

The Two Worlds.

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PRICE ONE PENNY.

Love Links.

A COMPLETE STORY.

BY MRS. M. H. WALLIS.

THE neighbours were much interested in watching the little idyll unfold. Small events, perhaps, assumed undue proportions in the sleepy village of Aden, where almost everybody knew everybody else; in fact, the older inhabitants thought they had a right to know all about the concerns of their neighbours.

Jennie Lee and Albert Grey were fond lovers, scarcely declared as yet, but the old, old story was being slowly unfolded. Jennie was a slight, fair, rather tall girl, with bright blue eyes, and had a clinging disposition, seemingly inclined to lean upon stronger natures, but, perhaps, that was because she had not been fairly tried.

Albert was a fine, vigorous young fellow, full of life, quick and impulsive, with strong feelings.

It was soon looked upon as certain that, out of working hours, where Jennie was, there Albert would be. At last, one bright summer's evening, as they were strolling by the river side, the momentous question was asked, to receive an almost inaudible answer, though sufficiently so for Albert, who, unrebuked, took the slight form of Jennie in his arms and pressed warm kisses on her trembling lips. "You do love me, dear?" he questioned, after a few moments, hungry to hear her speak the sweet words.

"Better than my life," was the clear, low answer.

"My own darling!"

"Yes, yours till death, and after. Oh, I am so happy," and with a long drawn sigh Jennie's head sunk on her lover's shoulder.

"Jennie, darling, speak to me," urged Albert, startled at her increasing pallor, "speak to me."

Jennie for a few moments could make no answer beyond unclosing her eyes, so that he might see their expression of deathless love. The strange mood passed, and in a little while they were chatting, as lovers will, about the hundred nothings that are of so much import to them, but do not concern us. Proud, indeed, was Albert to lead Jennie to her mother and ask for her. He knew pretty well what the answer would be, for he had always been a welcome visitor to their home. The long summer evenings were full of sweetness. Work on the farm over, these two would wander together through the woods or rest in some shady nook, all the world to each other.

Albert failed to notice that after a little while Jennie did not care to go far. She would suggest in her pretty way that he should gather flowers for her and she would make a wreath, or else that the spot was "really too delightful to be left—they must stay there a while," and he, unthinking, was ready to agree. One day, however, when they had taken a rather longer walk than usual, he was again startled by the deathlike pallor of Jennie's face, and, running for water, found her on his return quite unconscious. She soon came to herself, and smiled at his fears, telling him she would "soon be better" (so she would, but not in the way she meant, poor little one). From that time her strength failed perceptibly, and before the summer was gone she was unable to leave her room except when carried down in Albert's strong arms. He was nearly frantic with grief at the too evident weakness of the dying girl, for it had come to that. The doctors shook their heads, talked about "organic weakness" and "gradual decay of the vital force," and Jennie was drifting over the river, and loving hands could not hold her back.

"Albert," said the weak voice one evening as he was sitting beside her, holding her thin, hot hand in his; "they say some people die of grief, but I am dying, I think, of too much happiness. I have been so blest, dear, in your love."

"My darling, do not talk so. Try and live for me. I will take such care of you."

"I cannot, dear," she whispered. "I am drifting, drifting, with no strength to resist."

"Then God help me, Jennie! What shall I do without you? But He will not or He would not let you die. I will hold you; you shall not go."

"Hush, love!" she said gently. "You hurt me. It is for the best."

"How can it be?" he answered almost angrily. "If you go, my darling, you take the best part of me with you, and I don't care what becomes of me."

"Hush, for God's sake, hush! If I thought you meant that, Albert, I should die in sorrow, indeed." For the moment her voice was as strong as before her illness; but the last words came in a whisper, and again the deathly faintness overcame her. From this attack she rallied but slightly, only able to reply to Albert's remorseful words and caresses by faint, responsive pressure of hand or lip. He had grown outwardly calm for her sake, frightened at the result of his former outbreak. But, oh, how he raged against the relentless power that was gradually drawing his darling from his love and care!

For hours he would sit beside her, anticipating her few wants, and it was with her head on his shoulder and her hands fluttering towards his neck, just after she had made a slight motion as though she would press her lips to his, that the faint breath stopped, and he only held the lifeless form of the girl he loved so fondly. He laid it gently down, and with a despairing look at the dear face, now fast assuming the rigidity of death, rushed from the house and cast himself, face downwards, on the earth in the woods close by, there to battle with the agony of his grief as best he could. He felt as though life was over, and wished (or thought he did) that he might die too, and be buried beside his love. "Ah, God!" he cried, rising suddenly, "why should she die, my little love, the light of her home! Thou canst not be a God of love to take my sweet flower, my ewe lamb," and he started on through the wood, not noticing the path, but stumbling over the stones and breaking through the tangled undergrowth until he found himself in their favourite little nook. On looking around, the memory of the past happy hours rushed through his brain with the sad refrain, "never again." The tears started from his eyes, and as he knelt down by the stone where she used to sit, he buried his face in his hands and cried, like a very child, the tears of a strong man, making deeper seams on his heart than marks on his face.

When Jennie's body was buried, the neighbours all followed the flower-covered coffin as it was borne by loving hands to its resting place.

The voice of the old vicar trembled as he went through the service, and the sobs of those who loved her could not be repressed. Then they left the churchyard, and for a time after spoke of her with bated breath, "Poor Jennie, to go away so young; she was sweet and gentle," they would say. But soon other interests attracted them, and save in the memory of a few, Jennie was almost forgotten.

Albert was a changed man, gruff and surly in manner; he could not grow reconciled to her loss, and bore himself as though he had a grudge against everybody because of his sorrow. Soon rumours were abroad of his reckless ways, he had been seen in the public-house many times, and met on the roads unable to walk straight. He had been seen in the town with low characters, and was going the downward road, neglecting his farm—the farm that was to have been "the best in the country side." His father died soon after Jennie, so he seemed to have nothing to hold him back from the ruin he appeared to court.

One day, when he had been more than usually reckless the night before, he was going the round of his fields, moodily thinking which he could part with or whether he should try and mortgage the whole farm, he stopped to rest his arm on a stile for a few moments, when he felt a strange thrill, accompanied by the question "What would Jennie think?" His thoughts turned, as they often did, to the happy hours

of the past, and his eyes grew wet with tears; but with an impatient exclamation he vaulted over the stile.

"Jennie is dead," he muttered, "and knows nothing; or if she does, is happy in heaven, and cares no more for me." Yet he could not rid himself of the haunting thought, and presently entered the village ale-house, where he drank deeply, returning at night to the farm scarcely able to find his way.

Rosa Bond had been Jennie's friend and close companion in the early days of their girlhood, but had experienced many pangs of jealousy during the growth of the love of Jennie and Albert, though, through it all she had a warm affection for, and felt the loss of, her friend very keenly. She often thought of her, and indeed of Albert too, and wished sincerely that he might alter his ways, being grieved to see how he was going.

Late in the evening of the day when Albert visited the alehouse, Rosa was busy preparing supper, when she thought some one passed into the pantry just before her. She spoke, and receiving no reply, procured a light, but no one was visible, either in pantry or kitchen. She thought, "I must be mistaken," yet felt considerably perplexed.

On the next night, as she was making ready for bed, her room being lighted by the rays of the moon, she was again conscious of the feeling of some one with her, and thought she heard a faint voice say, "Albert."

"Can it be Jennie?" Rosa asked herself. "No, I am only nervous and fanciful," but the thought would come, and she lay awake for hours, unable to free herself from the notion that some strange visitor had been there. This incident increased her interest in Albert, whom she occasionally met, and she was greatly shocked to observe the rapid change for the worse in his appearance; she tried once to lead the conversation to Jennie, but when her name was mentioned he turned abruptly away.

Before the end of the week Rosa had another strange experience, being aroused from sleep by the gentle touch of soft fingers. Looking up, she saw the sweet face of Jennie bending over her. "Save Albert!" fell from the lips.

"How can I?" questioned Rosa.

"Love Albert!" was the reply, and then the vision faded, leaving Rosa rubbing her eyes, not sure whether she had been dreaming. Even in the dark the warm blood tingled in her cheeks. As the words recurred to her—"Love Albert"—she put up her hands to cover her face, as though others could see her.

"Save Albert, love Albert!" How strange! Was it Jennie! What could she mean?

Albert, too, began to find the thought of Rosa constantly intruding on his mind, not with any idea of love, for his heart was buried in Jennie's grave, he told himself, thinking of her first as Jennie's friend, and afterwards he found his interest in her growing in spite of himself.

Every now and then in his walks he was conscious of the strange thrill, and with it the thought of Jennie's presence. He grew better able to think about her; but somehow the thought of Rosa blended therewith.

