

The Two Worlds.

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THE ROSTRUM.

THERE IS NO RELIGION HIGHER THAN TRUTH.

Abstract of a lecture delivered by MR. J. B. TETLOW, at the Macclesfield Spiritualists' Society, on Sunday, September 13, 1891. Reported by W. Pimblott.

JESTING PILATE asked "What is Truth?" and men before and since have asked the same question, and often received an echo for their answer. Man's heart is hungering for a haven of rest, and his intellect wants a firm ground to build upon. Can we discover truth? is a question continually being asked. Whether we can discover it or not depends on what amount of truth of certainty we desire to gain. If we want to find an infinite and an absolute truth the possibility is we shall not get it, for the simple reason that we are *finite* creatures, and are unable to make Nature's last analyses. But if we desire relative truth, a realm lies within our power to grasp, for we can obtain facts.

What is truth? It is that which is equally assented to by all mankind when in exactly similar circumstances. Two and two in any portion of the universe would always and eternally be four, and could not be five. Truth appeals universally to the consciousness of every individual, and each person assents to the proposition asserting a truth when they apprehend the proposition stated. Truths are of a diverse character. There are mathematical, arithmetical, chemical, astronomical, and other truths, truths of morality and religion. For ourselves, we are not very well satisfied about the supposed truths of theology, because we are groping in a realm we cannot possibly understand fully.

The pivot around which we shall for a short time swing to-night is, "There is no religion higher than truth."

Our theological friends say that the Hebrew Bible is true; if it was there would be no necessity for any more words on our part. But how are we to judge of that which is true? By the very line we have laid down already, viz., that that which is true must be coincident with the common experiences of humanity, and the consciousness of all individuals must assent to it.

Now as to religion. What is meant by that word? It is commonly used as expressing a system of belief in reference to God, and God's actions in relationship to man, as well as man's relationship to God. Religion in its etymological construction means "to bind back," or "to bind together." We like its etymological definition, but not its theological one. If religion means to bind man to God, and man to man, then what are the principles by which man and man can be bound together and bound to the Infinite? Simply the truths of Nature. What are these truths?

That man has a spirit may be asserted as a truth, and if man cometh from Nature, Nature must have spirit also. Thus the spirit of man must be of kinship to Nature, for if one is the sequence of the other, both must be of like character. Our Atheistic friends will no doubt deny these assertions, and claim that matter is all of which Nature is composed, and that there is no evidence of Spirit in the universe, thus placing us at once in opposition to our fundamental principle. However, there is one thing which is recognized by all as

unmistakably true—that Nature is moral, and has an irresistible tendency to righteousness. If there is a power in Nature that makes for righteousness what is it? Ah! there's the rub. We claim that that something is the Spirit in Nature, of which we may, if we care to put ourselves in touch with it, become conscious. Go and watch the sun rise; see it cast its crimson banners o'er the sky; watch its march through the heavens, and at even see it again crimson the clouds with glory; see it paint the mountains with golden hues, and as it sinks lower and lower in the sky, what a mystic halo gathers o'er those trees in the valley, and a solemn stillness reigns. One by one the stars come forth, giving one the sense of immensity, and the moon, with silver glory, illumines the clouds with fleecy beauty, making one feel as if they were angel garments. Can we gaze on the circuit of the sky without feeling a sense of purity and nobility? No. Not if we are willing to open our soul to the incursions of Nature's potencies. Then what is it that touches our spirit? Is there a potency in Nature less than us, or is it something equal or greater? Which? If it stirs our intellect, quickens our moral perceptions, and brings into operation the forces of love within us surely that which does this must be akin to us. We therefore claim that God is, because we know Him by the pouring of Himself into us. It is not necessary that we should know all of God before we can say we know that he exists. If we say we know a certain person, it does not follow that we know all the principles that are operative in his being. We may know him, but not completely. So we know God, by the presentation of Himself to our consciousness through Nature's phenomena.

We now come to man. Of his nature there are diverse opinions, because all men have not had equal experience. Hence our materialist friends say, "He comes into life a physical being, and goes out of it the same. Changes in his body are continuous, evidencing that he is a composite being of matter and force. Force in all its forms, from sidereal gravity to thought, never exists apart from matter." We grant all that, force never is separate from matter at any time, and as we know that Spirit is force, so we do not expect to find it a separate entity. Man therefore is a spirit, and can therefore, by the agency of matter, demonstrate his existence to all. "Ah! but note the agency he commonly uses when at the Spiritualist séance—the table. Look at the frivolity of a dancing table. Pity spirits could find no more elevated means to prove their presence." Are we to measure results by the insignificance of the instrument? If we are, man will have to close his book and cease to exist. It has been stated that the pen is mightier than the sword, and so it is. Lord Salisbury might at the present time take a paltry goosequill, and write on a bit of paper a few words that would involve the nation in war. How insignificant the instruments, but how terrible would the results be. Apply this maxim to knocking tables and spirit messages, and then we may see their value. It's no insignificant fact to a hungering heart to learn by any means the one bit of news it desires to know.

The uses of all phenomena are to prove the existence of something behind phenomena, so the uses of spirit intercourse are to show us the relationships of life and the sequences of action. We thus come to learn that morality and love are primal factors in a successful life. Love is more potent than morals; each are useful and necessary. A man may do moral deeds and yet not have a particle of love in his soul. Look at a building built of straight stones, it is plain but still useful, and all that is needed; but when the sculptor and painter have wrought their skill there, what

a change! It is still useful, but now *beautiful*. So it is with morality; when touched with the majesty of love and the glorious wand of affection, it gives a new power and potency to life. Without love society could not exist. In proportion as love finds its expression in daily life, in the same proportion does a more happy and perfect condition of life reign. At one time in the history of man he could not dispatch his letters with a certainty of privacy and safety. They were intercepted and opened; but after a time a deeper sense of truthfulness, love, and affection grew; every man's hand was not raised against his neighbour as in former times. Men found that it was better to work for one another than to steal, and so the principle of love developed until to-day you may write your missive, seal and send it to the uttermost parts of the earth with the same security as if it was guarded by the battalions of the nations. So love is a factor of life, and morality a principle in human conduct.

And in connection with spirit return, do they preach morality and love? Yes! They do not preach that the innocent shall be punished for the guilty. They say every man and woman must necessarily be in spirit-life the outgrowth of this. What more natural? We say that spirits do return, and they preach this—that morality has its influence and love its power, and the more a man governs his actions with the power of morals and the energy of love, the more does he affiliate himself with Divinity and become at-one-ment with the Divine Being and bring gladness to earth.

Will these principles bind humanity together? Will they link him to the infinite? Then they are true, and being true are the essence of religion. There is, therefore, no religion higher than truth.

ONWARD AND UPWARD.

O earnest soul, from tempting sin,
From worldly care and earthly din,
Turn thou away, enquire within:
A voice proclaims to thee each day,
Good men and holy angels say,
While loving spirits point the way—
Onward and upward!

Spend not thy time in looking back
Upon life's strange, uncertain track;
Mourn not of grace or strength the lack;
If sin lies there, gaze not again
On those "doomed cities of the plain:"
Press on the heavenly heights to gain—
Onward and upward!

Was there revealed, in thy dim past,
A joy too great, too sweet to last?
And does that memory bind thee fast?
Remember, but be sure that fate
Has joys in store and bliss as great,
Here or hereafter, soon or late.
Onward and upward!

Perhaps the weeping-willows wave
Above a well-remembered grave,
And God has claimed the soul he gave:
Still with thine own that soul may plead,
For right and truth may intercede,
And thy unstable footsteps lead
Onward and upward.

Then onward, friend! take up thy cross;
Weep not o'er error or o'er loss;
Strive not for fame or golden dross;
Be active—there is work to do;
Be firm, be faithful, and be true;
Be hopeful—there's a home in view.
Onward and upward!

And when thou dost thine own home gain,
When unto bliss thou dost attain,
When thou art free from mortal pain,
Oh, never let thy zeal grow less!
Still strive each mourning heart to bless,
And aid each struggling heart to press
Onward and upward.

—S. S. Thompson.

SIGNS OF THE TIMES.—I am not an old man, yet in material things I have seen the creation of a new world. I am contemporary with the railroad, the telegraph, the steamship, the photograph, the sewing machine, the mowing machine, the steam plough, the friction match, gas light, chloroform, nitro-glycerine, the "Monitor," the caloric engine, the California gold discoveries, the oil-well discoveries, gutta-percha, canned fruits, the electric light, the telephone, &c., &c. Gentlemen conservatives, these are some of the footprints of material progress of the present generation. Do you think that the moral world will remain the same as before? that society will be unaffected by these changes?—*J. Russell Lowell.*

BY THE WILD CORNISH COAST, OR, RETRIBUTION.

(Prize Story No. I.)

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

CHAPTER II.

THE Harding family had come to settle in their present dwelling fourteen or fifteen years ago, at which time Ina was a child of some four summers or thereabouts, for it doesn't do to be too precise about a lady's age. Too often hard and brutal man forgets this, and seeks to define what should be undefinable. He seeks to brush the down from a butterfly's wing to see what is under it, and he refers to coarse registers of marriages and births, instead of respecting the sanctity of the tremulous haze which begins to gather about a girl in her teens, and which deepens to a perfectly unfathomable fog as age advances, until, in old age, the lady reappears glorying in her great antiquity.

Well, when our sweet Ina came to Nethercliff, the coming was one of the earliest of her childish recollections. She remembered with sadness one to whom she clung, and called by the dear name of mother. She remembered, too—alas! how well—that in a few short years the colour faded from that face, and the soft dark bloom of the south changed into a hectic flush, while yet the sunken eyes looked forth upon her little daughter with inexpressible love and longing. Then at last a day came when the house was dark with mourning, and she saw her mother no more, for the daughter of sunny Spain was "sleeping" in a foreign land.

No, she knew she was not "sleeping" there at all. She had told her heartbroken father on the day after the funeral that she had seen her mother and spoken to her; that the poor wasted form was wasted no more, but in the full bloom of a glorious womanhood, that her step was buoyant and free, and her face radiant with a beauty that was more than that of earth. Though she was in the stillness of her own room, she knew it was no dream. Her restless sleep had been effectually driven away for the rest of the night by that soft footfall and that long embrace.

She had seen her mother many times since then. Sometimes in the presence of her father, but he could never clearly see the vision that stood so plainly before the eyes of his daughter. He had heard the rustling of her dress as she passed him by, while the scent of flowers filled his room, and in times of depression he had felt her gentle presence bending over him, and knew well that *she* was there.

This secret between father and daughter had drawn them ever closer together during all the years since then. She was to him what the sunshine and rain are to the rugged oak, raising him up and strengthening him by her gentle presence. Like them also, she was a link between him and the heavens above, ever reminding him that he also had fellowship with the stars.

Unconscious of her own high mission, she regarded herself as of the earth, earthy, reaching up for help to a stronger and greater nature than her own, as the creeper twines round the oak. To her he was the embodiment of all wisdom and courage and all nobility.

Yet, if the truth must be spoken, every one did not share in her opinion about the old man, though all agreed with his opinion about her. The villagers regarded him as stern and proud, exacting what he considered his rights to the uttermost. The property which he held he had bought from a very easy-going landlord, and the villagers soon found what it was to lose the fuel and food to which they had so often surreptitiously but freely helped themselves. His gamekeepers were an abomination to the people, and the rent which he exacted before he would allow access to the best parts of the shore, was felt to be a grievous burden by these poor people.

Then again, when they made an arrangement with the neighbouring villagers, and hired a steamboat to assist them in their fishing operations, and so contrived to get a better return for their labour, the only result was that the rent of that bit of land which gave easiest access to the foreshore was raised against them. Finding that their efforts at co-operation met with such a disheartening reception, they made no further attempts to improve their position, but resigned themselves to the inevitable.

All these things and many similar ones made "the squire" (as he was called by courtesy) one of the most unpopular of men to these simple people. They did not know what the more enlightened world around them knew,

that as soon as a man plants his foot upon a bit of ground and calls it his, it is the duty of every other man to go bending to him, and submissively ask for permission to live at all, and in return to give gladly to him the lion's share of their produce.

Unfortunately, the obvious justice of such an arrangement was not understood by these poor people, and so in their ignorance they disliked their landlord. They were, however, well meaning, for the seeds of anarchy had not yet been blown across their mountains to them, and so they only asked for more indulgence from their landlord and for nothing more. They had sense and religion enough to see that the private landlord was a Divine institution, and that his sole function in society was to abstract from others what they had created, and use it for them. They had often heard the parson explain that the landlord was one of the pillars of our free constitution, and that the clergyman was another. Had any one told them otherwise, they would in their honest and straightforward way have drawn him through the dirtiest puddle they could find, and have left him there. This then was the relation of Ina to her father and of her father to the villagers.

Now a strict logician would doubtless say that this chain fully expressed the relation of Ina to the villagers, but it was not so. This gives us another curious glimpse of the uncomfortable way which facts have of breaking through figures.

They never seem to do what they ought to do, as Ina's instructors often found, when their alleged *a priori* impossibilities were confronted by her Spiritualistic facts; for self-deluded dreamer she evidently was not, and no one doubted her strict integrity in narrating them.

