

# The Two Worlds.

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PRICE ONE PENNY.

## A SPIRITUALIST ON SPIRITUALISM.

On Sunday, December 3rd, Mr. James Robertson, the President of the Glasgow Association of Spiritualists, signalled his visit to London by delivering an address at the hall of the Marylebone Association of Spiritualists, 86, High Street, Marylebone. The Chairman, Mr. T. Everitt, introduced the speaker in a few well-chosen words, referring to his contributions to the literature of the cause, and after a solo by Miss Florence Morse, "Angel Land," sung with great sweetness and feeling, Mr. Robertson delivered his address. He said:

I am one of those persons who do not object to be labelled a Spiritualist, because I have had the most abundant evidence that what is called Spiritualism is true. It is a new idea, and hardly realisable to many people, that it is possible to make clear anything regarding a spirit world and spirit people. Hitherto, if not absolutely denied, it has been regarded as something in the realm of the dim and far off. It has been a possibility to some, a question of grave doubt to others, full of perplexity to many, but as far as certainty was concerned it had no standing except with the few people of rare religious genius and spiritual insight. To make it a living fact cognisable by the million, a rare blessing in every home, is the work of Modern Spiritualism. The world has generally a reception for what is true in relation to the wants and expectations of to-day; people welcome those who are capable of translating into thought and action what has been a dim sentiment. But there come forward at times great ideas, so great that they cannot be fully comprehended. They are in advance of men's conjectures, higher than their dreams, seeming too good to be actual, therefore (says the world) there must be some mistake; it must be imposture or fraud. If Spiritualism were not in advance of men's thoughts, seeming too good to be true, would it have the treatment it has received from the Huxleys, the Laboucheres, and even the body of religious papers? To use Carlyle's well worn words, "What is of trifling import gets noised over the whole world the first winter. The Printing Press was not so well seen into for the first three centuries. The passing of the Select Vestries Bill raises more noise and hopeful expectancy among mankind than did the promulgation of the Christian religion." But the Christian religion *did* get recognition, *did* become a marvellous force in the world; and the printing press, marvellous in its many developments, is still one of the world's great forces for growth.

And so with Spiritualism, as yet shadowing only its mighty possibilities, but still the brightest revelation that has blessed the ages, it has "come to stay" and gain recognition more fully as the ages roll on. There never was a great truth but some day it got revered. Mankind never loses any good thing, intellectual or moral, till it finds a better; then the loss is a gain. No steps backward is the rule of human history. No one can well deny that there is indeed great need for light regarding the future life. It is a very slender basis indeed on which the doctrine of immortality rests as taught by the Churches. There is small comfort to be derived therefrom unless one is able to impart his own consolation. When the world stands by the grave of wife or child, it is not a cheerful outlook; all is vague and uncertain. And so there is a hungering after positive knowledge by many. At the present time those books which deal with spirit life in the form of romance even are eagerly read. Somehow people like to dally with truth, and don't care about having too much at the time. We have had a number of books with a Spiritualistic flavour, such as "The Gates Ajar," "The Gates Open," "Beyond the Gates," "The Little Pilgrim," "Old Lady Mary," etc., which have been mostly written by those who have a familiarity with spiritual communications. Yet they are called pure products of the imagination, for what reason I am at a loss to conceive. There is almost a kind of cruelty in saying, "Oh, it was all a dream!" if the writers knew these things were real and true. The conceptions of spirit life in these works

are in harmony with all we know through the utterances of mediums. Miss Phelps, who wrote "Beyond the Gates," admits that she received thousands of letters from bereaved mourners from all parts of the world, in which every form and phase of misery found expression. "How shall I bear this anguish?" "Comfort me, for I am left desolate!" "Help me, for my heart is broken!" "Where is she who was the delight of my life? Tell me that my lips shall touch my vanished child again." "How know you this? Did angels speak it in the ear? Did a spirit guide your pen?" etc. And yet the people who wrote in this strain would scarcely have bought the book had it been openly announced as a revelation of Spiritualism. Even the great numbers who have read Florence Marryat's "There is no Death" take it up because they think it a work of fiction. The strong attestations that it is true are passed over, and only one here and there is convinced that it is a record of facts. I have no sympathy with the Spiritualistic novel unless it is written by an avowed Spiritualist.

Then there is the realm of poetry. People will take in any amount of Spiritualism in this fashion. Longfellow is very clear. He speaks of the world of matter and the world of spirit forming one globe. "The spiritual world lies all about us, and its avenues are open to the unseen feet, that come and go, and we perceive them not, save by their influence, or when at times a most mysterious Providence permits them to manifest themselves to mortal eyes." "I close mine eyes, I am awake and in another world; faces of the dead and of the absent come floating up before me." Then Tennyson, with his poetic fancy, lifts the veil, but it is only a poet's metaphor (the world says), and who could rear a structure on that? But the world errs entirely here. It is solid fact which these poets set forth with this halo of fancy and metaphor. When Longfellow gave expression in numbers to spiritual experiences he gave forth what he knew to be true. "The thoughts that visit us we know not whence, sudden as inspiration, are the whispers of disembodied spirits speaking to us." In an age when there were the most vague ideas of spirit-life how was Paul able to declare so positively that there was a natural body and there was a spiritual body? This teaching stands out so prominently, and is so different from the ideas of his Materialistic contemporaries, that it looks like whisperings from disembodied intelligences of patriarchs and prophets, who crowded round him in his ministrations, and who, illuminated by a brighter light than beams upon the pathway of material man, were able to assist him in attaining a clearer insight.

Thousands of people to-day can say with Longfellow that they have had thoughts sudden as inspirations, and, though they may know it not, these are the whisperings of disembodied spirits. Dr. Peebles has told me that he has sat with Longfellow in the spirit-circle, and that he well knew the veil which so faintly separated the two worlds was often drawn aside for the poet. How close he was to the acceptance of spiritual facts, before the advent of the modern movement, is seen from what is set down in "Hyperion," written in 1839:—

There are seasons of reverie and deep abstraction which seem to me analogous to death. The soul gradually loses its consciousness of what is passing around it, and takes no longer cognizance of objects which are near. It seems for a moment to have dissolved its connection with the body. It has passed, as it were, into another state of being. It lives in another world. It has flown over lands and seas, and holds communion with those it loves, in distant regions of the earth and the more distant heaven. It sees familiar faces and hears beloved voices which, to the bodily senses, are no longer visible and audible. And this likewise is death, save that when we die the soul returns no more to the dwelling it has left.

And so with Victor Hugo, the great French poet, who, familiar with Spiritual phenomena, realised its truth and beauty, and was thus able to say, "The tomb is not a blind alley, it is a thoroughfare. It closes with the twilight to open with the dawn—the dawn of an immortal morning." Tennyson is much admired and his Spiritual teachings applauded by those who would malign Spiritualism. He



also had the great basis of fact which the phenomena gives; like all the members of his family, he had found it real and satisfying. The evidence is clearly like that of Longfellow in the poems themselves, and is rendered the more significant by the fact that when the late "M. A. (Oxon)", whose loss the movement has still to deplore, was in Tennyson's neighbourhood, he was sent for, and the two men eagerly conversed on what to both was a subject of great moment. It would indeed be a satisfaction to many if the record of this interview could be published. No doubt it was intended that it should see the light after the great poet's death, but "M. A. (Oxon)" was before him in getting promotion to the higher life. I can also personally add regarding Tennyson's Spiritualism, that some few years since, when brave, outspoken Gerald Massey was in Glasgow, I had the great privilege of having long conversations with him for several days. I had seen a glowing eulogium of Massey by Tennyson, in which it was stated that he had read Mr. Massey's book with much satisfaction, and that had he been able he would gladly have come to London to hear his voice. I asked him to what book Tennyson referred, thinking no doubt it would be one of his profound works, "The Natural Genesis," or "The Book of the Beginnings." "No," he said, "It is my little work entitled, 'Concerning Spiritualism.' Don't you know that all the Tennysons are Spiritualists?"

But really, we don't need to dwell in either the realm of poetry or romance; a few voices, after all, are not sufficient on a question of this importance. We state that it is possible for nearly all to get assurance full and complete as to the reality of the future life, that it is close at your hand, at the very doorstep of some, who, would they only open the door, could settle for themselves the question of immortality, and have poured down upon them a flood of golden light. This is but a small hall, and the declared Spiritualists in this great city are but a handful. Some people don't care about plunging into the cold waters of truth as they break out of the mountain; they like to wait till the stream widens to a river, the river expands its accumulated waters to a lake, placid as a mirror. Then they confide themselves in their delicate skiffs to its silvery bosom, to be wafted by gentle winds into a quiet haven of repose. In this movement there are many like Nicodemus, the Jewish ruler, who fear to speak all they know in case it might compromise their interests, and not allow them to "take their ease in their inn." We will not judge these too harshly, nor will we dissemble the fact that there are difficulties in raising the flag of immortal assurance. In spite of appearances, the knowledge that has come from the spirit world is passing into general circulation, leavening the views and creeds of Churchmen, and of men of no church. The gloom that prevailed in my early years as to death, with its dark Calvinistic shadow, is gradually being dissipated. An intelligible Heaven is now a more common thought than it used to be. No wonder a wise and observant man like the genial Oliver Wendell Holmes, one of America's greatest literary men, should write in a strain like this. "You don't know what plague has fallen on the practitioners of theology? I will tell you. It is Spiritualism. While some are crying out against it as a delusion of the devil, and some are laughing at it as an hysterical folly, and some are getting angry with it as a mere trick of interested or mischievous persons, Spiritualism is quietly undermining the traditional ideas of the future state, which have been and are still accepted—not merely in those who believe in it, but in the general sentiment of the community to a larger extent than most good people are aware." And at another place he says: "You cannot have people of cultivation, of pure character, sensible enough in common things, large hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world and keeping up constant intercourse with it, without its gradually re-acting on the whole conception of that other life."

This is bold and clear, and the man who penned it knows even more of the subject than is set down in these broad, though general statements. This is not like some of Carlyle's fine writings, which when his transcendentalism is rubbed away, leave you nothing solid. Sometimes you would think there was indeed the actual fact when you touch sentiments like these, that "the wise man stands ever encompassed and spiritually embraced by a cloud of witnesses and brothers, and that there is a living literal communion of Saints, wide as the world itself." And yet the man who penned those words did not realise their mean-

ing, and could extract nothing from them when sorrow and bereavement came.

With what passionate wailing Carlyle bemoans his wife's departure! One look, one word, one sign of assurance that all was well, he craved for, but yet all his powerful gifts did not enable him to see what little children in intellect were seeing continually. What Spiritualism offers was what he wanted in his hour of trial. Hundreds around him were receiving the consolation, but he had never soberly thought that the living literal communion was possible; had he realised it, earth would have been brighter and heaven closer. What crowds of human souls on this earth of ours, lift up their anguished faces and praying hands, wrestling with intolerable agony in the very furnace of affliction, and, like Carlyle, they are without belief that glimpses of their dead belongs to the realm of the possible. All who assist to make spiritual communion more actual are healing the wounds and helping on the advancement of the world. It is not the men only who have cut themselves adrift from old errors that need our facts; there are men in Christian pulpits who do not believe when they come to question their own souls. Some of them are beginning to awake, and are asking themselves if there is anything in the new dawn that is coming up the sky. What theology has brought them is only uncertainty. Rev. Robt. Collyer, a humane man, who has set down many brave thoughts, says: "What proof have we that there is a life to come? None; not a word has come to us, not a sound have we heard." (!)

(To be continued.)

## MY EXPERIENCES IN SPIRITUALISM.—PART XI.

By EDINA.

### DIFFICULTIES.

I. *Memory*.—The study of psychology brings with it many perplexities and difficulties. I confine myself meantime to automatic writing, because our experiences have been greater under this head than any other branch of psychic enquiry. I would speak of lapse of memory. We have had some curious instances of this kind: (1) A member of the Scotch Bar, not three weeks dead, wrote me, designing himself as John —, while his Christian name in earth-life was Robert. He also designed a *confère* of his, now on the bench, as Mr. —, instead of Lord —, although this friend had been a judge for years before this message was written. And yet the rest of the message bore (to me) the clearest and most indubitable evidence of identity, while I could account for its coming from two convincing messages from a life-long friend of this advocate which I had got before his demise. The why and the wherefore of this will probably remain an unsolved mystery, as this personage has not written me since. (2) Another member of the legal profession—a Writer to the Signet—who passed over some years ago, wrote me a message, in which he gave his Christian name as John, whereas R. B. were his first two names, and he designed himself as a solicitor instead of a W.S. The message otherwise disclosed identity, while the medium's description of his personal appearance was most accurate. Neither of these persons were known to the medium in earth-life. (3) The Earl of — wrote me a message full of convincing details as to his life, &c. I can account for his writing by the fact that we had previous communications from the village of C—, near which his estates were situated, and from persons known to him in earth-life. And yet this Scottish Peer had forgotten his two first names and substituted other two; while he sadly muddled up his details about the disposal of his heritable and movable estate. (4) The postmaster of the village of C—, with whom in earth-life I was well acquainted, wrote me a message when we were on a visit there, designing himself as William, while his proper Christian name was David. The following spring, when we were again at C—, he wrote me another communication, and this time the name was all right. Such are a few examples of the lapses of memory one encounters in automatic writing, but these only make the sifting of the remaining evidence of identity all the more arduous, and do not in my judgment greatly detract from the evidential value of the message, because memory, I think, is sometimes more defective on the other side than it is here.

II. *The Nature of the Messages*.—Hitherto the bulk of our messages have been of a very mundane character, with the exception of some very pretty poetry (whether earthly or spiritual we cannot as yet tell). Many of them are com-



monplace, some are very silly and stupid, but a great many are clear and coherent. Our family messages, however, have throughout been most affectionate, coherent, and satisfactory, revealing identity and personality in every line, which is to us a source of great happiness and comfort. Few—I might say hardly any—of the communicators will enlighten us much as to the condition, homes, or pursuits in the spirit world, or the exact nature of the transition that takes place when the spiritual body drops its “garment of flesh.” The bulk of the communications we have got relate either to the past, and they tell us little or nothing of the present condition and surroundings of the persons who pen these messages by the hand of our daughter. They profess themselves to be one and all perfectly happy, and to be living in a beautiful country, but that is about all. The location of the spirit world, its homes and occupations, are still to us to a certain extent involved in doubt, and likely to continue so as long as we remain on this side. Why revelation either cannot be given, or is withheld on this point, is just one of the unsolved questions of spirit communion. Standing, however, on our knowledge as it is, we have got this length, that we have solved the great problem of continued existence in another sphere and of communication between the two worlds in the various forms of trance, clairvoyance, automatic writing, and materialisation. Surely that is a blessed consummation to our search for the light of truth!

