

MISSIONARY NUMBER.

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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# PLATFORM GUIDE.

SUNDAY, MAY 25, 1890.

**Accrington.**—26, China St., Lyceum, 10-30; 2-30 and 6-30: Mr. Walsh.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess Street, 2-30 and 6-30: Mr. Rostron.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6-30: Mrs. Hoyle.  
**Batley.**—Wellington St., at 2-30 and 6: Mr. Milner.  
**Beeston.**—Conservative Club, Town St., at 2-30 and 6: Mrs. Jarvis.  
**Belper.**—Jubilee Hall, at 10, 2, Lyceum; 10-30 and 6-30: Local.  
**Bingley.**—Wellington Street, 2-30 and 6: Mrs. Clough.  
**Birkenhead.**—144, Price St., at 6-30. Thursday, at 7-30.  
**Birmingham.**—Oozells Street Board School, at 6-30.  
**Smethwick.**—43, Hume Street, at 6-30: Mrs. Haughton. Wednesday, at 8, Mrs. C. Evans.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2-30 and 6.  
**Blackburn.**—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30: Mr. Fillingham.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Rooke.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. J. S. Schutt, and on Monday.  
**Obley Road,** at 2-30 and 6: Mr. Hepworth.  
**Little Horton Lane, 1, Spicer St.,** 2-30 and 6: Mrs. Beardshall.  
**Milton Rooms, Westgate, at 10, Lyceum;** 2-30, 6: Mrs. Stair.  
**St. James's Church, Lower Ernest St. (off Diamond St.),** Lyceum, at 10; at 2-30 and 6-30: Mr. Boocock.  
**Ripley Street, Manchester Road, at 11,** 2-30, and 6-30: Mr. T. H. Hunt. Tuesday, at 8.  
**Bankfoot.**—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Winder (nee Miss Beatham). Saturday, Healing, at 7.  
**Birk Street, Leeds Road, at 2-30 and 6.**  
**Bowling.**—Harker Street, at 10-30, 2-30, and 6: Mrs. Bennison. Wednesday, at 7-30.  
**Norton Gate, Manchester Rd., at 2-30 and 6:** Mrs. Bentley, and on Tuesday, at 8.  
**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, and 6: Mrs. Hoyle.  
**Burnley.**—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. R. Bailey.  
**Trafalgar Street,** 2-30 and 6-30: Mrs. Hayes.  
**102, Padiham Rd.,** Developing Circles, Mondays, Thursdays, 7-30.  
**Burslem.**—Colman's Rooms, Market, 2-45 and 6-30: Mr. Ormerod.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. Coxon.  
**Churwell.**—Low Fold, at 2-30 and 6: Mr. Peel.  
**Cleckheaton.**—Oddfellows' Hall, Lyceum, at 9-30; 2-30 and 6.  
**Colns.**—Oloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Gregg.  
**Cooms.**—Asquith Buildings, at 2-30 and 6: Miss Patefield.  
**Darwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Dewsbury.**—Vulcan Rd., 2-30 and 6: Mrs. Crossley.  
**Eccleshill.**—Old Baptist Chapel, at 2-30 and 6-30: Mr. Bloomfield and Mrs. Metcalf.  
**Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.  
**Felling.**—Park Road, at 6-30.  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.  
**Gateshead.**—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.  
**Glasgow.**—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.  
**Halifax.**—Winding Rd., 2-30 and 6: Mrs. Ingham. Monday, at 7-30.  
**Harwell Lane.**—At Mr. Shields, at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas Street, at 10, 2-30, and 6: Mr. and Mrs. Hargreaves. Thursdays, at 7-30.  
**Cemetery Rd.,** Lyceum, at 10; at 2-30 and 6. Thursday, at 7-30, Members' Circle.  
**Hetton.**—At Mr. J. Thompson's, Hetton, at 7: Local.  
**Heywood.**—Argyle Buildings, Market St., 2-30 and 6-15.  
**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mrs. Groom.  
**Institute, 8, John St., off Buxton Rd.,** 2-30 and 6: Mrs. Wade.  
**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. Rushton.  
**Jarrow.**—Mechanics' Hall, at 6-30.  
**Keighley.**—Lyceum, East Parade, 2-30 and 6.  
**Assembly Room, Brunswick St., at 2-30 and 6:** Mr. Plant.  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. G. Smith.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Murgatroyd.  
**Institute, 23, Cookridge St.,** 2-30, 6-30: Mr. Rowling.  
**Leicester.**—Silver St., 2-30, Lyceum; at 10-45 and 6-30.  
**Leigh.**—Newton Street, at 2-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. E. W. Wallis.  
**London—Camberwell Rd., 102.—At 7.** Wednesdays, at 8-30.  
**Canning Town.**—2, Bradley St., Becton Road, at 7: Mr. McKenzie, "The Key of Life." Tuesday, at 7-30, Séance.  
**Olapham Junction.**—295, Lavender Hill. No meeting.  
**Forest Hill.**—23, Devonshire Road, at 7: Mrs. Spring. Thursdays, at 8, Séance.  
**Islington.**—Wellington Hall, Upper St., at 7.  
**Islington.**—19, Prebend Street, at 7, Séance, Mr. Webster.  
**Kentish Town Rd.—Mr. Warren's,** 245. Dawn of Day, Social, at 7-30. Thursdays, 8, Open Circle, Mrs. C. Spring.  
**King's Cross.**—Claremont Hall, Penton Street, Pentonville Road: at 10-45, Mr. McKenzie; at 6-45, Mr. U. W. Goddard. Clairvoyance by Mr. J. Hoperoff. Solo and duet, Mrs. Hoperoff and friends. Recitation, Mrs. Hunt.  
**King's Cross.**—46, Caledonian Rd. (entrance side door). Saturday, at 8, Séance, Mrs. C. Spring, medium.  
**Marylebone.**—24, Harcourt St., Messrs. Willie and Harry Towns, at 11, doors closed at 11-30; at 3, Lyceum; at 7, Mr. Everitt, "Varicous Phases of Mrs. Everitt's Mediumship." Monday, Music, songs, and dancing, at 8. Thursday, at 8 prompt, Mrs. Hawkins. Saturday, at 8 prompt, Séance, Mr. Hoperoff. Friday, 6 to 8, sale of literature.  
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**Notting Hill.**—124, Portobello Road: Tuesdays, at 8, Mr. Towns.  
**Peckham.**—Chepstow Hall, 1, High Street, at 11-15, Mr. U. W. Goddard, Clairvoyance; Lyceum, at 8; at 6-30, Mrs. Treadwell (Trance); Members' Circle, at 8-30.  
**Peckham.**—Winchester Hall, 33, High Street, at 11 and 7, Mr. W. E. Walker; at 7, Trance and Clairvoyance.  
**Shepherds' Bush.**—14, Orchard Rd., at 7, Mr. and Mrs. Mason. Tuesday, at 8-30, Mrs. Wilkins.  
**Stepney.**—Mrs. Ayers, 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., at 7: Mr. H. Darby; Lyceum at 3.  
**Longton.**—44, Church St., at 11 and 6-30: Mr. J. Blundell.  
**Macclesfield.**—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Miss Walker.  
**Collyhurst Road,** at 2-30 and 6-30.  
**Mexborough.**—Ridgills' Rooms, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.  
**Granville Rooms, Newport Road,** at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6: Mrs. Dickenson.  
**Nelson.**—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. Swindlehurst.  
**Newcastle-on-Tyne.**—20, Nelson St., at 2-15, Lyceum; at 10-45 and 6-30: Mr. J. J. Morse, and on Monday.  
**North Shields.**—6, Camden St., Lyceum, at 2-30; 6-30: Mr. Scott. 41, Borough Rd., at 6-30: Mrs. Caldwell.  
**Northampton.**—Lodge Room, Temperance Hall, 2-30, 6-30.  
**Nottingham.**—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.  
**Oldham.**—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Green.  
**Duckworth's Assembly Rooms, Ascroft Street (off Clegg Street),** Lyceum at 9-45 and 2; at 3 and 6-30.  
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**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.  
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**Todmorden.**—Sobriety Hall, at 6.  
**Tunstall.**—13, Rathbone Street, at 6-30.  
**Tyldesley.**—Spiritual Institute, Elliot St., at 2-30 and 6.  
**Tyne Dock.**—Exchange Buildings, 11; 2-30, Lyceum; at 6, Mr. McKellar.  
**Walsall.**—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.  
**Westhoughton.**—Wingates, Lyceum, at 10-30; at 2-30; at 6-30, Mr. W. H. Taylor.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.  
**West Vale.**—Green Lane, at 2-30 and 6: Mrs. Clough.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6.  
**Wibsey.**—Hardy St., at 2-30 and 6.  
**Willington.**—Albert Hall, at 6-30.  
**Wisbech.**—Lecture Room, Public Hall, at 10-30 and 6-45: Mrs. Yeeles.  
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## THE ROSTRUM.