Albert and Rosa met more frequently after Rosa's vision, and she lost no opportunity of talking to him. Afraid of what he would think, yet impelled she knew not how, she let him see that his company was acceptable. He was attracted to her by the strange look of mournful interest with which she at times regarded him. One evening as Rosa was returning at dusk from a shopping expedition to the neighbouring town, he overtook her, and, contrary to his custom of keeping as much away from other folk as possible, aided his steps to hers, and offered to carry her parcel. She felt strangely confused, but consented. She could not help the thought that he in some way knew of the message to "love Albert."

For some distance he said little, then suddenly exclaimed, as though the words burst from him, "It is twelve months' since Jennie died."

"Yes," Rosa answered, "dear Jennie! how we miss her."

"I don't expect she has missed us," said Albert. "She will be sure to be happy, if she is living, which I sometimes doubt."

"I am sure she is living," cried Rosa, impulsively, "but do not think she is quite happy."

"What do you mean, Rosa?" questioned Albert.

"Oh, nothing, only I am sure."

"How can you be sure? No one can know; but what do you mean about her not being happy? She is certain to be," he somewhat inconsistently added.

"I mean—I think," said Rosa, hesitatingly, "that she isn't—she couldn't be happy, because—" here she paused fearful of offending her companion.

"Because what? Tell me your meaning, Rosa. You must."

"Because of you, then," and this time the words rushed from her lips. "How can she be happy to see you, as you have been, neglecting yourself and your farm?"

"But she doesn't see me."

"She does, I know she does!" broke in Rosa, excitedly. "How do you know?" questioned Albert, as excited as herself, as with his disengaged hand he seized her arm, compelling her to stop and face him.

"Because I have seen her."

"You have seen her? You must have been dreaming."

"I was not. I was as broad awake as I am now, and I saw her, and she said 'Save Albert, L—'" here Rosa paused, remembering the significance of the other words.

Albert tried to make her finish the sentence, but she persistently refused; and arriving at her own gate, she took her parcel and said "Good night," without giving him any invitation to accompany her further.

He went straight home and sat in his room for two or three hours, in a deep reverie, pondering over what had passed. "How could Rosa see Jennie, was it possible? She must be mistaken, or nervous, and had fancied it all." Then his thoughts veered round, "What was it Jennie had said besides 'save Albert'?" He wished so much to know, he determined he would make Rosa tell him. Then he suddenly remembered that when he expressed his sense of the injustice of her dying, and that he should not care what became of him, Jennie had said she would die in sorrow if she thought he meant it.

He had acted as though he did not care. "Did she know, was she sorry?" He rose and shook himself, and after attending to a few duties, retired to bed, but not to sleep, for through the long hours of the night he tossed to and fro in wakefulness, unable to rid himself of the thought that Rosa was not mistaken: Jennie did know what he was doing.

He tried after this experience to go on in his old ways, but could not, and soon there was a gradual change for the better, the farm began to look more prosperous, and he improved in manner and appearance. He often visited Rosa, and held long conversations with her; he was always better able to resist temptation after being with her awhile. He vainly tried to make her tell him the rest of Jennie's message, which he no longer doubted, the conviction growing in his mind that Jennie came to him as well as to Rosa.

He had spent a very quiet Christmas, and on the last day in the old year he called upon Rosa's father and mother, and was invited to see the New Year in. They had been sitting silently for some time, and he and Rosa were alone, just before midnight, when he said suddenly, "Rosa, will you be my wife? I have not much to offer you, my best love was Jennie's, but I love you, dear, in a different way, and if you will have me will try to make you a good husband, though of late I haven't given you much cause to think so. Will you, Rosa?"

Rosa sprang from her seat and stood looking at him for a few moments; then with a quick movement she placed her hands in his outstretched ones. "I will, Albert," she answered slowly.

He drew her gently towards him and soberly pressed his lips to her brow, the memory of the rapturous love he had felt for Jennie coming across his mind with great force of contrast.

After a pause, and just as the bells began to welcome in the New Year, he said, "Tell me now, Rosa, the rest of Jennie's message."

"She bade me save Albert, love Albert," whispered Rosa shyly.

"God bless her!" said Albert reverently; "her love and yours have saved me, Rosa. I shudder to think where I was drifting when you first told me you had seen her; but I will be a better man, God helping me." And just then a choir of singers outside commenced, "Ring out the old, ring in the new," and Rosa's parents came in to wish them "A Happy New Year."

In a few months they were married, and often in the prosperous after years recalled the old experience with a deep feeling of thankfulness for the love and care that had bridged the gulf of death to save Albert Grey from his worse than folly.

My Experiences in Spiritualism.—Part xiii.

By EDINA.
IMPOSTURE, PERSONATION, &c.

OUT of many hundreds of messages got by us from the other side during the past few years, there have been a few cases of imposture and two of personation; the last of which occurred in connection with the case of Lieutenant-General C—M—, which was fully noticed in these columns. These form part of the unsolved mysteries of this mode of communication between the two worlds, and I am unable to formulate any theory as to their occurrence, except that imposture is the work of silly, or malicious spirits, desirous of discrediting messages from the other side, and making us sceptical on the whole subject. Fortunately, in our case, we have a solid residuum of evidence from the unseen to fall back upon, and can afford to treat all cases of this kind with perfect equanimity. Our family evidence of spirit communion is so clear and convincing that no aberrations on the part of wicked or foolish communicators on the other side can shake our belief in Spiritualism. "What we know now we shall know hereafter."

If you ask me, *Cui bono?* What benefit is derived from the study of the phenomena of Spiritualism? I reply—

(1) It is possible by this "new philosophy" to bring back "from the grave" the beloved dead who can still demonstrate, by verbal and written communications, the blessed fact that they are only "behind the veil," and in constant rapport with their loved ones here. What consolation to all bereaved and sorrowing ones then, is this cult we call "Spiritualism." Surely, there is good in this, and not evil.

(2) In an age of great scepticism, agnosticism, and shifting of religious belief, when the existence of another world is doubted or denied, and the doctrine of annihilation at death has been openly preached by prominent men of science as the only one in consonance with physiology, Spiritualism demonstrates the great fact that "there is a beyond;" answers satisfactorily the query put by so many anxious and doubting souls all through the ages, "If a man die shall he live again;" substitutes "knowledge" for "doubt," and "sight" for "faith."

(3) Belief in the new cult takes away all fear of death, hitherto "the shadow dreaded by man"; in short, the proved facts of Spiritualism demonstrate that this fleeting and ofttime sorrowful world is but the vestibule to another and a more glorious one of beauty and delight, not the paradise of the creed-bound evangelical, with its harps, eternal hymn singing, and idle enjoyment "round the Throne," but a blessed home, full of occupation for every faculty, with illimitable possibilities of expansion. Though trained in the Christian faith, and a believer in its cardinal doctrines of God, immortality, and devotion to the higher life, it was not until my convictions on Spiritualism were assured, after most careful and anxious investigation, that I became satisfied the future world was not a great "perhaps." To this length we have now come, that in a world of so much suffering, bereavement, and disappointment, and where our future condition, so far as any specific revelation had come to us from the Bible, is shrouded in mystery, the clearly-demonstrated facts and phenomena of Spiritualism appear to me to form a new revelation, designed to dissipate the doubt and unbelief of the nineteenth century. Spiritualism has been hindered by the faults and shortcomings of its votaries in times past; many frauds have been perpetrated by hired mediums, to the scandal of true and earnest believers; but of late years it has been greatly purged from imposture on the one hand and undue credulity on the other, and if cultivated in a devout and earnest spirit is a great balm to many a sorrowing heart and a source of gladness to many an earth-burdened spirit. Our loved ones in the beyond are not asleep, awaiting the sound of the "last trump" or the "day of judgment," but are ever active in other spheres, able oftentimes to communicate with us, and cheer our hearts as we journey on life's pathway, helping us in many ways we know not, oftentimes guiding and guarding us from many dangers and troubles that beset us. The study of Spiritualism should, if possible, be pursued in the home circle, with reverence, caution, and a very open mind. Any enquiry into its facts, phenomena, or philosophy, conducted in this spirit, will in due season yield beneficent and convincing results. Such, at least, has been our blessed experience, and this plain unvarnished narrative will not have been written in vain if it leads some of those who have perused it into a "straight path," and an earnest and patient cultivation of "the things that pertain to the spirit."

Spiritualism and Materialism.

"It is time that all thoughtful people, and especially Spiritualists, should see and feel the wide difference between the spiritual philosophy and materialism—the one the opposite of the other."