### OUR BIBLE CLASS.

A SOUTH LONDON Spiritualist asks us for “chapter and verse” for Noah’s having to “catch the cattle.” We asked: “How did Noah catch all the animals, tame the wild beasts, capture the birds, and select the insects, and store fresh water, and supply hay seed, and flesh food, and ventilate his little box of an ark?” &c. Our correspondent takes exception to the word “catch.” In Gen. vi. 19, Noah is told to “bring” of every living thing of all flesh two of every sort, and in chapter vii. he is to “take,” &c. We will withdraw the obnoxious word “catch,” and ask how did he “take” or “bring” these creatures? Were they hypnotised so that they should “come unto thee”? They certainly would not go of their own inclination. Our critic objects to the use of the words “turning Lot’s wife into a pillar of salt.” The Biblical phrase is “she became a pillar of salt”—but how she could “become,” without being turned into, salt is past comprehension. He also requests chapter and verse for the statement: “How could Cain get a wife when only one woman existed, and that his mother?” If our critic will turn to Genesis iv., he will find there that Cain and Abel are the only offspring mentioned, and only Adam and Eve are driven out of the Garden. True, the Bible does not say that Adam and Eve, and Cain and Abel were the only human beings, and we apologise to our critic for the expression we used; but, does he contend that there *were* others? The Bible certainly favours and justifies the inference that there were no others except in the “Land of Nod” passage. Who was Nod? Where was he born? Had he any descendants? Was he born before Adam and Eve were created, or was Eve his mother, or the mother of his mother? My South London friend will find himself on the horns of a dilemma if he contends that more than “one woman existed” and in our opinion he quibbles to score a point. He objects to ridicule and infers that we “laugh to scorn that which another holds sacred.” We are at one with him in his plea for justice and fair play. It is no laughing matter with us. If we were so inclined, we should find no difficulty whatever in pointing our arrows of criticism with gall. We have asked questions, quoted other authors, pointed out the Spiritualistic and Sabæan significance of a great many passages, and endeavoured to deal fairly and rationally without abuse or harsh invective. We have incurred displeasure in more than one instance because we have tempered sweeping statements of a condemnatory character. Well, well, one cannot please everybody. But, because people hold dear, and regard as sacred that which is open to criticism, shall no one speak? Shall error be permitted to remain? Shall false doctrines and misleading beliefs, the more injurious because they deal with sacred things, shall these be permitted to pass unchallenged? By no means. We shall not cease to challenge the claim that the Bible is sacred and above criticism. We shall continue to examine its credentials, and hold it responsible for the dark dogmas of popular Christian Theology, until convinced by evidence that ours is not the

correct view. If ridiculous statements are made there can be no harm in showing that they are ridiculous in exactly the same way as we admit that certain statements are true and beautiful.

Our object is to demonstrate that the Bible is a man-written book. That its inspiration is fallible and on a par with modern inspiration. That moral principles and spiritual teaching are always true and beautiful, and authoritative because they are true, not because they are recorded in the Bible any more than if penned by Confucius, or recorded in the Egyptian Book of the Dead. Antiquity cannot make the truth more than true. Reverence for a book cannot make it true. Inspiration cannot make a falsehood true, neither can it make moral actions or motives, even when they are attributed to Jehovah, which are in themselves unjust and cruel. A hoary-headed mistake ought to be found out and exposed all the more because it is old, and with all respect to our kindly intentioned correspondent, we believe more good is to be gained by frank, outspoken avowal of difficulties and convictions, and fearless criticisms, than by silence for fear of giving offence. Truth should give no offence. In the New Year we shall undertake a survey of the Spiritual significance of the parabolic teachings of Jesus. Before dealing with this aspect, however, we have an article or two respecting the New Testament teaching about the Devil.

A long letter by a reverend gentleman to a Spiritualist has been forwarded to us. He says: “If you abide in Christ you must abide in His words, and so you must accept the New Testament as containing all things necessary to salvation.” [We deny that we must accept anything of the kind.] “You must believe with me that the *Christian faith*, the *Christian religion*, is the *only one* by which we draw near to God and fulfil His will. If you say you don’t believe this you are none of Christ’s.” Thank God, truth and the way of salvation, and the love of the All-Father are broader and diviner than this man’s faith. He asks: “Now pray, where is the *authority* of the Spiritualists for their creed? Can you point it out in the New Testament, in the Bible? *God’s revelation to man does not contain it.*” We will not dispute the point with him, but rest content with asking him a few questions. Is it not possible that truth (facts) may be authoritative? Isn’t it foolish to argue with a fact? Is it absolutely necessary to have authority, Bible authority, for all we do? Did the Bible authorise making use of God’s lightnings? Does not God reveal Himself to-day? Is all of Divine Revelation contained in the Bible? Is all of the Bible inspired? You say to your friend: “Be careful how you trifle with the Word of God.” Are you quite sure you are right? Are you justified in supposing your friend less honest, earnest and capable than yourself? Is it true that, “Thy word is truth,” i.e., *Truth* is God’s Word—truth, whether found on Christian or on heathen ground?

Reverend sir, you seem unable to grasp the idea that religion is the union of soul with God, in the attuning which comes from love and righteousness. You seem ignorant of the fact that religion *per se* is not Christian, is not Buddhist, is not Mohammedan, but is *natural*—is the outgoing of the human spirit to its Divine parent in love and prayer and praise and goodness. You confound your theology with religion, but the two are distinct. You ask, “Why did not Jesus Christ declare that the communion of departed spirits with those on earth was a very important truth?” Are you sure he did not?

Why then did he, if your New Testament is to be relied upon, take his chosen disciples and hold an interview with departed spirits, Moses and Elias, and thus set the example? Why did he manifest his presence to the two on the way to Emmaus, and again in the upper room? We will deal with Samuel and Saul in a forthcoming issue; but why do you quote, “Believe not every spirit, but try them?” If we are to have *nothing* to do with them how can we believe or disbelieve, how can we try them? You seem mightily afraid that truth will be worsted in an open encounter, and fear your friend will be “led away from the truth of God. Is not *all* truth the truth of God—why the emphasis? Have no fear, TRUTH compels devotion when once she is recognised. Your real ground for anxiety appears when you “fear” that Spiritualism “tends to lead men away from God’s house,” as you presumptuously call it—“where the Word of God is read and taught, where Jesus Christ is alone the mediator or go-between God and man.” And no true Christian makes light of the word of Christ who is God.” How Christ can be God and yet the mediator between God and man, perhaps



# A MEANS OF RECOGNITION

## AMONG

# SPIRITUALISTS.

FOR a long time past many Spiritualists have desired some means whereby when absent from home they might know and be known. After prolonged discussion and the consideration of a variety of designs, the following—which is a combination of a number of suggestions—has met with such general approval that I have accepted the responsibility, to meet the wishes of a large number of friends, of having a quantity of Brooches, Scarf Pins, Watch-chain Pendants, and Badges made.



The illustration here given is the **exact size** and style of the brooch; if you cover up the two bars on each side of the centre-piece you will then see what the Badges, Pins, and Pendants will be like, the latter will of course have a ring at the top.

The Symbol is sufficiently distinctive to be recognised at a glance by anyone who has seen this illustration, but it is not so conspicuous as to attract general observation. This design was accompanied by the following explanation: "Act on the square" is a good motto, and placed diamond shape it practically forms a double triangle, the upper half symbolising the ascent of the human, and the lower half the descent of

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the divine. The letter <sup>U</sup> gives the same symbol as the serpent—eternity, immortality, without beginning or end, and relieves us of the taunt of copying the Theosophists, as also from the objections of orthodox persons who have identified the serpent with Satan. The O. P. S. are initials for the "**Order of Progressive Spiritualists.**" The oval symbol represents the door of life, as students of ancient symbolism understand, and the laurel wreath, suggested by Mr. CHADWICK, signifies "Victory"—the victory of the Spirit over **self, and sin, and death.** The stars with downward and upward rays signify Inspiration, in response to Aspiration—Spirit-Communion.

A number of friends have welcomed the suggested "Order," and desire to have their names enrolled as agreeing to the following

## PRINCIPLES:

We, the members of the "Order of Progressive Spiritualists," affirm that we know there is no death. That intercourse between the two worlds has been established. That spirit-return has demonstrated continuity of individual conscious existence. That consequences, good or evil, of motives and deeds of mortal life affect the status of each spirit after death and constitute the heaven or hell into which they enter. That evolution is not only the law of *this* life but characterises the realm of the hereafter; hence eternal progress is open to every one who endeavours to advance. That we are responsible by Divine Love and Wisdom *to ourselves* for the use we make of our powers and the opportunities of life, and *to others* for the influence we exert by our own conduct, and by the psychic emanations we cast off which affect others for good or ill. We therefore RESOLVE to endeavour to improve our minds, to cultivate our moral powers, to exercise our spiritual gifts, to sympathise with sorrow and suffering, to encourage and assist the weak and ignorant, to co-operate in all endeavours of a reformatory character whose aim is for humanity and the truth. Believing that *character* is more important than *creed*; that deeds, not words, are needed, we will,

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with charity to all and malice towards none, strive to exert a salutary influence for liberty, right, justice and love in every possible direction.

## OBJECTS:

To unite spiritually minded and progressive men and women in a fraternal order for mutual encouragement and support. To inaugurate a sick and benefit fund, to assist the suffering, the needy and the aged, such fund to be raised by voluntary effort, in which every member is expected to join. To foster good-will and fraternity among Spiritualists to the utmost of our ability. To afford a means of recognition and a link of fellowship between Spiritualists, the outward and visible sign being the diamond shaped symbol bearing the monogram O. P. S.

If the above suggestions meet with approval, please state your willingness to have your name and address enrolled.

This symbol is intended for general use by Spiritualists, and I wish to make it perfectly clear that only those who desire to consider themselves members of the "Order," and REQUEST to have their names enrolled are in any way committed to the principles and objects here set forth. As an alternative, the monogram O. P. S. *could be* interpreted by those Spiritualists who prefer not to join the Order to signify Occultism, Psychoiogy, and Spiritualism.

## Prices for Symbols in Silver.

Scarf Pins 2/-, with or without Laurel Wreath, postage extra 3d.

Badges (really small Brooches) 2/-, postage extra 3d.

Pendants for Watch Chains, extra strong, 2/9,  
post free 3/-

Two Barred Brooch (same as illustration) 3/6, postage 3d extra. (registered letter).

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you can explain: unless you can do so it seems to us you are writing absurd and foolish nonsense. You invite your friend to church, where the priest stands between him and Christ, and Christ mediates between God and man. In all reverence we ask, what is to prevent any loving child going direct to God? God is love! You find a mare's nest, because for certain experiments enquirers are advised to "avoid strong light," and confound physical light and moral light in the most childish fashion. You ought to know better. You do well to quote the memorable words which tell of the invincible stupidity and crass materialism of men, "neither will they be persuaded though one rose from the dead." He does not say that the so-called dead cannot, do not, or will not return, but he does say, in effect, they have Moses and the Prophets—who were spirit-guided—if they will not heed them they will not be persuaded even if your request were granted. Quite true, and there are thousands living to-day who imagine themselves spiritually minded, who have Moses, the Prophets, and the New Testament too, and profess to believe in a hereafter life for man, but they will not believe that spirit intercourse is true, even though their own spirit friends "stand at the door and knock"; even though they read that Jesus spoke in the direct voice to Saul—"It is hard for thee to kick against the pricks."

Reverend sir, will you read the work by a clergyman, "Do the Dead Return?" Will you read Farmer's "New Basis of Belief," and Sargent's "Scientific Basis of Spiritualism," and Wallace's "Miracles and Modern Spiritualism" before again attempting to advise any one on this subject? Nay, may we suggest the wisdom of the course of trying to seek and find? Ask and receive, knock and it shall be opened unto you.

## THE MYSTERIES OF RAVENSWOOD.

BY W. A. CARLILE.

### CHAPTER XXVI.

"I AM now going to endeavour to find out what your unconscious mind, or secondary personality, has got to tell us, and I shall not be surprised if it tells us things which your conscious personality never knew, and reveals to us occurrences which your bodily eyes never saw. In other words, I am in hopes that we may be able to get information from the clairvoyant faculty that is in all of us, hidden away somewhere." As he thus spoke the doctor seated himself in front of Clara, while, at his request, she looked steadily into his eyes. Presently the doctor leaned forward, and with a gentle touch closed her eyes. "Now, Miss Marston, try if you can open your eyes again." She made an effort to do so, but failed; and then the doctor said: "Never mind opening them if you prefer to keep them closed, only you mustn't go to sleep."

"No," she said, in her usual gentle tones, "I won't go to sleep, but what do you want me to do?"

The doctor gave us a glance as much as to say that she was really in the hypnotic state at the moment, and then he answered her: "I want you to recall the last time you saw your cousin before his accident."

She gave a slight shudder as she answered: "Don't ask me that, it is too dreadful."

"I must ask you, and you must answer me at once," he said, in a tone of command. "You met Mr. Marston on the cliff, and now tell us what took place there."

I listened in breathless silence, for I felt that the supreme moment had come when all our perplexities were to be cleared away. Her first words were wholly unexpected.

"I don't know what took place, for I didn't meet Harry on the cliff at all."

"The infernal scoundrel," I heard the doctor mutter in suppressed wrath; "he has compelled her to secrecy, and we can never know now." Then he broke forth impetuously: "You do know what took place, and I insist upon you telling me at once."

She sighed wearily as she replied: "I tell you I wasn't there, but I had a dream."

"That will do," said the doctor, evidently relieved.

