained that Arthur was given to romancing, and that he was not a coward, and would certainly have rescued her had he been able to swim. To all this she only shook her head, and said sadly—

"My dear, I thought of all that when you fancied I was asleep in the cabin. It doesn't make it any better. If he could deceive us like that now, he must have been deceiving me in many ways all the time that I was giving him my

love." Here the old lady's voice trembled, but she steadied it with an effort, and proceeded: "If he is a liar like that he is capable of any wickedness or cruelty, for all of these spring from the same root of selfishness."

"But, Aunt, why should he wish you to die? Oh! it is too horrible and unnatural to think about. You have done so much for him that the loss of you and of your kindness would be the worst blow he could receive." This Ina said, for she saw it was useless to try to defend Arthur on moral grounds.

But Aunt Marianne only shook her head again, and said: "No, my dear, you can't understand, so we won't talk about that," for she did not want to show to the innocent girl the horrible depths of depravity which she herself only guessed at.

"The child will find it all out soon enough," thought she. "Let her enjoy her youth while it lasts."

But she did not reckon on Ina's powers of penetration, for already this horror began to take form before her, and she bowed her head in silence. She entered that room a child in experience, she left it a woman in knowledge.

They sat silent thus for some time in the gathering darkness, but yet the shadows within were deeper than those without.

Presently Ina heard a low sob, and springing to her feet she caught her aunt in her arms, as the poor old lady broke down in a passionate flood of weeping. With gentle caresses Ina soothed her, but said little to her, for she knew that this relief to her pent-up feelings was good for her.

"Oh! Ina, I loved him as I loved his father, and this is the end of it all."

Thus her life's secret was wrung from her, as the two women stood in the darkened room with the mournful murmur of the sea without.

But slowly the room grew light again, and Ina, looking eastward, saw the light brightening in the sky. Soon there was a gleam on the horizon, and with slow and stately motion the moon arose, and a broad and dazzling track of glory rested upon the waters.

Aunt Marianne saw it too, and raising her head from Ina's breast she also gazed eastward, with a sad but resigned look on her gentle face. And Ina saw that the glory which rested lovingly upon her brow had passed into her soul, for down that path of light the angels of peace and hope had come, and the old lady with transfigured face was gazing into the world unseen.

Ina stayed with her till she was asleep, for her age was telling upon her, and she was worn out with all the emotions of that day.

After drawing the curtains gently around the bed, Ina stood looking sorrowfully at her as she lay in peaceful sleep, with a faint smile upon her features, though her eyelashes yet glistened with tears. But as she softly murmured the name of "Arthur" Ina stole away, for she felt that she stood upon holy ground. The old lady's dreams were of other days and with another Arthur, and Ina knew that the brightness of her early girlhood was only dimmed in the present, and was standing awaiting her in the everlasting days to come.

(To be continued.)

A Chinese lady of rank is now lecturing around Clontarf with "a view to interest the ladies of this country in the religious welfare of Chinese women." If the above item means anything it means cash, and more missionaries and bibles and moral pocket handkerchiefs for China. What seems to be urgently required now is a deputation of Englishwomen to go lecturing in China with a view to interesting the Chinese ladies in the bodily welfare of the women of Staffordshire. This collection business is altogether too one-sided as at present conducted. We live in times when the pious Britisher spends so much money on foreign missions that he has none to spare for the starving white slaves of his own land. The Chinese lady's feet are said to be only three inches long, but they will probably be strong enough to walk away with a reasonable amount of plunder. An earnest and soulful system of cadge should, therefore, be at once initiated amongst the wealthy Chinese for the benefit of our Black Country population. A Chinese mission to the English brickmakers, well supplied with money and blankets and cheap editions of the writings of Confucius, would be quite an agreeable novelty.—*Manchester Sunday Chronicle.*



## IN THE VALLEY OF THE SHADOW OF DEATH.

[NOTE.—The following narrative from a friend of the Editor's she can personally vouch for as absolutely true.]

## THE HAUNTED BEDROOM.

ABOUT five years ago I was travelling in Queensland, Australia. One of my fellow passengers was a very gentlemanly man, but, unlike me, had no belief in Spiritualism, still he took some interest in the subject and we frequently conversed about it. About a week after we had landed and parted I met him again at one of the Queensland hotels. We renewed our pleasant acquaintance, and after dinner adjourned to the customary verandah seats, when in the midst of smoking and desultory conversation, my new acquaintance said, "I am so glad you have come, for every night since I have been here there has come over me, just about this time, a most depressing feeling; indeed, I almost feel inclined to commit suicide, and when I go to bed the sensation hinders me getting to sleep." My reply was that I did not wonder at such a feeling in such a decrepid township, for everywhere there were empty stores, tumble-down houses, and lack of life, or industry, and even the hotel we were at was a miserable, uncomfortable place.

"That is true," he answered, "and I can tell you I am very glad I am going away in the morning, for I shall be off by the coach before you are up; there is something about this house I don't like."

He retired, but it was late before I went to the miserable little room allotted to me to sleep in. This room adjoined the one my friend was sleeping in, and the only division between us was one of those thin board walls which, as is common in Queensland country houses, did not reach quite up to the roof.

I had been asleep apparently about an hour, when I awoke, feeling an intense, heavy, uncomfortable impression. It occurred to me that the window was not open quite wide enough, and I was about to get up and see, when I was startled beyond measure by hearing, in a solemn, slow tone, and apparently as loud as in ordinary conversation, the words: "*It's all thought—thought—thought! No drinking—No sleeping! All thought—thought—thought.*"

"Hallo," I said, "Who are you, and what do you want?" for my first idea was that some man had entered the room, but, on second thought, I recognized that this could not be; as I had locked the door, and it must be a disembodied spirit. My reply drew his attention to me, and I found that we could interchange thought. He expressed astonishment at finding I could understand him, and wanted to know how this was, for he had seen so many sleeping in my bed, yet, somehow, could never make them hear him, though he had tried so hard. I asked him, did he not know he had died? and he replied that he had imagined so one time, but he really could not have died, for he was just the same, and yet he was not, for it was all thought; and it must have been a long time since this curious change had taken place in him. Altogether he was completely confounded, and could not understand how it was no one took the slightest notice of him.

We had a prolonged mental conversation before I could get him to understand that he was in the world of spirits, for he, although an educated man, had not lived a correct life, and he was a total disbeliever in God, or an after-death state of existence. My suggestion that he should pray to God for help, only brought forth a blasphemous reply, and it was with difficulty that I could make him comprehend that there were other localities than this room he had been haunting so long. However, at last the reasonableness of my statements seemed to strike him, for he made the remark, "Well, it must be so," or something to that effect, and I immediately lost touch with him, and so went to sleep.

It is one of the defects of this peculiar mediumship which unwittingly has fallen upon me, that I can get no reliable names, dates, or arbitrary information, so I never trouble to ask those ghostly visitors of the night (for I am not seeking tests), who they are, or where they were born, etc. Indeed it is immaterial to me who they are, or whether they stay or go, believe or not believe me; so I thought no more of this man, and never even troubled to enquire of the hotel owner if the room were supposed to be haunted. However, the next night he awoke me again, thanked me warmly for the truths I had told him, told me he had found his friends, that he now knew he had died, that there was a life after death, and that through me he had been enabled to sever his connection with the earth.

I stayed a week in the house, but heard no more about him. To this day, however, when I think of the circum-

stance—the solemn and sad tones of his voice, which in very despair the soul within him forced him to utter, "All is thought—thought—thought!"—ring in my ears.

The sequel to the story is this:—

Five weeks afterwards I again by chance met my friend on board the steam boat, returning to Brisbane. I remarked to him that it was no wonder he had felt the feeling of depression during the weeks he slept at the hotel. "Why?" he replied. Then I related my curious experience. "Well," he answered, "That is extraordinary, for I travelled back to that hotel, and one of my fellow-passengers was a woman—a publican's wife—who had been a long time in the district, and knew all the old residents, and when we were being allotted our bedrooms, the one you slept in was pointed out for her, but she flatly refused to have it, for she said that poor Mr. — (my friend forgot the name) had died of the horrors in that room, and that he haunted it still."

This instance shows ignorance to be a sin that brings its own punishment. This we experience daily in earth life, as for example, it is not till we have too close an acquaintance with fire that we know it will burn us, or with water that it will drown us. We are endowed with the faculty of obtaining knowledge, and it is our duty to get it. Materialists' creed of "one world at a time," may land a man in a similar trouble to that endured by the unfortunate souls I am writing about. The Spiritualist could not possibly be placed in such a deplorable condition, because he *knows* there is a future life. The educated materialist, who has come to his conclusions after thinking over the matter (such a man as Charles Bradlaugh, for example) would not be at all likely to become a stagnant soul, because his reason would be brought to bear upon the change in his surroundings supervening upon death; but the ignorant materialist, with no lofty inspirations whatever, who has no knowledge of a future life, and his total disbelief in it, never troubling to think about it, is very likely, according to the teaching so strangely given to me, to find himself after the change called death, in a state of solitary existence absolutely incomprehensible to his mind. Such a soul may and must remain in this "hell" until the thought that there is some other place where he can get to, arises in his soul. Prayer would instantly bring him aid, but he knows not whom to pray to, for God he ignores, and his own "dead" friends he does not believe to be still alive.—S. G., *Harbinger of Light*.

## EVERY DAY.

BY LIZZIE PARDOE.