"The spiritual philosophy recognises the positive and controlling power of mind over matter, of the invisible over the visible, of the internal over the external. Its controlling idea is an indwelling and Divine Intelligence, with law and force as means of its ceaseless work, and as faithful and unswerving servants to condense and shape the crude and external stuff that we call matter, and so outwork the infinite design we see in Nature. Mind is positive, matter is negative; the spiritual and interior is the real, and rules the great Cosmos, controls all, and shifts the ever-changing shapes of the outer shell and husk that we see and feel with our external senses. The Supreme Being is 'the power that makes for righteousness.' In man the microcosm, the spirit, interior and invisible, is immortal, and builds and uses the body which it leaves in fit time. Man is 'an intelligence served by organs;' the voice within prompts to justice and right when we can hear it amidst the din of error and perverted passion; and great voices from the Spirit-land come to us, precious tests of the real presence of our translated friends are given us. The inner-life is inspired and uplifted by the compensations of an unending existence, with ample scope for growth and work and for culture and harmony."

"This spiritual philosophy, even in its perversion, and with the cramping pressure of creeds and dogmas, has given all religions their life and power, and they all hold, though often with but feeble grasp, to its central and inspiring ideas, those great truths of the soul—Deity, Duty, Immortality. The higher aspects of modern Spiritualism, with its philosophy and fact combined, are its last and richest results, prophetic of grander to come."

"Materialism gives us 'the potency of matter' as the ruling power, allows blind force and law, but denies indwelling and ruling mind. It looks at all Nature from without, sees man as a machine, his mind but some fine yet transient result of digestion, to end when we cease to eat. Of course, the death of the body ends all, and an Infinite Soul of Things is an absurdity. It is the gospel of negation, cold and dead—the half-way station of some brave souls coming out of the prison-house of sectarianism, but not a healthy abiding place. It tends to dogmatism and coarse intolerance, as shown in the attitude of materialistic scientists towards Spiritualism."

"We cannot reconcile Spiritualism and Materialism; the life of one is the death of the other; in idea and method and spirit they have very little in common. If spirits come to us from the higher realms of the eternal life for any purpose, it is to vanquish Materialism and to banish the sceptical Sadduceism of our age. Do our speakers and writers see this vital truth clearly, and feel it earnestly? Do they teach a spiritual philosophy, and interpret the facts of spirit-intercourse in its clear light? Do Spiritualists and all spiritual thinkers realise the broad difference and really 'irrepressible conflict' of the two methods of thought and sight?"

"It is well and just to respect all honest differences of opinion, to favour free speech and stand for it with all fair-minded persons, orthodox or heterodox, but let us stand for *Spiritualism, pure and simple, without concealment or compromise*, and with an earnest wish to lead all the world into its light, and a feeling that its truths are beyond price and of conquering power. Let us keep clear of all entangling alliances with materialistic so-called 'free thought,' which shall over-ride or compromise our spiritual power, and dim our sight of the great truths of the soul, and the wondrous facts of spirit intercourse which shall help the religion of the future, natural, and inspiring, yet without creeds or dogmas."

SPECIAL NOTICE.

A New Story will be commenced in our next issue, which will be especially interesting to our Yorkshire readers, Lyceum members, and the many friends of the author all over the country. It is entitled

"AFTER MANY DAYS,"

and was specially written for *The Two Worlds* by our good friend and co-worker, Mr. Alfred Kitson, Hon. Sec. to the Lyceum Union.

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FRIDAY, DECEMBER 29, 1893.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

THE TWO WORLDS PUBLICATIONS.

THE RISE AND PROGRESS OF MODERN SPIRITUALISM. By Mr. Jas. Robertson. [Should be read by every inquirer and possessed by all Spiritualists.] Post free, 6d.

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Publishing the Glad Tidings.

The year 1893 will be memorable for the long-continued dry and hot weather, and for the severe struggles between employers and employed in both the cotton industry and the coal trade. The masses of wage earners are rising in intelligence, unity, and determination, and will in the future exert a more definite influence in the affairs of the nation, and will never again be content to labour for less than a living wage, which they rightly consider is justly their due. The sense of personal worth, as well as of individual responsibility, is becoming a factor in the progressive development of higher social conditions.

In Spiritualism 1893 will be remembered as "the year of publication." "Go ye forth into all the world, proclaiming the gospel to every creature," may be regarded as the injunction we now-a-days lay upon books, pamphlets, and papers, rather than upon men. Thus from the printing presses issues the missionary matter which is speedily scattered over the globe in a manner which would have been regarded as miraculous 1,800 years ago down in Judea.

The paper called *The Morning* published an open letter from Dr. Parker to Mr. Stead and his testimony, in his Christmas Review, to the reality of the spirit messages written through his hands. The correspondence which ensued drew considerable public attention to Spiritualism last January and February, and followed as it was by Mr. Stead's open avowal of his own mediumship and the announcement that he would produce a quarterly magazine devoted to subjects on the "borderland" of the other world, still further stimulated curiosity and enquiry.

Rev. John Page Hopps, whose interest in spirit communion was well known, at length planted himself squarely before the world as one who recognises the reality of spirit return, his little work, "Death a Delusion," being a valuable contribution to our literature.

A would-be scientific work, called "The Law of Psychic Phenomena," by a Mr. Hudson, gave occasion for many articles on Spiritualism in the weekly press.

The *Christian World* distinguished itself for its broad and catholic spirit, and published an article, "A Bridge to the Unseen," which embodied the new spirit now being displayed towards Spiritualism.

Borderland, of which two numbers have been issued, has been somewhat disappointing to experienced Spiritualists, but is helpful to enquirers.

The Psychic Congress at Chicago gave considerable stimulus to public interest in America, and the able paper by A. R. Wallace, F.R.S., was far and away and best. Clear, logical, sound and scientific, it had the right ring and true quality. The World's Parliament of Religions, also held at Chicago, has already had a good influence in broadening the religious thought of the times, and Spiritualism received respectful hearing even there—indeed, the President expressed his belief in the overshadowing influence and inspiring power of departed reformers.

"I Awoke," the title of a book containing automatic writings of more or less value, and a clergyman's anonymous recital of his Spiritualistic experiences under the title of "Do the Dead Return?" both helped to keep alive public interest.

Mr. Traill Taylor's public avowal of his success in obtaining spirit photographs caused considerable stir in photographic circles, and the publication of Mr. Glendinning's book, "The Veil Lifted," dealing with the whole subject of spirit photography, will doubtless arouse heated controversy.

"Bessie Williams's Experiences," edited, as they are, by Florence Marryat (whose book, "There is no Death," has had and still has a large sale), will no doubt set many persons seeking for evidence of the continued existence of their loved ones.

"THE TWO WORLDS" has not only held its own, but has steadily won public favour and increased circulation, while the handbook by Mr. Jas. Robertson, "The Rise and Progress of Spiritualism," issued by *The Two Worlds* Publishing Co. Limited, together with the pamphlets, "Does Man Live After the Death of the Body?" by Rev. M. J. Savage; "Mrs. Keeves-Record's Experiences"; and, lastly, Mrs. Duffey's "Investigative Study of Spiritualism," have all contributed to the proclamation and spread of the glad tidings, "there is no death." The series of very valuable articles in our columns, by "Edina," on "Spirit Identity" and his "Experiences" have formed a striking contribution to the evidences that identity and consciousness survive the change called death.

The Movement has grown stronger, the truth has spread, our numbers have increased, and on all sides are evidences that the future of Spiritualism is secure. The facts are being accepted all along the line. Even Psychical Researchers are admitting that there are evidences of the presence and activity of unbodied intelligences, and the year fitly closes with a memorial edition of "Spirit Teachings"—the very valuable messages written automatically through the mediumship of the late editor of *Light*, Mr. Stainton Moses, who, like the Moses of old, passed on before we reached the promised land of public recognition.

Spiritualism has been opposed by certain preachers, but the fact that they have gone out of their way to attack it is an unwilling testimony to its growth and power, and they are compelled to admit that, despite all their opposition, it is spreading rapidly. They will some day learn that they are really helping to make Spiritualists by denouncing Spiritualism.

In bidding adieu, then, to 1893 and welcoming 1894, let us all go forth to the fray with even more hope and ardour, more enthusiasm and determination than in the past, that the world may base its faith in the future life on the rock of spiritual science (the evidences of spirit existence), and enjoy communion with ministering spirits. When the great truth of spirit intercourse is known and admitted by all men, then will a socially-regenerated and spiritually-enlightened humanity be possible upon the earth, and the reign of brotherhood begin. We extend cordial greetings to all friends, with all sorts of good wishes for a happy and prosperous New Year.

In accordance with the oft-expressed wishes of numerous friends, I have decided to open a Public Lending Library, at 73A, Corporation Street.

Many persons would like to read the more expensive books bearing upon Spiritualism and cognate subjects who do not care or cannot afford to purchase copies, and they will doubtless be pleased to avail themselves of the opportunity which is now offered them.

E. W. WALLIS.

Father Ignatius—as He Confesses Himself.