### MISSIONARY NUMBER.

SPECIALLY DESIGNED TO DEAL WITH SOME OF THOSE QUESTIONS PROPOUNDED BY PERSONS UNACQUAINTED WITH THE SUBJECT OF MODERN SPIRITUALISM.

*Preamble, by Emma Hardinge Britten.*

AMONGST the most frequent of the questions which this number of *The Two Worlds* is put forth to answer, we may cite the following:—

- (1) What is Modern Spiritualism?
- (2) What relation does spiritualism bear to the Bible, the standard of the Christian's faith?
- (3) What is the use (if any) of spiritualism?
- (4) Who and what are "mediums?" and if such individuals are necessary as agents for enabling humanity to become assured of spiritualism, why are not all persons mediums?
- (5) Is there not a great amount of deception practised in spiritualism, and if so, how are investigators to distinguish between the true and the false?
- (6) Why do not spiritualists give the world something new, and contribute to the realms of science, reform, or religion?
- (7) Why should I be a spiritualist in preference to an adherent of other forms of religious belief?
- (8) What advantage do spiritualists claim in the life hereafter (if any) over believers in other forms of religious faiths?

The above are but a few of the questions commonly propounded by persons unacquainted with the subject of modern spiritualism, and although—as a movement—it has spread over a larger portion of space in a smaller period of time than any other belief upon the page of history, there are still many outside of the spiritualistic ranks who have heard our report, but have not become acquainted with the true *rationale* of the movement.

In the interests of a deep and important truth, rather than with any special desire of propagandism, we propose to prepare this missionary number as a duty we owe to our cause, to God, and the spirits.

In dealing with the range of subjects involved in spiritualism, we can only treat of a very few, and in so doing, have availed ourselves of the aid afforded by the writings of some prominent religious thinkers, as well as of those who are avowed apostles of the spiritual movement.

In this preliminary article, the Editor proposes only to show the line of argument that most spiritualists feel impelled to adopt, when considering the questions above enumerated—all of which will be found ably treated in the ensuing pages of this number. Touching our first question,

#### (1)—WHAT IS SPIRITUALISM?

We answer, Spiritualism is the science of that life and intelligence which is manifested in the realm of animated being; but as the LIFE departs from the body of animated being, together with the SPIRIT, so we call the two in duality THE SOUL; considering LIFE as the spiritual body which clothes the spirit—SPIRIT itself, as the innermost invisible principle, clothed upon by the life—the duality, SOUL,

Spiritualism is all that relates to the soul and its attributes, and all that tends to influence the soul through the bodily senses, mental impressions, or such knowledge as man can receive from the realms of being, visible and invisible; spiritualism including all that realm of occult knowledge and practice known in ancient times and countries as magic, miracle, prophecy, inspiration, healings, dreams, visions, signs, and wonders. This manner of spiritualism was called in Egypt, Persia, and other oriental lands, "magic"; amongst the Jews, "miracle"; amongst the early Christians, "spiritual gifts," and "the ministry of angels." Amongst the Christians of the middle and still later periods, "supernaturalism" or "witchcraft"; whilst the same gifts, powers, and ministry of angels and spirits, is now called "spiritualism."