Oh, trifling tasks, so often done,  
Yet ever to be done anew;  
Oh, cares, which come with every sun,  
Morn after morn, the long years through!  
We shrink beneath their paltry sway,  
The irksome calls of every day.  
The restless sense of wasted power,  
The tiresome round of little things,  
Are hard to bear, as hour by hour.  
Its tedious iteration brings;  
Who shall evade or who delay  
The small demands of every day?  
The boulder in the torrent's course,  
By tide and tempest lashed in vain,  
Obeys the wave-whirled pebble's force,  
And yields its substance grain by grain;  
So crumble strongest lives away  
Beneath the wear of every day.  
The steady strain that never stops  
Is mightier than the fiercest shock;  
The constant fall of water drops  
Will groove the adamant rock;  
We feel our noblest powers decay  
In feeble wars with every day.  
We rise to meet a heavy blow,  
Our souls a sudden bravery fill,  
But we endure not always so  
The drop by drop of little ills;  
We still deplore and still obey  
The hard behests of every day.  
The heart which boldly faces death  
Upon the battle-field, and dares  
Cannon and bayonet, faints beneath  
The needle-points of frets and cares;  
The stoutest spirits they dismay—  
The tiny stings of every day.  
Ah, more than martyr's aureole,  
And more than hero's heart of fire,  
We need the humble strength of soul,  
Which daily toils and ills require;  
Sweet Patience, grant us, if you may,  
An added grace of every day.—*Golden Gate*.

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*The People's Popular Penny Spiritual Paper.*

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## THE TWO WORLDS.

FRIDAY, FEBRUARY 12, 1892.

### SPECIAL NOTICE.

At the meeting of the Board of Directors on Monday, Feb. 8th, the following resolution was passed unanimously: We, the Directors of *The Two Worlds* Publishing Company, Limited, express our regret that circumstances have arisen which have occasioned Mrs. Britten's resignation as Editor of *The Two Worlds*, and that we, in accepting the same, desire to tender our best wishes for her future welfare."

### VALEDICTORY.

BY EMMA HARDINGE BRITTEN.

LAST October I was engaged to deliver two lectures at a certain hall in London, and announcements had been made to that effect. When the time arrived, I found it was due to my own self-respect and the reputation which I had earned during a long life of public service, to cancel that engagement; I did so with the simple but significant statement that I had GOOD AND SUFFICIENT REASONS FOR MY ACTION.

Finding myself in exactly the same position with *The Two Worlds*' Board of Directors and their Secretary, I once again cancel my engagement with them as Editor of this paper, FOR GOOD AND SUFFICIENT REASONS. Although I do not choose to violate the law I myself laid down in my inaugural work on this paper, namely, "to avoid all personalities except such as were antagonistic to the principles on which this Journal was based," I feel under no obligation to conceal "my good and sufficient reasons" for resigning the post of *Two Worlds*' Editor from any honest and interested enquirer. I only withhold a sorrowful and painful history from the columns of a paper in which my part and interest ceases with this number. In closing up my work in this direction, I know that my kind readers and many sympathetic correspondents will expect me to give a brief review of the sentiments that have moved me during the past four years of untiring effort which I have devoted to the conduct of this paper.

I beg to say, then, when after thirty years of world-wide travel I returned, for family reasons, to make a home in this country, I found the demands upon my services as a speaker too numerous and urgent to be refused, whilst it was pointed out to me that a no less urgent demand existed for a Spiritual journal, conducted on somewhat different lines to those already before the Spiritual public.

Whilst my pen had been quite as active as my voice during my long public service, I knew enough of editorial work to shrink with some apprehension from the laborious and incessant duties of such a position, and therefore, I entered into it simply with the expectation of devoting my wide experience of editorial functions to the inaugural work of the movement.

Why and how I discovered that the best interests of the new undertaking required me to remain at my post much longer than I had intended, will be told on another occasion in full. Suffice it to say, for the present, that all my previous efforts, both in writing for and conducting a paper, had been sustained by warm, earnest, and devoted friends, whilst here, in Manchester, England, I had to gain my first *experimental* understanding of a "Limited Liability Company," its officials and adherents. From some few of the Shareholders of this company I have received and hope to retain, both here and hereafter, tokens of a sincere and reciprocal friendship, which has cheered my heavy toil, brightened

many a sad hour, and encouraged me in moments of deep despondency to persevere in my otherwise thankless labours.

As it is doubtful whether any other acknowledgment will ever be made of Dr. Britten's services, I deem it only just to state in this place that as Chairman of the Board of Directors he has given four years of incessant and wholly gratuitous service, writing and making up the books and accounts, dealing with the publishers and printers, attending steadily all the meetings, and rendering services which in other directions would have been deemed invaluable.

Of good Mr. Thomas Brown, too, the honoured Treasurer of the company, I desire to bear warm testimony to his most efficient and faithful discharge of no light duties. As for the paper, if it did not speak for itself, the many kind and eulogistic letters I have received, and still warmly treasure, would have satisfied me that my vast correspondence and researches in different countries for spiritual waymarks, my efforts to please all and represent all that this country could afford, and the work of the pen from early morning until late at night, has not been *all* in vain.

Last Christmas I gave up my travels from home to serve the Spiritual platforms of various societies, in the hope of having more time to write original papers, and prepare what I intended to have made a valuable series of Spiritual science articles.

When I add; that I have been made the honoured instrument through whom one noble gentleman has donated to "the sustentation of the paper," the munificent sum of £2,200, it might have been hoped that the peace of the higher world would have accompanied the prosperity of this mundane world. Why it has not been so, and why the rude and pertinacious taunts of those who denounce alike associations, federations, committees, and—it might have been added, limited liability companies—have been all too prophetic, may be explained in a single brief sentence: SPIRITUALISM IS DIVINE—SPIRITUALISTS ARE HUMAN.

Spiritualism is only 43 years old; Christianity, which professes to make all men brothers (save those who are sisters), is nearly 1,900 years old. If the 1,900 years' old religion is a failure, we must not expect too much of the forty-three years' influences, but wait patiently for "the good time coming," and commence our reforms at home.

Pending the time when it may be expedient for me to give fuller explanations of those "good and sufficient reasons" which oblige me to retire from the editorship of *The Two Worlds*, I desire to say my voice will not be hushed nor my pen idle when a fitting opportunity occurs for me to serve the cause of Spiritualism. My heart and hand, brain and mind, belong to the Spirit world, and if I murmur because those wise rulers of this earth's destiny have imposed upon me a hard and severe trial in the last four years' experience, I am reconciled in the belief that the most influential of all teachers is experience, the most thorough of all lexicons, the book of practical life, and that the object of our earthly pilgrimage is so to live on earth that, at last, we may be prepared to commence life on a higher plane of existence.

To all who need to communicate with me henceforth, orally or by letter, my ONLY ADDRESS IS The Lindens, Humphrey Street, Cheetham Hill, Manchester.

EMMA HARDINGE BRITTEN.

Watchman, what of the night?  
The morning cometh.

### "ENLIGHTENED SENTIMENT."

A recent decision of the United States Supreme Court, escheats to the government all property belonging to the Mormon church in Utah, and dissolves the Corporation. The ground upon which the decision is based is that the Mormon church inculcates unlawful practices, and that "society has a perfect right to prohibit offences against enlightened sentiment."

Who is to determine what constitutes an offence against "enlightened sentiment," and what sort of "society" is it that "has a perfect right" to prohibit such offence?

It is against the "enlightened sentiment" of the Roman Church to attend or countenance Protestantism in any shape. It is against the "enlightened sentiment" of all Protestant churches to perform any manual labour on Sunday. The Seventh Day Adventist might come under the class where church property may yet be confiscated at the option of some Dogberry Judge who imagines himself an exponent of "enlightened sentiment."—*Freethinker*.



## DIVINATION BY "THE BOOK."

CONTRIBUTED BY VICTOR WYLDEN.

THE method of mental telepathy and spiritual communion here suggested, having proved helpful to the writer, it is contributed to these columns in the hope that the same, or a similar method, may prove of service to many readers of *The Two Worlds* who may be debarred through social or other impediments from using the ordinary methods in vogue, and as supplementary to the usual methods of development adopted by those who are favoured with the personal friendship and sympathy of professed Spiritualists.

In the early stages of my personal development as a medium, the results achieved were very encouraging, and I have had more recently some most gratifying demonstrations of the reliability of "Divination by the Book," in conjunction with that well known spiritual worker, Mr. F. Hodson, of Newport, Mon.

The method of Divination suggested is as follows: Have a few good standard literary productions upon the table before you, and, praying mentally for spiritual guidance, take up the first volume suggested to your mind. Hold the book in your hands for a few moments in order to saturate it with your personal magnetism, then open the book and read the first word or sentence presented to your gaze; close the book and open it again, and so proceed until you feel impressed that the message has ceased. Any person possessed of an ordinary degree of sensitiveness will get intelligent spiritual guidance by this method. Every successive experiment will serve to increase the power until the results will become quite startling, such as the giving of names and other particulars of spirit friends present, interpretations of past occurrences, and psychometrical advice as to present and future conduct. Of course the *measure* of ultimate success will largely depend upon the degree of natural sensitiveness possessed by the person experimenting.

It may prove helpful to have some sympathetic friend present to act as recorder as the words and sentences are read off.

This method of mediumistic development will prove quite invaluable to any person occupying an isolated position in life, or who may be surrounded by orthodox or unsympathetic influences, where the use of the table, the spirit circle, or the trance would not be tolerated. A young gentleman, so situated, to whom I recently recommended this system of divination, writes as follows: "I thank God for the gift and privilege of 'Divination by the Book.' I have had some wonderful results. A dear departed sister has communicated with me through this means, and I have already experienced much spiritual consolation and guidance." He humorously adds: "I am getting quite an absurd reputation for close study and extreme piety from my orthodox friends, who little dream of what I am doing for an hour every evening while turning over the pages of some old theological work, or the autobiography of some old-time church parson."

No theory of mere superficial acuteness of perception, or mere clairvoyant selection of words and phrases adapted to meet the requirements of the passing train of thought, will explain away the spiritual basis of this power; for information is often imparted by this method lying quite outside the range of the normal consciousness and memory of the experimenter. It is undoubtedly a spiritual power, although the results are modified by the degree of natural intuition and mediumistic sensibility of the human organization through whom the information is obtained.

It is truly astonishing to observe with what wonderful consecutiveness a number of words and sentences will read when apparently snatched at random from the pages of a book (or books) under the conditions above stated. Here is an example:—

Some friends were discussing the best means of advocating Spiritualism in a new district, and one gentleman had suggested that it would be best not to wound the theological susceptibilities of our opponents. He advised that "we should be wise as serpents, but harmless as doves;" in other words to preach Spiritualism under a mask. It occurred to me to try the "Book Test," as to the opinion of our spirit friends. A friend present handed me a book for that purpose, and, swift as lightning, the answer came:—

No! This Christian mockery  
Is not an angelic agency!