BRET HARTS has said: "When a man is interviewed, he consciously or unconsciously prepares himself for it, and is not at all real." Whether Father Ignatius is or is not an exception to this rule it is impossible to say, but many of his statements which appeared in last month's *Idler* would have been better left unsaid. That he is a devotee of the most fanatical type is apparent from his own words, and that he longs for a restoration of that age (now long since banished) when Roman Catholicism wielded temporal power by spiritual influence, and forbade and persecuted free thought, is to be read without even the preliminary trouble of having to decide between two possible meanings to his declarations.

He offers a panacea for the land trouble, socialism, and poverty in the restoration of the monasteries, and informs us that the remedy would wipe out of necessity, and therefore of existence, workhouses, parish guardians—and in short, the whole poor-law administration. He continues: "The rates would go down, the morality of the upper classes would be raised, and the condition of the public schools would be bettered." Doubtless his claims will be listened to, or rather read, with some lack of credulity. His shibboleth is "Monastery!"

Father Ignatius further claims for himself an intellectual peculiarity which, to say the least, is anomalous. "I am an enthusiast—a fanatic. . . . I lay claim to a very plentiful possession of the Englishman's birthright of good, plain common sense." How he affiliated these intensely antagonistic characteristics is a problem upon which we would hail further light. Surely the Father's power to unite opposites is unique! Such a strange amalgamation almost takes one's breath away. A common-sense fanatic; a lamb-like lion—a lion-like lamb! How he has prevented the annihilation of one by the other rouses wonder. Surely the theory of the survival of the strongest is applicable in this case.

He considers Renan a most "funny" writer, and declares he cried with merriment over his funniness. We read Renan's "Life of Jesus" and were intensely interested. The birth, life and death struggles and fears, hopes and trouble, distress and trials of Jesus were perused with an emotional sympathy which knew no abatement. But for all this Father Ignatius has nothing but laughter and ridicule. We are of opinion the reverend critic missed his vocation. He should have been a salaried applauder at burlesques or pantomimes. "Renan begins and ends by saying, No man was ever so magnificent a saint as Jesus Christ, and yet in the same breath he calls him a vile impostor. How can so absurdly contradictory a writer shake the belief of centuries?"

Where is the contradiction? With Shylock, "We cannot find it." Jesus claimed a Godhead, but Renan refused to acknowledge his claim. Renan, by granting Jesus's title to sainthood, acknowledges the dictionary meaning of saint (*i. e.*, a sanctified person, or one canonised by the Roman Church), and thereby declares Jesus to have been man. This, however, would not bring the originator of the Christian religion to the level of a Godhead. With the presumed imposition against him, Jesus would even then be, in our opinion, by far the grandest figure that ever lived and died.

Father Ignatius gives us a slight glance into cloister life, and a very dreary one it is. His innocent candidness, however, may save many a man and woman from cowardly shrinking to the vegetating life of the monk or nun. Monasteries are not for men and women.

After describing the daily routine within the cloister, he continues: "They never read the newspapers. They know nothing of the topics of the day. They don't know whether Victoria or Edward VII. is reigning; although I must tell you we are tremendously loyal here." Of course they are! If those men were suddenly dumped down in France, their opinions would be republicanised; or in Russia, they would uphold Bureaucracy; or again in Siam, they would pray for a continuance of despotism, because they do not know the difference. It is difficult to realise such loyalty. A secularistic fanaticism appears to be here percolating through the clouds of ignorance.

The Father's attitude is strikingly revealed in the following sentence: "I would believe the Bible if it said the moon were made of green cheese." This is quite true; he would. There are harder things than even that in the Bible, and he believes them. The sentence almost takes one's breath away; but Spiritualists will recognise its truth immediately, for they meet instances of it almost daily. It

is, however, a sentiment which will hardly appeal to thinkers.

In his selection of literature for the monks he is most particular, none but the most strictly orthodox being allowed. Monks are mere machines. They are fed and oiled and timed and regulated like a watchmaker's chronograph. When the interviewer suggested that they ought to know what is going on in the world, and that it might benefit them to be well up in the "thought" of the day. "My dear friend," was the reply, "we never allow ourselves to think. It is all settled for us." Fancy, a man, and not allowed to think! A man gifted with brain power, presumably with intelligence, individualised, and placed in the world with all the attributes of a man, except the only one that makes a man—thought.

What does Father Ignatius fear from thought? The disaffection of his companions? Better, far better disbelief and thought, than belief without thought. The former is noble, the latter despicable. Spiritualists may with considerable edification compare the reverend monk's religion with their own. The contrast is great. A. I. P.

A "Psychic" Door of Escape.

THEOLOGY has long been seeking some way by which it can appropriate to its uses the gist of Spiritualism and the recurrence of its phenomena, physical and mental, without openly acknowledging the source, or giving any credit to the Modern Movement. Science, too, would have it understood that what has been its *ble noir* for nearly half a century is a *hypnotic, psychical* entity and reality—of course! the declaration of those unseen intelligences who produce each manifestation being utterly ignored by bigoted servants, as to their *spiritual origin*.

The spiritual movement, however, stands firm, and its lessons are permeating the Church and impinging on the domain of "science," so that something must be done to appropriate what cannot be successfully denied. Hence we find the medical disciples of science, for instance, re-christening "mesmerism," as "hypnotism," and on this bridge of gold crossing to the fullest claims to its verity, and to its understanding; and demanding that the State shall give them the sole right to its exercise. In like manner "psychic research" is acting for the more progressive members of the theological body, and offering them a door of escape from mere dogmatism, into the "green pastures and beside the still waters" of the spiritual revelation, without acknowledging the source of the blessing; the Churchmen seeking to disjoin the modern movement, and under the excuse of openly studying a mental science, admit the truth of the *Spiritual Phenomena*—denying outwardly at the same time all theological meaning thereto—while they secretly adopt the truths taught by the Philosophy. In proof of this contention, Rev. W. R. Cole is cited, who in an able lecture stated the claims for psychic science, and wound up by asserting "No one need change his creed in order to accept the facts of psychics, whatever they may be."

[We cut the above from the *Banner of Light*, the Editor of which remarks, "we trust the reader will see the full bearing of the remarkable sentence" printed in italics.]

Not Understood.

Not understood; we move along unseer,

Our paths grow wider as the seasons creep;

Along the years we marvel and we wonder

Why life is life, and then we fall asleep.

Not understood.

Not understood; we gather false impressions,

And hug them closer as the years go by.

Till virtues often seem to us transgressions,

And thus men rise and fall, and live and die.

Not understood.

Not understood. Poor souls with stunted vision

Of measure giants by their narrow gauge;

The poisoned shafts of falsehood and derision

Are oft impelled 'gainst those who mould the age,

Not understood.

Not understood; the secret springs of action,

Which lie beneath the surface and the show,

Are disregarded; with self-satisfaction

We judge our neighbours, and they often go,

Not understood.

Not understood; how trifles often change us!

The thoughtless sentence or the fancied slight

Destroy long years of friendship and estrange us,

And on our souls there falls a freezing blight,

Not understood.

Not understood; how many breasts are aching

For lack of sympathy, ah! day by day

How many cheerless, lonely hearts are breaking!

How many noble spirits pass away,

Not understood.

O God! that men would see a little clearer,

Or judge less harshly where they cannot see;

O God! that men would draw a little nearer

To one another!—they'd be nearer True,

And understood.

—THOMAS BRACKEN.

From "Lays of the Maori and Moa." Published by Sampson Low and Co. 1884.