Her relation to the villagers was that of a ministering angel. Where sorrow or trouble was, there she was also. Not (as a spiteful critic might have said) that she was there first and they followed her. Not so, profane man. As the ambulance follows the army, so she was early in the field to help those who were stricken down, either by poverty or by physical or mental disease. Beloved by the children, revered by their elders, and worshipped by the old, she often stood between her father and his tenantry and threw a halo of reflected glory around his wintry head.

Making a sum of arithmetic of it, they balanced up Ina's virtues against her father's shortcomings, and unanimously agreed that it was better to have both than to have neither. Even her foreign extraction was quite overlooked, and the villagers forgot to apply in her case the good old English formula, that every foreigner is rascally and contemptible. That an exception was made in her case, shows the triumph of her goodness as well as of her beauty.

After this long digression we must return to Aunt Marianne again. Late in the evening of her arrival, a fearful and wonderful array of boxes and bundles rumbled up to the door, or, more correctly speaking, the waggon did the rumbling, while the said boxes, comfortably piled sky high, looked serenely down upon the horses straining at their harness.

At an early hour next morning Ina was awakened by sounds of infinite bustle in her aunt's room, and found her busy with her maid in turning out the contents of all her boxes in the search for a hairpin or some similar article. Ina dismissed the attendant, and after some discussion persuaded her aunt not to go down to breakfast in her curl-papers, and at last that important meal was got fairly under way.

Then there was a tale to tell, which the old lady had specially reserved for the morning, when she would have unlimited time to do full justice to it.

During the night preceding their arrival there had been an accident. They had come upon a fishing boat with no light displayed, and as the yacht was running free with the wind the fishing boat was sunk. One man, who had been unable to spring upon the bow of the yacht, was rescued with much difficulty from the floating wreckage, and was unconscious for a couple of hours afterwards. The others were none the worse for their wetting.

Thus the old lady rattled on, giving the most minute details about everything, and finishing up, if there was really any finish to it, by the remark that the unconscious man's name was Trefusis. On hearing this Philip started, and on learning that the accident occurred between three and four in the morning he looked across at Ina, and said "That was the hour at which the man's wife saw the bird."

"What about a bird?" said the old lady. "I am very much interested indeed. Begin at the beginning, and let us

hear all about it, Mr. Philip"—for as she hated much formality she had dropped naturally into this form of address as soon as she met him. Besides that, there was something about the young man which, while repelling vulgar familiarity, made every one feel at once that he was their friend.

Thus Aunt Marianne, who for some reason of her own had tried hard to treat him with reserve and coldness, suddenly gave way, and in presence of a real mystery, leaned over eagerly to get the news. Philip being thus in a moment made the centre of all attention, would have been glad to have escaped from his awkward position. Here was he, an avowed unbeliever in such things, compelled to relate, in all seriousness, one of the silly superstitions of the ignorant fisher-folk. However, he braced himself up to it, and repeated in a few words what had occurred to Mrs. Trefusis on the preceding morning. The two of his auditors who had not heard it before received it in very different ways. Aunt Marianne was delighted, and in a moment forgot her own part in the adventure, in her desire to hear all that Philip had to tell. Her eyes sparkled as she leaned towards him, while she questioned and cross-questioned him about every detail, until he caught some measure of her enthusiasm, and had agreed to take her to the cottage at the first opportunity.

He was suddenly recalled to himself by the slow sneering tone of Arthur.

"You seem to be an ardent disciple of the seer yourself, Mr. Steele. Perhaps you may have some experiences of your own to relate to us, as well as those of ignorant people."

The words were rude, and the tone was ruder still. Philip flushed up hotly, and was about to make a sharp retort, when his eye caught that of Ina, and he bit his lip and was silent. But their host did not let it pass so easily.

"What do you mean, Arthur, by such a remark? You seem to have forgotten yourself. Or perhaps you imagine that you are among some of your boon companions in the city, instead of being under my roof."

Aunt Marianne had looked round with surprise at Arthur's first words. She now became indignant, and was evidently about to speak in Arthur's defence. But that young gentleman seemed to have lost control of himself, and gave her no opportunity of doing so. He sprang to his feet excitedly.

"Such foolish talk about ghosts is intolerable. There never were such things and never can be. It is unbearable that we should have such superstitions thrust upon us by every chance stranger that we meet."

Matters now seemed in a fair way for a very pretty quarrel, and Ina, who knew her father's strong will, wished herself a hundred miles away. But even she had never heard him speak in those slow cutting tones before, though the words themselves were simple enough.

"Young man, you seem to know all about these matters. Will you please to tell us all that you do know, so that we may be as wise as yourself? The telling can't take very long."

The effect produced by these few words seemed out of all proportion to their meaning. Arthur Stanton staggered as if he had been struck, and his face became ghastly pale. He tried to speak, and got out "Tell-all-I-know." But there he stopped, and, fixing his eyes upon the door opposite to him, seemed transfixed with fear for a moment, and then covering his face with his hands, he sunk shuddering down upon his chair.

Every one sprang up excited and alarmed. There was nothing that could account for his conduct except sudden illness. His uncle, therefore, rang violently for brandy, and raising his head, for the young man was half-unconscious, he forced some of it between his lips. The effect was soon seen, for presently Arthur looked round him in a dazed way, and saying, "I have been ill," rose with difficulty, and with assistance left the room.

This effectually broke up the breakfast party, and in a few moments Philip was left alone, for Arthur had declined his proffered help, and had left the room leaning on his uncle's arm, while Ina held the door open, looking at the sufferer with such genuine pity and interest that Philip felt a pang, which he could not disguise from himself was a touch of jealousy. It was no sooner felt than he drove it from him, and felt inexpressibly mean at having grudged her sympathy to another.

And while Ina, in her self-forgetfulness, was thus sympathising with one and stabbing another, her Aunt

Marianne was darting about the two who were leaving the room. In one hand was the brandy bottle and in the other her smelling salts, and in her confusion and anxiety to be helpful she was pushing the brandy bottle under Arthur's nose without removing the stopper, that he might be revived by the smell, while she was evidently watching her chance to give him a drink of stimulant out of the smelling salts bottle.

But the door closed, and the agitated old lady disappeared, followed by her niece, and Philip was left alone.

After waiting for some time he rang, and asked the servant if Mr. Stanton was better. Receiving an affirmative answer he felt as if he were in the way, and as there was nothing he could do to help, he sallied forth to the village to inquire about John Trefusis.

While on the way down he could not help reflecting on the curious chain of events that had led to the illness at the breakfast table. This led him up to the story of the white bird, and thus, with John's cottage before him and the recollection of the omen behind, he got through a good deal of meditation before his journey's end.

If the bird's visit were a coincidence it was a very curious one, and he could not help thinking that a few more such coincidences would shake his scepticism to the foundations. But then, had not Ina told him that there had been such coincidences before, and this was evidently the case, or the fisher-folk would not have so readily acknowledged a connection between a bird and a disaster before the latter was known to them to have occurred.

Then about this disaster? There had been no death. Therefore the bird was not the spirit of the dead husband. But he was unconscious at the time, and that was something like death. Was it impossible that the spirit of an unconscious man could leave the body, for insensibility to the visible world might mean a higher sensibility to the invisible one? It was a curious thought, and Philip smiled to find himself seriously contemplating it as a possibility. And yet what right had he to smile, for had not Mr. Harding reproved Arthur for putting forward what he did not know? As if that in itself were equivalent to knowledge. Then Philip admitted to himself that he also knew next to nothing of the subject, and what little he had learned was altogether against his prejudices and prepossessions.

Then he found himself wondering why John's spirit should be a white bird, and then he remembered Ina's explanation on that very point. This led him off to meditations upon Ina herself, and this was such a pleasant subject to him that he found himself at the cottage without being conscious how he had got there.

He was now close to the door, and being recalled to himself, was struck by the fact that he had been walking along automatically in a state of only semi-consciousness. Then his unconsciousness got mixed up with John's unconsciousness, and while he was waiting for the door to be opened he was wondering if his unconscious spirit had been with Ina while he was walking along. If so, why could his spirit not see her? Or had it seen her and been unable to bring the message back to his brain? If it had witnessed anything distressing, would this impress itself strongly enough to come back as a partial memory, or a presentiment? Then if John's spirit was a bird, what was the form of his spirit? This fancy made him smile, but he had no time for further flights, for the door was opened just then by the buxom dame who had so nearly been made a widow. His smile, however, came in very opportunely, though it began rather too soon. The dame took it as a compliment to the sound of her footsteps to the door, and Philip rose higher than ever in her estimation as she ushered him in to where her husband was sitting bruised and battered, but still cheerful, by the fire.

(To be continued.)

Egypt with its sixty centuries of history is always an interesting study, and one which a perusal of this book will intensify a love for. It claims that written language, science, and the arts of civilized life had their origin among that ancient people. That the idea of one God, of sacrifices, offerings of first fruits, form of temples—including the Holy of Holies and the Shekinah—the use of incense and religious ceremonies, existed in Egypt ages prior to the time of Abraham; that all the essential features of the Ten Commandments are contained in the "Book of the Dead," a work of unknown antiquity.—"*Egypt and the Egyptians*," By Martineau.

THE PULPIT AND THE SPIRITUAL ROSTRUM CONTRASTED.

NO POLITICS FROM THE PULPIT.

THE *Daily Telegraph* maintains that it is the duty of the preacher to leave his political opinions in the vestry. He is no more justified in employing the pulpit for their dissemination and enforcement than a judge would be in using the judgment seat or a professor in availing himself of his academical chair for a similar purpose. That the sacerdotal mind so often fails to grasp this very obvious truth is probably due in a great measure to the peculiarities of the sacerdotal position. The preacher, as has often been pointed out, is one of the few oratorical controversialists who enjoy an absolute immunity from oral reply. He can be more or less ineffectively answered out of church, but while in the pulpit he is supreme. However gratuitously he may offend his hearers, audible protest of any kind is denied to them. Any members of the congregation who should venture to interrupt, or who should insist on answering him, would undoubtedly be guilty of "brawling," so that it is impossible to resent the grossest abuse of his ecclesiastical privilege without committing an ecclesiastical offence. His advantages in this respect are enormous, and he has been in a mental sense demoralised by them. He has mistaken the silence of propriety for the speechlessness of argumentative discomfiture, and has confounded reverence for a place of worship with acquiescence in the reasonings.

EVERY QUESTION OR OBJECTION ANSWERED ON THE SPIRITUAL ROSTRUM.

From the first occasion when the Editor of this paper was impelled to go out as a public rostrum speaker, she was desired by her spirit controls to answer questions from the audience, and give the people opportunities of choosing their own subjects, for some, at least, of her discourses.

For thirty years this instructive, *just and reasonable* system of platform oratory has been pursued unvaryingly by the Editor and her spiritual associates. The effect upon the listeners can be far better understood, and has been far more beneficial than any words can depict. We strongly advise all our readers who may chance to listen to orthodox teachings, especially of the fire and brimstone character, to insist upon their self-elected spiritual teachers following out the same practice, and particularly on the question of sufficient PROOF for some of the abominable doctrines given forth from orthodox pulpits. As to the question of politics, all we can say of it is that there is no department of human interests more in need of religious influence than politics, if we except perhaps "the law," trade, and commerce; and the sooner all these subjects are agitated in our Sunday meetings, and true, honest, and practical religious influences brought to bear upon them, the better it will be for the *pews*, whatever loss it may entail on the pulpit.

A NOBLE THOUGHT! READ AND PONDER ON IT! A PROPOSED MONUMENT TO THE SLAVES.

DR. W. W. LANDRUM made a unique suggestion to his congregation at the Second Baptist Church, Richmond, Virginia, on a Sunday last year, in a sermon on home missions. After thanksgiving for the probable settlement of the State debt, and a prayer for the guidance of the Legislature soon to assemble, Dr. Landrum said, "How much we owe the negro! When we multiply our gifts a thousandfold we shall not be giving to him, for he will still be our creditor by millions. Remember the patient labour of our former slave; how his own hand swept our fields of the virgin forests, and broke the soil, all webbed with roots, and sowed the seeds and cultivated plants until the wilderness blossomed as the rose and filled our barns with grain. Remember the faithfulness of the Southern slave. Where was it ever surpassed? I tell you there is one clear page in the history of the Southern negro—one as white and pure as though fresh from the mill of God—and on this spotless page I would have you engrave by Southern hands in letters of brass, and punctuate by tears from Southern hearts: 'Sacred to the memory of the fidelity, honour and love of the negro slaves of the South to their masters' home and family. 1861-1865.' As you call to mind those heroes whom you delight to honour—Washington, Lee, Jackson, Davis—hear them saying, 'Forget not the faithful slave,' lay in solid rock a granite pedestal, and build on that a marble monolith, rivalling the snow in whiteness, to perpetuate the memory of the faithfulness of the negro slave."

"THERE IS NO DEATH."

BY FLORENCE MARRYAT.

At Marylebone Spiritual Hall, 86, High Street.