Let it be clearly understood that there was no searching for suitable words, but the mind was guided and the eyes riveted

upon each word separately, to the exclusion of all other words and phrases; in fact, as each word was selected from different portions of a book, never previously handled by me, the words chosen stood out with stereoscopic distinctness, and all other words in the book became as a perfect blank to the eye.

Another example. While travelling northwards from Birmingham to Lancashire I casually glanced at the pages of a weekly periodical. My mental operations were suddenly checked, and my eyes fixed immovably upon one word—"look;" a shadowy hand appeared pointing with index-finger to the page, and without consciousness of mental effort I got the following message:—

"Look—out—pocket—thieves—and—Card—Gamblers—join—you—next—Station."

Our next stop was at Stafford, and, just as the train began to move away, three men of the well-known sporting and card-sharping type entered the carriage. A rug was spread over their knees, and a pack of playing cards was produced. I moved instinctively to the opposite end of the carriage, and looked well after my personal belongings. How could I arrive at any other conclusion but that the message I had previously received was the result of providential spirit guidance?

In conclusion, I suggest a very instructive adaptation of this phase of mediumship. Let two friends mutually handle two dictionaries (exactly alike). Set apart a special hour for mutual experiment for the purpose of correspondence by sympathetic telepathy, commencing with a simple cypher code, in order to establish mutual concentration of mind. The preliminary code and method are as follow: Let one of the correspondents write a letter in cypher, giving the number of page and number of word on the page of his dictionary; then send half of the letter through the post in the ordinary way, but retaining the other half, and at an appointed time let the recipient go quietly through *his* dictionary, selecting the correct words as indicated by cypher. By this time he should be in a sufficiently concentrative condition of mind to proceed with the experiment, viz., to select, as spiritually guided, the words contained in the other half of the letter retained by the communicator. The next step in development will be to abandon the cypher code altogether, and communicate solely by sympathetic telepathy, the code only being used as a means to an end. The various adaptations of the power of "divination by the book" here indicated, will have the double advantage of facilitating silent and (where necessary) unsuspected communion, through spiritual telepathy, between the "Two Worlds," and also silent and profitable correspondence by sympathetic mental and spiritual telegraphy between friends at a distance; thus obviating the possibility of such communications falling under the prying eyes of sceptical and unsympathetic people.

Be it, however, remembered, that "evil communications corrupt good morals," and that pure spiritual sympathy—when filtered through an impure mind—may be grossly misinterpreted, and transmuted into impure mental imagery. Seek, then, to commune only with spirits in and out of the material body, whose lives practically illustrate the religion of soul-deep and unpolluted love; otherwise your pure motives, and special methods, may be misconstrued by uncharitable critics, and magnetic, mental, and spiritual evil result from experiments which, properly conducted, can only result in continuous pleasure and profit, to all who seek such developments as are actuated by pure motives.

The writer of this article does not practise this phase of mediumship for professional purpose, or for remuneration, but is still experimenting with a view to the development of a fuller scientific knowledge of the power, and he will be very glad to hear from any friends who may succeed in the practical application of the suggestions here given.

"Hunter" relates the following in the *Sentinel*, Milwaukee, Wis.: I was interested in reading in Saturday's *Sentinel* the account of a strange dream which, though similar, is no more remarkable than one I experienced. I am a hunter, and have a faithful dog named Bruno. One night I dreamed I was starting on a hunt, but that Bruno refused to go with me, whereupon I, in anger, shot the poor fellow through the head. Early next morning I shouldered my gun to go to the hunt, and called the dog as usual. Imagine my surprise when he would not come, but crouched down as if afraid, and raised one paw to protect his head. Then it all flashed upon me. Bruno and I had dreamed the same thing.—*Religio Philosophical Journal*.

## IN MEMORIAM

of Nellie Riley, who passed to the higher life, January 24th, 1891, in her 17th year.

A LITTLE form lies cold and still,  
A form once bright and gay;  
A gentle voice is hushed in death,  
For Nellie's passed away.

Passed from this world of sorrow,  
Into the land of rest;  
Where all is joy and gladness,  
The home of spirits blest.

Never again shall sickness,  
By that loving form be borne;  
Never with grief and anguish,  
Shall the gentle heart be torn.

Safe in the heavenly harbour,  
Anchored the fragile barque;  
Tossing no more on seas of life,  
Whirled not in waters dark.

No, henceforth, all is peace and rest,  
Aye, bliss without alloy;  
To comfort those she loved on earth,  
Will be her greatest joy.

Oh! mother, cease thy weeping,  
Thy child is with thee yet;  
Not all the joys of heaven,  
Shall cause her to forget

The love that thou did'st show her,  
Throughout her earthly life,  
Amid the pain and sickness,  
The weariness and strife.

Lift up the eye of faith, dear friend,  
Pierce through the clouds, and see  
The radiant spirit shining  
In spotless purity.

And strain thine ears to listen  
To Nellie's angel voice;  
Like chords of distant music,  
Which bid thee to rejoice.

Rejoice, for the battle's over,  
Rejoice, for the victory's won;  
And angels bright have wafted  
The earth-freed spirit home.

Think not of the circle broken,  
Think not of the vacant chair;  
But look beyond to that glorious home,  
And see her waiting there.

Till the Father bids her hasten,  
When thy life work is done;  
To be the first thy soul to greet,  
And bid thee "welcome home."

156, Hanson Lane, Halifax.

## QUESTION DEPARTMENT.

[NOTE.—As we receive more questions than letters for the "Open Court" page, we propose now to alternate them, and devote the following page to the very necessary duty of answering questions.—ED. T. W.]

DEAR MADAM,—Though not an avowed spiritualist, I am a constant reader of *The Two Worlds* and also of the *Medium*, both of which journals are to me extremely interesting; and though I have never been to a *séance*, I am quite convinced of the truth of Spiritualism, because I could not for a moment doubt the facts so abundantly put forth by so many leading persons of ability and sound judgment. I therefore beg to ask you the meaning of this peculiarity I have often observed with myself, hoping you can explain it. It is this: Sometimes when in a dark room and in bed, and otherwise when in a partial doze, I am suddenly made awake by recognizing some face before my eyes just for a second. They seem to come right before me, and sometimes I recognize them as those I have known, but more frequently they are faces I don't recognize, and frequently very ugly ones. Once, when I had a fever, these faces were very beautiful, and mostly feminine. I was fond of drawing beautiful faces on paper, &c. Pray is this anything of a spiritual nature, or is it only indigestion while in a slumbering condition?—An explanation will kindly oblige, yours sincerely,  
Newcastle-on-Tyne.

ANSWER.

Spirits constantly allege that the second sphere of the spirit world is *HERE*—inhering in this earth, even as our souls fill and vitalise our bodies. Under certain conditions of the organism, especially in the restful calm preceding slumber, or even in the depletion of the physical system by sickness, the spiritual senses are more keenly alive than those of the body, and hence look into the spirit world at times; or its inhabitants, especially those of the soul sphere of earth, can be plainly perceived—at least in glimpses. There are many well-known instances of persons who have weakened their physical powers by over-study, fatigue, or indisposition, who hear spirits conversing together, and that without any design on their part to be overheard by mortals. There are others who see as well as hear into the soul sphere of earth. Pictures of scenes and persons arise, for which there is no account, and this, we are assured, is the result of the near—nay, the immediate—proximity of the spirit sphere to the earth.

The universal theories of "indigestion, hallucination, imagination," &c., &c., make no account of the fact that there is no such thing as a reflection without an object, which can and does cast an image. If every shadow predicates a substance somewhere, the same must be said of the images which appeal to the semi-clairvoyant perceptions of humanity. Hence we claim that our questioner absolutely sees into the spirit sphere of earth, and beholds some of its inhabitants.

DEAR MADAM,—It is not in idle curiosity I ask for further light on the following question: How do you account for an old lady over eighty being troubled in the night with spirits, who seem to be quite black? They pass in and out of her bedroom, and she is so disturbed that she cannot sleep for hours. They will come to her bedside, and wake her up, and then she is afraid that some one has got into her house to do her harm, till she sees who they are. Then bright ones will come with white shining lights; yet still black ones will creep in among them.

She seems to be a very good old lady, and if you can advise her through your paper she will be very thankful.—Yours sincerely,  
NUMBER ONE.

ANSWER.

Much of the reply to the preceding question applies in the case of the old lady referred to. We may add, however, that the place where she resides is charged with the magnetism of some of those "dwellers on the threshold" whose location is in the atmosphere of that place. Two means of relief alone are open. The first is for the old lady at once to change her residence, and live with a cheerful, healthy family; and next, she should, if possible, have some young woman of good constitution to share her bed. Both measures involve an alteration in her magnetic condition, which would tend to her relief, if not entirely to remove the evil.

DEAR MADAM,—Can you tell why in time the so-called clairvoyants on our platforms can go stumbling along, giving, or pretending to give, descriptions of spirits that would apply to any fifty people, and yet cannot give *names*, the only true way by which spirit identity can be determined

ANSWER.

Our questioner in this respect is somewhat at fault. Names can easily be ascertained by those *who desire to impose*, whilst descriptions are seldom given without some special tokens of identity. We must repeat that ordinary words and phrases can readily be given by the general principles of spirit control, but names require an automatic condition of the medium's brain, and a power of control on the part of the spirit, which renders the communication special, and in most cases difficult. It is for this reason probably that in the early days of the movement pantomimic action, representing the peculiarities of the spirits desiring to be recognized, was even a more common mode of control than speech. It must always be remembered, also, that very few out of the thousands of media that have been controlled by spirits during the modern dispensation are *fitted* to give tests on the public platform. Out of the present list of over one hundred speakers announced from time to time in the American spiritual papers, there are but two or three who are eminently successful in giving platform tests, and less than a dozen of even mediocre power in that direction. Now, as ever before, we strongly recommend that all attempts at phenomenal exhibitions be reserved for the *séance* room, whilst the platform should be devoted to addresses and answers to questions on our glorious religion and exalting philosophy.