"Now tell us what your dream was."

"I thought that some one wanted me to kill Harry, and that I got him to the old oak and tried to push him over the precipice, but it was such a horrible thing to do that I could not do it. Then the other person came up behind the tree and pushed him over the cliff."

"Go on," said the doctor, briefly.

"I didn't see the man," she answered, "but I knew he was there. I knew he was creeping up through the wood behind us, till he got close behind the oak."

While she was speaking the detective had taken something out of his pocket, and put it into the hand of the doctor. As soon as the latter had taken it in his hand, Clara said, but without opening her eyes: "Yes, that is the piece of cloth that was torn out of his coat by the bushes while he was creeping up, for I could see everything that was going on behind us. When he came close up to the tree, I knew quite well what was going to happen, and yet in my dream I thought I went on chatting to Harry as if nothing was wrong. Then I thought that Harry was flung over the precipice, and I went back to the house again, and I can't remember any more."

At this moment the detective put a photograph in the doctor's hand, and the latter, with a glance at it, but without showing it to Clara, said: "Is this the person that tried to get you to kill him?"

"Yes," she said. "I met him on the same morning, and Harry saw me talking to him, and I am sure he knows now what we were talking about. At any rate he guessed it afterwards if he didn't at the time, but it was too late for him to know it after he was dead."

"Did this person ever tell you to kill anybody else?"

"I don't know, but he gave me a powder, and told me to put it in my uncle's wine. He said it would do him good, but I didn't believe him, and I wouldn't do it. I knew what he was thinking about all the time. He wanted my uncle to die, so that he might get some of my uncle's money which was in the will; but you know I couldn't hurt my dear uncle, who has been so kind to us."

At this point my anxiety to know the truth, which was slowly forming itself before me, forced me to lean forward and pick up the photograph, which was lying on the table where the doctor had placed it. One glance was enough. My worst fears were confirmed; for there, smiling up in my face, was the countenance of my nephew, Frank. I looked distractedly at the group before me, and though I was not conscious of seeing anything, yet the whole scene comes back to me clearly and vividly as I write. Clara was lying back in her chair, with her head resting on a cushion behind her. Her face was calm, but very pale, and by her regular breathing I knew that she had fallen into a deep sleep. The doctor stood before her with his watch in his hand, and was gazing upon her with a look of distress and sorrow upon his face. I turned to the detective. He also was very grave, but there was no appearance of surprise on his face. Then, as in a flash, there came to me the recollection of his conversation with the doctor while I was lying ill in the study, and I knew that he had been aware of the guilt of Frank all along; and I knew also that it was he who had abstracted the photograph from my album, so as to use it in hunting Frank down. Then my eye caught the piece of cloth lying on the table. "What is that?" I said with difficulty, for something seemed to be choking me.

"That," said the sergeant, "is a part of your nephew's coat."

"Are you sure of that?" I asked, with a gleam of hope.

"Perfectly sure. I have fitted the piece into the place it was torn from, and there is no doubt about it whatever."

"Sergeant," I said, reproachfully, "you have known this all along, and yet you never told me."

"I was not at liberty to do so. It could have done no good, and it might have done much harm."

"What harm could it possibly have done?" I replied, hotly. "It would have given me an opportunity of sending away the wretched young man far from this place, and thus he would have escaped the dreadful end that overtook him."

"Colonel," said the detective, seriously, "no action of yours could have possibly saved him, and if he had not met his death as he did, a worse fate was in store for him."

"What do you mean?" I said, indignantly. "Could he not have been moved to repentance by the knowledge that he was freely forgiven by all those whom he had injured?"

"Colonel, you force me to other and more painful revelations. Your reproaches to myself I can pass over, but as they also include your friend, Doctor Leyburn, I am not going to see him unjustly accused of hard-heartedness, if I can help it; and especially on account of a young man who had already forfeited his liberty if not his life to his country."

The doctor made a gesture of deprecation when his name was mentioned, but this did not prevent the detective from finishing his sentence deliberately and firmly.



Here I broke in: "I again ask what you mean? If I choose to expose my life to danger, what has that to do with you or the country? while Harry is quite well able to take care of himself." Then another thought struck me, and I continued: "You seem to have played the part of a hypocrite all though. If Frank was as bad as you say, why did you lead him to his death by taking him with you to capture the thieves?"

"I did not take him. When we got to the cave we found him there already."

"How, then, did he get there?" I demanded, with my mind in a whirl of confusion.

"As to how he got there you must ask his confederates, for we found him busily engaged with them."

I sprang to my feet fiercely. "Do you mean to insinuate that he was one of the gang?"

"I insinuate nothing, but I now tell you that not only was he one of the coiners, but he was the leader and moving spirit of them all. When we tried to capture the gang he tried to kill your son, as he had tried before, but he met his own death instead. He also tried to kill you, for when after his first attempt he believed your son to be dead, he was anxious to possess himself of what he knew you had allotted to him by will. There you have the history of the young man."

While the detective was speaking, I realised for the first time the full disgrace and misery that had fallen upon us, and he had hardly concluded before I sank back helplessly on my seat, and knew no more. When I recovered I found I had been removed to another room, and the doctor was bending over me and applying restoratives. I looked round. The detective had gone, and Clara also was not with us.

"She is all right," said the doctor. "I awakened her from her trance, and she is now in her own room again."

Then the whole of what I had heard rushed upon me once more, and with a groan I closed my eyes again. But I was not to be left to brood over my misery, for I heard the doctor's cheery voice saying: "Come now, Colonel, this won't do. You must try and brace yourself up a little."

"But think of the disgrace upon our stainless name; and, doctor, I am also thinking of how Frank was hurried away without a moment for repentance." A shade passed over my companion's face, as he said, earnestly: "Colonel Marston, I see that you are not emancipated yet from the oppression of dogma, and your ideas about time required for repentance show this. Do you then imagine," he continued, "that when your grape shot was mowing down the enemy you were sending their souls to destruction as well as their bodies; and do you imagine that if they had lingered for a few weeks in the hospital the pathway to glory would then be opened to them? Till you can cast away such gloomy and unreasonable doctrines, you will never know the meaning of those words: 'The truth shall make you free.'"

"You are right, doctor, and I spoke hastily, but what is the truth that can set men free from such nightmares?"

"As an answer, I will give you my conception of the next world, for I claim that the existence of the spiritual world is a fact that can be demonstrated by scientific evidence, and I believe that I have, through open channels, got my information direct from there. That, however, is a small matter at this moment, for only that which in itself is self-evidently true and beautiful can be considered as worthy of acceptance. If, then, any so-called divine message does not glow with divine and inherent beauty we must unhesitatingly reject it, even though it came direct from the lips of a God. I regard the next world as but a continuation of this. We only cast off our bodies as a garment, and we pass into the world of dreams, which is the world of highest reality for the ethereal part of us. All wrong-doing here springs from selfishness, and if we cling to our selfishness we must suffer there for it, as we suffer here. As, however, our purified vision there will see what wrong-doing really is, in all its naked deformity, so will we suffer more there than here, if unrepentant. On the other hand, the moment we cease to cling to the wrong our suffering will vanish with it."

"That seems rational enough," I said, "and is a far nobler conception than the hell of theology, even with all the casuistry of the theologians thrown decently over it. But, doctor, how would you apply this to my nephew?"

"In this way. The ladder of evolution reaches down from the archangels to the protozoa and amoeba, and no doubt extends immeasurably higher and lower. As we painfully ascend this ladder on earth each of us at last reaches a point beyond which he cannot go in his present state, and

such a man is therefore at once removed to another state, by the change we call death. There, amid new surroundings, new possibilities are opened up, and the man continues to ascend, though unseen by our dull earthly eyes. Therefore, Frank, by his removal, is now able to ascend, and cannot longer resist the universal law of advance."

"But, doctor, how about the lower animals? I don't see how you can exclude them from immortality by your reasoning," I said, smiling.

"I don't exclude them at all, my dear sir, and it is almost certain that they share in whatever immortality we may claim for ourselves. But, now, we must stop our discussion, for you require rest, and I hope you will be able to rest all the better for the talk we have had."

"I will, indeed," I said. "You have given me a glimpse of a great and glorious philosophy, and the sight has brought peace and light to my soul. I will therefore grieve no more for Frank, for wherever he may be he is in the place that is best for him."

Next morning I had a long talk with Clara over all that had occurred. It struck me as curious that I had to repeat to the conscious Clara all the words that the unconscious Clara had spoken the night before, for she remembered nothing that had transpired. She was, of course, deeply distressed at her brother's conduct, and yet I fancied that her sorrow was tempered by a feeling of relief at having escaped from his toils.

When the doctor came he found Clara seated upon a low stool at my feet, with her hands clasped on my knee. She did not change her position as he entered, but as she turned to him her tear-stained face, he must have guessed what our conversation had been about, for, drawing a chair close to us, he said—

"Well, now that these matters have been cleared up, I want to know what you are going to do with Harry?"

Clara started slightly, but as she made no answer I was forced to speak.

"Doctor, my son may have judged too hastily, but appearances were certainly strong against this young lady, and I think he ought to be freely forgiven."

"That also is my opinion," he said, while, as Clara hid her face within her hands, he continued, with a twinkle in his eyes: "There is one thing that puzzles me. I can't conceive how he kept on loving such a badly-behaved person all the time, as he undoubtedly did. He told me again and again that his whole heart and soul was bound up with her who had tried to kill him, and who was a confederate of burglars and coiners. I remonstrated with him, but it was all of no use, and I believe he is actually willing to marry her now, after all her atrocities. But, Colonel, I would like to talk this matter over with you in private, if you will kindly accompany me outside."

So saying he beckoned vigorously, and I gently released myself from Clara and passed with him out of the room. From an adjoining room a figure now appeared, and I quickly saw that it was my son Harry. He came forward and grasped my hand. Then, without a word being spoken, the doctor pointed imperiously to the door, and Harry went quietly in as we walked away.

Now I have reached the end of my tale I ought to lay down my pen, for I have nothing more than a marriage to record. And yet, though it may not interest anybody, I cannot close without a passing reference to the marriage bells, to the festoons of flowers across the village street, to the triumphal arches and the flags, and the illuminations that came after all. And then, when the young couple had gone off for their honeymoon, my old ears were regaled at night by the music from a brass band that came to serenade me, for some inexplicable reason best known to the serenaders.

Now that I have gone so far I may as well add that, not long after the happy events I have just spoken of, we had another marriage in the village, though on a smaller scale than the other, and in this case the happy couple were no other than the blushing Fanny and Robert, my stalwart coachman.

And now I close these records of the "Mysteries of Ravenswood" for other eyes than mine to read. As I do so I please myself with the thought that when my grandchildren are bending over the pages and thinking of me, the old man—then young again—may be able to look down upon them with a smile, from the land of everlasting beauty that is so near to every one of us now, through days of gladness and nights of sorrow.

THE END.



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### MERRIE ENGLAND (1).

LAST week I referred to "Nunquam," and traced, in my way, the path he had travelled, and claimed that he voiced the aspirations and hopes of the social reformers in the North of England. I spoke then of the *man* and wish now to refer to his *work*.

Socialism, like Spiritualism, is to some people a word of ill-omen—a signal for the utterance of silly, hostile, and bigoted thoughts, because they do not realise what either Socialism or Spiritualism really are. Knowing this, and knowing, too, that many readers of *The Two Worlds* are interested in Socialism, I desire to let "Nunquam" speak to them briefly, in the hope that they will be induced to give even more sympathetic attention to the subject in future. I can only "pick and choose" such passages as strike me as being suggestive, and must refer readers to the book itself for a fuller exposition. "Nunquam" says—

Solomon spoke well when he said that "wisdom is better than rubies." As a mere amusement the acquirement of knowledge is above price. But it has another value—it enables us to help our fellow-creatures, and to leave the world better than we found it."

Knowledge, pleasure, and intercourse are [he contends] the mental needs of man, as "health and sustenance" are our bodily needs. These are necessary for all men, and, until provided for and secured to all men we shall not be truly civilised.

The varieties of pure and healthy pleasures are infinite. Then as to intercourse—I mean by that all the exaltation and all the happiness that we can get from friendship, from love, from comradeship, and from family ties. These are among the best and sweetest things that life can give.

Listen to this—

The working people of this country live under conditions altogether monstrous. Their labour is much too heavy, their pleasures are too few, and in their close streets and crowded houses decency and health and cleanliness are well-nigh impossible.

It is not only the wrong of this that I resent, it is the waste. Look through the slums, John, and see what childhood, girlhood, womanhood, and manhood have there become. Think what a waste of beauty, of virtue, of strength, and of all the power and goodness that go to make a nation great is being consummated there by ignorance and by injustice.

For, depend upon it, every one of our brothers or sisters ruined or slain by poverty and vice, is a loss to the nation of so much bone and sinew, of so much courage and skill, of so much glory and delight.

The man who "feels" is often an earnest reformer, but is apt to grow narrow and "faddy." The man who "thinks" is frequently cold and cynical, and as he deals in abstract problems he does not come into touch with "life." "The only school for the study of human nature is the world," and the student must see and feel and think. Nothing can be more true than this.

The effectual study of human nature demands from the student a vast fund of love and sympathy. You will never get admitted into the heart of a fellow-creature unless you go as a friend.

This is what "Nunquam" "sees":—

Go out into the streets of any big English town, what do you find? You find some rich and idle, wasting unearned wealth to their own

shame and injury and the shame and injury of others. You find hard-working people packed away in vile, unhealthy streets. You find little children famished, dirty, and half naked outside the luxurious clubs, shops, hotels, and theatres. You find men and women overworked and underpaid. You find vice and want and disease cheek by jowl with religion and culture and wealth. You find the usurer, the gambler, the fop, the finikin fine lady, and you find the starveling, the slave, the vagrant, the drunkard, and the harlot.

This is how he "feels":—

These common sights of the common streets are very terrible to me. To a man of a nervous temperament, at once thoughtful and imaginative, those sights must be terrible. The prostitute under the lamps, the baby beggar in the gutter, the broken pauper in his livery of shame, the weary worker stifling in his filthy slums, the wage-slave toiling at his task, the sweater's victim "sewing at once, with a double thread, a shroud as well as a shirt," these are dreadful, ghastly, shameful facts which long since seared themselves upon my heart.