MISS FLORENCE MARRYAT addressed a crowded audience at the above hall, 20th December, on "There is no death." The lecture from beginning to end was replete with "thoughts that breathe and words that burn." No one could possibly mistake the meaning of the accomplished and earnest speaker. Not a sentence or word of an equivocal nature. With her great and varied experience in Spiritualism, a passionate appeal was made to the emotional nature of, which, in these days of high intellectualism, is, perhaps, somewhat decried as weakness, &c., and yet is it a part of that divine and mighty nature which death cannot touch, and over which the grave has no victory. "Death." This was the burden of Miss Marryat's fine discourse. Whatever theories different nations and peoples may entertain respecting it, said the lecturer, it was in our midst to-day—a visitant in our homes, snatching from our fond embrace parents, brothers, sisters, friends—aye, and our darling children too, "bone of our bone and flesh of our flesh." And where is the balm to heal these sad, deep wounds? From whence the solace to uplift the burdened suffering spirit? Interrogate the parsons—appeal to pious Church members—will *they* impart light, give consolation, reveal to us *anything* beyond the tomb? No! They weep with us, but seem powerless to roll away the stone from the sepulchre. The majority of our great scientists evermore speak of our passing away as only to mingle with the dust that perisheth. And yet this despised and rejected thing, ridiculed, laughed at, and hated by so many, stands forth to-day proclaiming in loud and distinctive tones—"There is no death." This wonderful revelation comes with a power and a glory, with a completeness and a pathos that appeals to and takes possession of the bereaved, suffering, human heart, and transforms death into life. If death is with us, so is this gospel of glad tidings. The angels meet and speak to us everywhere. Our risen and emancipated friends again take the old accustomed chair beside us, and lay their gentle hands in ours.

"Oh, yes," continued the lecturer, "my dear friend comes to me broken down with grief, and will *not* be comforted. She is fast dying with deep maternal sorrow. 'The desire of her eyes' has been taken away. With a mother's deathless love she exclaims in the presence of the spirit-medium, 'Show me my child, Mr. Eglington,' and lo! instantly the loved and the lost stand in their midst to greet her. The greater sorrow is past, and the fond mother there and then learned that 'death was swallowed up of life.'" And thus fact after fact was adduced in illustration and proof of the beauty and grandeur of Spirit-life and communion. Miss Marryat concluded her splendid oration by eloquently reciting the affecting poem, "The Surprise," descriptive of the passing away of a *bride* on her wedding day, which concludes as follows:—

"Ah, foolish world! oh, most kind dead!
Though he told me, who will believe it was said?
Who will believe that he heard her say,
With the sweet, soft voice, in the dear old way?

"The utmost wonder is this—I hear
And see you, and love you, and kiss you, dear;
And am your *angel* who was your *bride*,
And know that, though dead, I have *never died*."

—C. I. Hunt.

"IN THE NAME OF GOD AND THE PURITAN CHURCH!"

IN Boston in 1660, Mary Dyar was hung on the old elm on Boston Common by the Puritans on the following charges:—

"She said magistrates had no right over the consciences of men; that God *made revelations now as much as ever*—was just as near to George Fox as to Moses and Paul, and just as near to her as to Jesus Christ; that priests had no right to bind and loose; that we should call no man 'Master' on earth; that *sprinkling water on a baby's face did it no good, and gave no pleasure to God*. BESIDES, SHE SAID THAT WOMAN HAD JUST AS MUCH RIGHT AS MAN. And when we bade her hold her peace, she impudently declared that she had as good a right to publish her opinions as we had to publish ours.

"So we hanged her by the neck in the name of God and the Puritan Church of New England. It is an act of religion. Glory to God and the vine he has planted in the wilderness."—*Rev. John Norton.*

SPIRITUAL FRAGMENTS.

"Gather them up."

SECULAR PRESS TESTIMONY TO SPIRITUAL FACTS.

La Nueva Era, Guadalajara, in Mexico, which is not a Spiritualist publication, gives the particulars of a remarkable manifestation which has taken place at the rancho of Milpillas, in the jurisdiction of Talpa; and it excuses itself for doing so on the ground that the accuracy of the statement is attested by numerous trustworthy persons. It appears that a certain cattle dealer, named Manuel Izas, was in the habit of making journeys down to the coast for the purpose of buying stock, and on such occasions used to call at the rancho, which was the residence of his niece, Secundina Izas. One day when she was standing in the market-place of the neighbouring town, conversing with a friend, she saw her uncle approach. She asked him to accompany her home, but he excused himself, saying that he had a long journey before him, and many commissions to fulfil; besides which he had his last will and testament to prepare, which startled his niece, who asked him if he was ill. He said "No," but added that no one could foresee the future. Still declining the hospitality offered by his niece, he took his departure, at about the hour of eight in the evening. Secundina returned home much disquieted in her mind, and told her family of what had occurred, and the anxiety his words had occasioned her. Next morning she sent a messenger over to her uncle's house to apprise his family of what had happened, and was thunderstruck on learning, when the messenger returned, that her uncle had never left home on the day previous, but had been seized with intermittent fever, and had died about seven o'clock in the evening. Secundina is a good Catholic, and those who authenticate her narrative are also orthodox believers.

Manuel Izas was evidently unaware, at the time of his interview with his niece, of the fact that he had passed out of the body, and his thoughts were still running on worldly matters, while the consciousness that he had been ill would explain his anxiety to make his will, which he had presumed neglected to execute.

Among many spiritual communications received from time to time by M. H. Huet, and published by him in *Le Spiritisme* (Paris), we find the following given by a spirit whose earth-name was Oaxaca: "I was born in the year 900, in the city of Zintzonizan, in the country of the Totanacks. After travelling a great deal, I died in the town of Tenochtitlan, built by the Aztecs. It then existed only as a hamlet under another name. To-day it is Mexico. Some day I will relate to you my travels among the Chichimecas, the Tzen, the Toques, and others."

M. Huet adds, that the researches of a friend have verified the nomenclature employed by Oaxaca. We have done so ourselves, and find that Tenochtitlan was the name of the Aztec city which occupied the site of the present Mexico; that some of the Aztecs were known as Chichimecas; that Totan was a root-word in the Aztec language; and that the name of Tzendal survives in Mexico to this day as that of a district in the State of Chiapa. The Aztecs flourished, it may be added, in the tenth and eleventh centuries, and after many migrations were almost exterminated by Cortez in 1520.

The time is not far distant, we believe, when, as we have previously remarked, the past history of the human race will be written for us by the spirits of those who were eye-witnesses of all its most important events.

—*Harbinger of Light.*

Dr. E. G. Hirsch preached a vigorous sermon to his congregation recently, in which he urged that the day of worship of the Jewish people as a whole be changed from Saturday to Sunday. Dr. Hirsch said that the Jewish religion had been suffering from the mistake made in not being unanimous in changing the day of worship from Saturday to Sunday, and establishing it there on a firm foundation. A dead body, he said, is a menace to physical life and health, as long as it remains unburied or undestroyed, and certainly a dead institution is a menace to a nation, sect, or party as long as the galvanized remains are clung to by the conservative element. The man who destroys a tottering building, which is dangerous to life has done a good work, but the man who not only removes the danger but erects a substantial structure to take its place has done a much better.

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FRIDAY, JANUARY 8, 1892.

A SOUL'S UNREST.

BY THE FRIBBLING PHILOSOPHER.

[The following fine piece of writing is taken from the bright new paper, entitled "THE WORKMAN'S TIMES." The title of the paper signifies the general character of its contents. These, however, are varied with many interesting articles, and not a few witty good sketches. The entire journal is one that heartily commends itself to every true thinker and reformer.—Ed. T. W.]

ONE night I lay awake in my bed, wearied in mind, fevered in brain, and sick at heart. Sleep came not; each moment as it dragged out its sluggish course seemed an hour—each minute a year—each hour an eternity. Whilst other mortals were slumbering in the stillness of the night, I tossed about in a whirl of confusion, every sense strained to its utmost limit, till I could believe I heard the rushing of the blood as it coursed through my veins, and could imagine I saw the forms of my thoughts dancing and shimmering above my throbbing head.

Then came a pause, and my Soul soared out into space, and I was at rest. For a while I was enwrapped in the blessedness of unalloyed freedom from pain, conscious only of absolute rest and serenity. The whirling, and tumult, and surging, and bewildering din, and ceaseless moving around were symptoms of the fever called living—all these were no more, but in place thereof the bliss of conscious existence at rest—the knowledge that I was a Soul in Space.

It would be incorrect to say that I retained my sense of sight, for I was seeing itself. When I looked down upon our little ball called Earth, revolving on its axis, and circling round a centre that moved along the circumference of a larger circle, one half of our planet glittering in the Sun's rays, the other half shaded, I saw not only that portion of the ball nearest to me, but my vision took in at once the whole of its surface, and interior, and contents, and inhabitants; and so in the case of all the countless worlds dotted in the infinitude around me.

A vibration in the ethereal medium in which I floated communicated itself to my Soul, and, willing to know the meaning thereof, I perceived that it proceeded from a sound sent from our Earth. I willed my perception yet further, and saw that it came from the lips of some singers in an old church, in an older town; and the words from which the sound was born were these: "As it was in the beginning, is now, and ever shall be, world without end."

The singers ceased, and a white-robed man spoke to the people in the church. And these are the words he used to send through space the vibration I next felt: "My friends, yesterday died one who a few years ago was looked upon as a shining light in our congregation. But Satan sent one of his angels to infuse into the young man's heart the spirit of doubt. He resisted not the adversary, but, confident in his own power, presumed to examine for himself into doctrine and teaching which, on the authority of the Church, have long been accepted as orthodox Christianity. From this bad beginning he rapidly descended to worse things, such as openly denying the efficacy or need of the Church's ministrations and sacraments, and questioning the mercy and justice of God in condemning the unregenerate to eternal punishment. Finally, he renounced all belief in the divine inspiration of the Bible, and, dreadful as it seems to us, in the existence of a hell. Before his death he was an avowed atheist. I cannot ask you to pray for him, but I implore you to let the thought of the eternal torments he has doubtless already entered upon strengthen your faith in the never-failing love, tenderness, and mercy of your heavenly Father, to whose keeping I now commend you. To-morrow the body of the unrepentant sinner will be buried in unconsecrated and unhallowed ground. May his grave ever be a silent remembrancer of the reality of a hell."

The white-robed man ceased; the people again sang, "As it was in the beginning, is now, world without end;" and then they began talking to each other of what had been yesterday, and of other things that would be to-morrow. But to my soul, freed from the maze of time, all things that had been and were to be, all the yesterdays and the to-morrows of earth and of all the worlds were but the ever-present. For my soul was luminous and without limit or boundary; but the souls of the singers and of the other people on earth were dark and circumscribed spheres, gyrating about separate centres; and from the interior of each man's consciousness, which was the centre round which his soul moved, struggled upwards one feeble ray of light, that illuminated one point in the circumference; and none knew that his soul was larger and more than the tiny spot thus revealed by the light of reason.

Then my soul turned to regard the earth, and lo! it was alive, and teeming with life. And the life danced merrily round the circular courses everywhere; the direction of the courses was from below, upwards, and from above, downwards. And the life laughed out gladly each time it reached the upper stages of its circular rounds; for then it lodged in the ripe grain, and in the fragrance of myriads of blossoms, and in the spring songs of birds, and in the loves of young men and maidens, and in the sunsets of autumn skies. And all Nature was always singing this song to man:

I am for thee, all for thee;
I am fair, see how fair!
Full of all life, quick with life—
Waiting thee—waiting thee.

Slumb'rest yet, tardy one, in the day and the light,
Can'st not wake from thy dreams of the darkness and night?

. . . And my soul heard from FAR LOWER depths than those of Earth the words: "Gold is the Lord thy God: thou shalt have none other god than Gold;" and on the reverse side was graven: "Thou shalt seek Gold with all thy heart, and with all thy mind, and with all thy strength; and Gold only shalt thou love."

Husbandmen looked for the yellow money tokens in the furrows that they ploughed and in the grain that they gathered; the fishermen's nets were sieves to sift them from the sea; the delvers in the bowels of the earth saw not coal, nor iron, nor any base metal, but only golden coins hidden in the rocks they broke; the smith at his forge, the joiner at his bench, the turner at his lathe, the weaver at his loom, the cobbler at his last, the foundryman by his furnace, the engineer working at his machines, the chemist in his laboratory, the electrician in his workshop—all were intent upon but one thing, the production of the round gold coins. The merchant in his office, the director in his parlour, the parson in his pulpit, the lawyer in the court, the judge on the bench, the talkers in the parliaments, the monarch on the throne—all were so busy seeking the pieces of gold, or in preventing other people from touching those they had collected, or in fighting for the right of possession of such as were newly found, that no one seemed to hear the Song of Nature, or to know that the world was larger than his own immediate environment.

Anon my Soul perceived a poet. He took nor part nor portion in the gold quest, for he could not read the words graven on the discs as did other people. And his Soul was luminous, like mine, and large; yet by reason of his tarrying at the bottom of the air sea in which Earth floats it was not yet expanded throughout all the Infinitudes of Space. And thus spoke he to the people upon Earth: "Oh, my brothers, why waste ye time in seeking the gold pieces when Nature calls out to you to be happy? Will ye not look up from your toil and weariness to where the light from within you points? It is not dark outside you—it is only a film of darkness that separates you from the Great Light, the rays of which, when you have once pierced thereunto, will dispel for ever that dark film. My brothers and my sisters, leave the digging, and the weaving, and the hammering, and the snaring, and the founding, and the preaching, and the pleading, and the talking in Parliament, and the sitting on thrones, and live a little while for living's sake. Gold is not alive, but dead. Life alone can save you from death. Gold is not a god. Life is the only true God."