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 Street.—Dec. 11: Mr. W. Edwards gave his services. He is an excellent speaker and wonderful psychometrist. 17: Mrs. Foran's good clairvoyance gave satisfaction. BRIGHTON.—17: Mr. C. Webb gave good answers to questions. BRADFORD, 448, Manchester Road.—Mr. Collins spoke well and gave good clairvoyance. BRADFORD. St. James's.—Mrs. Whiteoak spoke well, and gave a most effective memorial address on the passing on of Miss Mary Ann Morrell. Successful clairvoyance. BRADFORD. Temperance Hall.—Mr. Hilton delivered powerful addresses to good audiences. Being nearly blind his psychometrical powers are indisputable. Jan. 1: A grand tea at six, and entertainment. Tickets, 9d. BURNLEY, 102, Padbam Road.—7: Local mediums gave short and interesting addresses and tests. BURNLEY. Guy Street.—Mrs. Russell gave interesting discourses and clairvoyance. BURY.—14: Mrs. Horrocks gave successful psychometry and clairvoyance. 17: Mr. Buckley good addresses and psychometry. CARDIFF.—17: Mr. C. H. Helps was very interesting on "In my Father's House are many Mansions."—E. A. DARWEN.—17: Mrs. Stansfield's addresses and clairvoyant descriptions gave much pleasure. HOLLINWOOD.—12: Mrs. Rennie conducted circle. 19: Miss Gartside gave good addresses and clairvoyance. HULL. Friendly Societies' Hall. 17: Mrs. Wilson, local trance medium, favoured us with discourses. HUNSLY. Institute: 17, Mr. Barraclough handled subjects from the audience very ably.—LEICESTER. Grafton Street: 6, Mrs. Yeates, for members only. 7, Successful clairvoyance. Best thanks to Mrs. Yeates. Our blind friend Mr. Muggleton spoke well.—LONDON. Forest Hill, 23, Devonshire Road: Thursday's circle, many clairvoyant tests by Mrs. Bliss. Sunday, Mr. Hardiman's beautiful address was greatly enjoyed.—OPENSHAW. Granville Hall: Morning circle conducted by an old friend. Evening, Mr. R. A. Brown gave a most instructive address. Mrs. Howard spoke, and Miss M. Morris and John Reid gave tests. Invocation by Mrs. Pearson. T. H. L.—PENDLETON. Hall of Progress.—Mr. J. B. Tetlow's inspirers gave grand lectures and psychometry. He ably answered questions at night. Monday: Mr. J. J. Morse answered questions splendidly, and Miss McCreadie was successful in clairvoyance and psychometry. NELSON. Bradley Fold.—17th: Miss Walton's discourses were a great treat. NEWCASTLE-ON-TYNE.—17th: Professor Timson gave eloquent addresses in a masterly manner. Psychometrical delineations remarkably correct and satisfactory.—R. E. OLDHAM. Bartlam Place.—10: Mr. J. Armitage gave most uplifting addresses, subjects from the audience. 17: Mr. Postlethwaite, although suffering from influenza, gave every satisfaction. The following officers were elected: President, Mr. J. Britland; corresponding secretary, Mr. C. Shaw; financial secretary, Miss Wainwright; treasurer, Mr. Brearley; musical director, Mr. Ashworth. RAWENSTALL.—Excellent address by Mr. Swindlehurst. ROCHDALE. Water Street.—Dec. 12: Mr. Young gave good tests in psychometry. 17: Mr. Whittaker, and at night Mr. Nuttall spoke splendidly. ROCHDALE. Penn Street.—Mrs. Brook's controls spoke very well. Good clairvoyance. SOUTH SHIELDS. 89, John Clay Street.—17th: New meeting house opened. A good discourse from Mr. Davison. We hope this is a move in the right direction. WALESALL. Central Hall.—16: The interesting lecture by Mr. J. E. Brown, local medium, was much appreciated.

HYDE. Edna Street.—17: Our president, Mr. Whitehead, gave good addresses. Mr. Thos. Wild, of Rochdale, gave clairvoyance. Room crowded. Mr. Wild's guides described the spirit forms, giving both names, and in most cases giving the number of the door, name of street and town where the persons resided before passing on. All the descriptions have been recognised except one. Our friend ought to be kept engaged. 24: Mrs. Brooks spoke well and gave clairvoyance. A very enjoyable day.—W. F. TYNE DOCK.—Dec. 20: Annual meeting. I am sorry only six members appeared to elect officers for the ensuing year. Several officers and committee members were absent, indicating a lack of interest. We, therefore, elected what were present, viz.: President, J. Wilkinson; cor. sec., J. Graham; reporting sec., W. Henry; financial sec., T. Fenwick, and for the others the committee will manage the best they can, assured that the work will not stand still. 24: Mr. J. Clare gave a good address on "Our duty as adherents to Spiritualism." When he opened our rooms about three years ago good audiences welcomed him, now he regretted to find the room almost empty. Intellect is a grand thing, but sympathy is what is required in all progressive movements, and those who stay away because poor speakers come occasionally want to get converted. A salvationist with sympathy is better than a cold intellectual giant without. Friends, we want your presence as a token of the love you have to the cause.—ROCHDALE. Penn Street. 23: Pic supper a great success, and first-class entertainment.—BARNOLDSDWICK. 17: Mr. Davis gave excellent discourses and psychometry. 24: Miss Skipper's discourses show she is a very promising medium.—ASHINGTON. Mrs. Hall's address much appreciated. 25: Successful tea party, and good address by Mr. Clare on "Shakespeare." Cordial thanks.

LEICESTER.—Professor Timson, Dp. B.P.A., lectured to the members of the Leicester Phrenological and Psychological Institute, 225a, Humberstone Road, November 23rd, on "The Magnetic Organisation of Man," and pointed out the various advances in the sciences of anatomy and physiology. Galen first methodised anatomy, while Vesalius restored and founded the science. Asclius discovered the lacteals; Rudbeck and Batholin the functions of the lymphatics; and Malpighi, Obeladen, Hunter, Harvey, Bell, Monroe, Gall, Meaxner and others continued their investigations into more obscure fields of physical science and psychological manifestation, which led them to deeper truths and clearer knowledge. Others followed through the corridors of the material organism to the higher avenues of the magnetic and spiritual constitution, in which we find Swedenborg, Andrew Jackson Davis, Buchanan, Professor Denton, Hudson Tuttle, and many others. All the former enquirers worked upon the objective, concrete material, whilst the latter combined the introspective, intuitive, subjective, and abstract methods whereby they were enabled to advance

upon the realms of the interior, the "spiritual and invisible organization of man," the true and real constitution. Modern discoveries have opened up fresh laws which prove that millions of spiritual atmospheres surround every grade of matter and permeate every atom, and the "magnetic aura" radiates in beautiful streams of resplendent brightness, and in inexpressible hues from centrifugal to circumferential poles, of every grade of size, colour, power, and brilliancy. Psychometrists, being peculiarly organised, are susceptible to their influence and impressions. "Among all the forces of Nature there is the Force *par excellence*, the true springs of our organisation," says Buffon, and the Sir Isaac Newton of France—the illustrious Laplace—says, "Beyond the limits of this visible anatomy commences another anatomy, whose phenomena we cannot perceive; beyond the limits of the external physiology of force, and action and motion, exists another physiology, whose principles, effects, and laws it is of the greatest importance to know." This organism has been fully established, and the assertion amplified by thousands of clairvoyants, psychometrists, etc., through all history and in all time. Man's magnetic organism is manufactured through the organs of his physical body. It is the essence of matter, the superfine grade between matter and spirit. It is the soul, the inhabitation of his spirit, the spirit body. It consists of magnetic poles, the largest, most brilliant, and most powerful being situated in the centre and top of the brain, in the locality or convolution or phrenological organ of firmness, "the great motor centre" and seat of dynamic force. Each convolution of the brain contains one of these poles; each eye; the tongue a large one, and many small ones; each lung one; the heart having five large and very bright ones; and every organ of the body has its pole of greater or less magnitude, and according to its illumination and power will there be health and activity in the relative organ, be it physical or mental. When there is a superabundance of power in the poles of the brain and a high tone of nerve tissue, we have the inspirational, clairvoyant, and psychometric medium; when the poles predominate in the physical organ, we have the varied capacities of the physical medium, as entrancement, materialisation, writing, healing, etc., no two persons being endowed exactly alike in either the physical or the psychical and magnetic organism, but every one able to cultivate and improve in either direction by suitable exercise in accordance with natural law. Here lies the physical basis of our spirituality, immortality, and the index to the science of Spiritualism, the evolution and continuity of life and character, and proves the life eternal.

LONDON. 2, Bemerton Street, King's Cross.—Last Sunday evening about 40 friends sat down to tea at above address. The after meeting was addressed by Messrs. Wallace, Emma, Downing, Battell, Watmore, Mackenzie, and Brooks, the last-named also discoursed music. Mr. Battell, on behalf of the King's Cross Society, thanked the friends for their presence, and hoped for their future support. Next Sunday, at 6-30 p.m., Mr. Mackenzie on "What is Spiritualism?"

LONDON.—The first public meeting of the Temperance Branch of the South London Temperance Mission was held on Tuesday last. Mr. R. Beel presided, and the subject, "Temperance in the Light of Spiritualism," was presented by Messrs. J. Dale, R. and H. Boddington, and W. E. Long, followed by a Unitarian Minister, who spoke of the results of thirty years total abstinence. The lesson of the meeting was that the real danger of intoxicants is in the contagious influences that abound in the drinking saloons, brought about by the haunting presence of those earth-bound souls, who have still the craving for, but lack the means of satisfying, the ruling passion of drink. Questions and discussions invited at the next public temperance meeting, on Tuesday, Jan. 9. Subject, "Should mediums be total abstainers?"

THE CHILDREN'S PROGRESSIVE LYCEUM.