These things I saw, and I knew that I was responsible as a man. Then I tried to find out the causes of the wrong and the remedy therefor. It has taken me some years, John. But I think I understand it now, and I want you to understand it, and to help in your turn to teach the truth to others.

Sometimes while I have been writing these letters I have felt very bitter and very angry. More than once I have thought that when I had got through the work I would ease my heart with a few lines of irony or invective. But I have thought better of it. Looking back now I remember my own weakness, folly, cowardice. I have no heart to scorn or censure other men. Charity, John, mercy, John, humility, John. We are poor creatures, all of us.

Here are some of his thoughts:—

Human nature is a complex and an awful thing. It is true of a man that he is fearfully and wonderfully made. But consider all these types of humanity, picture to yourself the soldier at his post, the thief at his work, the smith at the forge, the factory girl at the loom, the actor on the stage, the priest at his prayers, the sot at his can, the mother with her babe, the widow at the husband's grave, the judge in his wig, the Indian in his paint, the farmer at the plough, the beggar asleep in the ditch, the peer with his betting book, the surgeon with his knife, the street arab in the slums, and the young girl dreaming over a love tale, and then recall to your mind the bloodless, soulless abortion of the political economist, the "unit" of "Society," whose purpose in life is to "produce," and whose only motive power is the "desire for gain."

The last refuge of Gradgrind, when he is beaten by Socialistic argument, is the assertion that human nature is incapable of good. But this is not true. Men instinctively prefer light to darkness, love to hate, and good to evil.

The most selfish man would not see a fellow-creature die or suffer if he could save him without personal cost or risk.

Only a lunatic would wantonly destroy a harvest or poison a well, unless he might thereby reap some personal advantage.

The Church speaks, saying that men are born bad. Now, I hold that human nature is not innately bad. I take the scientists' view that man is an undeveloped creature. That he is a being risen from lower forms of life, that he is slowly working out his development—in an upward direction—and that he is yet a long way from the summit. How far he is below the angels, how far above the brutes, in his pilgrimage is a matter for dispute. I believe that he is a great deal better than the Church and the economist suppose him to be; and that the greater part of what these superior persons call his "badness" is due to the conditions under which he lives, or in which he and his fathers have been bred.

We are frequently informed that no one need be poor; that the idle and destitute bring their poverty on themselves, and remain poor because they do not strive to rise. That this is not the whole truth is well known by those who have studied the problem, and "Nunquam" deals with the falsehood most effectually thus:—

Are only the idle poor? Come with me and I will show you where men and women work from morning till night, from week to week, from year to year, at the full stretch of their powers, in dim and fetid dens, and yet are poor—aye, destitute—have for their wages a crust of bread and rags. I will show you where men work in dirt and heat, using the strength of brutes, for a dozen hours a day, and sleep at night in styes, until brain and muscle are exhausted, and fresh slaves are yoked to the golden car of commerce, and the broken drudges filter through the union or the prison to a felon's or a pauper's grave! And I will show you how men and women thus work and suffer and faint and die, generation after generation; and I will show how the longer and the harder these wretches toil the worse their lot becomes; and I will show you the graves, and find witnesses to the histories of brave and noble and industrious poor men whose lives were lives of toil and poverty, and whose deaths were tragedies.

And all these things are due to sin—but it is to the sin of the smug hypocrites who grow rich upon the robbery and the ruin of their fellow-creatures.

What is the apex of the gospel of avarice and of the law of supply and demand? Sweating! What is the result of the liberty of the individual to cozen the strong and destroy the weak for the sake of useless gain or worthless power? Does not one man wax rich by making many poor—one man dwell in a palace by keeping many in hovels? And are not the people crushed with taxation, which the impotent and lazy squander and misuse?

Do you doubt me when I say that it is the surroundings that make the vices of the people?

Put a number of well-disposed people into bad surroundings and compel them to stop there. In a century you will have the kind of people now to be found in the slums. Take, now, a lot of people from the slums and put them in a new country where they must work to live, where they can live by work, where fresh air and freedom and hope can



come to them, and in a generation you will have a prosperous and creditable colony. Do you not know this to be true? Has it not happened both ways?

Ask any man of taste and sense whether he would rather tend a machine which should turn out pitchers by the thousand all of one form and colour, or himself turn and mould the clay upon the wheel and under his own hand. Ask any man who knows men and life and understands human nature and human work, whether a number of men or women would rather stamp the same design ten thousand times upon a piece of plaster, or set to work with gouge and chisel and carve out leaves and flowers to their own fancy and design.

In proportion as you can make men's work artistic will it become pleasant and elevating and productive of contentment. In proportion as the work becomes more pleasing, more interesting, and more noble will the people grow to love it; and the more the people come to love their work, the more industrious and contented will they be. That is one of the practical values of art.

The true artist: He to whom all creative work is due is mainly inspired, sustained, and rewarded by a love of his art. He will take money, for he must live. He will take money, for money is the badge of victory. But with or without money, and with or without praise, he will worship the beloved mistress, art. He calls his wealthy patrons Philistines, and in his soul despises them.

Shall we measure men's brains like corn, or gauge the pressure and the power of fiery passions and quenchless faiths by the horse-power? All the forces of all the kings of the earth cannot make one brave man turn on his heel; all the wealth of the nations cannot buy one pure soul; all the fools in a big city cannot conquer one strong brain; all the drilled and crammed dunces that political economy and hide-bound school systems can band together cannot advance the cause of knowledge or liberty one inch.

"Nunquam" contends in one place that "men are made by their environment," but, rather inconsistently, he here claims "all the forces of all the kings of the earth cannot make one brave man turn on his heel; all the wealth of the nations cannot buy one pure soul." "You cannot be too careful," and while *some* men are made by their environment, *some* men make their own surroundings. "Nunquam" recognises that where the "spirit within" has gained sway the brave and pure cannot be turned or bought. Adverse environment tries the mettle of such men, but they conquer or die. Environment does not make *all* men. On general principles it is largely true that we are creatures of our conditions, but *one* of the conditions is the power in ourselves, dormant or active, to overcome adverse surroundings, and to take advantage of good ones. "Nunquam" practically admits this elsewhere, but not clearly enough. Mind-force is the most potent. Spirit is the *causative*. The power to perceive, to think, to plan, and to perform resides within, and by it we learn, we grow, we understand, and conform. It is the seeing eye and the hearing ear that looks out upon the beauty of the world, and hears the whispers of Divine Love and grows wise and happy.

Is there any natural obstacle to the establishment of a community on just terms? Is there any known law of nature that denies bread to the industrious and forces wealth upon the idle? If a natural law makes waste and want imperative, what is that law? Tell me, that I may know it? Natural law, as far as I do know it, is against this unjust distribution. Natural law punishes gluttony, and as ruthlessly punishes privation. Nature racks the gourmand and the sluggard with gout, or disfigures him with dropsy, and the starveling and the unresting drudge she visits with consumption and with pestilence. She strikes the miser with a Midas curse—turning his bowels to gold, and she brands the drunkard, the libertine, and the brawler with the mark of the beast. Nature everywhere ordains *temperance*. How, then, can wealth or indulgences be justified in her name? How can we say that the millions of poor slain by unnatural conditions of life are the victims of Nature's laws?

To whose interest is it that the poor should suffer? Do their sorrow and travail confer an atom of benefit on any of God's creatures? Injustice is a thing accursed. It does not, never did, and never will confer a benefit on any man. The man who does an injustice suffers for it in his moral nature. He gains nothing, though he makes wealth. For no man can use more than he needs, and Justice would give all men that. The men to whom an injustice is done suffer, and be they many or few, Society suffers because of their suffering.

A mob of antagonistic individuals is a chaos, not a society.

And with regard to that claim that men should be left free to fight each for his own hand—is that civilisation or anarchy? And will it result in peace or in war, in prosperity or in disaster? Not civilisation, but savagery; not Christianity, but cannibalism is the spirit of this doctrine of selfishness and folly. And I ask you again in this case, as I did in the case of the gospel of "avarice": Is not love stronger than hate? And will not a society founded on love and justice certainly flourish, as the society founded on hate and strife will certainly perish?

Want of space alone prevents my quoting other passages. I have been unable to sample his arguments on many of the "practical" points. Such matters as: Waste of time and labour, unequal distribution of wealth, rent, interest, capital, credit, cheapness, competition, State monopoly, slavery, Socialism, Individualism, are they not written that whosoever will may read? Why, then, let me again commend "Merrie England" to you. The quotations I have been able to make will show that "Nunquam" is a thinker, and that if not a Spiritualist he is not far off from the kingdom after all.

## HOW I BECAME A SPIRITUALIST.

AN AUTOBIOGRAPHICAL SKETCH.

By JOHN LAMONT.

DIRECT WRITING.

My first experience in this form of manifestation took place in the house of a gentleman in Uttoxeter, Staffordshire, Mr. and Mrs. Everitt being there as visitors—also the writer during the evening. The family formed a circle, at which the direct voice, lights, perfumes, and raps were abundant. Before lighting up we were informed that several of the spirit friends had written their names on the ceiling. On lighting up we found three names—Florence, Zuippy, and another—written in black lead pencil on the white ceiling.

It may be known to some of your readers that writing in a locked desk has been done repeatedly of late through the mediumship of Miss Alice Everitt. The writer, while a guest at Mr. Everitt's, in May last, initialed a sheet of paper, placed it in the desk, locked it, and kept the key in his pocket till the spirits, by raps, informed us that the writing was done. On opening the desk, a message to the American Spiritualists was found written in pencil, so small, that it was with difficulty it could be read. (I was about to sail for America in the course of a few days.) This message I delivered to several of the societies which I visited while in America.

It may be queried, did you apply any other test besides locking the desk? No, I did not; and I would risk my life on it that there was no need. But to make sure of the matter, some short time previously, a gentleman, after placing a sheet of paper in the desk and locking it, bound it with linen tape, crossed with twine, and sealed the joinings in such a fashion that it was impossible to tamper with the fastenings, even had the desk been in the hands of suspicious characters; but the writing was done all the same. In the presence of Slade I have had a number of slates filled with writing, the slates being held all the time by myself above the table in the full light of day. I have also been frequently present with the same medium when others have had writing done, and was (as an observer) in a position to watch closely all that passed, without detecting any attempt at deception; indeed, under the conditions, deception was out of the question.

SLATE WRITING, ETC.

At many of those sittings levitations and the moving of articles of furniture took place. On one occasion when Dr. H—— was present, he had a message written on a white porcelain slate, which he had brought with him, the writing being done with his own red pencil; it was lifted clear off the table to a height of 18 inches. At the same time a chair, which stood on the opposite side of the room, was moved back several feet, then thrown down. The thought passed through my mind, "I suppose that will lie there until we pick it up?" The chair—which was eight feet from us at the opposite side of the room—was then lifted into the upright position, and dragged across the floor to the opposite side of the table at which Slade, the doctor, and myself were sitting. All this, let the reader bear in mind, was not in a palace of mysteries, with conjuring appliances, but in a private house, in the full light of day, three only of us being present. Slade had no assistant or friend with him. What caused these strange phenomena, that is the query?

In May, 1890, I called at the residence of Fred Evans, San Francisco, Cal., and inquired if I could have a sitting. "Yes." We had never seen each other before. We sat at the opposite sides of a plain table. Evans pointed to a pile of slates on the floor, and told me to select two. I did so, rubbed and cleaned them. Evans dropped a *crumb* of pencil between them, and told me to hold them on their edges between my hands on the top of the table. I did so, and soon felt a tingling sensation in my fingers like a mild current of electricity. Evans touched the frames of the slates, and said, "You are a medium, and ought to get good results." While sitting at that table, at 2 p.m., in the full light, I had nine slates written on, conveying messages from my wife, my sister-in-law, my nephew, John and James Culpan, of Halifax, John Fowler, Mrs. S——d, etc. All of those messages were given in terms and phraseology characteristic of the friends who purported to be the writers, with all of whom I was on intimate relations before they shuffled off the mortal coil. Several of the slates, be it noted, were laid on the carpet beside my foot, *without* pencil, and the writing was done in



ed, as if it had been taken in the colour of the carpet, which had a red ground.

I could also give an account of written messages received from my wife and other friends in the presence of Watkins, at Lake Pleasant, but feel that I have said enough to convince my readers that I have no difficulty in accepting, as possible, the account of the writing on the wall at Belshazzar's feast, or of the written call delivered to Ezekiel. I shall have something to say in my next about automatic writing.

(To be continued.)

## VOICES FROM THE PEOPLE.

### RE THE PROPOSED SYMBOL.

It is now more than six months since this matter was first broached, and at last we have been able to definitely decide what to do.

The sketch here given represents the brooch, and if you simply cover up two bars at each side you will have the pendant, the scarf pin, and badge; the pendant will, of course, have a ring at the top, and the badges will be really small brooches to pin on to a dress or coat.



As will be seen, we have adopted part of Mr. Chadwick's design, the laurel wreath around the diamond, which is certainly an improvement, and renders the symbol one which will be recognised at a glance by any person familiar with it. This alteration will modify the prices somewhat, and therefore the following scale of charges is now finally decided upon: Scarf pins, in silver, solid back, 2s.; badges for dress or coat (really small brooches), 2s.; strong pendants for watch chains, 3s.; two-barred brooches with symbol as a centre ornament, 3s. 6d. Postage, 3d. extra (registered letter). Where a number can be sent together per parcel post, postage will be but a small item, hence friends should combine their orders where possible. We will offer special terms to societies or agents who sell *The Two Worlds* for quantities.

In response to a number of friends, special articles can be made with enamelled letters, or with more metal, or pendants can be engraved at the back. We have ascertained, as suggested by Mr. J. J. Morse and other friends, that the cost for bar brooches in nine-carat gold would be about 21s., pendants 17s. 6d., scarf pins and badges, 14s. Gold pendants with Mr. Chadwick's design of the globe and Latin inscription on the back would probably cost a sovereign.