The speciality which distinguishes the spiritualism of the last forty-two years from that of any other antecedent period, is the claim on the part of the spirits that they have succeeded in formulating scientific methods of telegraphing to mortals, through the organisms of certain specially-endowed persons (to be hereafter described) called "mediums," and that through these methods, they are enabled to describe some of the conditions and possibilities of their own state in the spirit-world, and those which await every mortal on earth in the life hereafter.

Finally, we may sum up a definition of spiritualism as a set of phenomenal signals and mental impressions by which spirits communicate; and next, as the teachings given by spirits concerning the life hereafter, and the best methods of preparing for that life by our actions whilst still dwelling in the mortal body.

It has been generally agreed to call the means by which spirits communicate with mortals, "the phenomena of spiritualism"; the teachings and doctrines rendered by spirits, "the religion of spiritualism."

#### (2)—WHAT RELATION DOES SPIRITUALISM BEAR TO THE BIBLE? &c.

The Bible of the Jews and Christians, like those of all other nations (such as the "Yu King" of the Chinese, the "Vedas" and other writings of the Hindoos, the "Zend Avesta" of the Persians, the "Talmud," "Koran," and other sacred writings of various peoples), all record the visitation of angels, the appearance of spirits, and the performance by special individuals of sundry spiritual works beyond mere material power.

In the Bibles of antiquity, as above stated, these visitations and works were called "miraculous," and attributed to the special favour of the Creator. In modern spiritualism these powers are claimed to be the results of natural law, "spiritual gifts," or mediumship, being claimed by spirits to be the result of special organic qualities resident in different human bodies.

For a further definition of Biblical spiritualism and its relation to the modern movement, consult Mr. E. W. Wallis's paper on "Bible Spiritualism."

#### (3)—WHAT IS THE USE (IF ANY) OF SPIRITUALISM?

Spiritualism is, to the dwellers of earth, the post-office and telegraph between the friends passed on to the spirit world and those who yet remain in the mortal form.

It might be sufficient to justify our acceptance of spiritualism, to remember that it is the only well-proven means by which the mystic sea of death is bridged over, and loved and lost ones restored to the mourning friends they have left behind; but this is not all. In this communion alone will be found the knowledge which none but spirits can communicate of their own state beyond the grave—and, in consequence, of the inevitable results of earth life to

every being who must pass into similar states of existence hereafter. The *uses* in such a revelation make all the difference between the traveller who sets out to journey to a far country without the slightest knowledge of its climate, employments, conditions, etc., or in what way to prepare himself, and other travellers who have received all this information from the dwellers of that far country, and therefore take the inevitable journey fully prepared for the issue. And this answer will apply equally well to the seventh and eighth questions propounded above.

(4)—WHO AND WHAT ARE MEDIUMS? &c.

For an answer to this important query we refer our readers to the special articles on MEDIUMSHIP, given later on in this number by Alderman Barkas, and the Editor herself.

(5)—IS THERE NOT A GREAT AMOUNT OF DECEPTION PRACTISED IN SPIRITUALISM, AND, IF SO, HOW ARE INVESTIGATORS TO DISTINGUISH BETWEEN THE TRUE AND THE FALSE?

No sane person who can observe the signs of the times, study the police reports of various localities, and note the frightful amount of wickedness and imposture that prevails throughout the world, can expect so widespread a movement as spiritualism to be free from the intrusion of rogues, charlatans, and the vultures who generally prey on society.

As to the means of discriminating between the true and the false, we can no more lay down arbitrary lines in such cases than we could do for determining between genuine and false coin, or the difference between an honest man and a plausible swindler. All the advice we can offer is to use careful but, at the same time, candid judgment.

Investigate, if possible, at home—hold circles with those you know and can trust, but never pin your belief or denial upon one, two, or even three experiments.

If the subject of the soul's destiny here and hereafter be worth searching into at all, the investigator must search in many directions, through many mediums, and in many places. For still further instructions on this point we refer the reader to Miss Marie Gifford's paper on "How to Investigate Spiritualism."

(6)—WHY DO NOT SPIRITUALISTS GIVE THE WORLD SOMETHING NEW? &c.

In answer to this question we request our readers to study attentively the leading article on the "Science and Religion of Spiritualism," by our esteemed contributor, SIRIUS.

## CONCERNING THE INVESTIGATION OF SPIRITUALISM.

BY MARIE GIFFORD.

THE spiritualist is perpetually confronted with these two questions: "How can I get proof of spiritualism for myself? How am I to investigate the subject?" Sometimes it is hard to make a reply. The means sufficing to make one person a spiritualist may fail in another case, as the answer so greatly depends on the character of the inquirer. The latter may belong to that large class, the energy of whose members often expires with the set phrase: "I would like to attend a séance." Perhaps he has heard something of the phenomena of spiritualism; his curiosity has been excited; he fancies "there may" be something in "it," and vaguely determines to look into that "something." But he frequently comes to grief at the first, second, or third séance; and retires from the field in high dudgeon.