And through the ethereal Space grated countless harsh vibrations of discord; for even ere the poet ceased speaking all the people shouted out, in anger and confusion. Some cried: "Away with him; crucify him; he blasphemes our mighty god." And others hastened away to find who was the owner of Nature so that they might buy her for themselves with some of their gold pieces, and build a wall round her to keep all others. And a few tried to traffic with the poet, and offered him a price of thirty pieces of gold if he would sell them a soul that could hear Nature's song; but when he told these that the smallest soul was of more worth than all the gold in the world could pay for, they turned upon him, and helped the others to stone him.

And all the Worlds quivered with pain as the sigh of the poet, floating through the depths and heights of Space, reached them. And sadness came unto my Soul.

Then God spake, and said to my Soul: "Wilt thou come and rest in heaven?" And I made answer thus: "No; I will return to Earth and will help to sing the Song of Nature to Man. And when men can hear her strains, and know her voice, and see the light, and begin to live, then will I take my rest."

When I awoke it was the morning; clearer and more distinct to me than afore rang out the Song of Nature; my heart was no longer heavy, for courage and calmness had come. So I rose and went forth to my work among men.
—*Workman's Times, December 12.*

SPIRITUALISM IN MANY LANDS.

A JAPANESE SPIRIT FESTIVAL.

PERHAPS the most interesting of Japanese festivals is that called the "Feast of Lanterns," which is celebrated about September 1st of each year. It is actually nothing more nor less than a formal reception given to all the spirits of the dead, and for this reason thousands of people flock into Nagasaki from the neighbouring country to take part in the ceremony, dressed in their best attire.

Upon the first day of the feast the departed are supposed to leave the spirit-land in order to revisit their homes upon earth. On this day the head of each family, in his best apparel, sits in the reception room of his house, the entrances to which are all thrown open. At frequent intervals he bows ceremoniously and utters words of welcome, in order that the spirits as they enter may not feel themselves to be neglected. This procedure is carried on far into the night, especially by such conscientious Buddhists as have numerous spirits to receive.

On the second day all the spirits are supposed to have arrived, and the household temple (a small cabinet apartment which is to be found in the house of every believer in Buddha, set apart for the use of the dead) is gaily decorated with flowers, and filled with choice stores of fruit, rice, tea, wine, and other delicacies. The family of the house, sitting in the room to which the spirit-chamber is attached, hold high festival, eating and drinking, and enjoying themselves after the Japanese fashion. This feasting of the living with the spirits of the dead continues throughout the whole of the second day, and the greater part of the third, but the night of the third day is the time appointed when the ghosts must return to their places in the spirit-land, and as the evening draws on, the people, young and old, in vast numbers betake themselves to the burial places and deck out the graves with bright paper banners and many-coloured lanterns, which are

lighted as the sun goes down and darkness comes on. This decoration and illumination is made as beautiful and brilliant as possible, so that the last view of the earth taken by the departing spirits may be pleasing and happy.

Toward midnight, as the time for departure draws nigh, the male portion of the people form themselves into processions, every individual of which bears aloft a lighted lantern suspended to a bamboo pole about ten feet long, and, like so many torrents of fire pouring down the hillside, proceed to carry to the sea the boats in which the spirits are to return to the land whence they came.

These boats are made of plaited straw, and are more or less elaborate models of the ordinary native craft. Each is decorated with flags and streamers, and has a stock of provisions and money on board—the money for the ferryage of the Styx. The size of these straw boats varies from two to ten or thirty feet in length, and they are all provided with one or more lanterns to enable the spirit crew to steer their course.

The processions having reached the shores of the bay, and the lanterns on board the straw boats having been trimmed and lighted, the fragile barques are launched upon the waters and sail away into the western sea, carrying the spirits to that far-off land where the sun and stars go to rest, and where is situate that glorious Nirvana where the spirits of all good Buddhists pass the time in happy oblivion.

The myriad lights of the boats scattered far and wide, dancing upon the slightly ruffled water, make a scene, viewed from a distance, of almost fairy enchantment. The cries of the people, the chanting of the priests, the sound of gongs, the music of Shamisens, the naked (except the girdle cloth) bronzed figures of the people flying hither and thither in wild excitement, blended with the shadows of the night, form altogether a picture impossible to describe.—*Washington Post.*

TENNYSON'S DREAM AND ROBERT BROWNING'S TEST.

DR. SARAH HACKETT STEVENSON tells of an afternoon spent some time ago with the poets Tennyson and Robert Browning. The conversation turned upon presentiment and clairvoyance. Lord Tennyson, while unwilling to acknowledge any belief in either, related a remarkable instance of the former which occurred to himself. One evening, while writing in his study, he seemed to feel the presence of a very dear friend near him. He was unable to shake off the impression. He tried to read and to smoke, but it was no use, for it seemed that the friend was there appealing for aid. This distressed the poet, and he went out and walked several miles trying to dispossess himself of the thought, but it was of no avail. He could not rid himself of it, and finally retired, only to dream of his friend as being in great agony, and crying out to him for relief.

Some two months afterwards the poet heard that the friend, who had been an explorer, had been killed and eaten by cannibals, and that this had occurred at or very near the time he had been so troubled about him.

Robert Browning, who laughingly said that his wife was the only superstitious one in his family, then told of an experience he once had with a man who claimed supernatural powers. Browning discredited his assertions, and the man, wishing to prove that he could do as he said, asked if he had an heirloom of any sort about his person.

It chanced that Mrs. B. had provided her husband with some new shirts, which were to be worn with cuff-buttons, much to Mr. Browning's disgust, and that morning he had ransacked the house for the necessary articles, finally fastening his cuffs with a pair of quaint old buttons which had been given to him years before. He showed them to the man, who, after looking at them carefully and examining them closely, took them in his hands, and told of a dark room in a house somewhere on the island of Jamaica, in which a powerful man was struck down by three robbers, who took from him everything of value save these buttons, and left him to bleed to death.

According to Mrs. Dr. Stevenson this was literally true, though at the time not even Mrs. Browning knew of it, but the buttons had belonged to an uncle, a planter in Jamaica, who had been murdered and robbed as the man described. The cuff-buttons had been found and sent to the planter's mother, who had given them to Mr. Browning on condition that he should never speak of the sad affair.—*Cornubian.*

OPEN COURT CORRESPONDENCE.

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

To the Editor of "The Two Worlds."

DEAR MADAM,—I was present when your husband rose up at Liverpool, and censured the chairman for advertising a pack of Psychic Research ghost stories, and never so much as mentioned the three papers published weekly in the interests of Spiritualism. There has been in this country any number of papers failing for want of support. Notably *The Spiritual Telegraph*, *Spiritual Times*, *Spiritual Reporter*, *Christian Spiritualist*, *The Herald of Progress*, *The Spiritualist*, *The Occultist*, and two fine magazines—*Human Nature* and *The Spiritual Magazine*. That all these should die out for want of support, when there are so many professed Spiritualists in the land, is a sheer disgrace. I don't know where the blame lies, except it be in the coldness—or it may be something worse—of those who do believe and yet grudge 2d. or 1½d. to purchase a good paper, full of current news, and still vie with each other to spend sixpence for a set of dreary stories, over and over again the same thing, gathered up from the dreary records of the Psychical Research Society. Surely this reflects no credit on Spiritualists.—Yours, &c.,

LA GRANGE.

December 22, 1891.

DEAR MADAM,—I am very well pleased with your paper, especially your answers to questions, but would like you to give some account—at your own convenience, of course—of the difference, if there be any, between the spirits who haunt houses and those who come to us when we sit for circles. It has been my misfortune to have had to turn out of two haunted places, in which my wife and children were just driven half insane, and I want to know the philosophy of the thing. If you cannot explain, nobody can, but I hope you will, for my sake and that of many others besides yours truly,

INVESTIGATOR.

DEAR MADAM,—Although I know you to be the last person to value so-called authority, I feel as if you would be glad of such testimony to the truth of spiritual FACTS as would help your efforts to promote the success of the cause you advocate. I therefore venture to send you the accompanying cutting from the *San Francisco Carrier Dove*.—Your sincere friend,

H. J. EMMETT.

Wall Street, San Francisco.

Walter Besant, a famous English author, Secretary of "The Palestine Exploration Fund," educated at King's College, London, and Christ's College, Cambridge, England, author of many successful novels and other valuable works, writes to the *Pall Mall* the following:—

"My personal experience of spooks is not much, but it is, perhaps, more than falls to the lot of most. The first 'figure' I ever saw was about six o'clock on an evening in September. I had been writing up to the last moment of daylight; it became too dark to see any longer, and I knocked off. As I turned from the window I became aware that a female figure was in the room. It made no sign, but it moved about noiselessly. As I looked it disappeared. I was then living as a bachelor in chambers, and my outer door was closed, so that no one could be in the room except myself.

"Another experience was this. I was travelling in Northumberland. The day I had spent in driving over a wild moor to a village built round the quadrangle of what had been a monastery. There was the old gate left; part of the buildings; the quiet village inclosed by the old wall; the convent chapel, now the parish church. There were only two or three hundred people living here. Outside ran the trout stream with its high bank covered with bushes and wild flowers. All round stretched the moor. At the inn, where I took tea, they talked to me about the past; the place was filled with echoes of the past; whispers and voices were heard at night; forms had been seen in the bedrooms. Nowhere else in England is there such a wonderful place. I drove back and spent the evening alone in my inn, reading, and at eleven o'clock went to bed. My room was a very old one, and the inn itself was at least three hundred years old. In the middle of the night I woke up suddenly, and sat up startled. I found the room perfectly light. The door, which I had locked, flew open, and there walked in three ladies, dressed in the Queen Anne costume, with the pretty old stiff cardboard ornament of the head. Never before had I understood how beautiful was the Queen Anne dress. The ladies sitting down on chairs round the fire (which was now burning merrily) began to talk, but I know not what they said. Suddenly—it shames me to confess the thing—I was seized with terror. I leaped from the bed, pulled back the curtains, and drew up the blind. It was about three in the morning, and twilight. Then I turned to my visitors. They faded away. The light went out of the room; the fire slowly burned low; the figures became faint; and slowly vanished. Who were they? You see that I have seen things."

DEAR MADAM,—Many of your admiring readers will be, like myself, immensely pleased to find you have opened up the means to ventilate—some their "awful wisdom," and some their unconscious folly. On the very threshold of this very liberal opening, permit one of your old time readers, who has ever been in sympathy with your eloquent words and fearless defence of the right, to warn you that you even now stand face to face with a swarm of gnats—things that cannot kill or take a limb off, but who can do almost as bad, namely, to take the very skin off you in fretting, fuming, sore places, and wound and irritate you either into desperation or contemptuous indifference. These gnats—or, in Southern parlance, mosquitoes—are PROFESSIONAL GRUMBLERS. Heaven (stop, I was going to say something in the anathema line, but change it into *verbal* Christianity, and add) Heaven forgive them! However, let me say, in the first instance, the opening murmur which I myself can bear witness to having heard from three several p—l g—s is—

"Why hasn't she put my letter in large print, instead of that contemptible small ditto?"

Another cries, "Oh, why hasn't she filled that page up as usual with Lyceum matter? That's the only thing worth noticing in Spiritualism."

No. 3 says, "I'm right glad, at any rate, all that trashy stuff for children, called Lyceum Jottings, is shut out. We who are not children want philosophy. But why on earth doesn't she put *that* in instead of the worn-out séance stuff about rappings?"

No. 4 murmurs because rappings, which are the very *ultima Thule* of Spiritualism, are not put in as leaders in all capitals, and not in that pitiful *pica* or whatever the "Open Court Correspondence" may be called.

Passing over the next seventeen p—l g—s, who have each special bones to pick with the "Open Court," I beg to add I have now had the opportunity of consulting some eighty or more persons during the last four weeks on your announcement of what was to come and your recent fulfilment of said "Open Court," and I have heard an entire eighty—some who can only read correctly by spelling tri-syllables, and few, if any others, who can spell at all (decently, I mean)—who declare *they* are "far more capable than the present Editor of conducting that *Two Worlds*." "So few people," they add, "know how to edit a paper—except me." Now, dear madam, you know me—heretic as I am on all points but you, yet I must say even you don't know what you are doing when you try in this, that, or the other "new departure" to please everybody. Let me recall to your mind the description I have often given you of a man I met out in Nevada Territory, and one that you subsequently became acquainted with in Virginia City, Nevada—one Sam Butler.