These symbols are now ready for customers, so that they may be useful for Christmas presents and prizes. Samples can be seen at 73a, Corporation Street, Manchester. Friends, send your orders at once and enclose postals.

### AN IMPORTANT MATTER.

DEAR SIR,—Permit me to plead for more considerate treatment of the various mediums in the country, more especially ladies in the profession, at this time of the year, when the weather is most likely to be very severe, what with rain, sleet, snow, and cold piercing winds, etc. I have heard complaints about this matter, where ladies, after arriving at the railway station at the town where their services are to be held, have had to tramp a very long way through the rain, etc., to the house of the friend who is to be their host, and then to tramp another long journey to the place of meeting, and back again to tea, and repeat the same again for the evening service, and then for the railway station again at night. Surely arrangements could be made for the comfort of the mediums near to the place of meeting. What good can we expect to get from a medium standing in wet clothing, not to mention the effects to follow in the next few days? Another matter of complaint is the great strain put upon mediums during the time between the services. This is just the time when the mediums ought to be resting, making ready for the evening service, or when the time arrives they find themselves completely exhausted, and then who is to blame? I do not complain of mediums who volunteer to give any test that may be desired; all are not alike in bodily strength, therefore it ought to be plainly understood that what is given should be voluntarily. I hope these few lines will lead those concerned to try and see if these complaints can not be removed, then we shall certainly get better results in the services, and the heartfelt thanks of those who place themselves at our commands as mediums.—Yours respectfully,

A. WILKINSON.

21, Beaconsfield Street, Haslingden.

### PROFESSOR AND KITTY BALDWIN AND SPIRITUALISM.

DEAR SIR,—A great stir is being made by these Americans through their public performances. I do not regret it any more than I do the Rev. E. White's and another minister's fierce onslaught. Nothing but good can result from these determined "exposures" as they are called. They see not the forces behind them, impelling them to this conflict. They anticipate victory while the angel world sees that all this tempest is only prophetic of utter defeat and destruction to their creeds, shams, and tricks. They cannot see that in opposing the great truths of Spiritualism they are "fighting against God." Still they are all his servants doing his work unwittingly, and whether by pulpit eloquence, platform falsehoods, or conjurors' tricks are awakening thought, which when aroused and enlightened means a "clean sweep" of priestly domination, and whatsoever "loveth and worketh a lie" in its motley train. Let the Maskelynes and Baldwins go on, and the pulpit, platform, and press unite in cursing this thing; they will have to bless it, for "it is of God," and is an "impregnable

rock of truth" against which, indeed, the "gates of Hell will never prevail." Soon the multitudes who flock to these amusing entertainments, where the genuine phenomena of Spiritualism are simulated so cleverly as almost to "deceive the very elect," will think there must be some fire amid so much smoke, or, in other words, there must be something genuine to counterfeit, or these "exposers" would fail to grow rich by gammoning the people. It is astonishing that money should flow to them in thousands for their trumpery imitations when the genuine current coin of the realm—true palpable evidence of spirit communication—can be had by any at one's own fireside. It is pitiable to read of a Leeds minister's position in regard to this great subject, when he tells us (see *Truth*, page 1158) in regard to his Baldwin experience, "I never attended a seance before (far too unholy or ridiculous thing, I presume), and at no time in my life have I had any experience sufficient to prove and put beyond a doubt the validity of the Spiritualistic theory." The more is the pity I should think, ignorance is a sorry protector from a conjuror's deceit. It is well for this parson the editor of *Truth* has not given the world his name. Perhaps, Mr. Labouchere, admiring his charity toward Baldwin, deals kindly on this account. It is quite evident that parsons need saving as much as other people. Had this gentleman made himself acquainted with the ring of the genuine spiritual coin he would not have come so near being the laughing-stock of the nation. I hope his experience will move many others of the cloth to know more about the "signs of these stirring times." Of course Maskelyne and Baldwin will profit in their business through their contention, as "Two of a trade can never agree," yet a good hard fight will financially benefit both. BEVAN HARRIS.

Loughboro' Road, Nottingham (late of Newcastle).

### NEWS FROM ADYAR.—ROBBERY AND SCHISM!

DEAR SIR,—As an addendum to my paper read at the Psychic Science Congress, and recently published in *The Two Worlds*, I would state that I have just received from the Astralo-Mahatmic Telephone and Express Line, ever plying between my office and the Theosophic Headquarters at Adyar, Madras, India, the most recent secret instruction and information sent out to the faithful. A circular sent by Col. H. S. Olcott to the trusted ones contains the startling news that the late business-manager at Headquarters, S. E. Gopalacharlin, had stolen over 8,649 rupees (about £500) of the funds of the Society before his death, that he poisoned himself when about to be discovered, leaving behind a written statement that he cheated and robbed to procure the means of enjoying himself as much as possible before his death; that he also pawned his wife's jewels for a large sum, which he expended; that he embezzled the hard-earned savings (several hundred rupees) of a relative, and tried to rob him of all his other money. Among the sums embezzled were the entire amount of the Olcott Testimonial (2,600 rupees), and the whole of the H.P.B. Memorial Fund (3,700 rupees); also a private gift to Col. Olcott, from London friends, of 341 rupees. Col. O. claims to be in communication with the Mahatmas, and to hear their voices often, but not a word of warning did they give him, but let the poor old man lose all the funds devoted for his support in his old age. And then the adepts allowed all the funds raised for a memorial to their devoted servant, H.P.B., to be lost, spent in riotous living! Strange! To my knowledge, Gopalacharlin had long been cognizant of the mass of fraud and diabolism which has been going on at the Adyar Headquarters in past years. He had lived in an atmosphere of deceit and chicanery. Little wonder that he went astray. There is another trusted assistant at the Headquarters who was the *fidus Achates* of the defaulting manager. He still lives, but as he is so fully aware of the esoteric dark deeds in the past history of Adyar, the Colonel dares not send him away, so he still retains him on his staff. I have also received by the same Astral Express the latest secret documents issued to the Esoteric Section, by its head, the fair Annie B. I have already in my possession the whole of the other secret documents of this section that have been issued since its foundation. One of the later documents gives a cock-and-bull story of a Yogi having seen a true Mahatma in the Himalayas. The Mahatma was perfectly naked; his eyes could not be looked at; his touch was like an electric shock; and his body, though it looked like butter, was as hard as steel. He told the Yogi that H.P.B. was sent by the Mahatmas, and she was now very high up, but Olcott was far inferior to her, and that a change must be made in the work in India, but not in Europe and America. There is a great feud between Olcott and the other workers in India on the one hand, and Annie B. and W. Q. J. on the other. The latter work against Olcott all they can (my Astral line keeps me informed of what is going on privately and secretly), so in this secret document sent out by A. B. and W. Q. J. (both sign it) the Mahatmic instructions are that change must be made in India, where Olcott is chief, but none in the West where A. and J. are rulers. Another recent esoteric document of A. B. and W. Q. J. claims that the Mahatmas still communicate with the select, notably W. Q. J.; that they have certified that the whole of "The Secret Doctrine" was written by them, save connecting paragraphs, A., by H. P. B., and that since the letters sent by them to Mr. Sinnett, upon which he based his book, "Esoteric Buddhism," in 1883, they have not sent any such letters to any one, except H. P. B. This is directed against Mr. Sinnett's claims that he has been in connection with Koot Hoomi all the time up to the present, and may publish additional teaching from him; also that his Koot Hoomi says, that H. P. B. misrepresented him in "The Secret Doctrine," publishing in it garbled and forged letters of the adepts to support her later doctrines, which contradict those given in Mr. Sinnett's book. The latest esoteric fulmination of Annie and W. Q. is one suspending from the Esoteric Section Mr. S. V. Edge and Mr. W. R. Old, Col. Olcott's coadjutors at the Adyar Headquarters, until they apologise for certain remarks made by them in the *Theosophist* reflecting upon Mr. Judge. It is thus seen that, of the three latest esoteric documents, one is directed against Olcott, one against Sinnett, and one against Olcott's co-workers, Edge and Old. "How pleasant it is for brethren to dwell together in unity." It should not be overlooked that the central principle of Theosophy, that which every member of the T. S. is compelled to assent to, whether he accepts aught else or not of its philosophy, is the Brotherhood of Man, and that the society is organised as a nucleus of a Universal Brotherhood.—MAHATMA E. %

(Wm. Emmette Coleman.)



## LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—Morning: Good attendance. Mrs. Long, in her address, exhorted us to endeavour, by right living and healthy spiritual development, to attain a greater reserve of spiritual power to combat the forces of evil that so frequently assail our cause. Evening: Mr. Long spoke on "Prophets and Mediums of the Bible." Elijah was the particular person dealt with, and the speaker said thousands of our fellows, while rejecting 19th century spiritual truths, were prepared to affirm their belief in similar spiritual events recorded of bygone ages. Whether the records were true or not, he held, was immaterial to the Spiritualist, who, nevertheless, should see a valuable adjunct to the means of propagating Spiritualism in the Bible. The incidents in the recorded life of Elijah were then carefully dealt with and explained in the light of spiritual experiences of to-day. The speaker showed most conclusively that Elijah was nothing more nor less than a spiritual medium, and of such a type that civilisation has to a great extent made impossible in this our day. The using of occult powers in the practice of black magic was condemned in dealing with the wholesale destruction of life by spirit agency, which is stated to have taken place in connection with the life of this man.—C. M. P.

FOREST HILL. 23, Devonshire Road.—7th: Mr. J. J. Vango gave a séance for this society's benefit. An excellent gathering of old friends, and the controls were exceedingly good. Tests were given, and Mrs. Main, through her medium, spoke very earnestly of the cause. She welcomed heartily one or two old friends who had known her in her field of labour in earth-life. We thank Mr. Vango for giving a good practical example, at least, of sympathy and work in aid of a small, but we hope "rising," society. 10th: Mr. Bertram gave some excellent reasonings in his usual earnest style.

FOREST HILL. 23, Devonshire Road.—A Floral and Spiritual Christening, the first in London at the above Society's Rooms, on New Year's Eve. Friends are earnestly asked, and offerings of flowers desired. Speakers, Mrs. Bliss and Mr. J. J. Vango. Tea at 5-30. Tickets, 6d., at the above address.

MARYLEBONE. 86, High Street, W.—Mrs. J. M. Smith, although suffering from the severe accident sustained at Attercliffe, was with us. Morning, her inspirers spoke on "Body, Soul, and Spirit," and gave experiments in psychometry. Evening, questions from the audience. Some questions were dealt with in a most clear and decided manner; others answered at more length. The crowded audience were apparently very interested. Clairvoyance (in one case especially) very striking. We earnestly hope that Mrs. Smith will soon lose the ill effects of her most unfortunate accident. Miss Morse's rendering of Pinsuti's "A Dream of Peace" was much appreciated. Friends, rally round us, and help us to bring this year of hard, yet fruitful, work to a successful ending.—L. H. R.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road, W.—Good meeting. Several strangers present. Mr. Stewart Clark's guides delivered an eloquent address upon the "Miracles of the Bible." Mr. Norton's guides followed with very successful delineations of character. Free healing at the close.

311, CAMBERWELL NEW ROAD.—An "In Memoriam" service, Dec. 17, at 7 p.m., in commemoration of our sister Mrs. Davey (the wife of a Spiritualist of long standing, and who was herself a staunch friend of the cause) passing into the higher life.

MORSE'S LIBRARY. 26, Osaburgh Street, Regent's Park, N.W.—On Wednesday evening, the 20th, at 8 o'clock, Mrs. J. M. Smith, the celebrated clairvoyant and psychometric medium, of Leeds, will hold a séance for test communications. Admission, one shilling.

KING'S CROSS.—Dec. 17: The King's Cross Society will open at the Hall, No. 2, Bemerton Street, Copenhagen Street. Tea at 4-30, 6d. each. Various speakers and music. Friends and the public invited. Omnibuses and trams from King's Cross and Holloway pass Copenhagen Street. King's Cross and Caledonian Road Stations are near the Hall.

MARYLEBONE SPIRITUAL HALL. 86, High Street, W.—17: Mr. T. Everitt, president. 24 (Christmas Eve): The talented controls of Mr. J. J. Morse; subject, "The failures of the past, and the hopes of the future." 31: Short addresses by well-known local speakers. Doors open 6-30, commence at 7.

STRATFORD SOCIETY OF SPIRITUALISTS. Workman's Hall, West Ham Lane.—The committee beg to announce that the sum of £2 2s. has been sent to West Ham Hospital—profit from tea and entertainment Nov. 27.—J. Rainbow, hon. sec.

MR. W. H. EDWARDS desires to draw attention to the fact that there are several societies in South London, and objects to the term "head-quarters" being employed by the 311, Camberwell New Road Society, as their rooms are not large enough to hold all their own members, and suggests that if a "head-quarters" for South London is to be established, a large hall be hired for a week-night, communication be opened with all the societies with a view to co-operation, that something tangible may result. A Sunday meeting will not do, because people attend their own meetings. A united whole-souled action is needed if it is to have general support from the spirit-world and Spiritualists.