Sometimes, however, the questioner happens to be earnest, and really desirous of giving spiritualism the fullest consideration. When this is so, it behoves the spiritualist to do for his friend the best he can. He may well begin by impressing him with the imperative need of patience and perseverance throughout the enquiry. Let it be known that the result of success may take months or even years to obtain; the gradual out-growth of latent power, or the broadening of the mind's views, may be only achieved during periods of weariness and despondency. Therefore the need of a steadfast perseverance and patience. The inquirer may first be advised to read some of the spiritualistic works of the day. This he will probably do; and here he will meet with much that, to him, seems perplexing, incredible, or even absurd.

Let him, however, refrain from severe judgment. It is dangerous to criticise a work as "rubbish," because it is not in harmony with our preconceived ideas. Especially

dangerous in the case of spiritualistic literature; for the light of future experience too often reveals to the inquirer, that it was his ignorance alone which bewildered him; and this discovery, a timely caution might have avoided.

From the literature of spiritualism the investigator will glean some idea of what is meant by "mediumship," "circle-holding," and "spirit manifestations"; after which he will naturally be anxious to make a personal and practical enquiry into the phenomenal basis of spiritualism.

And now has come the time for the full exercise of his intellectual faculties, together with the qualities before specified.

Let him make three resolves:—

(1) To observe and consider the phenomena of spiritualism in a fair and unbiassed state of mind. Many persons fail in their investigations because they enter a séance-room with predisposed ideas of the results to follow; and if, as it often happens, the results do not concur with their ideas, the former are denounced as fraud or delusion. And again, there exists, perhaps, in the investigator, a prejudice or antagonism, which, however vague, will tend to mystify his view, or draw him on to false conclusions.

(2) Observe and consider the phenomena of spiritualism however, wherever, and through whoever they may occur. Many persons, for instance, are far too critical on the manners and appearance of a medium, and, in consequence, lose sight of the real object in quest. It must be remembered that Truth is just as apt to appear in a garret as in a palace; the medium for its manifestation may be one of low as well as of high estate. The man or woman who only cares to pursue Truth within a comfortable, conventional radius, minus self-sacrifice and trouble, had better abjure the search altogether, for they will surely meet with failure.

We often find the enquirer scoffing at such simple phenomena of spiritualism as table-tilting, tapping, etc.

Now, this is decidedly unreasonable. Every investigation must have a beginning, and should be thorough. Any phenomena throwing the least light upon a matter of such superlative interest as the future life, should receive the deepest attention. For this reason every phenomenon, however insignificant in appearance, should be carefully noticed, well weighed in the balance, and recorded. Each séance should receive an all-round and fair consideration, wherever and with whoever it might be held.

(3) Some investigators account for what they see and hear far too hastily. Others try to make the phenomena fit into certain pet theories of their own, consistent with the former in appearance only. It often happens that the phenomena speak positively for themselves; yet, again, it often happens that they only *suggest* their explanation; and sometimes do neither the one nor the other. The only resource in this case is to compare the facts in hand with the most rational theories advanced by other students. If this means fails, let the facts be recorded, and the future may bring the required solution.

The chief difficulty that besets some investigators upon having determined their attitude towards spiritualism is the obtaining of opportunity for investigation. Let us suppose, for instance, that an individual is resident in some large town, with only the evening at his disposal, and unacquainted with any spiritualist. Still there are various ways open to him if he chooses to take them. In the first place, he might attend one of the spiritual meeting-places. Here he might tender his desire to the chairman, who will most probably be able to help him, or introduce him to others who can do so. Of all people, spiritualists, it seems to me, are the readiest to aid and advise individual inquirers. If this way be, for some reason or other, closed, let him interest his friends or relatives in spiritualism, and set himself to win their personal co-operation. A small home-circle might be formed and directed in accordance with the rules and conditions stated now and again in our journals. Result of some kind is *very sure to take place*.

But should this way be closed also, our friend can visit those professional mediums who may chance to live near; not once, but three or four times; for a first or second visit often results in nothing, while a third may produce proof worthy of all past time and trouble. I must here admit that this third way may, for many reasons, be fraught with disappointment and difficulty. The conditions of our public phenomenal mediums are generally variable, and so not to be always depended on. But still the earnest, steady investigator may well try it. Many, by doing so, have received satisfactory proof of the truth of spiritualism. There is one



thing to be guarded against, however—hasty judgment. It is so usual to pronounce against a medium before he or she has had a fair trial. It is so usual to hear novices vehemently denounce as a humbug a medium from who mothers, as capable as themselves, have received proof upon proof of the truth.

But supposing that this way is as much barred as the others, or has proved unfruitful, a fourth can be tried. Our friend can sit alone for spirit manifestations, either before his daily work begins, or after it is over. He can follow out those printed conditions applicable to solitary sittings; hold his séance regularly, or at will, and thus develop one or more phases of mediumship. If, after a long and patient trial, no manifestations accrue, a change might be made in the conditions. Another room or table might be used, or the hour of sitting changed. If naught occurs then, the enquirer can draw one of two conclusions—either he is not a medium, or, if he is, his mediumship requires the usual friendly circle for its development. One word of caution is here necessary. Before instituting lonely sittings, the investigator should certainly have acquired some definite ideas of spiritualism and its phenomena, and so be prepared for the indications of mediumship, and for the development thereof.

If the ways I have stated fail, there are, doubtless, many others left for trial. The earnest truthseeker is not easily baffled, and determination is generally successful in the end; the power of will can master opposing influences, and surmount the obstacles of time, space, and circumstance. There are those, too, far mightier than we ourselves, who, when we aspire to knowledge, leave no stone unturned to help us. Our will, our efforts conjoined with theirs can effect much; and where we fail, they may succeed.

It is hardly necessary to touch upon the methods of spirit-communication: but I would like to detail one which I have found very successful.