DEAR MADAM,—Do the spirits of animals survive the shock of death? If so, what becomes of them? Do they live again in other forms on this planet—if not, where?  
E. L. S.

ANSWER.

We are continually asked these questions, and will endeavour to give now, as we have done in former volumes, a brief but contentious answer. Besides the *probability* that creatures possessing intelligence, reflection—in a word, many if not all the characteristics of mind which distinguish man—should survive the shock of death, it is now clear, from all the evidences that are pouring in upon us on every side, that SPIRIT IS DEATHLESS, whether in respect to quantity or quality. We desire to say that the present writer, like many other mediums, has seen the spirits of the animals she loved, and scores of times had them described to her. On one occasion she heard and conversed with a parrot whom she afterwards found had been dead some months, but had been heard talking and calling after his usual fashion, in his old home. The present writer in her childhood, being a highly sensitive magnetic subject, has been sent, by an association of *true* occultists, with whom she practised clairvoyance, into the country of various elementary existences, peopled chiefly by the spirits of animals in various stages of progression. From wise enlightened spirits we are taught that animals, when their *bodies* die—for spirit *cannot die*—go to spheres of elementary existence, from whence they can be, and often are, re-called to the higher spheres inhabited by human spirits, when those spirits wish to have them come. And thus it is that so many spirits have been seen accompanied by the animals or birds that they loved upon earth, while dark spirits are so frequently seen surrounded by the evil and noxious creatures whose natures are kindred with their own. All these spirits of the animal kingdom are born again on one or other of the countless myriads of earths and planets in space, and keep on through an endless succession of births, deaths, and temporary elementary existences until they finally gravitate (ever upwards and onwards, remember) to the human form. As far as teaching spirits can instruct us—they affirm that man is the apex of material existences, and the last of the spirit's incarnations in a body of matter. After the death of the material form of man, therefore, the soul commences a fresh set of pilgrimages on the highways of eternity AS A SPIRIT, but never returns to the earth to become re-incarnate, or lose the identity and self-consciousness it has acquired as man.



## PLATFORM RECORD.

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

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

**ARMLEY.**—Tuesday, Feb. 2: Mr. Bradbury replied to Mr. Ashcroft to crowded audiences, who listened attentively. On Sunday afternoon Mr. Bradbury answered questions, and gave great satisfaction. Evening subject, "What is Spiritualism?" showing that it was both scientific and scriptural, and its philosophy was superior to all others. When all other sources failed to demonstrate immortality, Spiritualism proved it with indubitable facts.

**BATLEY.**—A pleasant day. First visit of our friend, Mr. J. Lund. He has left a deep impression. He gave sterling advice to Christian friends and Spiritualists, which they might adopt with advantage to our movement. He pointed out many existing evils and remedies for them which would soon rid the movement of many errors that impede its progress. His psychometry was remarkable. Friends who entertain him need have no fear of asking him to assist them to solve some problem, as his nature is to help any who are seeking for light. He has great power to clothe ideas in suitable language.—J. P.

**BEESTON** (near Nottingham).—Tuesday, Feb. 2: Mrs. Green, of Heywood, paid her first visit to this village. About a dozen, all believers in Spiritualism, met in an upper room, like the disciples of old. Mrs. Green, who is a splendid trance medium and clairvoyant, gave a short address under control, and then the spirit of a little Italian girl, "Lalla," told us about child-life in the "summer land." She said they had toys, and flowers of most beautiful colours, rich and glowing. There were places of music where they could be musically educated. There were organs, whose rich melody and harmony were inconceivable. Spirit life was real; earth was only the school. Here we have to learn lessons of life, to fit us for the other higher life. We are all architects, building mansions in the spirit world according to our actions. Then followed twelve clairvoyant descriptions, of which all but two were recognized. Amongst the company there were no less than five mediumistic, two of whom could be healing mediums, and one could develop clairvoyance. This, our first meeting, was very successful, and all expressed their great delight at Mrs. Green's wonderful clairvoyant and character descriptions.—"Professor."

**BIRMINGHAM.** Oozells Street.—Feb. 4, members' circle at Broad Street Corner Coffee House; clairvoyance by Mrs. Burton and Mrs. Oaks, both excellent, which is most encouraging. Sunday evening, subject, "Man, his own redeemer." The control of Mrs. Manton spoke upon the above subject in a very sensible manner, and pointed out the delusive teachings of modern Christianity.

**BLAOKBURN.**—Afternoon, Mr. Morse gave an eloquent address on "Earthly Spiritualism." Evening: Answers to three questions from the audience were given in a most satisfactory manner. After the public service the half-yearly balance sheet was read, from which we find we continue to progress, and are in a flourishing condition.—T. S.

**BOLTON.** Bradford Street.—Our hall was completely filled with intellectual people to listen to Mr. V. Wyldes, who so ably set forth the higher Spiritual teachings of man. His psychometry created quite a sensation and was a great knock to the agnostic.—T. Turner.

**BRADFORD.** 448, Manchester Road.—Mr. Collins spoke on "Ministering Spirits," and "Life is onward; use it." Two very good addresses. Both services were followed by successful clairvoyance.

**BRADFORD.** St. James'.—Speaker, Mrs. Geo. Marshall. Afternoon subject, "Babes and Sucklings." A good discourse, showing how the philosophy of Spiritualism has been taught and demonstrated by mediums who, in regard to worldly knowledge and education, were but as babes and sucklings. Evening, a practical discourse, "As the perfume of the rose is to the nostril so should Spiritualism be made to the public at large by the pure and circumspect lives of its professors." Successful clairvoyance and psychometry at both meetings.

**BRIGHTON.**—We had the pleasure of again hearing the guides of our esteemed friend, Miss Walton, discourse on "Who are the Spiritualists?" in a very intelligent and clear manner. Moderate audience. Evening, "The world's second sight, or the Spiritual vision," was handled most clearly and satisfactorily, showing how mankind had been kept in darkness, but modern Spiritualism has come to the rescue and brought more enlightenment to humanity. I hope some seed may have taken root so that it will bloom and bear fruit in the vineyard of truth. Moderate audiences.—J. S.

**BURNLEY.** Hammerton Street.—Service conducted in the afternoon by the Lyceum. Evening by Mrs. Bailey and Mr. Wilson. A good meeting considering their first appearance on the public platform. W. Mason, chairman. Monday night, Mr. Morse answered questions from the audience in a pleasing manner. Vote of thanks to Mr. Morse closed the meeting.—W. M.

**BURNLEY.** Robinson Street.—Mr. Milner's afternoon subject was "Death, what is it?" Clairvoyant evidences at the end of discourse. Deep attention and interest seemed to pervade all the assembly.

**BURNLEY.** Maden Fold.—Afternoon: Mr. Eastwood's inspirers spoke on "Progression." Evening, on two questions chosen by the audience. Mr. Taylor gave a few clairvoyant descriptions at each service.

**BURNLEY.** 102, Padiham Road.—The guides of our local mediums were fairly interesting both afternoon and evening, and were attentively listened to by good sympathetic audiences. Clairvoyance at the close very good.

**CLECKHEATON.**—Mrs. Thornton's guides gave a good discourse on "What is Man?" Clairvoyance very good, and would have been better but for some ignorant young men who had come from curiosity. Evening: The guides of Mr. W. H. Nuttall (for the first time publicly) spoke on "Why has Spiritualism been ignored and ridiculed in the past?" Ignored by professing ministers of Christ, who have taught that if men only believe they could be saved, because Spiritualists tell

them that what they sow here they shall reap hereafter. We do not ask people to believe, but to investigate for themselves. Those who believe the Bible must believe the Spiritualists. The Bible should be taken for what it is worth, like any other book. Mr. Thornton gave some very good clairvoyance.

**DARWEN.**—Circle at 11 a.m., as usual. In the afternoon and evening Mrs. Ashton, of Heywood, gave clairvoyance with great phenomenal success; out of about 30 delineations six only were unrecognized. Her descriptions of the spirits and explanations of the various conditions were very pointed, and seemed to give general satisfaction. The conditions in the afternoon were not so bright as in the evening, but the day on the whole was pleasantly spent. The usual amiability of the chairman, Mr. R. Sudell, did not fail to secure unanimity among the supporters of the cause.—A. B.

**FELLING.** Hall of Progress.—Mr. Davidson, of Gateshead, gave his experience how he became a Spiritualist, which was very interesting and gave general satisfaction. He is getting advanced in years, but is young in the cause and very earnest.

**GATESHEAD.** 1, Team Valley Terrace, Askew Road West.—Evening: Mr. Stevenson spoke on "Spiritualism the Religion of the Future," which was much appreciated. Several questions were well answered. The hall was well filled. Mr. Brown presided.—T. J. M.

**GATESHEAD.** 79, Taylor Terrace.—There has been a discussion going on in one of our local newspapers, called the *Leader*, on "Do the prayers of the living benefit the dead?" One of the guides of Mr. T. R. Penman took the subject for his discourse, but changed the wording to "Do the prayers of those living on this earth plane do any good to the departed spirits?" and spoke ably, to the satisfaction of the audience. Some very good tests by Mr. W. H. Penman, which were well received.—G. C.

**HALIFAX.** Winding Road.—On Sunday the guides of Mrs. Beardshall spoke on "Spiritualism as a religion," avowing anew their happy and grateful assurance in the truths of Spiritualism as divinely revealed to us to-day. They maintained that to leave out religion in the advocacy of Spiritualism was to deprive it of its highest aspects. The same speaker gave her services on Monday for the benefit of the new organ fund, and we expect Mrs. Berry next Monday for the same object.—F. A. M.

**HANLEY.**—Jan. 31: A course of lectures has been given by Mr. G. A. Wright, in an able and instructive manner. Much information of a very important nature has been imparted to very good and intelligent audiences. Clairvoyance, psychometry, and delineations of characters proved very convincing, and gave great satisfaction.