MR. JAS. ROBERTSON'S RECEPTION.—On Thursday, 7th inst., at Morse's Library and Reading Room, a gathering of members and friends, by invitation of Mr. J. J. Morse, assisted at a reception to Mr. James Robertson, president of the Glasgow Association of Spiritualists. Among those present were Mr. Traill Taylor, Mr. Andrew Glendinning, Mr. and Mrs. Cole, Miss Rowan Vincent, Mrs. Everitt, Mr. and Miss Poffmacher, Mr. and Mrs. Wilkins, Mrs. and Miss Hunt, Miss Alice Hunt, Miss Dixon, Mr. D. Anderson, Mr. W. Bain (of Dundee), Dr. Smith, Mrs. Bettley, Mr. and Mrs. Nash, Mr. Sutton, Mr. Collingwood, and Messrs. May, Bisdee, Leigh Hunt, Rumford, Davies, and Potts. After the usual social amenities, Mr. Morse in some suitable remarks, delivered with his accustomed fluency and feeling, referred to his long friendship with Mr. Robertson, and dwelt on the great services that gentleman had rendered to Spiritualism. Mr. Robertson, he said, having convinced himself of the truth, had with the rugged perseverance and tenacity associated with the people north of the Tweed adhered consistently to his convictions, and had devoted his utmost powers to

the propagation of that truth. All who knew him could bear testimony to his high qualities of mind and heart; loyally and undimly he had upheld the cause he loved, and those present doubtless rejoiced at the opportunity afforded them of expressing their admiration and esteem for his work and character. Mr. Robertson, in reply, expressed his sense of the appreciation and friendliness with which he had been received. He was satisfied with the work Spiritualism was doing. He rejoiced that the fighting was not yet over, for it brought out the virility and endurance of those who were battling for the truth. They would value and reverence their Spiritualism the more that it had been bought at a cost of pain and persecution and mental struggle. Alluding to the stand taken by Mr. Traill Taylor, he considered he was doing a great work. Many of the weaker brethren, he thought, sheltered themselves under his powerful personality. He thanked all present for their kind appreciation, and wished them God speed. Mr. Glendinning, though suffering from indisposition, at the request of Mr. Morse, after passing a high encomium upon the work of Mr. Robertson, gave some reminiscences of the early days of the movement. One of the best and noblest workers he had known was the late Andrew Leighton, a man of rare purity of mind, brave and valiant-souled, and beloved by all who knew him. He could offer no higher tribute to Mr. Robertson than to say that he was just such another man as Andrew Leighton. Miss Rowan Vincent remarked that she was but young in the movement, and, therefore not so well equipped to pronounce on the progress of Spiritualism as some of the veterans present. She had just been reading Mr. Robertson's book, "The Rise and Progress of Modern Spiritualism." As an epitome of the history of the movement she had never read anything to equal it. From what she knew of Mr. Robertson, she thought she need not hesitate to heartily endorse all that had been said of him. Spiritualists must be soldiers, and not fear to enter upon the battle-field of modern thought. If progress was to be made it must be by Spiritualists fighting shoulder to shoulder as comrades. She strongly advocated the evidential value of vigorously testing the identity of spirit communicators. This seemed to her a cardinal principle of investigation. The friends then adjourned to a refection, provided by the genial host, and the remainder of the evening was devoted to music, singing, and social intercourse.—D. G. [We can heartily endorse the appreciation of Mr. Robertson's worth and work, and rejoice that such kindly recognition has been accorded to our true-hearted friend and co-worker.]

## MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—6th: Circle well attended. Mr. Jas. Lamb gave clairvoyant descriptions, followed by Mrs. Fernley. Mrs. George Hill gave clairvoyance and clairaudience. Invocation by Mr. T. Simkins closed a very profitable evening. 10th: The controls of our friend Mr. W. Johnson, of Hyde, answered questions from the audience, giving his ideas clearly and distinctly on the various subjects.—Lyceum. Conducted by Mr. W. W. Hyde. Marching and calisthenics very good. Attendance very fair. Mr. J. B. Longstaff gave an instructive and interesting essay on "The Art of Printing," showing it to be a great moral and civilising agency, the value of which can never be fully estimated.—G. L.

COLLYHURST. Psychological Hall.—Miss Jones discoursed on "Inspiration" and "He is not dead but sleepeth." Both subjects well handled. Excellent psychometry and clairvoyance.—J. B. Lyceum.—Good attendance and order. Recitation by Emily Pollock. The elder boys' group, a lesson on "Phrenology." Discussion class—Chairman, writer. Subject for discussion, "Psychology." Mr. Crutchley has promised to continue this subject next Sunday.—A. H.

HULME. Corner of Junction Street.—6th: Mr. Taylor, the physical medium, gave some remarkable manifestations. All well satisfied. 7th: Public circle, conducted by W. Lamb. Very pleasant evening. 10th: Lyceum. Recitations by Lucy McClellan, E. Bradbury, D. Furness, and W. Connolly. Our Lyceum is doing very well. 6-30: Public circle, conducted by W. Lamb, well attended. We were favoured with a visit from our friend Mrs. Hulme, who gave a good test; recognised. Very enjoyable meeting. 11th: Mr. B. Plant gave a short address, trying to prove "Does man live after death?" which he dealt with very well. Clairvoyance good.

OPENSHEW. Granville Hall, George Street.—Lyceum.—3rd and 10th:—Election of officers: Conductor, Mr. J. Rossington; assistant-conductors, Miss Howard and Mr. Pearson; guardian, Miss A. Lee; captain of guards, J. Read; guards, T. Harford, E. Manson, and Miss Burgess; organist, W. Orme; secretary, T. Barton; group leaders, Miss M. Morris, Miss L. Morris, Miss Howard, M. Pearson, J. Rossington, and E. Mott.

OPENSHEW. Granville Hall.—Morning: Mrs. Howard's controls spoke earnestly on a case where a verdict had been given, "Died from Starvation," pointing out the disgrace of it. Evening: Mrs. Lamb gave a good address, "In my Father's house there are many mansions," and explained that every one made their own. Large after-circle, opened by Mr. G. Adams. Mrs. Lamb gave good psychometry, all recognised.—T. H. L.

PENDLETON. Hall of Progress.—Mr. Walter Buckley's guides discourse was "Do plants influence mankind?" giving a very good definition. Evening, "Our guide in life," bringing it home to all that individual effort must be our guide in life. Followed by four psychometrical and clairvoyant delineations.—H. T.

THE DEBATE at Corbridge's Café, Lever Street, on Tuesday, was opened by Mr. Percival on "Positivism." Mr. J. J. Morse, chairman. His speech was very thoughtful and instructive, and an exceedingly interesting discussion ensued. Next Tuesday, Mr. J. J. Morse, at 8 p.m., on "The Child in Spiritualism."

MANCHESTER SOCIETY OF SPIRITUALISTS.—The Annual Tea Party and Ball on Monday, January 1st, in the Large Co-operative Hall, Downing Street, Ardwick. Tea on the tables at 5 p.m. Dancing to commence at 8, until 2 a.m. An efficient band will be in attendance. Tickets: Gent's, 1s. 3d.; lady's, 1s.—R. D. L.

PENDLETON. Hall of Progress, Cobden Street.—Monday, Dec. 18, at 8 p.m., Mr. J. J. Morse will hold a reception meeting, and answer



questions from the audience. Miss McCreadie is expected to give clairvoyance and psychometry. Mr. E. W. Wallis, chairman.

WANTED (Tipping Street), an efficient organist (small premium given), a lady or gentleman who will be able to attend the meetings and willing to assist in the choir. All applications to be sent to Mr. G. Hill, 93, Brunswick Street, Chorlton-on-Medlock.

## PLATFORM RECORD.

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

ACCRINGTON. Bridge St.—4: Mrs. Russell kindly gave her services for the good of the room. Her clairvoyance surprised all present. A real good time. 10: Mr. Saunders gave two good addresses and fairly surpassed himself. Eight clairvoyant descriptions, all very clear, and gave pleasure and comfort to those who received them. At night good audience.

ASHINGTON. Memorial Hall.—Mr. Beck spoke. Subject, "God's Relation to Man." He was well received, and requested not to be long in paying us another visit.—W. G.

ASHTON. Spiritualist Society.—3: Mrs. Stair delivered excellent addresses on "Spiritualism as a true basis of religion," and "The Church: its relationship to Spiritualism," followed by impromptu poems. 10: Mrs. Horrocks controls on "Could we but trust our Father God," and "Progression here and hereafter," followed by psychometry.—J. H. M.

BARNOLDSWICK.—Mrs. Russell gave very stirring addresses. "Come unto me all ye that are weary and heavy laden and I will give you rest." "If spirits return what benefit reap we hereafter?" Clairvoyance after each discourse.

BATLEY CARR.—Speaker, Mr. G. Collins, Bradford, who gave under control a sympathetic earnest address based on Socialistic principles. Subject, "Come, let us reason together." Clairvoyance good.—T. A.

BIRMINGHAM. Smethwick, 43, Hume Street.—We had the pleasure of listening to the inspirers of Mrs. Groom, on "Will Spiritualism add to man's happiness?" much appreciated by an attentive audience. She gave 20 spirit descriptions, all recognised, in some cases giving the names.

BIRMINGHAM. Spiritualist Union, Masonic Hall, New Street.—Evening, Mr. George Tubbs delivered a well-reasoned lecture to a most attentive audience on "The Law of Life."

BIRMINGHAM SPIRITUALIST UNION. Psychical Debating Section.—December 5: Mr. J. A. Rooke delivered an address, subject: "Can the phenomena of Spiritualism be scientifically demonstrated?" He claimed that this question had been incontrovertibly answered in the affirmative by the experiments of such men as Crookes, Wallace, etc. An interesting discussion. All persons desirous of becoming members or associates are invited to communicate with the hon. sec., J. Hands, 98, Guildford Street, Birmingham.

BLACKBURN. Northgate.—Dec. 3: Mr. Minshall, speaker; Mrs. Cannavan, clairvoyant; both local mediums. 10th: Mrs. Summersgill gave good addresses, followed by a number of tests in psychometry, in most cases acknowledged to be correct.—C. H.

BLACKPOOL. Liberal Club, Church Street.—Mrs. Midgley gave very good addresses on "Duty" and "Scatter Seeds of Kindness," to very respectable audiences.—W. H.

BOLTON. Bradford Street.—Mr. Willis, after briefly discoursing on commercial deception, and giving an exposition of Spiritualism, delineated a number of cases in the pathological science, which he has studied for some years. He was exceptionally successful, and gave advice on many matters. Mr. Willis holds broad views on the observance of Sunday, and believes that to do good or give advice on that day, is not wrong. He closed the well-attended evening service with a prayer in the Arabic language. Mr. Jas. Pilkington ably filled the chair. Miss Walker's date has been transferred to the 31st inst.—B. T.

BRADFORD. 448, Manchester Road.—Owing to the sickness of Miss Calverley, we got the assistance of Mr. Wilkinson, who gave very good lectures. Subjects, "Reformation," and "Immortality, or, If a man dies, does he live again?" Both well brought out to the satisfaction of all.

BRADFORD. St. James's, Lower Ernest Street.—Afternoon: Disappointed by our speaker, so formed a circle and had a very pleasant time. Evening: Mrs. Whiteoak kindly officiated. Subject, "In my Father's house are many mansions." A good and practical discourse. The funeral sermon of Miss Mary Ann Morrell will be preached on Sunday evening, by Mrs. Whiteoak.—E. H.

BURNLEY. Guy Street.—Miss Cotterill, of Manchester, gave good and interesting discourses, and remarkable clairvoyance and psychometry before very large audiences.

BURNLEY. Hull Street.—Our anniversary. Mr. Plant's controls gave very good and instructive addresses, well worthy of better audiences. Clairvoyance very successful. We are highly pleased with this, his first visit, and shall be glad to see him again.—I. G.

BURNLEY. 102, Padiham Road.—The guides of Mrs. Singleton gave good discourses on subjects taken from the hymns sung, "Angels, sing on" and "Could we but trust our Father God," both very instructive and plainly rendered. Well received. Clairvoyance.

BURY.—Mrs. Brook's guides gave addresses on "God is Love" and "God moves in a mysterious way," followed by clairvoyance.—A. N.

BRIGHTON.—Miss Gartside's inspirers gave excellent addresses. Subjects, "A Rift in the Veil," "Search and ye shall find." We hope to see her with us again. Clairvoyance good.—C. L. B.

BURNLEY. Robinson Street.—Madame Henry's guides gave good addresses. "Life is Onward," and "Experiences of the control." Successful clairvoyance at each service.

DEWARBY.—Pleasant day with Miss Crowther. Subjects: "Voices from the unseen world," and "God a Spirit." Clairvoyance very good, especially at night. Look out for our Lyceum Tea Party, at Christmas, in aid of the Organ Fund.

FELING. Hall of Progress.—Dec. 3: Mr. W. Bancroft. Subject, "Spiritualism in accordance with Bible teaching." He also gave his

experience, giving great satisfaction. 10: Mr. J. Clare owing to an unforeseen incident could not be with us. Mr. Hobson read from the Medium the "Clairvoyance of Bessie Williams." Our president, Mr. Hall, gave a sterling good lecture on "Reformation," and was greatly applauded.

HALIFAX.—Mrs. Craven was compelled to disappoint us through sickness; this makes the fourth disappointment the last six weeks, and places us in a queer predicament. It was past time for the service before we procured a substitute, when Mrs. Briggs and Mrs. Bott came and immediately ascended the rostrum. Mrs. Bott spoke well on "Mr. John Lamont's experience," Mrs. Briggs giving clairvoyant descriptions. Mr. Ringrose spoke in the evening to a good audience on "What should we be without religion?" in a clear and masterly manner, at once finding favour.—F. A. M.

HEYWOOD. Spiritual Temple.—Mr. J. W. Sutcliffe delivered two very good addresses to very fair audiences. Subjects, "The Spirit World," and "The Claim of Spiritualism," considered very good. Psychometry.—J. F.

HOLLINWOOD.—Dec. 5th: Miss Halkyard conducted our circle, and gave good clairvoyance. Forty-seven descriptions, thirty-five recognised. 10: Mr. J. Murray. Subjects, "They are Winging," and "Is Spiritualism True, or, are Spiritualists Insane?" a reply to Mr. W. Powell, who has been attacking us in Hollinwood for the last week, but good has been done, I hear, and several circles formed for investigation.

HUNSLLET.—Mr. Wilson gave excellent discourses, "Friends, never leave us," and "Spiritualism put in the Balance." Psychometry very good.

HYDE. Grammar School, Edna Street.—Mr. Mayoh, afternoon, "God's voice to His children." Evening, "What is Spiritualism?" We never heard our brother to better advantage. Such addresses speak for themselves and leave their own impression. We were very grateful to Mr. Mayoh for fulfilling the engagement, and deeply sympathise with him and his family in their sad bereavement. Next Sunday, Mr. Wild, of Rochdale. All should hear him.

LEICESTER. Crafton Street.—Mrs. Yeeles gave a short address, listened to with attention. Successful clairvoyance. We hope good results will follow her work. 10th, Mr. Sainsbury spoke on "Whence did man emanate, from Nature or God?" Explained to the satisfaction of all present. Good after meeting.