Let one pencil be held by two persons, neither too stiffly nor yet too lightly, but with moderate firmness. The more mediumistic of the two sitters should hold the lower end of the pencil as if for writing purposes, and should sit on the left hand side of the second sitter. The latter should hold the pencil by the upper end, so that the hand rests upon the one below it. The mind of each should be free from any anxiety or over-eagerness; and when the pencil begins to move, the two hands should move in unison with it. Thus automatic, or partially automatic writing may be obtained with comparative ease. Many I know, and I myself, have by this means received satisfactory messages.\*

Let me now conclude with some general advice, which my little store of experience leads me to offer to the investigator:—

When he enters the séance room he should do so with a clear and even mind, retaining the courtesy and kindness which distinguishes him elsewhere. It does not follow that to be courteous, kindly, and even sympathetic at a séance, he need be credulous as well. Enthusiasm and emotion should never be allowed to run away with his common sense.

Let him not sit down to a séance fully convinced that the medium is a fool or worse, and the manifestations fraudulent. Such a decision, even though unexpressed, may mar the good of the evening. Let him not be too eager for the presence of his departed relatives and friends; it is better on our side to wait and watch. If they are able, they will surely communicate. Let the mind be free from any particular desire, strong affection, or vivid memory. The quietude and serenity, not of indifference, but of patience are what is required.

Let the mind also be free from scepticism or belief during the séance; anxious only for the truth; criticism and opinion should be reserved till the séance is over.

And let me once more insist upon the necessity of patience, perseverance, and "good courage" throughout the investigation.

Is not one "incontrovertible proof of a life beyond the grave" worth years of effort and care?

[NOTE.—Some rules for the formation and conduct of spirit circles will be found on one of the succeeding pages of this number.]

Nature has given man one tongue but two ears, that we may hear twice as much as we speak.

Evasions are the common shelter of the hard-hearted, the false and the impotent, when called upon to assist; the really great alone plan instantaneous help, even when their looks see or presage difficulties.

\* Better far to procure a planchette or psychograph—little instruments simply worked, and procurable from spiritualistic booksellers.

## MEDIUMSHIP.

BY ALDERMAN THOMAS BARKAS, OF NEWCASTLE-ON-TYNE.

THE subject of mediumship is one respecting which there is great diversity of opinion, not only among the uninitiated but among a portion of practical spiritualists.

Mediumship, conscious or unconscious, lies at the root of all spiritualistic phenomena, and upon the presence of paid or voluntary mediums rests the opportunity for non-mediumistic investigators witnessing the usual spiritualistic phenomena, which on thousands of occasions have been observed under the most crucial test conditions, and whose reality and genuineness have been affirmed by tens of thousands of persons whose testimony respecting ordinary matters of fact would be accepted by any competent and unprejudiced jury.

Mediums may be classed as involuntary agents for the production of occult phenomena, inexplicable by reference to ordinarily recognised physical and psychical laws.

Whilst some of the phenomena of spiritualism wear such an aspect of suspicion that some careful and cautious observers do not at once accept their genuineness, yet fewer reject them after crucial and long-continued examination. Decisions respecting mediumship require great caution; too ready acceptance indicates easy credulity; dogmatic denial without full examination is equally reprehensible, and is a very prevalent folly. The antecedent improbability of the alleged spiritualistic phenomena is, to the majority of persons, so overwhelming that all evidence other than personal observation is usually rejected, and even with the most careful observation an element of error and doubt may in many hypercritical minds yet remain.

The phenomena that occur through mediums, and which are not accounted for by reference to ordinarily accepted natural laws, I have myself, during nearly forty years, carefully and critically observed. Those which I believe do positively and genuinely take place may be divided into the following classes:—

(1) The movement of inanimate objects without muscular or mechanical contact or control.

(2) Answers by rapping to critical questions, the answers to which were unknown to all persons present.

(3) Playing on musical instruments when they were not in contact with any musician.

(4) The simultaneous presentation of numerous and variously-coloured minute luminous spheres moving in rapid and contrary directions through the air in a closed apartment.

(5) Writing produced within closed and carefully-tied books and slates.

(6) The appearance and disappearance of human faces in open rooms, without a cabinet or screen of any kind, when medium and materialised form are at the same time visible to numerous critical and careful observers.

(7) Accurate answers, spoken in trance or written, to numerous abstruse scientific questions when the answers were unknown to any one in the room.

(8) Accurate and elaborate drawings quickly produced in total darkness.

All the above and many other phenomena I have witnessed, and can vouch for their genuineness, notwithstanding that in every case I critically observed, and, as far as practicable, tested by the introduction of checks of various kinds.

During the prolonged examination of these phenomena, occurrences occasionally take place that wear an aspect of suspicion, but I generally discovered the *apparent* deception was *apparent*, and not real.

When we remember that the investigation is frequently entered upon by persons with strongly antagonistic prejudices and foregone conclusions, it is not surprising that erroneous negation and conclusions are arrived at. Overwhelming evidence is required to convince biassed observers of their genuineness, whilst but slight examination is required to enable them to maintain their long-cherished unbelief in the integrity of the mediums and of the genuineness of the phenomena.

NOTE.—Besides the calm and impartial lucidity with which Alderman Barkas's brief paper is written, we claim that the principal value of his testimony is that of the writer's own high character for veracity, scientific attainments, and his well-known crucial methods of testing the phenomena observed by him during his thirty-six years' investigation of spiritualism.

As our esteemed contributor hesitates to occupy space, by recording all the varied forms of mediumship which he has witnessed, we crave permission to supplement his excellent paper by calling attention to several other phases of spirit communion in addition to the foregoing:

One of these is the production of many hundreds of spirit photographs—(i. e.) photographs of deceased persons taken under conditions that defy the possibility of deception or fraud.