**HOCKMONDWICK.** Blanket Hall Street.—A good day with the guides of Mrs. Jarvis, who gave splendid addresses. Subjects were taken from the lessons. Afternoon: "Dreams and Visions," forcibly illustrated. If we could interpret their full meaning we should find that dreams and visions are revealings from the spirit world. Evening lesson was the "Dream which Daniel interpreted," when all the wise men had failed, showing that there were believers and doubters in such phenomena in the past as now. Humanity had been led astray, but the Spirit of Truth had opened the eyes of those who search into the laws of Nature. As time rolls on, light and education are spreading. More combination of man to man would fight for liberty and freedom. Spirit was the moving force, the builder-up of man. The guides advised us to analyze those occult forces by which we are surrounded. Clairvoyance by Mr. Black.—W. H.

**HEYWOOD.**—Mr. W. H. Duckworth presided. He read "The Parable of the Prodigal Son," and gave a new interpretation, viz., that the prodigal in the parable was a gentleman compared with the prodigal of our day. Miss A. Walker gave an elaborate address on "Each man must be his own Saviour." Her clairvoyant descriptions were clear and vivid, and, as a matter of course, were at once recognized. Evening, "Spiritualism, the Pioneer of Love, Light, and Liberty"—an earnest and practical address. Her oration was a masterpiece, and reminded one of the late Henry Vincent in his palmiest days. The hall was crowded, and if we can continue to place such talent upon our platform, the day is not far distant when we shall have to remove to more commodious premises.—T. W., sec.

**HULL.** Cobden Hall.—February 7, at 2-30, before an audience of inquiring minds that packed every corner of the building, Mr. Campion, of Leeds, lectured upon "Spiritualism, what is it?" which elicited a hearty discussion, and went to show that not only is there a spirit of inquiry abroad here, but numbers of people know a great deal more about this subject than they profess to, showing the great need there is everywhere for clearness of perception, and courage of convictions to boldly face the truth and make it known. The meeting closed at 5 o'clock, with a most hearty vote of thanks to the lecturer. At the request of Mr. Campion, a few friends met at 6-30 in an adjoining room, and resolved to form a society, whose efforts we trust will be crowned with success. The hall was again crowded at 8 o'clock by a very appreciative—though sceptical—audience, under the chairmanship of Mr. Campion, to listen to an address by Mrs. Connell, of Leeds, upon "Spiritualism as a power to uplift humanity." She dealt with her subject in a pithy and pointed manner, which was appreciated and often applauded. She gave descriptions of the surroundings of various people in the audience, and, considering the contending elements to be battled against, was fairly successful; and it is the earnest wish of many that she will soon visit them again. A hearty vote of thanks to the speaker.

**LEEDS.** Institute.—Mr. Parker, of Bradford, spoke on "Spiritualism lawful and right," and "True Religion." After the addresses a few good clairvoyant descriptions were given. Next Sunday, Mr. Armitage. All are earnestly invited to attend and make our services a grand success.—F. H.

**LEEDS.** Psychological Hall.—We had the pleasure of listening to the guides of our local friend and co-worker, Mrs. Farnsworth, of Kirkstall, who acquitted themselves very favourably, especially in clairvoyance, premonitions of danger, and spiritual environments. We are much indebted to the brother medium from Bradford, Mr. W. Galley, who, though none of us knew him, introduced himself and kindly took the chair, assisting the medium very much by giving a brief account of his three years' experience in Spiritualism, making some very telling remarks concerning Rev. T. Ashcroft. We hope to have him again at no distant date.



LONDON. Spiritualist Federation, Copenhagen Hall, 184, Copenhagen Street, King's Cross.—The platform was occupied by Messrs. Read, Tindall, Ward, and Emms, each of whom dealt with a different branch of the great subject of Spiritualism. Mr. F. W. Read, dealing with the question of evidences, quoted some of the cases recorded in the *Proceedings* of S. P. R., including the convincing experiences of Mr. Desmond Fitzgerald, and claimed that the Spiritualistic theory had been thoroughly established. It was regrettable, however, that much of the best evidence on record was from 10 to 20 years old. More systematic investigation was the great need to-day. Mr. A. F. Tindall reviewed the objections most frequently urged against Spiritualism. While admitting that some truth might be contained in the theories of telepathy, sub-consciousness, thought-transference, &c., he maintained that no theory could account for all the phenomena which did not include spirit agency. Mr. A. L. Ward read an able paper upon "Spirit Life," claiming that the revelation of progressive states (superseding the theological heaven and hell) was a distinct gain to humanity. Mr. T. Emms dealt with the relation of Spiritualism to religion. The Chairman, in summing up, said the addresses delivered served to indicate the important factor in the problems of life which Spiritualism is becoming. It was a far reaching subject, and one which, having received the patient study of many men of high intellectual attainments, was no longer to be treated with ridicule, but challenged a fair examination from all thoughtful people.—S. T. R.

LONDON. King's Cross Society, 184, Copenhagen Street.—Quarterly meeting was held on Sunday last. The financial statement showed a slight deficit, which was at once cleared off by subscriptions from the members assembled. We are thus enabled to commence our new quarter free from debt. The following officers were elected: Chairman and financial secretary, Mr. A. M. Rodger; vice-chairman, Mr. H. Sells; secretary, Mr. T. Reynolds; guarantors, Messrs. A. M. Rodger, S. T. Rodger, Winter, Sells, Reynolds, and Ecol. During the next quarter we trust that many of our members will show a renewed interest in our meetings.—S. T. R.

LONDON. 311, Camberwell New Road, S.E.—A profitable discussion on Thursday on "Prayer," which was defined and defended by Mr. W. E. Long, as a spiritual exercise, by which the soul obtained a higher altitude of knowledge and understanding. All friends are welcomed to these discussions, which are held weekly at 8-30. Subject for Thursday, 18th, "Body, Soul, and Spirit, their differences and relationship." Last Sunday evening Mr. W. E. Long addressed a tardy and meagre attendance, and answered a few questions relative to the doings of the prophets of the Lord as recorded in holy writ.

LONDON. Forest Hill.—I am pleased to be able to announce that we had a meeting on Sunday, the 7th. After singing and prayer Mr. Brunker gave a reading, after which we had an inspirational address through Mr. Preyss. A splendid meeting, with holy and hallowed influences. For the present we are meeting at a private house, free of rent, but we hope to be able to obtain a hall shortly.—H. W. B.

LONDON. Marylebone, 86, High Street.—Sunday, "Congratulatory messages of angel friends." Mr. R. Wortley spoke on the above subject, Mr. T. Everitt presiding. Very interesting were the messages he recapitulated from his own unique mediumship.—C. I. H.

LONDON. Peckham, Winchester Hall.—Mr. Veitch spoke on "The Utility of Spiritualism." He did not fail to show the many advantages to be gained. He remarked that Spiritualism reforms the individual, and the individual will reform society. Touching upon public séances, he knew many disagreed with him, still, he contended, they are an absolute necessity, and that it was our duty to grapple with the lower strata of Spiritualism, and reform those of a lower stage. Referring to the late Mr. Spurgeon, he said it was his own personality, his powerful magnetism, which swayed such a mass of people, and with his decease there will follow a great revolution. Much of the old Calvinistic ideas will fall. Mr. Spurgeon rose far above what he clung to with such tenacity. On Wednesday, attendance about 70. If psychometry is all guesswork, as often said, it is very wonderfully correct. One present received by a ring a splendid description of his father, so he said, and told me as he was entirely a contrast, that was no help to the medium. Brother V. says he is not one (qy?). Another sent up an envelope. He was given a delineation of a young person—symptoms, illness, age, and name. The young man admitted the correctness of everything, and that the envelope contained some hair of his sister. Two others, by letters sent up, had descriptions of property, the whereabouts of same, as well as persons on the other side. They also admitted that all was correctly given. It was afterwards found that they were related, and that they were both interested in the property, and yet the delineator was ignorant of this fact.—J. T. Audy.

LONDON. Shepherd's Bush, 14, Orchard Road.—Crowded meeting, several strangers present, somewhat surprised at our mode of worship. Mrs. Ashton Bingham recited some of her original poems. Mr. Francis and Mr. Ware's guides gave good addresses. Mrs. Cope and Mr. Holloway gave their experiences of Spiritualism. Very interesting.

LONGTON. 44, Church Street.—Mr. G. A. Wright's guides commenced a course of lectures on Sunday afternoon and evening, which seem to be of the right sort for a revival mission. We had excellent discourses, attentively listened to, and much liked by very good audiences. Mr. Wright also named a child. I may say the ceremony was very telling, highly edifying, and made a good impression. The whole proceedings speak well for our society, and Mr. G. A. Wright.

MANCHESTER. Tipping Street.—Mr. Macdonald with us afternoon and evening. Subjects from the audience were answered in a very able and expressive manner, making two splendid discourses, to only moderate audiences.—A. E.

MANCHESTER. Edinbro' Hall.—Mrs. Horrocks disappointed us, owing to illness. We tender our best thanks to Mrs. Lamb for coming to our aid. She spoke in the evening at considerable length on the subject "If the blind lead the blind shall they not both fall into the ditch?" Mr. Pearson kindly conducted the after circle, and gave good clairvoyance and psychometry. Feb. 14, at 3 and 6-30, Dr. Blackburn.

MIDDLESBROUGH. Spiritual Hall.—Afternoon: A short address from the inspirers of Mr. J. Eales, followed by clairvoyance. Our new president addressed the meeting in a very hopeful tone for the future of the society. We are much obliged to Mr. Charlton for undertaking the

responsibilities of the chair, and with his long and varied experience we know we are in good hands. A good audience turned out at night to hear the guides of Mr. Eales deal with the subject, "Present and Future." It was an excellent address, and merited the applause received.—W. I.

NELSON. Bradley Fold.—Mrs. Johnstone discoursed upon "What is the object of Spiritualism?" showing that it was to teach man of his spiritual nature and present a just view of his duty here and hereafter. Evening: "Work and be saved." was also ably dealt with. Clairvoyance good. Night audience large and well satisfied.—J. W.