LEICESTER. Millstone Lane.—The guides of Brother Swinfield gave a stirring address, followed by successful clairvoyance.—E. S.

LEICESTER. Liberal Club, Town Hall Square.—Mrs. Yeeles delivered able addresses. Morning: Subject from the audience, "Spiritualism—A Religion and a Challenge to the World." Evening: "What is the experience of children when they pass into spirit-life?" This was greatly applauded, and should have been taken down. Hoping for the pleasure of another visit.

LEICESTER. Psychological Improvement Class.—3 p.m.: Mrs. Yeeles addressed the members of the society and class. Clairvoyance very good, all recognised. Mrs. Yeeles also gave a few of her very interesting experiences in Spiritualism; much enjoyed.—E. F. C.

LIVERPOOL. Daulby Hall.—We were extremely pleased to extend a hearty welcome to Mrs. E. H. Britten. Large audiences greeted her with many kind expressions of loving sympathy. Numbers of friends who listened to the noble thoughts and inspiring truths presented expressed the hope that in the future she would favour us with her presence more often. Morning: Mrs. Britten lectured on "The great religious and spiritual crisis of the present day." Evening: Replied to written questions. The last question, "Where is my brother?" elicited a magnificent exposition of our relationship one to another, which, had some of our Socialistic leaders heard would have proved to them that Spiritualists were quite as much alive to the social necessities of our time, and as anxious as any other body of reformers to bring about that brotherhood of man talked about so much and practised so little. Monday evening: Mrs. Britten favoured us with a reading from her new book, "The Spiritualists' Encyclopædia." Listened to with great attention and much pleasure.

MACCLESFIELD.—Successful meetings have been held during the last three Sundays with Mr. Hepworth, Madame Henry, and Mr. Tetlow. Each of the speakers gave evident satisfaction. Next Sunday, Mrs. Wallis.

MILLOM.—Mr. H. J. Taylor, under the influence of his guides, named the infant daughter of Mr. and Mrs. T. B. Richards, members of the society. The child was given the name of Rebecca Bell, spiritual name, "Humility." After a few appropriate and well-chosen remarks, a lecture, bearing the title "The Life of the Gambler," was given. Attentively received and greatly appreciated; in fact, well worthy of publication verbatim.

NELSON. Bradley Fold.—The guides of Miss Pickles discoursed on "The Saviour of the World," and "Death," and gave very good psychometry to well-pleased audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. C. Thompson, of Sunderland, gave a very eloquent address on "Whence came we, and whither are we going?" in which were embodied many experiences in a scientific investigation into the phenomena of Spiritualism, and gave every satisfaction to the audience, who will all look forward to his coming again on 24th inst., to complete lecture.

NEWPORT (MON.) Spiritual Institute.—An address by Mr. Wayland's guides. Subject: "Man; his duty to his fellowman."

NEWPORT (MON.) Portland St.—An address by Mr. F. T. Hodson. Subject, "Why I became a Spiritualist." Clairvoyance, all recognised.

NORTHAMPTON. Oddfellows' Hall.—Meetings were carried on by our local mediums. Afternoon, Mrs. Brown; evening, Mrs. Walker.

NORTH SHIELDS. Camden Street.—Mr. Jos. Wilkinson, of Tyne Dock, gave an address entitled "What do we live for?" in a very illustrative manner. There was plenty of food for thought.

NOTTINGHAM. Morley Hall.—Mr. Stubbs spoke very ably. Subject, "Eternal life from the Spiritualist's view." The audience, though small, were thoroughly interested in his remarks. Mr. Stubbs, though a young Spiritualist, promises to be an able advocate for our cause in normal speaking.—T. J.

OLDHAM. Temple.—Splendid day with Mr. J. J. Morse. At the P.S.A. Mr. Morse made a few remarks and gave a reading in fine style. Mr. C. Chadderton's song well sung. Mr. F. Heyes' violin solo was a



rich treat. 6-30, "Spiritual answers to material questions" was treated in a most eloquent manner, being full of sound logic. Would we had more of such high-toned and inspiring discourses, riveting the attention from beginning to end. Sunday next, P.S.A. Mrs. Mansley and Miss Banks, soloist. 6-30, local speakers and clairvoyance.

PRESTON.—Mr. Edwards, of Blackburn, delivered two sterling addresses, followed by very successful psychometry. We had no hesitation in booking him again, and trust that societies will keep him fully engaged. Our society is going ahead. We have secured an organ through the kindness of one of our members, and intend holding our first tea party on the 26th. Glad to see old friends and new. Tea, 9d.; entertainment only, 3d.

RAWTENSTALL.—A treat in the addresses of Mrs. Stair's guides, who discoursed on "Your Work as Individual Spiritualists," and "Christianity in Relation to Modern Spiritualism." Excellent impromptu poems on Liberty, Charity, Gladstone, &c.

ROCHDALE DEBATING SOCIETY's first meeting was held 11th Dec., in the Labour Hall, Bathe Street. Mr. J. J. Morris gave a grand oration on "The Laws of the Living Wage." A very good attendance. Mr. Peter Lee presided efficiently. Tuesday, Dec. 19, at 3 p.m., debate on "Spiritualism and Materialism," between Mr. T. Postlethwaite, Spiritualist, and Mr. J. T. Thornton, Materialist. A good attendance is requested, as the election of officers, etc., will take place after the debate.—Leonard Thompson.

ROCHDALE. Penn Street.—Mrs. Berry's controls spoke very well on "Will your religion carry you through to the end?" Full room. Clairvoyance very good. Will any friend who has sewing out bring it in as soon as possible, in preparation for sale of work? Donations received by Mr. J. T. Kamin, 2, Shaws Place, Regents Road.

ROCHDALE. Water Street.—Dec. 5: Mr. Taylor, of Royton, gave a brief address, followed by excellent clairvoyance. 10: Miss Walker gave nice addresses. Clairvoyance very good. Full room at night.

ROYTON.—Owing to Mrs. Hyde suffering from accident, we were disappointed, but had a pleasant day. Afternoon, public circle; evening, Mr. Fitton, of Oldham, addressed the audience in his homely but pleasing way. We trust Mrs. Hyde may speedily be restored to health. She has the sympathy of all friends here.—W. C.

SHEFFIELD. Hollis Hall, Bridge Street.—The guides of Mr. Chas. Shaw dealt with subjects chosen by the audience, and gave clairvoyance. All much appreciated.—A. M.—N.B. General meeting of members on January 3. Entertainment, January 4, at seven o'clock.

SOUTH SHIELDS. Spiritual Rooms, 21, Stevenson Street.—Mr. Graham, in the place of Mr. Murray. A capital discourse on "Inspiration from the Bible," followed by clairvoyance, and a few words from Mr. Westgarth. Good company present. 17: We open a more convenient place in 86, John Clay Street, and expect to see a few of our old friends to give us all the help they can to spread the cause. We expect Mr. Davison, of Gateshead. Tea and concert on New Year's Day, and we hope that all that can make it convenient will join us. There will be a capital concert, followed by a dance. Tea and concert, 9d.

SOUTH SHIELDS. 16, Cambridge Street.—5, Mrs. Young gave a short address, followed by excellent clairvoyance, nearly all recognised. Good audiences. 10, we were pleased to welcome Mr. Grey and his guides, who spoke on "What is the brightest gem in the future world?" and "Where are the dead?" The remarks were elevating and instructive, and listened to by an attentive audience.—R. M.

SOWERBY BRIDGE.—The choir conducted the service. The chairman gave a short reading from one of J. P. Hopps' books. A short address by Mrs. Greenwood; recital, Miss Smith; solo, Miss Law. The choir rendered the anthem, "Sing unto God," in a very creditable manner. Altogether a very enjoyable and profitable evening was spent. Good audience.—G. H.

STOCKPORT.—Mr. Hesketh spoke from questions which formed themes for good philosophical discourses, bringing into prominence the teaching and morals of true Spiritualism. Mr. Hesketh has a forcible and yet charitable way of dealing with the "Jesus-Idolatry." The entire collections (£1 5s. 4d.) were applied to an urgent benevolent purpose.—T. E.

WAKEFIELD. Baker's Yard.—We were greatly disappointed. Mr. Boocock not being able to attend through sickness, two local mediums filled his place very well. "Charity," given in good style; good clairvoyance, all recognised. Mediums please note, all letters to be addressed to the First Wakefield Progressive Society of Spiritualists, 1, Baker's Yard, Kirkgate, Wakefield. Mr. J. Dunn desires to announce his resignation as Secretary.

WAKEFIELD. Barstow Square.—A good day with Mr. A. Walker. Good audiences. Our society is not yet nine months old, and we have over 50 members.

WALSALL.—A pleasant time with Professor Timson. Short séance at the close of the evening meeting, much enjoyed. Dec. 5, we held a social gathering of members and friends. We did a little business, and after partaking of refreshments, all had a real jolly time with songs, games and dances. We broke up about eleven, everybody having thoroughly enjoyed themselves.

WISBECH. Public Hall.—Mr. Ward delivered an address on "Resurrection," to a large audience. Speaking of the resurrection of the spirit, he showed in very striking remarks how the resurrection could be accomplished on earth, by being dead to the acts of sin and crime, and rising again to commence a life of goodness, virtue and truth. Clairvoyance good.—J. W. Smith, cor. sec.

RECEIVED LATE.—Leeds. Progressive Hall: Mrs. Taylor's guides gave their experience, and spoke on "New Lights and New Truths" in a remarkable manner. Good clairvoyance. Mrs. Taylor is booking dates for 1894. Secretaries would do well to engage her.—Address, 5, Wilkinson Building, Cross Bank, Batley. Arncliffe: Mr. Rooke visited us, and spoke on "Phrenology."

### THE CHILDREN'S PROGRESSIVE LYCEUM.

COLNE.—Open Session. Fair attendance, but short of leaders in time. Perhaps the weather prevented them. A nice session. Silver chain recitations splendidly done, conducted by E. Hoskin. Marching went very well, too, considering, through the absence of our organist, we had to march and sing marching tunes. Miss Mary Peowarden gave "The Convict," urging all to join the temperance pledge. Miss A. Bean

gave a lesson from Nature, "The Spring Walk." Miss Nellie Hebblethwaite, a little girl of four years old, gave "My Dolly," and she did it well. Master A. Hebblethwaite, "My Dicky Bird." All very well rendered. I hope the leaders and older scholars will follow the example of the young ones, and show that the Colne Lyceum is doing a good work. Present 70.—E. H.

### PROSPECTIVE ARRANGEMENTS.

THREE STORIES NEXT WEEK. Send in your orders.

ASHINGTON.—Tea Party, 25th, and Mr. Clare will lecture on "Shakespeare."

BACUP.—SECRETARY for the Bacup Spiritualists' Society, W. B. Hurst, Tong Mill, Bacup.

BATLEY CARR SOCIETY.—Annual Public Tea on Christmas-Day. Old friends and new heartily welcome to another social re-union. Tea on the tables at 5 o'clock prompt. Tickets, 6d. and 4d.

BRADFORD. Boynton Street.—Tuesday, Dec. 26, a social tea and meeting. Tickets 6d., tea at 5 p.m. Addresses will be delivered by Mr. E. Sam, Mr. and Mrs. G. Galley, Mr. Hilton, and others.

BRADFORD. Walton Street Spiritual Church.—Tea and entertainment, Saturday, December 23. A hearty invitation to all. We hope for a great success and a substantial result towards necessary repairs. Tickets, adults, 9d. Children, 4d.—T. J. P., cor. sec.

BRIGHTON. Martin Street.—Dec. 23: A public Tea and Social. Tea at 4-30. Tickets, 6d.; social, 4d. Dec. 25: A Sale of Work, Christmas Tree, and Social. Doors open at 2-30. Admission 3d.

BURNLEY. Robinson Street.—Annual tea party, and meeting Christmas-Day. Tea 4-30. Tickets, 9d. Children, 6d. We hope to make this the best entertainment we have ever had. Friends, rally round and give us your hearty support. 17: Mr. Geo. Featherstone. Subjects, afternoon, "Misfits and Patchwork." Evening, "The Origin and Destiny of Man."

FELLING.—Dec. 23: Our annual tea and concert. Tea at 5 p.m. Adults, 9d., children, half-price.

HALIFAX.—Dec. 26: A grand tea and social evening, in aid of the new church. Tea at 4-30. Tickets, for tea and social, 1/-; under 12, 6d. Social, 6d. and 3d. The Lyceum String Band will play for dancing. Members' half-yearly meeting and election of officers and committees, Saturday, January 6th. All members are requested to be present to deal with matters of importance.—F. A. M.

HEYWOOD.—Saturday, Dec. 16, Mr. J. W. Tetlow has kindly consented to give an entertainment for the benefit of society. All friends invited.—J. F.

HUDDERSFIELD.—Brook Street Society are in want of speakers for December 24 and 31. Apply stating terms to J. Briggs, 50, Lockwood Road, Huddersfield.

LEICESTER. Liberal Club.—Dec. 26: An old Spiritualist is going to celebrate his silver-wedding by giving a tea to the members and friends, for the benefit of the society by a voluntary collection. 31st: Mr. J. J. Morse; also on New Year's Day, when there will be a public tea.—R. W.

LIVERPOOL. Psychic Church.—Special sermons by Brother Alexander (Mr. A. W. Clavis) explaining our ritual. 17, "The Lights"; 24, "The Altar"; 31, a grand midnight service at the church to celebrate the second anniversary of its foundation. A special sermon and a solemn procession of the brothers, with public renewal of ordination vows. Commence at 11 p.m.

LIVERPOOL.—Dec. 17: Mr. J. J. Morse, of London; 11 a.m., "Sin in the Light of Science." 6-30 p.m., "The Cradle and the Coffin; their lessons."

MACCLESFIELD.—Dec. 17: At 2-30 and 6-30, Mrs. Wallis. 24th: Miss Janet Bailey. 31st: Mr. Swindlehurst. Annual Tea Party on New Year's Tuesday. Chairman, Mr. Wallis. Full particulars later.

MR. HARDACRE, 53, Victoria Road, Keighley, is booking dates in 1894.