Another is the production, by untaught artists, of the portraits of deceased persons drawn or painted without the slightest intimation of who were their subjects. One American "spirit artist," Mr. George Walcutt, of Columbus, Ohio, possesses over 2,000 certificates from strangers, whom he has never seen, that he has drawn correct likenesses of deceased persons—and then sent them by spirit direction to their friends hundreds of miles distant. Another phase of spirit art is represented by a Mrs. Blair, of Canada, who draws and paints in water-colours groups of flowers, when her eyes are thickly blindfolded by a committee, in public audiences. Still another is the appearance of raised letters on the arms of special mediums, in which phenomenon hundreds of names of deceased persons have appeared. Still another "spiritual gift" is the ability of some mediums under spirit influence to resist the action of fire, whilst others are levitated or raised in the air, even above the heads of the circles who surround them. The three last phases we can notice, although there are still many others unclassified, are the gift of seeing and describing spirits so accurately that tens of thousands of spirit forms have been thus described and recognized by their friends. The second is the perception of visions often of a prophetic character, and not unfrequently allegorical or descriptive of scenes in the spirit world, whilst the third and last we can name is, that power by which spirits perceive hidden or obscure diseases, impress their mediums with remedies appropriate to the case, or influence them to make curative passes. Of course it will be objected by those who know nothing of spiritualism, that they cannot believe in phenomena so unprecedented as the phases represented above, without personal means of observation. Anticipating a demand so reasonable, we can only point to the fact that the opportunities for witnessing the phenomena in question are all too rare in this country.

In the first place, the laws against professional mediumship are so stringent that those who practise their gifts are liable to be treated as "rogues and vagabonds."

Working people cannot afford to give time and services gratis; and even when their powers are gratuitously exercised—as working people—they cannot devote the necessary time to cultivate their gifts. Mediumship, like all other powers, requires time, leisure, and the free exercise of the power in order to ensure its successful employment. On the other hand, the distinctions of class which prevail in this country, form effectual barriers to the admission of strangers to private circles. Many hundreds of families in Great Britain hold spirit séances, and have manifestations of spirit presence in their midst. Some are reticent in owning their belief; others would not endure the presence of strangers at these séances, and still more—having themselves become satisfied of the fact of spirit communion—have become careless and apathetic on the subject of their neighbour's conversion. Thus, unless investigators pursue the course suggested in Miss Gifford's article on "How to Investigate," &c., and form circles in their own homes, or conjointly with friends, the chances of witnessing spiritual manifestations in this country are few and far between. It is otherwise in America. Professional media, of all grades and varieties of gifts, abound in every town and village. For small fees they can be consulted.

Besides the home circle, therefore, the only really available source of knowledge is the study of the literature of spiritualism, especially its historical side. Here will be found numerous and unanswerable accounts of the investigations, experiences of princes, nobles, professors, scientists, authors, and persons of the highest respectability and veracity; magistrates and lawyers, accustomed to take evidence, and doctors, whose knowledge of the human organism, qualifies them to pronounce upon what physical causes can and cannot be instrumental in producing phenomena.

Besides the illustrious and veracious persons, whose names are cited in this number, under the caption of "Who are the Spiritualists?" and hundreds of others, of equal renown, we give the evidence of persons whose testimony would be taken on any question of life and death in the historical portions of our spiritualistic literature. When these volumes are studied, it becomes the height of human egotism to say all the witnesses, *who do know*, are fools enough to be deceived, or rogues enough to deceive, whilst I—who do not know—am wise enough, or honest enough, to say "this is all false!"

In conclusion we give the titles of a few of the histories in which the most authoritative names and means of personal verification may be found—commencing, as in duty bound, by assuming PERSONAL RESPONSIBILITY for our statements in our own writings: "History of Modern American Spiritualism; or, The First Twenty Years of Open Communion Between the Spiritual and Natural Worlds." By Emma Hardinge Britten. "Nineteenth Century Miracles; or, Spirits and Their Work in Every Country of the Earth." By Emma Hardinge Britten. "The Despair of Science." By Hon. Epes Sargent, author of many other works. "Footfalls on the Boundary of Another World," and "The Debateable Land." By Hon. Robert Dale Owen. "The Gift of D. D. Home." By Madame D. D. Home. "Spiritualism Scientifically Demonstrated." By Professor Hare. "Primitive Christianity and Modern Spiritualism." By Dr. Eugene Crowdell. "Miracles and Modern Science." By Professor A. R. Wallace. "Transcendental Physics." By Professor Crookes.

Were the above list alone consulted, and especially Professor A. R. Wallace's admirable little work, "Miracles and Modern Science," the testimony would be of such an overwhelming character, that either the writers would be open to an endless array of prosecutions for libel and false statements, or, being all true, the readers can only refuse credence on the ground of invincible prejudice, or total incapacity to appreciate the most convincing mass of testimony ever brought together on the page of modern history. Besides the few historical works, especially referred to above, the literature of spiritualism includes several thousands of other excellent works by such brilliant and authoritative writers as Andrew Jackson Davis, the author of a complete library in himself; Hudson Tuttle, an equally prolific and inspired writer; "M. A. Oxon," one of the most forcible, brilliant, and admired writers of the day; Professors Crookes, Varley, Hare, Mapes, Huggins, Chambers, The Wilkinsons, The Howitts, Halls, Thomas Shorter, Morell Theobald, and hosts of others, whose names and works form a complete Encyclopedia of spiritual revelation.

Besides these, are the weekly journals devoted to spiritualism, the titles of which in England, America, all through Europe, Australia, and the Colonies, amount to a number impossible to catalogue in this brief essay, but all to be found classified in the lists given from time to time in the journals devoted to spiritualism, or in "Nineteenth Century Miracles."

For all other points of information, we refer to the various articles contained in this number.