MANCHESTER. Ardwick, Tipping St.: Conducted by Miss S. Fitton. Recitations by Mr. Longstaff and Miss Fitton. Marching and calisthenics. G. L.—MANCHESTER. Collyhurst: Recitations by Annie Wilson, Emily Pollock, Emily Garner, Lottie and Polly Whitehead, and Mrs. Cooling's recitation, touchingly rendered, was itself a lesson. A glee by the younger members of the singing class.—OLDHAM. Bartlam Place.—Recitation by Miss J. Goulding. Election of officers. Conductors, Misses Wainwright and Tuke, Messrs. Standish and Cockcroft; Guardians, Mr. Wheeler and Miss E. Robinson; Leaders of Groups, young ladies—Mr. Wheeler, Misses Butterworth and Collins; young men—Messrs. Shaw, Standish, and Collins; musical director, Mr. Ashworth. NEWCASTLE-ON-TYNE. 20, Nelson Street.—A large attendance. Recitation by Aggy Ellison. A vocal duet by Lillie and Jennie Sewell. Five new members joined. Very pleased to welcome an old member from South Africa. 14th: Our prize distribution and entertainment was a splendid success. Every item well rendered to a good audience. Gerald Martin headed the list of 23 prize winners. Capt. Ranton presented the prizes and had a word of encouragement and good advice for all.

THE *Humanitarian* is the title of a monthly magazine edited by Mrs. Victoria Woodhull Martin, and published in London, price 6d., by Sonnenschein and Co., 2, White Hart Street, Paternoster Square, London, E.C. It is not a Spiritualist magazine. Mrs. Woodhull Martin is, we believe, a Christian. Whatever she is theologically, she bravely tackles questions which are too seldom considered, and in a truly scientific spirit. Those who read the *Humanitarian* will have plenty to think about.

THIS IS ONE WAY, and a good way, in which you can help us to spread Spiritualism. It is practised by *The Religio-Philosophical Journal*, which "desires its friends to send lists of names of Spiritualists or liberal minded persons in their immediate locality who are not subscribers to *The Journal*. Will you not endeavour to do this now, so that *The Journal* may be placed before all such persons this summer, when so much will be given that is valuable in connection with the Psychical Science Congress?" If our friends will send us lists of names and enclose stamps to cover the cost of postage, we will forward specimen copies of *The Two Worlds* to all those persons whose names are sent in. We are especially desirous of reaching those Spiritualists (if there are any) who do not read "our paper."

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR JANUARY, 1894.

YORKSHIRE UNION OF SPIRITUALISTS.

- ARMLEY.—7, Mrs. Stretton; 14, Mr. and Mrs. G. Galley; 21, Mr. H. Long; 28, Mr. W. Hopwood.
- BATLEY CARR.—7, Mr. J. Brook; 14, Mr. J. Kitson; 21, Mrs. W. Stansfield; 28, Mr. J. Armitage.
- BATLEY.—7, Miss E. Walton; 14, Mrs. Russell; 21, Service of Song; 28, Miss Patefield.
- BINGLEY.—7, Mrs. W. Stansfield; 14, Mr. J. Armitage; 21, Mr. and Mrs. G. Galley; 28, Mr. J. T. Todd.
- BRADFORD. Milton Society.—7, Mr. J. Kitson; 14, Mr. Collins; 21, Mr. J. Parker; 28, Mrs. Midgley.
- BRADFORD. Little Horton.—7, Quarterly Conference; 14, Mrs. Whittingham; 21, Mrs. Stretton; 28, Mr. Boocock.
- BRADFORD. Otley Road.—7, Mr. W. Hopwood; 14, Mrs. Beardshall; 21, Mr. J. Kitson; 28, Mr. J. Parker.
- BRADFORD. Psychical Institute.—7, Mrs. Schulver; 14, Mr. W. Rowling; 21, Mrs. Bentley; 28, Mr. Hilton.
- BRIGHOUSE.—7, Open; 14, Mrs. Midgley; 21, Mrs. Summersgill; 28, Mrs. Waterhouse.
- CLECKHEATON.—7, Mr. and Mrs. Marshall; 14, Mr. H. Long; 21, Open; 28, Open.
- HALIFAX.—7 and 8, Mr. Hoskin; 14 and 15, Mr. J. Leeder; 21 and 22, Mrs. Groom; 28 and 29, Mr. Macdonald.
- HULL. Psychical Institute.—7 and 8, Mrs. Berry; 23 and Feb. 4, Mr. Rowling (a week's mission).
- KEIGHLEY. Lyceum.—7, Mr. J. Lund; 14, Mrs. Stretton; 21, Mr. A. Walker; 28, Messrs. Foulds and Williamson.
- SHIPLEY.—7, Mr. and Mrs. G. Galley; 14, Mr. H. Crossley; 21, Mrs. Whittingham; 28, Mrs. Stretton.
- WEST VALE.—7, Local; 14, Mr. J. H. Barraclough; 21, Mr. J. Armitage; 28, Mr. R. A. Brown.
- YEADON.—7, Mr. W. Rowling; 14, Mr. W. Hopwood; 21, Mrs. Wade; 28, Mrs. W. Stansfield.
- LEEDS, WAKEFIELD, and WINDHILL not having sent their plan, please forward them direct to *The Two Worlds*.
- The next meeting (Conference Day) at Little Horton, Spicer Street meeting room, Sunday, Jan. 7. Business meeting at 10.30. It is hoped all societies will be represented, as the final arrangements for week night mission services will be made. Will societies at once intimate their most convenient night or nights for this purpose? At 2 p.m., after luncheon, delegates and friends will re-assemble to hear five minutes' reports from each affiliated society as to their condition and prospects and, if time allows, discuss them. Great public meeting at 6 p.m. Addresses by a number of delegates and prominent workers. Collections at afternoon and evening service. Refreshments at 12.30 and 4.30, 6d. All meetings quite open to visitors. The nearest stations are Manchester Road on one side and Horton Park on the other. Travellers from the Bradford stations pass the Town Hall and proceed direct up Little Horton Lane, rather over a mile, to Spicer Street. Societies requiring information, or a delegation to visit them, in reference to joining the Union, or Spiritualists desiring to build up a new centre of spiritual activity, please address Wm. Stansfield, Bromley Street, Hanging Heaton, Dewsbury, sec.
- ASHINGTON.—7, Mr. W. R. Henry; 14, Mr. T. Bell; 21, Mr. J. Wilson.
- BATLEY.—7, Miss E. Walton; 14, Mrs. Russell; 21, Service of Song, "An Angel in Disguise." Reader, Mr. Sam. Briggs. 28, Miss Patefield.
- BELPER.—7, Mrs. Gregg; 14, Mrs. Stansfield; 21, Mr. W. Johnson; 28, Mr. W. E. Inman.
- BRADFORD. St. James's.—7, Mrs. Whiteoak; 14, Mr. Hilton; 21, Miss Patefield; 28, Mrs. Beardshall.
- BRADFORD. Walton Street.—7, Mr. Newton; 14, Local; 21, Mrs. Mercer; 28, Miss Walton. Mondays at 7.30 for clairvoyance.
- BURNLEY. Robinson Street.—7, Mr. Champion; 14, Open; 21, Mr. Johnson; 28, Miss Jonea.
- FELLING.—21, Mr. Pickford.
- GATEHEAD. Kingsboro' Terrace.—7, Mr. T. Bell; 21, Mr. Jos. Stephenson; 28, Mr. J. E. Wright.
- GATEHEAD. Team Valley Terrace.—14, Mr. J. Graham; 28, Mr. John Rutherford.
- HOLLINWOOD.—7, Miss Cotterill; 14, Mrs. Hyde; 21, Miss McCreadie; 28, Miss Gartside.
- LEEDS. Progressive Hall.—7, Messrs. Foulds and Williamson; 14, Miss Barlow and Mr. Thompson; 21, Mrs. Hunt; 28, Mrs. Levitt.
- LIVERPOOL.—7, Local; 14, Mrs. E. H. Britten; 21, Mr. J. J. Morse; 28, Mr. F. Hepworth.
- LONDON. Stratford.—7, Open; 14, Mr. J. Allen; 21, Mr. J. Veitch; 28, Mr. F. Devers-Summers.
- LONDON. 311, Camberwell New Road, S.E.—7, "The Religion of the Future;" 9, "Should Mediums be Total Abstinents?" 14, Half-yearly General Meeting; 21, "Baptism of the Spirit;" 28, Anniversary Services, 11.30, 3, and 6.30; 30, Anniversary Tea and Social.
- MONKWEARMOUTH.—7, Mr. J. Beck; 14, Mr. W. Murray; 31, Mr. J. T. McKellar; 28, Mr. J. Huggins.
- NORTH SHIELDS.—7, Mr. J. Wilson; 14, Mr. J. Clare.
- ROCHDALE. Penn Street.—7, Mr. G. F. Manning, Anniversary; 14, Mr. John Rowcroft; 21, Public Circles; 28, Mrs. Hyde.
- SOUTH SHIELDS. Cambridge Street.—7, Mr. J. Wilkinson; 14, Mr. J. Hall; 28, Mr. G. Forrester.
- SOUTH SHIELDS. Stephenson Street.—7, Mr. G. Forrester; 21, Mr. W. Davidson; 28, Mr. J. Hall.
- TYNE DOCK.—7, Mr. Rutherford; 14, Mr. Gray; 21, Mr. Bancroft; 28, Mr. Murray.
- WAKEFIELD. Baker's Yard.—7, Mr. and Mrs. Hargreaves; 14, Mr. Ollife; 21, Mrs. Levitt; 28, Mr. A. Walker.
- WAKEFIELD. Barstow Square.—7, Mrs. Wrighton; 14, Mr. Brook; 21, Mrs. Taylor; 28, Mr. Ollife.
- WEST FELTON.—14, Mr. R. Grice; 28, Mr. J. Clare.