NEWCASTLE-ON-TYNE.—Mr. F. Hepworth, of Leeds, gave two addresses. Subjects: Morning, "Angel visitants." Evening, "The road to heaven." The plain common-sense enunciation of his subjects gave great satisfaction.

NORTHAMPTON.—A public séance was well attended, Mrs. Jacobs being the medium, and gave good satisfaction. At night Mrs. Walker's controls spoke with their usual force, giving good counsel to old and young alike. The committee have decided to hold a public tea and bazaar in September in aid of the building fund.

NOTTINGHAM. Morley Hall.—Mrs. Barnes has recovered sufficiently to be again in her place. Her controls gave a very good address, based on John, chap. xiv., full of excellent teaching and advice. A good audience. The monthly church meeting was held. Members are requested to notify the secretary in cases of sickness, when, if desired, they will be visited by some of the Sick and Visiting Committee. The usual party for Easter Monday was arranged for. We discussed the practicability of altering the day, as our friends at the Masonic Hall are holding a similar gathering, and have Mr. Hepworth engaged; but, on taking a vote, Monday was found almost unanimously to be most suitable, as any other day would involve loss of additional time. We regret this, but hope there will be two good parties, as there were last year. Mrs. Jackson was elected assistant secretary.—J. W. B.

NOTTINGHAM. Masonic Hall.—First visit of Mrs. Craven, of Leeds. Morning subject, "Truth." At night two questions were dealt with in a comprehensive manner, to the satisfaction and pleasure of a fairly large audience. This visit has been mutually appreciated by both speaker and society; and we regret that we shall not have the pleasure of again listening to her this year, as she has each Sunday spoken for, which is in itself an indication of public approval.—J. F. H.

OLDHAM. Bartlam Place.—Thursday's circle fairly attended. Mrs. Horrocks gave psychometry and very accurate clairvoyance. Sunday, Mrs. J. A. Stansfield. Afternoon subject was "Does God answer prayer?" She argued that the theological God did not answer prayer. Evening, "Man: his ideas, religion, and work." A most intelligent address, with many good illustrations. Very good audiences. Clairvoyance.—V. Tuke.

OPENSRAW. Granville Hall.—A good day with Mr. Geo. Featherstone, whose guides dwelt logically on subjects from the audience. Morning: "Conditions in Spirit Life." Evening: "Socialism, a plague or a blessing—Which?" A fair audience attended in the evening and listened very attentively.—W. P.

PARGATE.—A good day with Mr. Wallis. The afternoon subject was "Spirit revealing of life after death." In the evening a fair audience listened to the lecture on "The labour problem in the light of Spiritualism," which was given with great eloquence, evidently to the satisfaction of all.—J. C.

PENDLETON.—Mr. Tetlow was, as usual, very interesting. Afternoon subject: "Mr. Stead and Spiritualism." Evening: "Now is the day of Salvation," his guides introducing us to Euclid, Pericles, and Socrates—the bareheaded and barefooted philosopher, who was a greater man than Jesus, and met his death in a more manly fashion. Men of the nineteenth century speak the thoughts of these good men that flourished two thousand three hundred years ago. Psychometry after each discourse as usual.

RAWTENSTALL.—Good day with Mrs. Best. Her clairvoyance was very good. Evening, many strangers present, of various denominations, were struck with amazement at the way and manner Mrs. Best described their friends.—T. Cook.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, usual meeting. The guides of Messrs. Henery and Wright took part. Feb. 7, after a few remarks by the chairman, Mr. Jos. Griffiths' guides dealt with the subject, "Which belief is most beneficial to mankind?" proving that Spiritualism is doing a grand and mighty work. Afterwards the guides gave very successful clairvoyant descriptions. We had an after-meeting, and an enjoyable evening was spent. P.S.—Owing to unforeseen circumstances, Mr. J. G. Grey will lecture on Feb. 14. 21, Mr. Westgarth; 28, Mrs. Caldwell.—Cor.

SOWERBY BRIDGE.—Last Sunday's service was a departure from the regular programme. The Lyceumists went through the service, following the line of open session. It was very much enjoyed; the recitals, readings, solos, and hymns being well rendered. What made the meeting more interesting was the beautiful banners so kindly given us by Mrs. Hammarbom displayed amongst the children, who seem proud of them, but no doubt another report in your Lyceum column will give details. We shall probably repeat this kind of meeting at some future date.

STOCKPORT.—Mr. Sutcliffe spoke on Thomas Paine's statement, "My Own Mind is My Church," and paid a high tribute of praise to this unselfish advocate of the people's rights, whose life was spent in ceaseless labour for the spiritual and political enfranchisement of mankind. We should do well to weigh ourselves in the balance of our judgment, and see if we were following this worthy example. Night: Many reasons were shown why our spirit friends should and do make their presence known to us, and the influence brought to bear by the spirit world on music, science, art, literature, and invention was dealt with. Able discourses. Numerous and intelligent audiences. Successful psychometry closed. Feb. 14, Mr. Pilkington.—T. E.

THORNHILL.—Mrs. Summersgill gave good addresses, and answered questions from the audience. Psychometry. All very good.—J. H.

TYNE DOCK.—Morning: A paper on "Poverty and Wealth" was given by Mr. Gallagher. A good discussion followed. Evening, Mr. J. Wilson gave an address on "The benefits of Spiritualism," in which some good practical advice was given to all interested.

WISBECH. Public Hall.—Mr. Ward spoke earnestly on "Unity," in



which he was sorry to say Spiritualists were deficient as well as all other sects. How much societies of every description would prosper if unity prevailed among them. He also advised young people to attend debating classes, which would much improve the mind and develop their Spiritual gifts.—A. W.

**ROCESTER LATE.**—Birmingham (7, Broad Street Corner): Mrs. Groom's guides spoke on "Spiritualism, why has God sent it?" Every doctor should be a healer, and if they understood the power of mesmerism and used it aright it would be a great help. Although Mesmer passed to the higher sphere through starvation, the knowledge he had gained lived to be a blessing to mankind. A baby was named. A crowded audience and many inquirers. Thursday next, Mrs. Groom. On Sunday, at 6-30, a local speaker. Sunday morning discontinued for a time.—London (Forest Hill, S.E.): Meeting held for reorganization of society. Twenty-three ladies and gentlemen promised to assist, mostly old members, and agreed to commence operations on Sunday, Feb. 7, with an address by Mr. Dales, of Dulwich, on "Dreams." A splendid and interesting discourse. The Sundays 14, 21, and 28 we expect Mrs. Bliss, Mr. Rodgers, and Mrs. Wilmot, at 7 o'clock. Thursdays, 11, 18, and 25, social, Mrs. Wilmot, and Mrs. Bliss, at 8 o'clock.—Macclesfield: Mrs. Gregg, of Leeds, spoke in the afternoon on "The Fulfilment of Life's Mission." Evening, "The World's Error regarding Spiritualism." Clairvoyance followed each lecture. We were glad to meet Mrs. Gregg after a long absence.—Batley (Lyceum): Conductor, Mr. Colbeck. The usual programme creditably performed. Recitations by Misses Pickersgill and Nicholson. Reading by Master G. Chamberlain. Liberty group discussed "We come, we come, with our harps of gold, from the far-off summer land," a young member wanting to know what was meant by those words. Exeter (Lyceum): Invocation by Mrs. Hellier. Reading by Miss Yardley. Marching and calisthenics improving. Two more leaders last Sunday.—Macclesfield: Harmonious session. Solos by Misses Henshaw and Bamford, duet by Tom Henshaw and W. Houlton, and recitation by Ruth Henshaw, well rendered. Discussion opened by Miss Pimblott, on "The vices and virtues of Christianity." Good discussion, introducing General Booth's Social Scheme, Co-operation, Socialism, &c., besides Christianity.—Openshaw (Lyceum): Usual programme. Very fair attendance. Recitations by A. Whaller, D. Whaller, E. Taylor, E. Savage, and T. Starkey.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BLACKBURN.**—Present: 50 scholars, 10 officers. The scholars were taught by their respective teachers, Mr. Minshall, Mr. J. Quigley, and Mr. Coppock, on different subjects. Mr. Minshall closed with invocation.—G. E. H.

**BOLTON.** Spinners' Hall.—Invocation by Mr. Rigby. Good attendance. Usual programme. Recitations by J. A. Ellis, Tom Hatton, and Miss Morris. A few remarks from Mr. Rigby referring to Heywood friends, who are beginning Lyceum work. Mr. Hatton spoke on the ways and means of the Lyceum, in order to bring it to a successful issue. Badges were worn for the first time. We have established a building fund in connection with the Lyceum, to assist our committee in procuring larger and more commodious premises, for we feel that if we can only remedy this evil the Lyceum movement will progress more rapidly, as we, being the pioneers for Bolton, have great desire to show the public the good effect of truthful and liberal teaching in cultivating goodness and purity.—H.

**BURNLEY.** Hammerton Street.—A grand session. Being the first Sunday in the month many scholars ventured out, although the weather was not fit for children. We mustered over 100, and it was a treat to hear the little ones give their recitations, and see them go through the calisthenics. In the afternoon we should have had Mrs. Butterfield, but she was not well, so the Lyceum took the service, which was enjoyed by all. Masters A. Hoole, C. E. Morton, J. Richmond, Misses L. Halstead, M. Hartley, and Emmett gave recitations in grand style.—J. R.

**HECKMONDWICK.** Blanket Hall Street.—Conductor, Mr. Ogram. As a result of the open session last Sunday we had three new members and three visitors. Mr. Burdin gave a solo, and Mr. Firth gave a reading. A discussion followed on the "Origin of the Bible." Miss Ogram led the calisthenics.—J. F.

**HEYWOOD.** Moss Fold.—Invocation by Mr. Duckworth and Miss L. Stott. Present, 32 members and officers and 3 visitors. Marching, calisthenics and chain march well gone through; recitations by Miss M. Horrocks, Miss G. Green, Miss M. Stott; song by Miss M. Duckworth; duet by Miss E. Frost and Miss M. A. Frost. Saturday, Feb. 13, a tea party at 4-30, and social gathering for the benefit of the Lyceum, 6d.; after tea, 4d. All welcome.—W. H. Frost, sec.