## SECOND MISSIONARY NUMBER.

THE Editors and Directors of *The Two Worlds* have much pleasure in announcing that the warm interest manifested in this present issue, and the impossibility of their publishing all the valuable and interesting literary contributions they have received, induces them to promise a second Missionary Number, the principal portion of which will be devoted to accounts of

### LIFE IN THE SPIRIT WORLD,

a subject of such deep and paramount importance to every living creature that it has been felt impossible to deal with it in one merely fragmentary article in the present issue. The whole of the matter to be given on this profoundly-momentous question will be selected from communications given by spirits of different grades of development, through the most reliable mediums of the new Dispensation, under the most satisfactory possible test conditions.

Besides meeting the demands of thousands of anxious enquirers into the conditions of life hereafter, this number will supply the most authoritative record extant concerning the true position of those spirits who represent the various grades of earthly life and being, and of all who will sooner or later become dwellers in the spheres of spiritual existence "OVER THERE." Due notice will be given of the issue of this great and invaluable number.

## SPIRITUALISM AND THE OWENS.

BY J. ROBERTSON, GLASGOW.

WHAT different aspects the word spiritualism presents to different minds, and yet, if its claims are true, it should have the same value to all. We accept the facts and applaud the uses to which electricity can be applied; we quarrel not with any of the physical sciences, and yet, on the one subject, higher in importance than any which can affect us, the very mention is worse than the presentation of the proverbial red rag to the bull. John Stuart Mill says of Jesus of Nazareth, that men not only mistook their benefactor, but mistook him for the exact contrary of what he was; while Carlyle regrets that the wise and penetrating historian Tacitus, saw only in the Christian religion a sink of abomination.

What will posterity have to say of the men of light and leading of this age who, from their throne of infallibility, have settled the question adversely, without for a moment troubling themselves to sift its claims? If the treatment of Socrates, Galileo, Bruno, and Jesus is now looked upon as a dreadful mistake, will not the next age be amazed at the Huxleys, Tyndals, and Herbert Spencers, for their treatment of spiritual science? "A man may cause iron to swim," says Theodore Parker, "and yet may not be a teacher of religion," and so men may be great in some spheres of action, and babes in others. It is pleasant to turn from Huxley, who glibly says, "the phenomena of the thing does not interest me;" from Tyndall, who speaks of the "intellectual whoredom of spiritualism;" and Spencer, who has settled the question on *a priori* grounds, to some of the great and good men whose lives have been blessed and cheered by its influence, and who have found in its marvellous facts and beautiful philosophy a something sufficient to meet every want of human life. An eminent historian (Hepworth Dixon) calls Robert Dale Owen the "Privy Councillor of America," and it is a recognised fact that few men ever wielded so much power in the great republic as this gifted son of Robert Owen.

He was born in Glasgow, Nov. 7th, 1801, in the house of his grandfather, David Dale, one of the pioneers of the cotton trade, but grander still, one of the most benevolent men that ever lived. The house still exists in almost the same condition as in the early part of the century, and was visited by his daughter Rosamond (now Mrs. Laurence Oliphant), on her visit to Scotland in 1884. His mother was strictly orthodox, while his father held views which then it was dangerous to express. The motherly influence first prevailed, but as time wore on, even the theistic ideas of his father gave place to materialism, and he became the ablest exponent of the secular school and a most determined enemy



of the faiths called Christian. The purchase by Robert Owen of the New Harmony Settlement in 1825, made Robert Dale an American citizen, and to his adopted country he gave the most faithful service. In 1856, when over 50 years of age, he occupied the post of American minister at the court of Naples, and here there came to him what he calls the most important knowledge that underlies the civilization of our race. With all his energy, moral courage, and eagerness to render service to the cause of truth, hitherto he had been blind, and man's spiritual nature a sealed book. The conversion of Paul to the Christian faith was not nearly of so marked a character as that of this man realizing through certain phenomena that a God of love ruled this world, and that the men and women whose physical existence had terminated, still made their presence felt on earth. The phenomena which he witnessed, as set down in his work "The Debateable Land," might have been passed over as of no moment by some, but to him these raised obstinate questionings which he boldly faced, and slowly there came the conviction that the philosophy of a life time must give place to this new knowledge, so clear pointed and soul-satisfying. To such a man it was a huge discovery that the earth-life of humanity was but the first step on the ladder of progress, and that there were powers latent in man which needed other and fairer gardens than those of earth to bring them to maturity. Now came the most active and untiring devotion to the new truth, the gathering together of evidence which dealt with the return of the so-called dead; "Footfalls on the Boundaries of Another World," as a literary production is brilliant. The master-hand is there of one competent to handle all sides of a question and leave no part untouched. In place of a realm of superstition, he found out, like Dr. Johnson, that there were no people rude or learned amongst whom apparitions of the dead were not related and believed, and that the prevalence of this opinion had become universal only in virtue of its truth. Columbus-like, he went forth on his voyage of discovery, and he has brought together a collection of narratives which are rational, well attested, and in harmony with what is so common in modern spiritualism. It is little wonder that the secular party should say—"We grudge you Robert Dale Owen." The same characteristics were shown as in his previous life—a determination to make known that which he knew, no matter what the world might say. He said—"The withholding of large truths from the world may be a betrayal of the greatest trust." What blessings might be shed around were we possessed of this spirit, fearless of the word heresy, which cramps so many intellects! Only a few years before the truth came home to his own nature, the information that his father, Robert Owen, had imbibed the "new superstition," caused him to think that the old man eloquent must have begun to break up mentally. Yet after becoming a spiritualist, he, Robert Owen, wrote two volumes of autobiography, in which he reiterates again and again what joy the spiritual communion had brought to him.