ACCRINGTON. Bridge Street.—Jan. 7, W. Edwards; 14, Mrs. Foran; 21, Mr. Manning; 28, Mrs. Marshall. J. W. Clark, sec., 6, Colvert Street, would be glad to hear from mediums who will come for 5s. and expenses. Remember tea party New Year's Day.

BACUP.—Dec. 31: Mrs. Stansfield. Jan. 1: Circle (public) Mrs. Stansfield, medium.

BIRMINGHAM. Masonic Hall.—A social gathering, Thursday, Jan. 4, at Middle Class Schools, Frederick Street. Vocal concert, social games, dancing, etc. Refreshments free. Tickets 1/6. Friends, make it a splendid success.

BLACKBURN. Freckleton Street.—Dec. 31: Mr. E. W. Wallis, 2-30, "Liberal Thought in Christian Pulpits." 6-30, "Heaven, Here and Hereafter."

BLACKBURN. Northgate.—First annual tea meeting on New Year's Day. A good programme provided. Tea at 4.30. Tickets, adults, 1s., under 12, 8d. A hearty invitation to all.

BRADFORD. Harker Street.—On Jan. 6th we intend having a meat tea, at 4.30. 9d. each, children 4d. After tea various speakers.

BRADFORD. Lower Temperance Hall, Leeds Road.—Tea and entertainment on New Year's Day. Tickets, 9d.

FARSLEY BECK BOTTOM, near Leeds, having opened the Liberal Clubroom, we shall be glad to engage speakers who will come for 2s. 6d. and expenses within 20 miles. Address John Farrar, 5, Arthur Street, Town Street, Stanningley, near Leeds, Sec.

HALIFAX.—Members' meeting, election of officers and committees, Saturday, Jan. 6. All members are requested to be present.

HULL. Friendly Societies' Hall.—Jan. 7 and 8: Mrs. Berry. Jan. 28 to Feb. 4 inclusive, Mr. Rowling. We trust members and friends will muster in full force to welcome these speakers.

HYDE. Grammar School, Edna Street.—Mediums having open dates for 1894, please write to Mr. William France, The Cottage, opposite Station, Hyde, Cheshire.

LEICESTER. Liberal Club, Town Hall Square.—Dec. 31: Mr. J. J. Morse, of London, 11 a.m., "What Man owes to Man." 6.30: "Our Losses and Gains." Also on New Year's Day.

LEIGH. Newton Street.—New Year's Day. Sandwich Tea party and entertainment of songs, recitations, and dialogues. Tickets, males, 1s.; females 9d.; children, 6d.

LIVERPOOL. Daulby Hall.—Sunday, Dec. 31 (New Year's Eve), 6-30, Grand Sacred Concert by Military Band, interspersed with singing.

LIVERPOOL. Psychic Church.—Brother Alexander (Mr. A. W. Clavis). Dec. 31, a grand midnight service to celebrate the second anniversary. A special sermon and a solemn procession with public renewal of ordination vows. Commence at 11 p.m.

LONDON. Forest Hill.—A tea on Sunday, Dec. 31, also a Floral Service, when Mrs. Bliss will name my infant son. Friends are asked to bring offerings of flowers. Speakers, at 7, Mrs. Bliss and Mr. J. J. Vango. Tea at 5.30. Tickets, 6d., at 23, Devonshire Road. I hope to have the pleasure of meeting many old friends.—J. J. Vango.

LONDON. Islington, Wellington Hall. Annual social gathering. T. Everitt, Esq. chairman. Jan. 4, speeches, music, songs, recitals, readings of character, musical, magneto-gymnastics, Cinderella dance. Country friends visiting London will have complimentary tickets of admission sent them on application by letter to J. Brooks, 72, St. Thomas's Road, N. Commence at 7.30; admission, 1s.

SOUTH LONDON SPIRITUALIST MISSION. 311, Camberwell New Road, S.E.—Special Watch Night Séance at 10.30 p.m., on New Year's Eve. New Year's Social Gathering, on Tuesday, Jan. 2, at 8 p.m. The rooms will be tastefully decorated, and refreshments supplied. Tickets 1/- must be obtained by Dec. 31st. Half-yearly general meeting on Jan. 14, at 8.30. All members should attend. Important business.

LONDON. Stratford.—Dec. 31: Mr. J. Veitch.

MACLENSFIELD.—Dec. 31st: Mr. Swindlehurst. Annual Tea Party on New Year's Tuesday. Chairman, Mr. Wallis.

MANCHESTER. Openshaw.—Tea party, entertainment, and ball on New Year's Day. Tea at 4.30; entertainment at six o'clock; dancing at 8 p.m. Tickets, 1s. Mrs. Dixon, of Burnley, on Dec. 31, and she will stay for the party.

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

MANCHESTER. Tipping Street Band of Hope.—Monday, Jan. 8, Mr. Weaver will speak and sing temperance songs of his own composing. He is guaranteed to keep the audience merry. Miss Maslin, Messrs. Braham and Leigh will also give songs, duets, recitations, &c. Admission, adults, 2d., children under 14, 1d. Friends, help us along.

MANCHESTER. Collyhurst Road.—Grand Entertainment by Lyceum Glee Party: living waxworks and tableaux vivants; glee, songs, and music. Saturday, Monday, and Tuesday, Jan. 6, 8, and 9, at 7.30 prompt. Admission by programme, 3d.

NEWCASTLE-ON-TYNE. Spiritual Evidence Society.—Sat. 30: at 7.30, clairvoyant séance, Mrs. Wallis. 31: Short addresses and clairvoyance. Monday, Jan. 1, annual tea meeting followed by music and dancing.

NEWPORT (MON.)—An entertainment in the Spiritual Temple, Thursday, Jan. 4, to defray expenses of the ball. Shall be pleased to see Cardiff friends.—W. H. Jones.

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.

NOTICE.—Mr. Timson has a few vacant dates for 1894. Address Leicester Phrenological Institute.

NORTH EASTERN FEDERATION meeting of Spiritualists at Kingsboro' Road, Gateshead, 8 p.m., Jan. 13. Election of officers, etc. All speakers invited.

OLDHAM. Temple.—Jan. 7, Open; 14, Mrs. M. H. Wallis; 21 and 22, Mr. W. Rooks; 28, Mrs. Craven. Speaker wanted for 7th, address W. Meekin, 303, Leeds Road, Oldham. Meeting of members for election of officers and committees. Sunday evening, Dec. 31. Mrs. Hyde, speaker.

ROXTON.—Dec. 30: Member's annual sandwich tea meeting and election of officers.

PASSING EVENTS AND COMMENTS.

"*SECRET TEACHINGS*," by "M.A. (Oxon)." The new memorial edition of this valuable work is now ready, price 4/6, and can be had at 73a, Corporation Street, Manchester.

"I AM MUCH DELIGHTED with the steady, yet rapid, growth and development of our *Two Worlds*, and will do my utmost to spread it.—B. Harris."

MISS MCCREADIE, late of Manchester, has gone to reside at Mr. More's Hotel, 25, Osnaburg Street, Euston Road, London, N.W., and will be open to engagements. (See adv.)

Mrs. J. M. SMITH expresses her gratitude to all sympathising friends. She is progressing very favourably. The Stratford friends heartily endorse Mrs. Smith's sentiments.—J. Rainbow.

DR. WILLIAMS, of the Psychic Church, Liverpool, has published a little magazine called *The Physician*, devoted to the ill and ailments of humanity. The price is 2d. Address 60, St. John's Road, Bootle, Liverpool.

"AN INVESTIGATIVE STUDY OF SPIRITUALISM," by Mrs. Duffey, author of "Haven Revised," is the title of a new penny pamphlet, forming No. 3 of *The Two Worlds* series. It is of exceptional merit and interest, and just the thing to put in the hands of enquirers.

THE LIBRARY of books advertised in this issue belonged to Mr. Lewis Firth. Mrs. Firth will be glad to receive applications for the books. Address 10, Brighton Terrace, Lytham Road, Blackpool. She has a complete set of twelve vols. Gibbon's "Decline and Fall." What offers!

THE VAIL 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. Hawsa, M.A., Mr. James Robertson, and Mr. Andrew Glendinning.