NELSON. Bradley Fold.—Dec. 23: Public tea at 4-30, and entertainment. Tickets 9d. and 6d.; meeting only 3d.

NEWCASTLE-ON-TYNE. Spiritual Evidence Society.—17: Professor Timson on Saturday, 8-30. Psychometry and clairvoyance. 24: At 6-30, Mr. C. Thompson, of Sunderland, will give the second portion of his lecture, "Whence come we, and whither are we going?" 31: Mrs. Wallis. Short addresses and clairvoyance.

NOTICE TO AGENTS.—Should your parcel of *Two Worlds* not arrive, kindly send us word immediately, so that we can send a second supply in time for Sunday.

NOTTINGHAM. Masonic Hall.—Mr. E. W. Wallis. Morning: "Mediumship, its peculiarities and problems." At 6-30: Answers to questions.

RAWTENSTALL.—A sale of work on Saturday, December 16. The stall will be filled with useful and ornamental articles. Songs, glees, etc., at intervals. Admission 6d., returned in goods or refreshments. Opened at three o'clock.

ROYTON.—Mr. Birch is suffering from a severe illness, and will be unable to fill any engagements this year. Secretaries, please note.

SOWERBY BRIDGE.—A Sale of Work will be opened by Mrs. S. S. Chiswell, of Liverpool, in the Town Hall, on Friday, Dec. 15, at 2-30. Also on Saturday, Dec. 16, Mr. Armitage, of Batley Carr, will open the Sale at 3-30. Mr. Hepworth, of Leeds, on Friday only will entertain the company with humorous songs; other entertainments as follows: Minstrel troupe, Lady Christys, Fairy Queen's Court, and baby's half-hour. The Lyceum String Band will play selections at intervals. Curiosities, gipsy's tent, etc. A public knife and fork tea on Friday, at 4-30, price 1s. Also on Saturday at 4-30, 9d. Admission:—Season tickets 1s. 6d.; Friday 1s.; Saturday 6d.; Entertainments 3d.

STOCKPORT.—Dec. 25: Social Party and Entertainment. Operetta, farce, recitations, readings, solos and duets, choruses, and action song by the Lyceum children. Tea at 4-30 with entertainment: Adults 9d., children 6d. and 4d. Entertainment only, 3d.—T. E.

WINDHILL.—31, Mrs. Ingham.

A BIRMINGHAM correspondent writes: "We are selling *The Two Worlds* well, and the cause is spreading apace in Birmingham. Mrs. Groom is doing excellent work."



## PASSING EVENTS AND COMMENTS.

NO REPORTS NEXT WEEK.

A NEW STORY NEXT YEAR, by Alfred Kitson.

"THE TWO WORLDS," we are pleased to note, is kept on sale at 86, High Street, Marylebone, London.

NEXT WEEK'S *Two Worlds* will be the Christmas Holiday Number, and will be entirely devoted to literary matter.

THE BALDWIN tricks are now pretty well understood, and we are not disposed to devote space to advertise these show people.

MR. W. H. ROBINSON'S "Incidents" arrived too late for this number. We regret to state that he is down with influenza.

THE MANCHESTER *Comet* is publishing a series of articles on occult matters, which appear likely to be of interest.

WE HAVE BEEN compelled for want of space to cut down the reports this issue, as stated last week, and shall devote the whole of our next number to literary matter.

TO CORRESPONDENTS.—Mrs. Bradley: Many thanks; will use as soon as possible.—E. Foster, Preston: Next week; too late for this issue.

MRS. CRAVEN is sharing the prevailing ill-luck, and is, we very much regret to learn, quite ill. We trust that she, Mrs. Hyde, and Mrs. Green will all speedily recover.

AMONG THE MANY Christmas Numbers that of *The English Illustrated Magazine* must take high rank for the excellence of its illustrations and the thrilling interest of its stories. They are varied enough in all conscience.

"THE LABOUR PROPHET" for December maintains the high standard it has won, and is worth reading by thinkers. John Trevor quotes the same pregnant words from "Nunquam" which we have already chosen, and speaks of him as a prophet.

"THE HERALD OF HEALTH" for December contains a striking story by the Editor, which forcibly illustrates her teachings and practices for physical regeneration and baffling heredity. Price 2d., of Mrs. Chandos Leigh Hunt Wallace, 4, Albany Terrace, London, N.W.

ASTROLOGY.—We are so over-crowded that we have no room for letters on this subject this week. It seems to us it is a matter for experiment and proof rather than controversy. Those who are interested should investigate for themselves.

MR. J. H. LASHBROOKE is announced as ready to meet Mr. Ashcroft in debate on "Is Spiritualism worthy of consideration?" the proceeds after all expenses to go to a charitable institution. We doubt if the challenge will come to anything; if it should, we pity Brother Lashbrooke, he has a tough job on hand.

THE PASSING ON of Mrs. Goldsbrough will come as a shock to a great many persons. She has been seriously unwell for several months, but we had hoped she would recover. It is a great loss to the movement that one who was so specially gifted to do good and alleviate human suffering should leave us. Our sympathies are with the family and husband, who, we trust, will be enabled to continue the good work.

THE VEIL LIFTED.—Modern Developments of Spirit Photography, with twelve illustrations. Cloth boards, 2s. nett. Will be ready next week. Orders for advance copies may be sent to the office of *The Two Worlds*. The volume contains papers by Mr. J. Traill Taylor, the Rev. H. R. Haweis, M.A., Mr. James Robertson, and Mr. Andrew Glendinning.

THE SMETHWICK SPIRITUALISTS have decided to have 5,000 leaflets of "Mrs. Groom, a Medium, Interviewed" reprinted in tract form for distribution amongst investigators. They can be forwarded at once, and are just the thing for giving to sceptical friends. Price 6d. per 100, or 4s. per 1,000, post free. Orders to be sent to R. Crichton, 43, Hume Street, Smethwick, Birmingham.

CARDIFF.—I paid a pleasant visit to this thriving town and had good meetings. A long report from Mr. Adams has reached us, but want of space forbids. I will perhaps use it in an early issue. I was pleased to see the veteran Roes Lewis so well, and to renew acquaintance with my many old friends. Thanks to the generous hospitality of Mr. and Mrs. Sadler I had a happy time.—E. W. Wallis.

MRS. GREEN is, we are exceedingly sorry to learn, after three weeks' very serious illness, still very bad, and will be unable to leave her bed for quite a month to come. We understand her sufferings have been intense from rheumatism of the sheath of the nerves in the lower limbs. She desires to thank her many friends for their solicitous enquiries, and asks them to accept this general acknowledgment, as Mr. Green is unable to send individual replies.

SPIRITUALISM IS ALL ALIVE in Accrington. There are now two halls and each one will seat over two hundred people. The meetings are pretty well attended, and much interest is manifested, especially in phenomena. We have meetings every Tuesday at China Street, and our friends of the Bridge Street Society meet on Thursdays; these are as well attended as Sunday meetings, and we find that by their means the truth is brought home to many who will not come on Sunday.

YORKSHIRE UNION.—Monthly meeting at Bradford Temperance Hall, Sunday last. Fifteen societies were represented, and twelve officers and visitors were present. After the usual "planning" had been gone through, two societies were admitted for affiliation: Hull Psychological and Windhill. Executive meeting reports were full of vigour. Mrs. Berry kindly consented to visit Hull on behalf of the Union, and Mr. Rowling agreed to carry on a week's mission there at the end of January. The Executive reported that they purpose carrying on a week-night mission during the coming three months, every society in affiliation to be participators, and speakers to be arranged to visit each. It was decided to hold next Quarterly Conference at Little Horton, on Sunday, January 7th, 1894, when it is hoped that splendid meetings will result. The Executive invite correspondence from societies or individual Spiritualists relative to the work of existing societies, or as to the commencement of new centres of Spiritual work. Our President, Mr. T. Craven, of Leeds, was absent in consequence of the illness of Mrs. Craven and several members of his family. He managed to steal away for a couple of hours on Saturday, to attend an Executive meeting at Bradford. The family have our hearty sympathy, and good wishes for their early recovery. Correspondents please address Wm. Stansfield, Bromley Street, Hanging Heaton, Dewsbury.

A CORRESPONDENT kindly writes: "I fear our reports are much too long for your limited space, but cut out just what you like." [We gratefully acknowledge your consideration, friend.]

THROSOPIIC INTERNECINE STRIFE.—We print elsewhere a letter from Mr. William Enmette Coleman, who says: "All I say in the enclosed article is beyond question and can be relied on absolutely." It gives us no pleasure to publish these evidences of division, but we are compelled to ask, in view of these revelations, what becomes of the boasted superiority and brotherhood?

"THE LYCEUM BANNER" for December is crowded with good things. A poem, "When the Baby Came," makes a capital recitation. "Aunt Editha's" appeal for the miners realised £7 10s. 5d., and she says, "For the first time in the history of Modern Spiritualism in Great Britain the name of Spiritualism has been publicly identified with a national subscription for helping the distressed, and, what is even nobler still, upon the side of progress in the social and industrial world. But what Auntie and our Editors are particularly proud of is that this example has been set, and this honourable distinction gained by our children, and at the instigation of the Golden Group, the first rule of which is, 'Kindness to all.'"

A LIBRARY FOR SALE.—The following books are for sale in good condition: "Art Magic," "Modern American Spiritualism," "Nineteenth Century Miracles" (first edition), "Crookes's Researches into Spiritual Phenomena," "Dialectical Report," Wallace's "Miracles and Modern Spiritualism," "Ancient Pagan Mysteries and Christian Symbolism" (by Inman), "Ethics of Spiritualism" (by Tuttle), "Career of Religious Ideas" (Tuttle), "Faiths, Facts, and Frauds," "Leaves from My Life" (J. J. Morse), several of Swedenborg's works, "The Unwelcome Child," "Jesus of Nazareth" (by Clodd), "Beard's Confessional," Dodd's "Mesmerism," Poe's poems, "M.A., Oxon's" "Psychography," Gibbon's "Decline and Fall" (12 vols.), "Hafed, Prince of Persia" (first edition, illustrated), "Old Truths in a New Light" (Countess of Caithness), Macaulay's "History of England" (2 vols.), and "Essays and Lays of Ancient Rome," "Apocryphal New Testament," "The Alpha," Farmer's "New Basis of Belief" (cloth, large type, 5s. edition), Ennemose's "History of Magic" (2 vols.) Autobiography of J. B. Gough, Paley's "Evidences," Paine's Political Works, Lillie's "Popular Life of Buddha," and Booth's "Darkest England." No reasonable offer refused.—Address F., c/o Editor *Two Worlds*.

## IN MEMORIAM.

MARY ANN MORRELL.—We regret to report the passing away of our dear sister, on Dec. 2, aged 31 years, interred at Bowling Church on the 5th. She having been, as it were, born in Spiritualism, had some experience of its ups and downs. She was taken to Bowling meeting room, when there was no other room in Bradford, by the hand of her parents, and had the truth instilled into her when young. She afterwards joined the children's Lyceum as a member and officer, after we removed from Walton Street to Addison Street, and thence we removed to St. James's, where she kept up her membership in the Church to the time of her death, where she will be missed by many, her loving disposition having gained her many friends, both young and old. She was always at her post in the Church and the Lyceum when her health and that of her mother's would permit. She has left an aged mother to mourn her loss, to whom she was very much devoted. A more loving and sympathetic soul we seldom meet with. May we all, young and old, try to follow in her footsteps, then our end will be peace.

NOTTINGHAM. Masonic Hall.—The physical remains of our dear friend, Mr. Liggitt, were interred on Tuesday, 5th instant. A goodly number were present from the Masonic Hall and Morley Hall societies. This is the first Spiritualist funeral we have had. Mr. Stubbs read from a "A Rational Faith" a most appropriate and impressive address, by Junor Browne, and after the singing of a well-known hymn Mr. Barnes delivered a beautiful address, which must have been very comforting to the bereaved. Some lovely wreaths covered the coffin, one of which was from Mr. Liggitt's "Fellow workers at the Masonic Hall." Mrs. Liggitt communicated last week at Mrs. Barnes's circle, and on Monday night, 4th instant, Mr. Liggitt materialised at Mr. Rowe's circle, and sent messages to his friends. He was easily recognised, even to the familiar curl on the top of his head. Mrs. Barnes, when under control in the Cemetery Chapel, said that our friend and his wife were standing there hand in hand. Good audiences greeted Mrs. Barnes's first appearance at our hall, and listened to two really excellent addresses, full of instruction and spiritual advice. The condition of the selfish man in the next world, she said, was like a man being cut off from his fellows by a dense fog, in which he could hear voices but see no one. Many look forward to hearing our friend again in the near future. Mr. Burrell made an excellent chairman.

MRS. GOLDSBROUGH.—It is my duty to record the passing on of our dear sister Mrs. S. A. Goldsbrough, at her late residence, 28, Great Russell Street, Bradford, on Friday last, the 8th inst., at 3.25 p.m. The funeral took place on Monday, the 11th, at Scholemore Cemetery, the cortege consisting of a hearse and twenty carriages. A very large number of relatives and friends were present, many of whom brought exquisite floral wreaths. Hundreds of people, young and old, congregated in the vicinity of the house, and most of the residents drew their blinds, and shops were closed. One notable visitor, I may be allowed to mention, was a Mrs. Morphet, from Leeds, who is a living testimony to the marvellous healing powers of the deceased lady. She has been confined to bed for twelve months, suffering from a spinal complaint which had taken entirely the use from her body below the waist, and although she had been given up as a hopeless case by the doctors, she is now able to walk and do her work as well as ever. The friends connected with the Milton Progressive Hall, who had a cordial invitation to the funeral, assembled at the grave-side and sang the hymn, "Thy will be done." Mrs. Goldsbrough was born at Rothwell, near Leeds, Sept. 26th, 1841, and was therefore 52 years of age. She will be greatly missed by thousands of suffering patients in all parts of the country; but I am informed that she has conducted her business on such lines that it is on a firm foundation, and will be carried on as hitherto by Mr. Goldsbrough and family, most of whom are engaged in this life-saving work. On behalf of the Central Association of Spiritualists I tender to the family our deepest sympathy and regards in this time of their severe trial.—C. W. HOLMES.