When this trustful being, himself a college man and a real clever fellow, first determined to enlighten the world by editing a paper—*The Far West News*—he weighed some 200lb. of human avoirdupois. In four weeks he had sunk to 170lb., in eight weeks to 101lb., in six months to 90lb., and at the finish of ten months a child could have carried him, and four of his size could have got within his overcoat of a twelvemonth previous. You saw him with hair as white as snow. I envied his raven locks of one year previous, &c. Finally, the man died, that is, he gave out that he did. He felt obliged to do so, and moreover, wished to find out if he had one single friend who would weep at his funeral. Having become through editorial worry a mere living corpse, he made a fine-looking dead one when laid out in a cheap coffin, bought by himself to measure. Besides the fact that no one wept during his parson's funeral oration, but that all the company assembled seemed unanimous in the opinion that the release was a very happy one (*for the sake of the public generally*), the parson of the occasion indulged in so free a sketch of the deceased's total unfitness to live, at least in the capacity of an editor, that the incensed body arose in his coffin, and with the piteous appeal of "Oh, come now, let up, Dominie!" the entire company fled. The deceased arose, and having shouldered his coffin and sold it to the manufacturer for half price, he departed from that place, and made a far handsomer living by selling papers in the streets and at railway stations than by editing them.

Trusting humbly but fervently that you, dear and honoured madam, will forgive a world-wide wanderer and vagrant fellow for presuming to intrude my all too realistic experiences into your all through philosophic "Open Court Correspondence," I remain (if I may still dare to say so), your admiring friend,

THE VAGABOND.

[NOTE BY THE EDITOR.—Although we do not propose at any time to offer comments, endorse, or be answerable in any way for the opinions of our correspondents, we feel obliged to offer some apology for the "light and airy tone" of the above letter, appearing as it does in the place where nothing but grave philosophy may have been anticipated. Those, however, who could picture to themselves what would have been their sensations on beholding a streak of sunshine penetrating through a London or Manchester fog—such as we have been treated to during the past few weeks—may feel indulgent at the appearance of "The Vagabond's" streak of sunny humour, as it gleams amidst the fogs of "professional grumbling" and piles of dry-as-dust lucubrations from would-be philosophers.]

TO CORRESPONDENTS.

To MR. JOHN WINDLE, Miss MEAD, and other kind friends, thanks for extracts and cuttings. All will come into use presently, and are very welcome.

ADDENDA.—To the reverend gentleman who addresses the Editor as "the child of the Devil," the said Editor begs to say, whilst disclaiming the honour of any such illustrious parentage, that she would recommend her correspondent to consult his Bible, wherein he will find in the Book of Job that "amongst the sons of God came Satan also"—in fact, that the Lord could not have gone on tempting Job unless Satan and the Lord had come to an amicable agreement on the matter. Besides many modern facts that might be quoted to show that the Satan of 1892 has joined the Salvation Army and become converted, there is one passage particularly recommended to our reverend correspondent's attention in the New Testament, to wit, that "*He that calls his brother fool is in danger of hell fire.*" If the Great Teacher that used those words were now on earth, what would he say to one of his own Christian ministers that called his sister a devil?

THEMIS, Stockport; GOODWILL, Walsall; ARGUS, Forest Hill; and W. W. H., King's Cross.—Sorry to say we must decline these and all communications written in pencil, and only half (some only a quarter) legible. We cannot afford to hire a secretary to re-write illegible letters, and do not propose to send such pencillings as will help to put out the poor printers' eyes, blinded as they too often are by imperfect MSS. written in pale ink. We will take all the time we can give to correct faulty grammar and spelling, but must draw the line at the dimmest possible pencillings. Many uneducated correspondents have capital IDEAS, while pedants and "School Marms," that know nothing but adverbs and prepositions, seldom have any ideas beyond.

To all our correspondents we would earnestly say, have mercy on the eyes of those who have to struggle with pale ink, worse pencilling, English sunless skies, and corporate bodies' heavy gas bills.

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.

ACCRINGTON AND CHURCH.—Jan. 1: We gave the annual tea party to 84 Lyceum scholars, who enjoyed coffee and buns; afterwards, games of different kinds, and distribution of oranges and nuts. Jan. 2: New Year's tea party. About 140 sat down to an excellent tea. An entertainment followed. Mr. Hepworth gave some of his popular songs, which were much admired, interspersed with songs and recitations by the Lyceum scholars and other local talent. A very enjoyable evening. Jan. 3 being set apart for the Lyceum benefit, Mr. Hepworth kindly conducted the Lyceum services, consisting of Spiritual songs and solos; musical readings and recitations given by scholars, taken from the *Manual*. We had 74 present. All went off remarkably well. Mr. Hepworth conducted the singing; he also gave very able discourses to the point, which were listened to with great attention. I hope at his next visit we shall have the same privilege.—H. Swire, Lyceum secretary.

BIRMINGHAM. Oozells Street.—Dec. 17: Mr. Victor Wyldes commanded the rapt attention of a highly critical audience, with a continuous flow of impassioned eloquence, upon "Marvellous Manifestations in the Light." 21 tests in psychometry and clairvoyance were given, 19 recognized fully and two partially. His services are a boon to the cause. We love him as a brother, respect him as a man, and are proud of his powers as a test medium. Dec. 20: Mr. Smith gave an interesting reading from that celebrated book, "Alpha." Chairman, Mr. Owen, formerly an Evangelical preacher, who has now directed his attention to our harmonical philosophy, and I have no doubt Spiritualism will find in him a very valuable addition to its ranks. Dec. 27: Mr. Wollison dealt with subjects from the audience, in a manner pleasing to all. At 6-30, he spoke upon "The Divinity of Man," illustrating his subject in many sensible ways. The society thanks Mr. Wollison for his kindness, and hopes to have him again soon. Jan. 31: Successful annual tea-party, satisfactory to all concerned. 86 present. Through the kindness of Mr. Mahoney and other friends, a most enjoyable evening was spent. Jan. 3: Mr. Charles Gray gave great pleasure by reading a lecture of a celebrated American medium. The controls of Mrs. Burton gave poems on "Peace" and "Faith," which were much appreciated.—T. C.

BIRMINGHAM. West End Chambers, 7, Broad Street Corner.—Dec. 27: At 11, Professor Burton's discourse on "Pleasure" was much enjoyed. 6-30, Mr. Carlile, on "Spiritualism, its truth and beauty." Anyone reading Wallace's book must see the truth and facts of Spiritualism; the beauty was apparent to every believer.—L. G.

BIRMINGHAM. Smethwick.—Dec. 29: Annual Christmas party at Cape Hill Coffee House. After an excellent tea, Mr. Anson, of Birmingham (chairman) expressed his pleasure at being present to participate in our festivity. About 50 friends were prepared to thoroughly enjoy themselves, and were not disappointed. Games and dancing, very heartily engaged in, were interspersed with pianoforte solos, songs, duets, and recitations, well rendered by Miss Anson, Miss Norris, Mrs. Pruden, Mrs. Findlay, Messrs. Morrall, Skelding, Norris, and Master Pruden, and very much appreciated. Mr. Morrall very acceptably presided at the pianoforte. All who so kindly assisted to make the party successful deserve our heartiest thanks.—D. F.

BLACKBURN.—Jan. 3: Our local mediums, Mr. Charles Lawton (trance) and Miss J. Bailey, occupied our platform; the former, being entirely new to platform work, gave instructive addresses on "Christians, awake" and "The Revelations of Genesis." Our young friend, Miss Bailey, was, as usual, to the fore with her clairvoyant descriptions, all but one being recognized. Jan. 4: Mr. Lawton gave a grand trance address, and Miss Bailey clairvoyance; all recognized. New Year's Day: Annual tea party and entertainment. From three to four-hundred persons, mostly Spiritualists, assembled, a good meat tea being provided, and an excellent entertainment under the conductorship of our organist, Mr. Holt, who, as usual, spared no pains to provide a most enjoyable and harmonious programme.

BOLTON. Bridgeman Street Baths.—Dec. 26: Tea party and entertainment. Mr. Ormrod presided. Solos, songs, and duets made up the programme. On Sunday, Mrs. Hyde, of Manchester, gave successful clairvoyance and two addresses.—*Evening News*.

BOLTON. Old Spinners' Hall.—Dec. 27: Afternoon, circle. Messrs. Shipperbottom and Parkin delivered short addresses. Evening, Mr. Ridings gave a very interesting and stirring address, followed by clairvoyance from Mr. S. A. Woods.—J. B. B.

BRADFORD. 448, Manchester Road.—Dec. 27: Morning, circle, 33 present. Very harmonious. Mr. J. Collins spoke on "Spirits from the other shore," and "The barque of life." Very good discourses, followed by good clairvoyance. Jan. 3: Morning, circle, 19 present. Mrs. Geo. Marshall spoke on "The dear ones never leave us," and "Midnight hour, what will you call it to be?" Very good discourses, followed by good clairvoyance.

BRADFORD. St. James's.—Morning circle very harmonious. Afternoon subject, "Our Stewardship." A very able and instructive address by Mr. Todd. Evening subject, "Our chief social evil, the drink traffic—its remedy." A thrilling discourse, showing how the virtue and beauty of women, the brain power and nobility of men, the capital and prosperity of the country are all sacrificed to the interests of the accursed traffic in intoxicating drinks, and that its remedy lay in every conscientious man using his influence and votes for its suppression. Very successful clairvoyance by Mrs. Webster.

BURNLEY. Hammerton Street.—Mrs. Green and her guides addressed us on "The Mission of Spirits," and "Spiritualism a Religion." To sit and listen to the soft, sweet, and touching discourses that flow from the lips of this lady makes one feel for the time being that they are in the presence of at least one angel, and that too in the flesh. Excellent clairvoyance, large audiences, and the day's work was brought to a close with a very large and interesting public circle.—R. V.

BURNLEY. Maden Fold.—Mr. G. W. Sutcliffe's guides spoke on "My own mind my church," to the satisfaction of all.

BURNLEY. 102, Padiham Road.—Mr. Taylor's guides gave clairvoyance and psychometrical readings from various articles which were sent up, and were very successful. Many strangers were convinced by having their friends described, much to their surprise.—J. W.

BURNLEY. Robinson Street.—"Promises, principles, and prospects" and "The good time now," were the subjects of discourse by Mrs. Wallis on Sunday. The clairvoyant part of the service was also very successful.

CLECKHEATON.—Mrs. Mason's guides gave two good discourses and satisfactory clairvoyance, full names being given many times. Very fair audiences.

DARWEN. Church Bank Street.—Mrs. Butterfield spoke on "Hark, hark, from grove and fountain," and "Man." These subjects were done justice to by the controls of Mrs. Butterfield, which reflects great credit upon them, as they were delivered with all their usual force and eloquence, and gave great satisfaction to good audiences.

FELLING. Hall of Progress.—December 27: Mr. Graham spoke on "Spiritualism in the Bible and as it is now," quoting St. Paul's conversion to Christianity with seeing the vision on his way to Damascus, and the transfiguration on the mount, showing that phenomena of the same nature occur in our midst to-day. Annual tea and concert on Christmas Eve, and on New Year's Eve a coffee supper. On both occasions we had a goodly number. Sunday last: As Mr. Westgarth could not be with us, Mr. Thirlwell, of Felling, ably filled his place, showing how Miss Campbell, a Secularist lecturer at the Eldon Hall, Newcastle-on-Tyne, by trick, explained how psychometry and clairvoyance was done, and he detected it. Societies would do well to secure his services to explain how she does it. I dare say he would oblige for his railway fare. Election of officers took place, viz.: President, Mr. Hall; vice-president, Mr. Wilson; treasurer, Mr. Gans; financial secretary, Mr. Wright; corresponding secretary, J. Dobson.

FOLESHILL.—Annual Christmas party, on Monday last week. Tea was served in the room. At the meeting afterwards, Mr. F. S. Sainsbury, of Leicester, was controlled by the spirit of a clown, and caused a great deal of fun. Miss Rowe, of Bedworth, was also controlled. An entertainment was then given, followed by games. On Sunday, Mr. W. H. Grant, of Foleshill, spoke upon "Our Heavenly Homes." He first referred to the associations and influences of earthly homes, and proceeded by analogy to paint in words a picture of the homes beyond, which he held would be what we make them while in this probationary stage of existence.—J. W.

GATESHEAD-ON-TYNE.—"What has Christianity done for humanity?" was very ably treated by the guides of T. R. Penman, to the satisfaction of the audience. Mrs. Hall's 15th annual tea, on New Year's Day. There was a very good attendance. Mrs. Anderson, an old friend, presided at the tea, and Miss Barker at the table. After tea, games, singing, and dancing were freely indulged in. Miss Hatchingon, Mrs. Hughes, Mr. Barker, Miss Barker, Mr. Weightman (president) and Mr. Usher (vice-president of the society meeting at Team Valley Terrace) greatly added to the party. Mr. John Farnworth, of Lowfell, kept the company alive, and so did Miss White with her songs. Mr. W. Hall gave the company his step dancing. Only one thing barred the jollity of the party, which was Mrs. Hall's ill health. There will be a coffee supper on Jan. 19. Tickets, 6d. each.—J. F.