WE REGRET to notice that Mrs. Bundy retires from the *Religio Philosophical Journal*, and trust she will gain health and strength during her rest from editorial duties. Mr. B. F. Underwood succeeds her, and as he has already had considerable experience, and promises to maintain the high standard of excellence of the journal, we trust he will meet with a triple support in his undertaking.

THE SMETSWICK 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, Smetswick, Birmingham.

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), "Facts, Facts, and Frauds," "Leaves from My Life" (J. J. Morse), several of Swedenborg's works, "The Unwelcome Child," "Jesus of Nazareth" (by Glodd), "Beard's Confessional," "Dodd's 'Messianism,' 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), Eusebius's "History of Magic" (2 vols.) Autobiography of J. B. Gough, Paley's "Evidences," Paine's Political Works, Little's "Popular Life of Buddha," and Booth's "Darkest England." No reasonable offer refused.—Address F., c/o Editor *Two Worlds*.

"CHRISTIANITY VERSUS SPIRITUALISM,"—Mrs. J. M. Smith, of Leeds, to a large appreciative audience at the Workman's Hall, Stratford, on Sunday, Dec. 17, drew attention to the numerous discrepancies in the teachings of Christianity, among others, the very ludicrous one of the "bottomless pit," into which Mrs. Smith said, while her voice vibrated with cutting irony, "we are told we should be cast, did we not obey, etc.," but, she brightly added, "we need not concern ourselves, since, as it was bottomless, we could not possibly stop there." "The Last Day," "The Rising Again," "The going straight into the already overcrowded Arms of Jesus," and many points were dealt with and exposed with the speakers well-known force and earnestness. She claimed that Jesus came not to die for men, but to teach us how to live, and asked her hearers to recollect his beautiful exhortation, "Love one another." Spiritualism, Mrs. Smith said, was scientific and educational—the religion of trying to live the best possible life here. Our duty was to act, to think, to live honestly. It was little good to attempt to teach or lead others, unless we endeavoured to draw near to perfection. It was of little use to place ourselves at the disposal of our spirit friends for control, until we had mastered the control ourselves. Respecting the locality of Heaven, Mrs. Smith caused a good deal of merriment by her inimitable imaginary search for it behind the sun, the moon, the planets, truly remarking that ignorance of its locality is by no means elucidated by ministers, who generally advised the unfortunate enquirer to mind his own business and not be too inquisitive. "Heaven," said Mrs. Smith, "has no Jasper walls, nor golden streets. It is a condition of peace of one's own conscience." Mrs. Jas. H. Robertson's fine voice and style did complete justice to "The Last Chord." Mrs. Smith's clairvoyant descriptions of spirits in eight cases out of eleven were instantly recognised. Dec. 24: Mrs. J. M. Smith took questions from the audience. "What good will Spiritualism do?" The revolution in thought that it has caused, and the ultimate issue was propounded most lucidly, demonstrating the fact that Spiritualism is of God the Spirit. Man-made creeds must eventually give place to God's will. Re the growth of children in the spirit-world. The control stated that spirit growth to maturity corresponded with the physical, minus the material encumbrances. The clairvoyance was very remarkable. The materialistic element being very strong—one in particular would not even acknowledge Mrs. Smith or answer her questions, but the success will ever be remembered by Stratford friends.—J. Rainbow.

TO CORRESPONDENTS.—G. H. Williams, Blackpool, and J. Wainley, and T. Holden, Barrow, too late this week.

ESQUIRERS AND INVESTIGATORS desiring advice and assistance should write to Mr. J. Allen, 14, Berkley Terrace, White Post Lane, Manor Park, Essex, Hon. Sec. Spiritualists' International Corresponding Society.

REV. DAVID MACRAE has been asking why the spirits have not revealed the facts of the Ardnamurchan mystery! We have been assured that spirit Hambrugh has communicated with a clairvoyant and explained how his death came about; but would the clairvoyant's testimony have been accepted in court as evidence? Not at all, and Mr. Macrae knows it would not as well as we do. Why should spirits undertake detective work any more than Mr. Macrae himself? If he would not engage in the task of hunting for Scott, why should clairvoyants do so because Mr. Macrae chooses to assert that they should? We thought Rev. David knew more about the conditions required than to utter such nonsense.

SPIRITUALISM IN NEWCASTLE.—After all the zeal of the "rev. show-man" to "redeem" the Spiritualists of Newcastle, and to check the flowing tide of earnest inquiry, by his tirades of volcanic abuse, his efforts are marked with the like results which have followed his visits to most towns. Here I met our energetic and sturdy brother, Mr. Robinson, whose pleading fraternal manner convinces one of his genuine worth. Messrs. Kersey, Currie, Sargent, Ellison, and Kerr are men of good solid character and a credit to our cause, and are surrounded and supported by a circle of very intelligent and earnest workers. The happy, social and genuine character of this society is surely a stimulation to any medium. Mrs. Hammarbom and Miss Black are worthy workers. Many enquiries were made, as an outcome of the visit of our opponent, and several have already embraced the superior philosophy of Spiritualism, who would not in all probability have interested themselves therein only through the agency of this "advertiser."—T. Timson.

ON THE 19th inst., we had the privilege of again listening to our good brother, Mr. E. W. Wallis (of Manchester), at Cardiff, and it was indeed a season of true soul-refreshing. The morning subject was "The Basis and Methods of Spiritual Progress." Man, upon awaking to conscious life in the spirit-world, and realising the fact of his transition, becomes the subject of many and various new sensations. What had erstwhile appeared tangible, solid, and immovable now seems vapoury and unsubstantial; what he had previously looked upon as ethereal and intangible now possesses objectivity and substantiality, while his mental and spiritual calibre, his thoughts and ruling desires, are becoming increasingly potent in selecting and moulding the new conditions in which he finds himself placed. He finds that, though physical memory had forgotten very much of his past career, there is that in his being which has accurately registered all; that, in fact, his new surroundings in the spiritual state are like a vast "whispering gallery," and that he can no more get away from the re-echoings of the experiences of his past than he can get away from himself. In knowing himself, then, and thus coming to an understanding of his real nature and possibilities, is found the basis of all spiritual effort and progress. The methods of spiritual progress are many and diversified; the attainment of physical ease and enjoyment is too often assumed to be the object of life, but this does not constitute true happiness, which comes only from the right exercise and true expression in our lives of the best qualities of our being. As well hope to obtain the bloom on the peach without rearing the peach tree, as to hope to attain true happiness without the cultivation of those diviner elements of our being—sympathy, charity, love, fraternity. The poet has truly said—

"Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each to-morrow
Finds us nearer than to-day."

And we can only get nearer by subjugating the grosser instincts of the physical nature, by experiencing sometimes the stimulus that the bitterness of regret brings the soul towards something better, by opposing a brave resistance to persistent temptation, and cultivating steadfastness and fidelity to our highest interests by rendering loving sympathy and service to our fellows. The subject for the evening was "Rational, Social, and Spiritual Reform." The inquiries of later thought are compelling a recognition of the progress and ascendancy of mind—that man is not merely a thinking animal—that failure is not to be written on all his noblest plans—that he is growing more and more able to re-think the thoughts of the Great Supreme as written in his wondrous work—the Universe. All that relates to the wellbeing of mankind, every possible inquiry that the mind of man can make in relation thereto, seems to find its solution centred in the answer to that fundamental inquiry of old—"If a man die, shall he live again?" Spiritualism, by its constantly-recurring and corroborating facts, indubitably proves the continuity of life, and herein is found the basis upon which all true reform should be established. The popular theology is becoming more and more irreconcilable with rational progressive thought and scientific investigation. Creedalism has degraded man in his own estimation, and what more baleful influence can be exerted than the weakening of a man's self-respect? Spiritualism shows that it is possible for man to cultivate his mental and spiritual powers and the divinity which is his birthright, and so mould and fashion, in great measure, his own surroundings. A right estimate of his true nature is therefore the first requisite in the rational reform of existing evils, social and spiritual. A millennial period of universal peace, goodwill, and fraternity has long been the dream of humanity; it is a beautiful dream, the realization of which in this mundane sphere is far too remote for our conception, since generation after generation for unborn ages must continue to climb the steep of being, out of ignorance and the domination of physical conditions, up to where it can catch foregleams of the larger and grander life "over yonder"; but, for the "dead and gone" myriads of the past, this beautiful dream has been actualised in the grand brotherhoods existing in "The Summerland," where the highest joy of all is found in rendering loving aid and guidance to their fellow-men who are yet beneath them on the rugged steep of life. Owing to the very wild weather the morning audience was small, but the hall in the evening was crowded, and a fine tone of thoughtful interest prevailed. This (Monday) evening Mr. Wallis gives replies to written questions from the audience.—E. A. [Crowded out last week.]