**LEEDS.** Institute.—Another very happy session. Recitals by H. Ackroyd and S. Campion; song by A. Pogson. Mr. Young, conductor, gave an illustrated address on "Leaves." 40 scholars, 4 officers and 2 visitors. We shall be pleased to see visitors oftener. Next Sunday Mr. Wakefield will address the Lyceum.—F. T. W.

**MANCHESTER.** Collyhurst Road.—Very good attendance, rather wet morning. Mr. Haggitt opened with invocation. Recitations by Miss Pollock, and Masters Frank Warburton and Dicky Haggitt; also a dialogue by Master Bertie and Lottie Whitehead. Mr. Hearon gave a recitation. Usual course gone through very well. Miss McCredie closed the session. We earnestly invite friends who take an interest in the Lyceum to help us.—G. H.

**OLDHAM.** Temple.—Fourth anniversary. At 2-30, a fair muster of friends and visitors. The afternoon consisted of an ordinary Lyceum session, giving the public an opportunity of judging the merits of the Lyceum system. Conducted by C. Garforth. Songs and recitations were contributed by Louisa Calverley, Mary A. Gould, M. H. Gould, Maud Runacres, Olive Berry, Mary Broadbent, Mary E. Halkyard, Lily Platt, Mary E. Eddigit, Edward Calverley, Luther Mills, Wilfrid Berry, and Frank Davenport. At 6-30, a fair audience were pleased with the interesting proceedings, including songs by Miss Papworth, Miss Polly Horrocks, Miss Mary E. Halkyard, and Mr. Sladen; also special anthems by the choir, under the conductorship of Mr. Davenport, interspersed by short addresses. We are sorry to say that many of our regular attenders were ill, and the weather

was against us, but taking all things together, collection included, we had a good day.—J. T. S.

**PENDLETON.** Cobden Street.—Morning: A fair attendance considering the wet. Usual programme. Recitations by Alfred Winder, Emily Clarke, Margaret A. Moulding, and Elizabeth Tipton. Marching done badly. Classes. Mr. B. Wallis read out of the Manual to the juniors, and Mr. Moulding led the seniors with a discussion. Closed by Mr. Crompton. Afternoon: Opened by Mr. Crompton. Usual programme. Recitations by Alfred Winder, Esther Winder, Annie Winder, Emily Clarke, and M. A. Hayes. A reading by Joseph Heason. Marching and exercises done fairly well. Closed by Mr. Moulding. Present, 10 officers and 45 scholars.

**STOCKPORT.**—Average attendance. Mr. Crane conducted throughout, and the proceedings were of a brisk and inspiring nature. Good recitations by G. Halsall and Gertie Phillips. Friends and parents will oblige by seeing to the attendance of their children as the weather improves.—T. E.

### PROSPECTIVE ARRANGEMENTS.

A GENTLEMAN residing in the neighbourhood of Taunton and Wellington, Somerset, would be glad to know some educated investigators whom he could meet occasionally, for the purpose of investigating the science of Spiritualism.—Address, F. W., *The Two Worlds Office*, 73A, Corporation Street, Manchester.

**BOLTON.** Bradford Street.—Saturday, Feb. 13, tea party at 4-30 prompt. Tickets 8d., after tea 3d. Sunday, 9-30, opening of Lyceum; 2-30 and 6-30, addresses by Mr. Kitson, organizing secretary of Lyceum Union, and Miss Bailey, clairvoyant.—T. Turner.

**BRADFORD.** Walton Street, Hall Lane.—A grand miscellaneous entertainment on Saturday, Feb. 20, at 7 p.m.. Songs, recitations, dialogues, negro sketches, quartets, and glees. A most enjoyable evening. Adults 3d., children 1d. Thanking friends for past support. A cordial invitation. Monday, at 7-45, Mrs. Webster will give clairvoyance and psychological readings. As it is this lady's first visit, give her a good reception.

**BRADFORD.** 1, Spicer Street, Little Horton.—Feb. 14, Service of Song, "Frozen to Death." All will be welcome.

**BURNLEY.** Maden Fold.—It is intended to open our new room in Guy Street, Gannow Top, on Saturday, Feb. 13, by a tea meeting and entertainment, tickets 9d.

**BURNLEY.** Robinson Street.—Public Tea on Saturday, Feb. 20, at 4-30.

**DERBY.** 51, Crosby Street.—Feb. 14: Mr. J. Holehouse, of Belper, will deliver an address.

**GATESHEAD.** No. 1, Team Valley Terrace.—Coffee Supper on Saturday, Feb. 13, at 7 p.m. 6d.

**FELLING-ON-TYNE.**—14, Mr. W. Westgarth. Hoping his admirers will rally round him and give him a hearty welcome. They will have the option of choosing their subject. Wednesday, February 17, Mr. J. Clare will deliver his popular lecture, "The French Revolution and its Lesson." Mr. Clare is becoming very popular, and should have a good audience. Collection.—J. D.

**HALIFAX.**—Feb. 20: The choir will give their first grand concert in aid of the new Organ Fund, which promises to be a splendid treat, they having already secured the services of Professor Denison, the celebrated illusionist. Admission: adults, 6d.; children under 12, 3d.

**HANLEY.** Psychological Hall, Marsh Street.—Feb. 14: Mr. J. J. Morse, at 2-30 and 6-30, also on Monday, 15, at 8 o'clock prompt; 28, Mrs. E. W. Wallis, at 2-30 and 6-30. Tea and concert on Thursday, Feb. 18, tickets 9d. each. G. A. Wright will be present.

**HECKMONDWICK.** Blanket Hall Street.—A Public Tea at 4-30 and Entertainment at 7, on Saturday, Feb. 20, consisting of songs, recitations, and dialogues, given by members and friends of the Bank Foot Society, Bradford, who kindly give us their services. Tea and Entertainment: Adults, 6d.; children under 12, 4d. Entertainment only, 2d.

**LEEDS SPIRITUAL INSTITUTE.** Cookridge Street.—The committee have arranged for a "Social" to be held every Wednesday, at 8 o'clock. The amusements will consist of singing, games, dancing, &c. It is hoped the members will strive, by their presence and mutual effort, to make these "Socials" a big success. For members, their children, and lyceumists only.—F. H., cor. sec.

**LEEDS.** Psychological Hall.—Tea and Entertainment on Shrove Tuesday, through the instrumentality of our ladies committee, who we hope will not petition in vain to friends and neighbours for assistance. Contributions of any kind however small will be kindly appreciated and acknowledged.—C. L.

**LEICESTER.**—Saturday, February 13, at 7 p.m., Clipstone Street Chapel, Professor Timson, M.L.P.A., will give his popular lecture and entertainment on psychology, phrenology, and psychometry, readings of the heads, hands, handwriting, and psychometrical delineations with the opaque; followed by mesmeric experiments, &c. The Rev. W. Mincher has kindly consented to preside.

**LONDON.** Marylebone, 86, High Street.—Feb. 14, Mr. J. Veitch will deliver an address; 21, Dr. F. R. Young, "Personal experiences as a Spiritualist."

**LONDON.** 16, Queen's Parade, Clapham Junction.—Feb. 21: Mr. J. Burns will give an address on the "Science of Man," with phrenological delineations.—G. D. W.

**LONDON.** Stratford. Workman's Hall, West Ham Lane.—Monday, February 29: A soirée dante at 8 p.m. Admission 6d.

**LONGTON.**—Mr. G. A. Wright, Tuesday and Wednesday, Feb. 16 and 17, also Sunday Feb. 21. Subject: "Do Christians believe in Christ?" Night, subjects from the audience.

**MACOLESFIELD.**—14, at 6-30, Service of Song, "Marching Onward"; 21, at 2-30 and 6-30, Mrs. Wallis.

**MANCHESTER.** Debating Society, Vegetarian Restaurant, 5, Fountain Street.—List of Speakers to the close of session: Feb. 16, Mr. Lowe, "The Duties of Governments to their Subjects"; 23, Mr. Rickards, "Eating, Drinking and Smoking, How they affect Mediumship"; March 1, Mr. J. B. Tetlow, "Shelley's 'Queen Mab'"; 8, Messrs. J. H. Fletcher and Thos. Higginbotham, "Were the Ancient Civilizations Superior to the Modern?" 15, Mr. Morse, "What Position should Spiritualists take on Capital Punishment?" 22, Mr. E. W. Wallis, "Mind and Matter."



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

**MIDDLESBROUGH.** Spiritual Hall.—Feb. 14, Mr. G. Featherstone, 2-30 and 6-30; Monday, 15, 7-45, variety entertainment; 21, a new medium, trance and clairvoyant.

**MR. ALLAN MOULSON'S** address is 45, Holme Street, Manchester Road, Bradford, Yorkshire.

**NEWCASTLE-ON-TYNE.**—On March 14 and 15 the ladies of the Spiritual Evidence Society, on the occasion of the visit of our esteemed friend, Mrs. J. A. Green, of Heywood, clairvoyant, purpose holding their annual Sale of Work for the benefit of the society's funds. Any friends wishing to assist us, the following ladies will be glad to receive contributions towards same either in the shape of money or goods, which will be thankfully acknowledged: Mrs. Hammarbom, 155, Northumberland Street, Newcastle; Mrs. Moore, Northbourne Street, Newcastle; Mrs. Ellison, 14, Alexandra Terrace, Gateshead.

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

**OPENSHAW.**—At the Granville Hall, Feb. 27, a tea party, entertainment, and ball. Tickets, 1s., may be had from members of society.

**PENDLETON.** Cobden Street.—Lyceum intends holding a tea party and concert on Saturday, Feb. 20. Tea for children at 4-30, and for friends at 5-30. Lyceum children, under 12, 4d.; do., over 12, 6d. Friends, 9d. After tea, 3d. All welcome.—J. Jackson, sec.

**SECRETARIES, PLEASE NOTE.**—Mrs. Wallis has an unexpected vacancy for Sunday, Feb. 28. She will be glad to receive applications from societies near Manchester.