HALIFAX. Winding Road.—Dec. 27: In the absence of Mr. Schutt, Mrs. Hoyle discoursed in reply to questions from the audience in a most efficient manner. Dec. 26: Annual Christmas tea and entertainment. The members of the choir, including Mrs. Scott, Mrs. Robinson, and Mr. Butler contributed some fine songs. Mr. Whiteley, from Huddersfield, gave us comic recitations, one of them, "Adam's fall," being very amusing. We engaged the services of four members of the Feather minstrel troupe, who pleased us so well on their last visit. Everything passed off splendidly. The proceeds are going towards the building fund. Jan. 3: A very pleasant day with Mrs. Crossley, and after the evening service we held our usual half-yearly meeting for the election of officers, with the following results: President, Mr. J. Neil; vice-presidents, Mr. B. Downsborough and Mr. Binns; treasurer, Mr. A. Bailey; financial secretary, Mr. Sutcliffe; corresponding secretary, Mr. F. A. Moore; committee, Messrs. Lee, Marshall, M. Greenwood, Crossley, Heap, Mesdames Rowley, Marshall, Foulds, Sutcliffe, and Crossley; sick visiting committee, Messrs. F. A. Moore, Sutcliffe, M. Greenwood, Mesdames Lee and J. Marshall; hall cleaner, Mrs. Newton; librarian, Mr. M. Greenwood.—F. A. M.

HECKMONDWIKE. Blanket Hall Street.—Dec. 25: Annual tea, about 150 persons sat down; after tea a splendid entertainment, consisting of songs, recitations, &c., was given, also two dialogues which caused roars of laughter. The tea and entertainment proved a decided success. Dec. 27: Mrs. France, of Huddersfield, gave splendid addresses. Her guides spoke well on the progression of Spiritualism. Special mention was made of the reformers of the past, including Thomas Paine and C. Bradlaugh, who had been saviours to humanity. Evening: "Spiritualism and its teachings," showing the reality and value of Spiritual teaching, appealing to all to prove it for themselves and cultivate the higher intelligence. Excellent clairvoyance. Jan. 3: Mrs. Wrighton gave addresses on "Give us this day our daily bread," and "Our duty to God as well as man." Very good clairvoyance at each service. Members please note a coffee supper has been arranged for Saturday, Jan. 16, (for members and friends only); after supper a social evening, &c. Tickets, males 1s.; females 9d. We shall expect a good gathering.

HECKMONDWIKE. Thomas Street.—December 26: Close upon 200 persons sat down to the annual tea, and the numbers increased considerably for the entertainment. Our elder Lyceum scholars and a few friends have formed an amateur dramatic class. They made their first public appearance, and gave four dialogues, and a nigger performance, songs, recitations, &c. Their programme, fairly gone through, gave great satisfaction. There was a distribution of prizes, consisting of books to Lyceum scholars for good attendance, the writer having that honour conferred upon him. Proceeds from the above, and contributions by a few worthy friends to the benefit of the society, £3 16s. We return thanks to all. Mr. A. Crowther presided.—T. H.

HEYWOOD.—Dec. 27: We have seldom heard Mrs. Horrocks to so good advantage. The afternoon subject, "Christmas and its duties,"

showing the great need for charity to the poor during the festive season. Evening, "Women and their Work," pleading for more equality and woman's suffrage as only a woman can plead. Clairvoyance and psychometry at each service. Dec. 25: First annual Christmas party. A substantial meat tea was provided and enjoyed by a good number of friends. The entertainment was well sustained with recitations, songs, and a reading. All passed off successfully. The room being tastefully decorated added to the pleasure of all. Jan. 23: We started the new year with some remarkable cases of clairvoyance by Mrs. Best, of Burnley. At both services she was very successful.

LEEDS. Psychological Hall.—An excellent day with the guides of our new president, Mrs. Farnsworth, of Kirkstall. They devoted the major portion of the services to clairvoyance and clairaudient renderings, which seem to be eagerly sought after and much appreciated. Her guides did ample justice to them, reflecting great credit upon the medium. We shall be pleased to hold treaty with all mediums who will come to assist us for a small fee and railway expenses, as we know the labourer is worthy his hire.—Charles Levitt, secretary, 23, Frazer Mount, Stoney Rock, Burmantofts, Leeds.

LONDON. 311, Camberwell New Road, S.E.—The old year closed and the new dawned under very favourable auspices. Our watch night gathering was a happy combination of spiritual exercise and social pleasure. *En séance* we opened the year of 1892, and hearty good wishes passed between the "spirits" in the fleshly garb and out. The rooms had been tastefully decorated and lighted by Chinese lanterns, which produced a pretty effect. A sumptuous supper, provided by the members, was then discussed, and songs, games, and dances occupied our attention till long after "the wee sma' hours" had passed. For the admirable manner in which the musical programme was sustained our best thanks are due to Miss Box and Miss Ward; also to the numerous singers whose contributions to the gathering were duly appreciated. On Sunday evening last, Mr. W. E. Long reviewed the most prominent Spiritualistic events of 1891. We trust on Sunday evening next to see a large muster of members at the general meeting.

LONDON. Forest Hill. 23, Devonshire Road.—Dec. 30, an enjoyable concert, fit to place before an audience of musical critics. Most of the friends who took part were musicians of no mean order. Refreshments *ad libitum* were passed round to the audience about nine o'clock. All seemed to thoroughly enjoy themselves. Songs by Madame Pinder (2), Miss Brunner (2), Miss Ham (1), Mr. Philp (4—comic), Mr. Hoile (2), Mr. Brunner (1), Mr. Bertram (1); duett by Madame Pinder and Mr. Hoile; recitations, Miss Preys (2), Master Bertram (1); reading by Mr. Brunner; piano selection, Miss Maud Chapman; violin solo, Master Pinder; two violins and piano duett, Misses Maud Chapman, Ham, Bliss, and Banks; a piece composed by Miss Maud Chapman "Twilight Gallop," the gem of the evening, was loudly encored. Our grateful thanks are due to all the ladies and gentlemen who so kindly and ably assisted us with their time, talents, and money. A little faithful advice to our members was given during the evening by Mr. H. W. Brunner.—Dec. 27, Mrs. Spring disappointed us. Our Chairman gave a reading from the *Review of Reviews*, which caused an interesting discussion.—Dec. 29, Mrs. Smith, of Leeds, gave a *séance* to 14 persons, strangers to the medium. I am able to give unbiassed testimony to the genuineness of this lady's gifts. Everyone present had a test as clear as the noonday sun; several of the clairvoyant descriptions were simply marvellous, the form and features of the spirit in one case being so accurately described, even to the shape of the arm, that the sitters exclaimed "Wonderful!" The name was also given. This test was to a gentleman who is a member of the Swedenborgians, and made on him a marked impression. We wish Mrs. Smith God speed in her holy calling.—Jan. 3, Rev. Dr. Young was unable to be present, owing to an attack of influenza. A friend very kindly came to the rescue on short notice, and gave an eloquent address on "The Bible." In an able manner he showed the many mistakes and fallacies contained therein. An interesting and animated discussion followed.—H. W. Brunner.

LONDON. King's Cross, 184, Copenhagen Street.—Mr. C. Vogt gave "An exposition of the work of a German professor upon Spiritualism." Questions and friendly discussion followed.—S. T. R.

LONDON. Marylebone, 86, High Street.—Successful quarterly tea meeting. Many friends participated. Mr. Everitt, chairman. The secretary gave a general return of our position. It was stated that we left Harcourt Street with a debt of £1 13s. 2d., which happily was wiped off during the evening, owing to a practical suggestion of our old friend, Mr. Whitley. At present, after all outlay in furnishing and fitting, we are indebted to our treasurer to the extent of £10, but hope with renewed vigour that the incubus will soon disappear. Short speeches were delivered by Messrs. Everitt, Drake, Whitley, Wortley, Hunt, Emms, C. White, and R. Milligan.

LONDON. Peckham. Winchester Hall.—December 27: Mrs. J. M. Smith, of Leeds, delivered an inspirational address upon "Crowns of Glory," well appreciated. Many strangers present, others coming long distances to hear our sister. The clairvoyance given was satisfactory, most of the delineations being recognized. By the unanimous vote of the members Mrs. J. M. Smith was invited to again take our platform for Sunday. Two subjects were sent up at the evening service, "The personality of God" and "A mother's love." The grand oration which followed touched many. As to the clairvoyance, having been present upon six occasions, I may speak with authority and gladly testify to the general satisfaction expressed by all. Two strangers were astounded at what they were told. A well-known sceptic acknowledged to the truthfulness of what was given him respecting his old school-master. "Clytie" (one of Mrs. Smith's guides) seems to have wonderful powers. She went to the house of a lady present, gave particulars of a room containing a chest of drawers in which was a box containing another smaller, therein various jewels, &c., a correct description being given, also of persons, places, and incidents.—J. T. A.

LONDON. Shepherd's Bush. 14, Orchard Road.—Good meeting. Mrs. Mason's guides delivered a deeply interesting discourse upon "Phrenology," with examinations and good clairvoyance.

MANCHESTER. Tipping Street.—Mr. W. Johnson with us. Afternoon and evening: Subjects from the audience were answered in a very expressive manner by his guides. One of the subjects, viz., "Socialism," was answered at exceptional length, in a very pointed manner, but worthy of a much better audience.—A. E.

MANCHESTER. Edinboro' Hall.—Afternoon: Mr. J. B. Tetlow took subjects from the audience, "Reincarnation: Is it likely?" and "The Chapter: Is it a fact or a fable" (meaning Matt., 2nd chapter, which had been read by the chairman, Mr. Braham). These he dealt with in his usual masterly manner. His evening discourse was a treat, subject, "Hearsay." Afterwards some psychometrical tests were given with apparent satisfaction. First annual meeting of members for the election of officers took place in the above hall, as announced. Present, in all 25 members; Mr. W. T. Braham in the chair. 5 p.m.: After a good discussion upon the question of rules the meeting was adjourned till 8 p.m., when minutes were produced showing that rules had been formed *ab initio*, but by misadventure had been torn out of the minute book and lost. It was therefore unanimously agreed that officers be elected upon those minutes, a sub-committee being appointed to consider the old or construct new rules if required. President, Mr. W. T. Braham; vice-presidents, Messrs. P. Jurski and Rodgers; treasurer, Mr. Winson; financial secretary, Mr. A. E. Wade; corresponding sec., Mr. J. G. Munro; librarian, Mr. Leigh; committee, Messrs. G. E. Braham, Ross, Kinsey, and Hesketh, Mesdames W. T. Braham, Jurski, Hesketh, Mrs. and Miss Goodall, Turner, and Greesbach.—J. G. M.

MANCHESTER. Collyhurst.—Jan. 2: Mr. Rooke lectured on "Phrenology in relation to life as a Spiritual power" in a very clear, entertaining, and instructive manner. Jan. 3: Afternoon, Mr. Rooke spoke on the seasonable topic of "Christmastide," showing up the fallacious Christian theory in the light of modern research. Evening, "Spirit communion." A most inspiring discourse, ending with eloquent impromptu poetry. The following were elected to conduct the society till July 31: President, Mr. Stanistreet; vice-president, Mr. Horrocks; joint secretaries, Messrs. Joseph and Thomas Taylor; financial secretary, Mr. Barrans; treasurer, Mr. Yates; librarian, Mr. Horrocks; hall conductor, Mr. Haggitt; musical directors, Messrs. J. Taylor and H. Tift; committee, Messrs. Crutchley, Walker, Hall, and Robinson.—T. T.

MIDDLESBOROUGH. Spiritual Hall.—We were rather in a fix on Sunday, no speaker being engaged and no one prepared to take the platform, when a brother from the Forest Hill (London) Spiritual Society, a visitor in the town, very kindly came to the front and volunteered his services. He gave us an excellent address, expressing some beautiful thoughts on "The Higher Spiritualism." I am sorry I have not the brother's name, but if this should meet his eye he is requested to accept the best thanks of the society for his kindness, which he did not give us time to tender to him personally.—W. I.

NELSON. Bradley Fold.—Again Mrs. Marsden was very successful in her delineations. A few strangers came for fun, but they got more than they expected. One admitted that he knew all three delineations and also incidents in connection with them. Mr. Dugdale opened and closed with prayer. Audience moderate and well pleased.

NEWCASTLE-ON-TYNE. Cordwainers' Hall, Nelson Street.—New Year's Day, a public tea and entertainment. A large number of members and friends partook of tea, two servings being necessary. After tea a very pretty children's cantata, "A Christmas Vision," was most successfully performed by the choir, assisted by a number of lyceum scholars, under the direction of Miss Kersey, who had trained the performers with evident care. At its conclusion various prizes were distributed by Mr. J. J. Morse, who, for the third successive year presided over our New Year's party in his usual genial manner. Among the prizes was one for Aunt Editha, of the Golden Group in the *Lyceum Banner*. At 9-30 dancing commenced, and was kept up with animation until three a.m., by one of the nicest companies ever present on similar occasions. A word of praise is due to the various friends for help during the evening, among whom Mesdames Cairns, Martin, and Hammarbom, and Messrs. Kersey, Hunter, Oliver, Martin, and Riccalton may be specially noted. The event was in all ways successful and enjoyable.

NORTHAMPTON.—Dec. 27: Mr. Ashby, of Leicester, was again very successful with his clairvoyance, giving full name in many cases. Tuesday, Dec. 29: About 150 friends sat down to a public tea. An entertainment followed, consisting of songs, recitations, and a laughable sketch, by four sons of the Pugh family, who have been investigating the phenomena of Spiritualism for about twelve months, and being satisfied with results so far, five of the family have joined the society. An old veteran in the cause, Mr. Ward, played a few selections on his dulcimer with great success. Altogether the prospect of the society looks bright with the new year. We wish to heartily thank the speakers who have so kindly assisted our society during the past year, and hope with their assistance to carry on the work. Jan. 3: Local friends' afternoon, Mrs. Jacob's open *séance*, about forty being present; night, Mrs. Walker's controls spoke on "A New Year's Greeting," wishing all members and friends a happy new year.—A. W.

NORTH SHIELDS. Camden Street.—Dec. 27: Mr. J. Wilkinson gave a splendid discourse on "The fool hath said in his heart 'There is no God,'" which was highly appreciated.

NOTTINGHAM. Masonic Hall.—Mr. Wallis has started the New Year well for us by two capital addresses on Sunday, and one on Monday. Audiences very appreciative, judging by numerous remarks made by strangers as well as members. We hope by earnestness and enthusiasm in the work, and by a determination to overlook minor points of disagreement, to advance the cause of Spiritualism in Nottingham beyond its previous limits, or——! I see no reason why we should not be as successful as we expect to be, with the co-operation of all earnest Spiritualists, as there is no society in the country which has a better selection of speakers for 1892, nearly every Sunday and Monday being engaged for the best mediums in England.—J. F. H.

NOTTINGHAM. Morley Hall.—Dec. 27: We finished the year with a good evening meeting. Attendance about 70. We had a beautiful discourse through Mrs. Barnes, bearing on John xvii. They attributed the words spoken to a spirit speaking through Jesus, and showed how the utterances harmonized with present-day teachings of the spirit-world. The words, "The glory I had with thee before the world was," they said, may have been the utterances of a spirit who had lived on some other sphere than earth. The annual party on New Year's Eve was a thorough success. 150 present, and satisfaction was general. Sunday: After brief and appropriate address, through Mrs. Barnes, the annual election of officers took place. Treasurer's report showed £2 12s. 6d. in

hand, and the debt on organ is reduced to £2 12s. 0d. Officers for 1892: Secretary, Mr. J. W. Burrell; treasurer, Mr. Adams; assistant treasurer, Miss Tatum; committee, Mrs. Ashworth, Mrs. Shipley, Messrs. Ashworth, Flint, Wallis, Bestwick, and Jackson; ushers, Messrs. Dickens, Shipley, and Adams; librarian, Miss Tatum; trustees, Messrs. Adams and Shipley; tea committee, Mesdames Ashworth, Shipley, Adams, Bestwick, Walker, Misses Tatum and Johnson. Proceedings very harmonious.—J. W. B.

OLDHAM. Temple.—Annual tea party on Christmas Day a decided success. Over two hundred sat down to a substantial tea, after which a pleasant evening was spent, presided over by Mr. J. S. Gibson. We were pleased to have a visit from Mr. and Mrs. Moorey, who added to our entertainment by singing solos and duets, and also Mr. Sutcliffe. We are happy to state that we cleared over £6, which the committee are thankful for. Sunday: Miss Walker was our speaker. The following are the officers and committee for the present six months: President, Mr. Charlesworth Thorp; vice-presidents, Messrs. Wm. A. Mills, J. T. Standish, and H. Taft; treasurer, Mr. W. Foster; secretary, Mr. W. A. Mills; financial secretary, Mr. Myatt; bookstall, Mr. Evans; librarian, Mr. J. Bridge; and the following committee, Messrs. Fletcher, A. Devonport, W. Richards, and Mr. C. Garforth. Sunday, Jan. 3, Mrs. Gregg, of Leeds, gave discourses on "Prayer" and "The Better Way," followed by clairvoyance.—W. A. M.

OLDHAM. Bartlam Place.—The Christmas festivities were in every respect successful. New Year's Eve, rice and fruit supper well attended. Afterwards a circle was formed, several mediums contributing. Jan. 3: Afternoon, Mr. Plant's subject was, "What we desire and would like to see." Evening, "The world we live in." Mr. Plant said that all those who studied nature studied the Creator. Good clairvoyance. Fair audiences.—V. T.

OPENSHAW. Granville Hall.—Being disappointed by our planned speaker, a circle was held in the morning, when members gave their experience of Spiritualism in a homely and interesting manner. Evening: our friend Mr. Boardman kindly gave his services, and lectured in his usual earnest and forcible manner on "Pre-adamite Man" and "A Mother's Love." The subjects chosen by the audience.

PARKGATE.—Mr. Inman, of Sheffield, dealt with subjects from the audience to the satisfaction of all. Clairvoyance good, one case remarkably good. Mr. Inman improves every time he comes. Mediums having open dates for 1892 will please communicate with B. Moseley, 96, Netherfield Lane, Parkgate, Rotherham, stating terms and railway fare.

PENDLETON.—Dec. 26: Annual tea party, when 60 Lyceumists and a few friends sat down to a good tea at 6-30. Mr. W. H. Evans took the chair, and called upon Mr. Crompton to give the prizes to those who had been successful. Afterwards, Mr. Moulding gave prizes to those who had said the most recitations during the year. The room was then cleared for games and dancing, both being indulged in, to the satisfaction of everyone, until 10-30. Jan. 3: Morning was spent in making rules for the quarter. Good attendance of scholars. Afternoon, the following officers were elected: Conductor, Mr. T. Crompton; assistant conductor, Mr. J. Moulding; treasurer, Mr. W. Brooks; secretary, Mr. J. Jackson; assistant secretary, Mr. E. Barnes; senior guard, Mr. J. Wood; junior guard, Miss M. E. Clarke; musical directors, Miss Grimes, Mr. Broom, and Mr. E. Barnes; auditors, Miss B. Armstrong and Mr. B. Clarke; librarian, Mr. J. Jackson.

RAWTENSTALL.—We were disappointed through the medium not coming. Some three weeks ago Mr. B. Plant wrote asking us to give him a date or two; I as secretary sent him a number of dates asking him to select one, and he booked last Sunday. During the week I sent him a post card reminding him of his date, and telling him all being well we expected he would be with us. He neither replied to the card nor did he come, hence at the last minute we were thrown upon our own resources. This sort of conduct is most unjust. We want mediums and speakers who can be depended upon to fulfil their engagements, and when they cannot do so to notify the society of the fact. I have in my mind now one young man, a medium, who was our speaker once, and as he was going to a large place on the Sunday following, asked me to give him a good report. Away with such! We want good honest workers on whom we can depend. We formed two circles, and Miss Venables, of Bacup, just came in time and rendered good service, for which we thank her. We hope to have her again.—W. P.

SHEFFIELD. Central Board Schools.—Dec. 27: Speaker, Mr. Mason, our local medium. We were pleased to see how well he is developing for platform work, and believe all went away thoroughly satisfied.—S. L.

SOUTH SHIELDS. 16, Cambridge Street.—Christmas Day, a grand tea and entertainment. We were favoured with the presence of Mr. J. G. Grey and Mr. W. Westgarth, who opened the entertainment with short addresses. All seemed to enjoy themselves until a late hour. Dec. 27: The guides of Mr. Jos. Griffiths discoursed on "Shall we know each other?" followed by successful clairvoyance. On New Year's Eve we had a coffee supper and social. Young and old fully enjoyed themselves. Jan. 3: The guides of Mr. J. G. Grey took the subject from the audience, "The Past and the Future," followed by impromptu poems on "Mother's Love" and "1892" in an able and efficient manner.

SOWERBY BRIDGE.—An old folks' free tea was again given to needy people over 60 years of age. About 125 tickets were issued, and the greater part turned up. Two-ounce packets of tea or one-ounce packets of tobacco, as each preferred, were given, and cabs were provided to take home those not able to go very well. It was ample repayment for all the trouble to see the gratified looks and smiling faces of these aged friends, and we feel proud in leading the way in the direction of giving happiness to others at this festive season. No other sect has yet followed our example. An interesting entertainment followed, ably presided over by Mrs. Jos. Sutcliffe. Mrs. Copley sang nicely, as did Mrs. Thorpe. A duet, in character, was given by Miss Broadbent and Mrs. Robinson. Other songs were contributed by Mrs. Green, of Heywood, whose little daughter played a piano solo. Mr. Birkhead, of Elland, recited very comical pieces in the Yorkshire dialect, which suited the audience immensely. With the exception of this gentleman and Mr. H. Thorp, who gave a comic song, and joined Miss Copley in the duet "May and December," the entertainment was given by the ladies.

STOCKPORT.—Sickness prevented Mr. Brown from attending. We were thrown on our own resources. Afternoon, a printed lecture, by the Rev. C. Ware, was read, and the experiences of the spiritual phenomena gained by some of our leading members were told to an interested meeting. Night, another of Rev. C. Ware's lectures was read, and Mr. Crane made some most interesting remarks. We have had a good time during the holidays, but I have regard for your space. Officers were elected. Mr. R. White, president.—Thomas Edward, cor. sec., 18, Adswood Terrace, Stockport.

TYNE DOCK. Exchange Buildings.—Dec. 27: Mr. J. Wilson gave very successful clairvoyant descriptions in the morning, and in the evening spoke on "Prophets," to a good audience. Jan. 3: Mr. J. H. Lashbrooke gave an exhaustive address upon "Thoughts of Immortality." Our socials on Christmas and New Year's Day were a thorough success. Our rooms were crowded. All present seemed to thoroughly enjoy themselves.

WISBECH. Public Hall.—Sunday: Mr. Ward gave an effective address. He commenced by asking all to still give their sympathy to Mr. Weaver, the president, who is ill and lies in a very critical condition, and then spoke nicely upon "The New Year," urging all to try to make the most of life; this was followed by good clairvoyance. On Wednesday evening last in the lecture room, Public Hall, we held a concert, and a good programme was well carried out. Pianoforte solos by Misses Weaver and Law. Songs by Mrs. W. Hill (2), Miss F. Weaver (2), Mr. Copley (2), Misses Wolsey, B. Yeeles (2), and Mrs. Blundell. Humorous dialogue, "Paul Pry," by Messrs. W. Smith, Copley, Blundell, and A. Blundell, Misses Yeeles and Weaver, and Mrs. W. Hill.—Ada Weaver, cor. sec., Leverington, Wisbech.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Jan 3: morning, a splendid session. Miss M. L. Armitage filled her new office of conductor very creditably. The a.-c. recitations were all on the "law of kindness," and were well rendered. Select readings, recitations, and solo, were quite seasonable, being on the new year, with its new hopes, resolves, and aspirations. Lessons were curtailed, and prizes for good attendance were distributed by Mr. T. Archer, ex-conductor. Mr. Kersey's splendid book, the "Spiritual Songster," was given for first prizes, which were won by Norman Kitson, Joseph R. Arran, Rowland Arran, Sam Harrison, and Mary J. Firth. The interest was further heightened by the announcement that the undersigned purposed commencing a singing class, in which the "Spiritual Songster" would be used, which was pre-eminently adapted for that purpose, as it contained both notations and was such a choice selection of melodies. A subscription list will be opened at the same time to enable all members to subscribe for a copy. This will be of great advantage, as it is understood that as soon as Mr. Kersey issues his book of words the same will adopted by the society. I have no doubt it is destined to ultimately supplant all other hymn books in use in our cause.—Alfred Kitson, sec., Royal Street, Bromley Road, Hanging Heaton, near Dewsbury.

BATLEY.—Morning: Conductor, Mr. Webster. The usual programme was gone through creditably. Mr. Pawson, whose infant child, Annie, passed to the higher life on Dec. 29, spoke a few appropriate words, telling us that Spiritualism was to him a blessing, enabling him to realize that she is still with him. The Liberty group discussed "What is the difference between soul and spirit?" which brought out some good ideas, the most feasible was that the soul was the outer expression of the spirit, as the body is to the soul and spirit. Afternoon: Conductor, Mr. Pawson. Opened by singing a memorial hymn. Invocation by Mr. Pawson. The musical reading was very touching, bearing on the passing on of his daughter, many eyes being dim with tears. Attendance: Morning, officers 7, scholars 29, visitors 2; afternoon, officers 8, scholars 30, visitors 10.—J. C.

BLACKBURN.—Present, 60 scholars, 10 officers. The scholars were put through marching, calisthenics, and wand drill exercises in an admirable manner by Mr. M. Brindle and Mr. R. Bullen. A remarkable incident took place as the closing hymn was being sung. A bunch of mistletoe, which hung in the middle of the hall, commenced going round, much to the surprise of the strangers. A free breakfast was given to poor children on Christmas Day. About 130 children were given a grand breakfast, and a good entertainment followed. The children thoroughly enjoyed themselves by playing in the hall. They dispersed about twelve o'clock, and on leaving each received an orange. In the afternoon the Lyceum scholars were given a free tea, and they all thoroughly enjoyed themselves. Mr. M. Brindle superintended the day's proceedings, assisted by an excellent staff of Lyceum officers. Everything passed off most successfully. About 180 scholars were present.—G. E. H.