**SHEFFIELD.**—Second annual conversazione and ball in the Cutlers Hall, Monday, March 14. Experiments in mesmerism, psychometry, and clairvoyance. Refreshments for sale. Songs, recitations, and games. Open at 7-30. Dancing at 9. Tickets, 2s.; double, 3s. 6d.

**THOROUGH GENERAL SERVANT** wanted at once.—Address, Mrs. Wallis, 10, Petworth Street, Cheetham. [ADVT.]

**WHAT CASH OFFERS FOR "Ghost Land; or Researches into the Mysteries of Occultism"?** the companion work to "Art Magic." Now very scarce and valuable. In original binding.—Fryar, Bath. [Advt.]

**WISBECH.** Public Hall.—Professor T. Timson, M.L.P.A., of Leicester, discourse on Sunday, Feb. 14, at 10-45 a.m., and 6-45 p.m.

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

**TO CORRESPONDENTS.**—A. Kitson.—Yours received. Next week. H. Boddington. Many thanks; next week.

**BARROW-IN-FURNESS.**—Speakers, Take Notice.—Mr. T. Holden, of 1, Holker Street, is now Secretary.

**MR. VEITCH** has successfully developed psychometric and clairvoyant powers, and is doing good work. See the Peckham report.

**MRS. KERVES-RECORD** has been very ill with bronchitis and influenza.

**MR. W. H. WHEELER** is ill with influenza, and has had to cancel his engagements.

**MR. WEAVER**, of Wisbech, is slowly recovering health after a most dangerous illness. He has our best wishes for speedy restoration, and his family have our hearty sympathy.

**SCATTER THE SEEDS.**—Write to Mr. Robert Cooper, 14, Cornfield Road, Eastbourne, for some *Religio-Liberal Tracts*. (See advt.) And scatter them broadcast. They are "thought-provokers."

**A DEBATE IS BEING ARRANGED** in Newcastle-upon-Tyne between Mr. J. J. Morse and Mr. Chas. Watts, the secularist. We presume the subject will be Spiritualism, but *The Freethinker* does not say so.

**WHY NOT?**—Madame Blavatsky's ghost is reported to have appeared in America and painted the portrait of herself for Mrs. H. B. Foulke.

**IN THE "BATLEY NEWS"** Mr. W. Stansfield suggests that the "Pleasant Sunday Afternoon" services should be held at night as well, and the old formalism dispensed with. Our services might be improved in the same direction.

**NEXT WEEK** we shall give a synopsis of a splendid lecture by Mr. Walter Howell, on "Belief and Practice." An address by Mr. Keir Hardy, on "Rational Religion." Also a reply to the Rev. Showman, "Ashcroftism Controverted." We have other good things in hand, and promises of still better supplies for the benefit of "our paper."

**WE HAVE RECEIVED** a postcard with a black border, and the following inscription upon it: "Sacred to the memory of the Birkenhead Spiritualist Society, that passed away peacefully on 31st December, 1891; aged 2 years and 6 months. 'Oh, for a touch of the vanished hand.'—W. Beattie. This does not look like progress."

**HORSE RACING.**—By a mistake surely, an advertisement has been sent to this office offering to give "tips" by some special "system." We have returned the advertiser his postal order, and informed him that we have nothing whatever to do with gambling, which we regard as one of the greatest curses of the age.

**THE "SHEPHERD'S BUSH WEEKLY NEWSMAN"** states: "It may not be known to our readers that Spiritualists are very numerous in Shepherd's Bush. The meeting-place is in Orchard Road. Mrs. Mason is generally the conductor. In *The Two Worlds* of last week I notice they have made mention of our report of one of the meetings. I hope next week to give a special account of one of the séances."

**MR. SPURGEON'S PASSING ON** has called forth some contradictory reports. One says he "fell asleep in Jesus at 11-5;" the other says he "entered heaven" at that time. He was consistent, earnest, and a good organiser, but had fallen behind in the race. What a pleasant surprise awaited him! Will he not rejoice when he finds his theology was false?

**THE ASHTON PAPERS** both devote considerable space to the recent meeting held under the auspices of the National Federation, and give fair reports of the proceedings. Mr. Tetlow gave successful psychometry to four persons, entire strangers. Mr. Wallis replied to Rev. Humphries,

and answered questions. Mr. W. Johnson ably presided. As was expected, the Rev. Showman rushes in to reap his harvest.

**MRS. BARBER**, 28, Haymount Row, Leeds, who had been under medical treatment for two years, for a tumour, and received no benefit, was cured in twelve weeks by the treatment of Mrs. Beanland, Stoney Rock Lane, Burmantofts, Leeds. Witness, C. Levitt.

**LONDON.** Forest Hill.—Herewith please find cash, value 3s. 7d. This is a balance that, as treasurer, was left in my hands from the old Forest Hill society, and I have been instructed by the members who voted for dissolving society to hand it over to you for the purpose of distributing *Two Worlds*, or leaflets, to that amount, according to your discretion. [Many thanks, friends.]

**THE CONSOLATORY POWER OF SPIRITUALISM.**—Two lady friends, who have lately lost from mortal life dearly-loved daughters, privately assure us that Spiritualism has been a wonderful source of strength and comfort to them. They both have endeavoured bravely to control their grief, lest it should affect their darlings and cause them pain in their new spirit-home. How great are the sacrifices and rewards of love.

**"A QUARRYMAN ANSWERS MR. ASHCROFT,"** is the heading of a report of Mr. H. B. Bradbury's lecture at Armley, and right well did he do it, according to the *Pudsey News*. Councillor Wade, of Harrogate, presided, and said "it was unfair of Ashcroft to publish a challenge and then sneak away when it was accepted," as he did on the ground that Mr. Bradbury was not a parson. Mr. Bradbury was a worthy foe, and ably refuted the showman's misstatements.

**DARWEN.**—We, the Spiritualists' Committee, having decided to put forth every effort in obtaining subscriptions, and in the holding of a bazaar, for the purpose of raising funds for the erection of a hall of our own, think this a not inopportune moment to respectfully appeal to all mediums who are in a position to assist us, by their giving discourses or clairvoyance for expenses only. We feel sure their efforts in this direction would hereafter be doubly rewarded. We need hardly say it is only by individual exertion on the part of all that our work can be accomplished, and as we need help we sincerely hope we shall be met by the patronizing air which charity can dispense. Dates open, May 22, June 26, July 10 and 31, August 28, September 11, October 30, November 20, and December 4. Communications to be addressed to H. Holgate, 49, Hindle Street, Darwen.—A. B.

**SPIRITUALISM AMONG THE BAPTISTS.**—CHANGING FRONT.—A considerable and intelligent audience were enlightened on the above subject (to the measure of the speaker's knowledge from *reading* and *conversation*, minus all experience) by the Rev. W. Walsh, minister of the Rye Hill Baptist Church, Newcastle-on-Tyne. The lecturer dealt fairly and impartially with the subject, evidently with a strong leaning to the Spiritual as differentiated from the materialistic hypotheses of creation, and found that the Christian Bible contained numerous records of communion with the denizens of both worlds, harmonizing with the experiences claimed in our modern Spiritual circles. On a great many vital points he affirmed that all the Christian sects and other religions were at one with Spiritualists, as in the Fatherhood of God, Brotherhood of Man, the Soul's Immortality, and rewards and punishments according to character here. He did not require these extra phenomena himself to prove continued life after death, having unbounded confidence in its reality without them, still some might, and if Spiritualists could help such, certainly Bible believers could not afford to laugh at it. The methods of Spirit communication were referred to, hence the speaker's difficulty arose on account of, to him, some very trivial, even vulgar communications claiming to come from the Spirit world, but he was prepared to accept whatever was supported on the evidence of fact. From the lecture last night it is evident there are parsons and parsons. The contrast between an intelligent, cultured gentleman, like the Rev. W. Walsh, and the notorious (would-be) bruiser and falsifier in the show business, is marked indeed.—Bevan Harris.

**OPPONENTS AT WORK ADVERTISING SPIRITUALISM.**—The neighbourhood of Batley and Dewsbury has been the scene of much activity during the last few weeks as regards the movements of enemies to the Spiritualistic cause. I have had several interesting discussions with a number of our popular Batley public men at what is called our "Local House of Parliament," at the Princess Alice Coffee Palace, and I feel they have not been without their good fruit. Recently, too, a "professor" of phrenology has visited Heckmondwike and Batley Carr, and during his stay of a fortnight has lectured on "Spiritualism, a curse to our nation," and "Christianity or Spiritualism, which?" Discussion was allowed, and on the former night Mr. J. Pawson, of Batley, ably replied to the misrepresentations of the lecturer. On the latter day, when only about thirty persons were present, I assumed the defensive. Again, on Friday week, an intimation was given me of a debating class at the Ossett Temperance Hall being about to debate "Spiritualism from an attacking standpoint," and I was requested to be present. The reader of the paper was a very intelligent man of business in that town, and the essay was one of the mildest attacks I could have imagined. Mr. J. Olliffe, of Ossett, and myself, of course, availed ourselves of the full quarter of an hour allowed, assisted by personal experiences from another friend whose name I do not know. The result of the discussion was that quite a number of those present stated their willingness to join an investigating circle, which, no doubt, will be formed shortly. "Ever the truth comes uppermost." The power of truth shall win.—Yours fraternally,

Batley Carr.

WM. STANSFIELD.

### IN MEMORIAM.

OUR sister, Ann French, of 47, Franklin Street, Barrow-in-Furness, departed this life on Feb. 1, aged 62 years, to rank with the multitude. Not lost, only gone before. She was young in Spiritualism, but was a good loving sister, and beloved by all who knew her. She died firm in the belief of being able to return to her friends. She told her daughter not to sorrow, she would not leave her far. She described spirit friends that she could see. Her death was a happy one, as regards her prospects hereafter. Our good brother, Mr. Proctor, the stationed medium, officiated at the burial. His prayers were short, but very appropriate. Mr. McCloy and the choir were in attendance, in spite of the heavy rain, and sang three suitable hymns. Many Spiritualists were present to show their respect.



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