BOLTON. Old Spinners' Hall.—Dec. 25: A public tea-party and entertainment in aid of the Lyceum funds was a great success; praise being due to all who took part in providing the substantial tea. The room was tastefully decorated by the young ladies group, a Christmas tree being erected in the centre. The entertainment was completely furnished by the Lyceum members. Mr. Rigby, chairman, hoped the Lyceum members would rally round us in 1892, and trusted we should soon require more commodious premises. The party cleared fully £1 15s., which is very encouraging to the officers, as each one worked hard. Dec. 27: Usual programme. Recitations by Tom Hatton, Albert Ellis, and Misses Morris and Turnbridge. Mr. H. Hatton, conductor. New manuals have been ordered and badges made.—J. B. B.

BURNLEY. Hammerton Street.—We commenced this new year's Lyceum with 110 scholars, a few friends, and newly-elected officers. Our session was a good one, and many of our young scholars gave recitations in splendid style, on which one of our leaders said they could show many that professed to be actors a little elocution. The exercises were gone through in a masterly fashion, which our conductor commented on before he brought the session to a close. Jan. 2: Annual children's tea-party. About 180 responded. It was a treat to see them, after they had satisfied their physical wants, enjoying themselves with dancing and games, and a tug of war, which called forth roars of laughter from the parents. There were three distributions of fruits and spice. An enjoyable evening.—J. R.

BURNLEY. Robinson Street.—Lyceum attendance 86, and 6 visitors. The usual calisthenic exercises gone through, and recitations from the following: Bessie Lily Dent, Annie Ingham Dent, Mary E. Tillotson, Isaac Wilkinson, Lily Carter, Annie Wilkinson, Annie Bennett. A short address by the leader, Mr. R. Walton.

CLOCKHEATON.—Invocation by Miss M. A. Hargreaves. Usual programme. Conductor, Mr. Gomersall. Mr. Walker gave a good address to the children on the New Year which we had commenced. Recitations given by Master Rowley and Mr. Gomersall. Mr. Thornton spoke a few words. A very good session.—F. T.

HUDDERSFIELD. St. Peter's Street.—General meeting, Sunday, January 3, the business being to select officers for the next half-year. The treasurer read a favourable report, leaving a good balance in hand. We hope 1892 will be a prosperous year. A vote of thanks was given to all retiring officers. Those elected are as follow: Secretary, Miss L. Littlewood; treasurer, Mr. Castle; conductors, Mr. H. Chappell and Mr. Paske; drill instructor, Mr. Castle; guardians, Mr. J. T. Chappell and Mr. A. Hirst; leaders, 1st group Mr. T. B. Sykes, 2nd Misses Castle and L. Littlewood, 3rd Mr. H. Chappell and Mr. Paske; guards, W. Leonard and A. Haslem. All visitors are welcome.—L. L., sec.

LANCASTER.—Mr. Barker, mining engineer, C.M.M., &c., who has travelled very extensively, has been, and is still, giving us a course of lectures on "Diamond and Gold Mining in Africa," and also his experiences in foreign parts. His lessons, illustrated on the blackboard, are very instructive and interesting, the scenes and incidents being vividly brought out, and as he has a good store of amusing anecdotes his visits are anxiously looked forward to. Mr. Barker is not a Spiritualist, but he believes in progression, and our thanks are due to him.—Saturday afternoon last, the members were given their annual treat, about 80 children sitting down to tea, to which they did ample justice. After tea each member was presented with a bag containing oranges and sweets. A cantata entitled "The Happy Family" was afterwards given under the conductorship of Mr. Jones, at which there was a fair attendance of adults. Miss E. Jones very ably presided at the harmonium. Notwithstanding the fact that many of the principal characters were suffering from colds, the cantata was well rendered and gave great satisfaction. The principal characters were taken by Misses Louisa Dawes, M. A. Bonney, Jane Pilkington, Edith Hughes, Annie Bleasdale, Eliza Ball, Alice Dawes, Alice Lamb, Masters W. Jackson, J. Ball, R. and C. Dawes, J. Shryaker, F. Ball, A. Bleasdale, W. Howard, W. Collinson, T. Timpany, A. Cartwright, — Breaks, J. Bleasdale, W. Pilkington, and W. Billington. The children were very nicely dressed and presented quite a pretty sight. The various movements in the grand march at the finish were gone through in a remarkably clever manner. Special mention ought to be given to Miss L. Dawes for the nice rendering of "The Little Old Woman." The hall had been very tastefully decorated, and our thanks are due to Mr. Twydale for his special services in this line. The cantata will be given again very shortly.

LEEDS. Cookridge Street.—Jan. 3: A very good muster of children and officers. Opened by conductor, Mr. Young. Recitations by Misses E. and F. Bartholomew, A. Ackroyd, F. Holley, and Tom Cran; song, Miss Young; address by Mr. Lawson on "Cain and Abel," which was good teaching for the children to begin the new year with. On Monday, Jan. 11, we are going to give the Lyceum children a free tea. After the tea the children will take part in an entertainment, assisted by Mr. Hepworth. We should like to see as many of the children's parents as possible. Adults, 6d. each.—F. T. W.

MANCHESTER. Collyhurst.—The tea party was a cheerful success, both to the observers and entertainers. The conductor presented prizes with encouraging remarks to Miss Lottie Whitehead, Bertie Whitehead, and Frank Warburton for recitations; also prizes sent by Miss Florrie Dean, as teacher, to Misses Frances Emmott, Annie Heggitt, and Lottie Whitehead for good conduct. Mr. Rotheram kindly brought us about six dozen crackers, which were distributed with nuts, apples and oranges, adding greatly to the pleasure of our happy gathering. Sunday session: Misses McCredie and Margerison opened with invocations. Usual series well performed. Recitations by Lottie and Bertie Whitehead, Annie Pollock, and Dicky Haggitt. The following members were elected as officers for the next six months ending July: Conductor, Mr. Whitehead; sub-conductor, Miss Pollie Stanistreet; treasurer, Mr. Yates; secretary, Mr. T. Taylor; musical directors, Messrs. J. Taylor and H. Tift; doorkeeper, Mr. J. Hills; guardian of groups, Mr. Arthur Stanistreet; group leaders: Fountain, Miss Nellie Ashworth; Stream, Miss McCredie; River, Mr. G. Hearon; Shore, Mr. Horrocks; Beacon, Mr. J. Taylor; Banner, Mr. Whitehead; and Star, Mr. Crutchley. A cordial vote of thanks was given to the society's committee and retiring Lyceum officers.—T. T.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—Dec. 27: Attendance, 50 members, 15 officers, and 4 visitors. Recitation by Mr. Seed, and a reading by Robert Perry. Instead of the ordinary lessons Mr. Morse spoke in his usual cheery manner, giving good practical lessons for 1892. After exchanging the season's greeting, each one received an apple and orange presented by the conductor.—M. A. B.

PROSPECTIVE ARRANGEMENTS.

BELPER.—10, Mrs. Green; 11, Mr. E. W. Wallis's lecture in the Public Hall, subject, "Spiritualism defined and defended." 17, Distribution of lyceum prize books; 24, Mr. G. Featherstone; 31, Mr. T. Timson.

BRADFORD. Otley Road.—Mrs Wade will give her services for the benefit of Armley Society on Jan. 12, when friends intend to try to make it a grand successful evening of phrenology, &c.—J. Burchell, sec.

HUNSLLET, LEEDS. Goodman Terrace, near bottom of Whitehouse Street.—A mission room will be opened here on Saturday, Jan. 9, with a public tea and entertainment. Tea at 5 p.m., 8d. Sunday, Jan. 10: Mrs. Beardshall, of Bradford, will speak at 2-30 and 6. Mediums and speakers willing to help us for travelling expenses only, kindly send vacant dates to E. Yates, 9, Hertford Street, Waterloo Road, Hunslet.

HELP FOR ARMLEY.—Mrs. J. M. Smith will give a service at the Spiritual Institute, Leeds, on Jan. 15, for the benefit of the Armley society.—R. P.

LANCASTER.—The committee have a few open dates in 1892. Speakers having any of the following dates open are requested to com-

municate with me: Jan. 17 and 31, Feb. 7 and 28, and March 6.—James Downham, 4, St. Thomas' Square.

LONDON SPIRITUALIST FEDERATION. Athenæum Hall, 73, Tottenham Court Road.—Sunday, Jan. 10: Mr. T. Shorter, "Spiritualism defended against Theosophy"; Jan. 17, Mr. A. Lovell, "Curative Mesmerism"; Jan. 24, Rev. F. R. Young, "Our Duty to our Opponents"; Jan. 31, Mr. A. F. Tindall, "Jesus Christ and His religion by spirit-light"; Feb. 7, "Exposition of Spiritualism," by various speakers.—A. F. Tindall, 4, Portland Terrace, Regents Park, N.W.

LONDON. 311, Camberwell New Road, S.E.—Half-yearly general meeting of the South London Society of Spiritualists on Sunday, Jan. 10, at 8-30. Business: Election of officers, reports, &c. Tuesday, Jan. 12, a social soirée at 8-30. Tickets, 6d., from Mr. W. E. Long.

LONDON. Shepherd's Bush Progressive Lyceum.—The second annual Christmas tea party. May we appeal to the generous friends of our cause for help in aid of the above object. Funds urgently needed. Donations will be gratefully acknowledged by the conductor, Mr. Mason, 14, Orchard Road, Shepherd's Bush, W.—J. H. B.

MANCHESTER. 10, Petworth Street.—Mr. and Mrs. Wallis have resumed their Friday night séances.

MANCHESTER.—Sunday morning circle at the Bridge Street Chapel, off Fairfield Street, and Pin Mill Brow, at 10-45. Doors closed at 11, prompt. Admission 2d., to defray expenses.

MANCHESTER. Tipping Street.—Our corresponding secretary, Mr. H. Wilson, having resigned on account of ill health, I have been appointed to fill the place to the end of the quarter. All communications should be addressed to me. 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.

NOTTINGHAM. Masonic Hall.—Jan. 10: Mr. J. J. Morse. At 11, Questions. At 6-30, "The real truth about real ghosts." Monday, 8 p.m.: Various subjects. In the South Lodge, Albert Hall.

SHEFFIELD. Central Board Schools.—Will members please attend afternoon service, Jan. 10, for the election of officers?

SUNDERLAND.—Jan. 10, at 6-30: A special service in the Centre House, Silksworth Row. Speaker, Mr. J. H. Lashbrooke. Subject, "It is noble to seek truth, and beautiful to find it." Collection on behalf of the Renovation Fund.

PASSING EVENTS AND COMMENTS.

WE REGRET to learn that Mr. James Robertson, of Glasgow, and Mr. Weaver, of Wisbech, are both seriously unwell, and trust sincerely that they will soon be strong again.

SPECIAL NOTICE.—Owing to the numerous reports, a number of Lyceum reports, "In Memoriam," and other *Passing Event* paragraphs are crowded out. Brief reports next week will oblige.

SPECIAL NOTICE.—In the haste last week incidental to getting the paper out a day earlier than usual, a printer's error was overlooked, whereby Mr. J. B. Tetlow was credited with being a "Doctor." We regret that the mistake was not detected until after the paper was issued.

THE MANCHESTER CONFERENCE on Tuesday, January 5, was well attended, and Mrs. Britten, although seriously indisposed, gave a splendid address. A useful discussion followed, which was participated in by Messrs. Leach, Wallis, Jones, Rev. Brown, Prof. Cohen, and Mr. Lowe. Next Tuesday, January 12, Mr. Simpson will open on "State Socialism a Fallacy," and a lively discussion is expected.

A VINDICATION OF PERSONAL HONOUR AND MORALITY.—We have received the following:—"We, the undersigned, ask for space in your excellent journal for the purpose of vindicating our personal morality. An evil-disposed person has extensively circulated the utterly untruthful and unfounded rumour that we are not legally married. Be it therefore known to all whom it may concern, that our marriage certificate will be produced in a court of law in support of an action for criminal libel, and that any person or persons repeating the libel here mentioned, while the case is pending, will be involved in the defence. Other equally untruthful slanders, calculated to damage private character and hinder public usefulness, have been industriously circulated by malicious persons. Any information, whether verbal or written, suitable for production in a court of law, as evidence in support of a prosecution, will be gratefully received. With hearty good wishes for a prosperous new year to our numerous friends, and with best wishes for the future success of your valuable paper, we are, dear madam, yours faithfully,—WM. VICTOR WYLDEN, FRANCES AMELIA WYLDEN (lawful husband and wife).

ANOTHER OF THE "OLD GUARD" GONE HOME.—Mr. Sheldon Chadwick will be well remembered by many as an earnest advocate of spiritual truth in the early days of the movement. On Wednesday, Dec. 30, he was seized with a fit, and passed away to his reward. His brother, Mr. W. H. Chadwick, kindly called at our office and informed us of the sad event, and permitted us to copy the following lines, which his brother had written upon a postcard, probably the last writing performed by him:—

CHRISTMAS, 1891.

"The year will soon have folded its white wings.
'Tis well we know not what another brings!
I do not send a flaunting Christmas card;
Thou knowest the music of thy brother bard.
I love thee for thy generous heart and soul
And noble thoughts, which like a river roll;
Thy martyrdom for truth through stainless years,
And charity that dries the mourners' tears.
May every joy be thine this Christmas morn,
And heavenly blossoms wreath each earthly thorn."

—SHELDON CHADWICK.

The new year has brought for him the "heavenly blossoms" of the higher life.