Robert Owen, of New Lanark, was indeed a man born in advance of his time. What he did in those early years is akin to the miraculous. Not only did he spin cotton well, but his magnetic presence and the great faith he had in his doctrine, that man was the creature of circumstances, enabled him to bring virtue, wisdom, and noble characters out of places most unlikely. If ever there was a man who could be called unselfish it was this man. One thought dominated his whole life—the good of others, and few have had their faith in human nature met with so many rebuffs. Still nothing could weaken his faith in the innate goodness and mighty possibilities of mankind. We generally hear of such a man as a tradition, but he is close enough to our time to know him. No men or women that I have known who have come in contact with him but have spoken as if he belonged to the race of saints. There seems to have been a sweetness and purity about him that won all hearts. If we want to ascribe the term "divine" to any man, surely he was worth it. It is a singular fact, that at least six years before he came in contact with spiritualism, Andrew Jackson Davis saw him when in America preaching his truth, and said of him that he was attached to his spirit, "that there was a pure radiance on his face, and a singular glory in the atmosphere over his head" when he heard him say, "It is now my intention to leave this new true religion as a legacy for the human race through all succeeding generations." Shortly after this, there came a spiritual message to Davis, which he has recorded under date of November, 1847, some months before

the Rochester knockings took place, a message from a high-minded philanthropist, long a resident of the spiritual spheres, to the effect that Robert Owen was destined to hold "open intercourse" with the benevolent of the higher world. Davis adds these words—"I hope this prophecy will be fulfilled." It is one of the most consoling facts in the history of this movement, that such a man as Robert Owen was blessed with a glimpse of the promised land before entering into the fuller possession, which the throwing off of the physical garment gives. It was a rich reward for all his brave efforts to ameliorate the conditions of the people. He now knew the source of the power which had inspired and cheered him in all his toilsome journeyings; he now knew that noble workers for truth and humanity gone on, had helped him with courage and faith, pouring into his cup oftentimes the strength that held up his arms. In his life, written in 1856, he goes back again and again with complete satisfaction to the spiritual communications he had received, and in the introduction to the two volumes, prominence is given to an inspiring message addressed to him through the mediumship of John Murray Spear. Mrs. Britten, in "Nineteenth Century Miracles," states that he has often been heard to declare "that the sum of his whole life-long endeavour to bless and improve the condition of his fellow men paled before the mighty illumination which brought to him, but especially to earth's toiling martyrs, the assurance of immortality and the certainty of reunion with all we have loved and lost on earth in another and a better world." Like many other true men and women he waited on the threshold only for a little time, the door opened gradually to him, revealing father and mother and friends, and so doubt and thoughts of delusion gave place to the certainty of absolute knowledge.

When one sees choice gifts scattered forth, it is pleasant to feel that they are not trampled under foot, but accepted as blessings, and so, with a spirit of thankfulness, has this knowledge of a spirit world come to many. It has been the realization in full of their highest ideals, what they should have liked oftentimes, but did not dream possible. Dr. Elliotson, S. C. Hall, Alfred Russell Wallace, Cromwell Varley, and so many others have spoken thus; while Gerald Massey, brave, true, outspoken soul, one of the grandest defenders of our faith, says in the preface to his volume of poems, "My Lyrical Life," just issued, "My faith in our future life is founded upon realities of my own personal experience. These facts have given me the proof palpable that our very own human identity and intelligence do persist after the blind of darkness has been drawn down in death. The spiritualist who has plumbed the void of death, as I have, has established a faith that can neither be undermined nor overthrown." What brave, clear, ringing, honest words, which tell of convictions that cannot be affected by tradition or theory; a thankful recipient, whose desire is now to show to the world that which so deeply concerns it. It is, after all, the choicest gift of God to man, the most complete revelation of the ages, the rolling away in verity of the stone from the sepulchre. Theodore Parker says, "Let me be sure of the infinite providence of God first, then of the immortality of the soul, and I can face anything in the shape of sorrow, disappointment, sickness, death. I can conceive of nothing which a man cannot bear with fortitude, if sure of these things." Whatever deep troubles may come to the spiritualist, here is this happy valley open to him, where he may enter in and hold pleasant converse with his loved ones. Life is indeed worth the living, when this inner sanctuary has been reached and doubt has been stilled for ever, for though the dark features of nature may not be fully comprehended, though evil may not be completely solved, still there is the knowledge that love is not dead, but lasts on and extends to us the words of good cheer. The full meaning of spiritualism cannot be realized until personal experience has brought it home; men to-day crucify it, to-morrow they will bemoan their blindness. I quote a few more words from Gerald Massey's "Coming Religion," as a fitting close, "The spiritualistic religion is going to conquer, because it is not afraid of any new facts that may be dug out of the earth or drawn down from the heavens. The Church may call it a superstition, but our superstition will be the death of yours. Let me tell you that this despised spiritualism will put a light into the one hand and a sword into the other that have to be flashed in on many dark places, and through many a dungeon grating of human kind, in spite of the birds of the night, that may hoot at the light and blaspheme against its brilliance."

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FRIDAY, MAY 23, 1890.

# SPIRITUALISM IN RELATION TO SCIENCE AND RELIGION.

BY SIRIUS.

HAVING been requested by the Editor of this paper to contribute an article on the above theme for this number, I proceed to comply, rather in the hope of economizing the time and labour of so devoted a worker as the said Editor, than with the smallest hope that I can produce any essays of the least approximate worth to those which fall from her own brilliant and powerful pen. Still less can I expect to offer anything entirely original in conception, a certain lecture of Mrs. Hardinge Britten's, at which I was present, being so deeply engraved on my memory, that I feel it to be impossible to direct my ideas in any other channels than those which the lecturer treated herself so exhaustively.

Spiritualism, with all its phenomenal modes of communion as occurring between spirits and mortals, must proceed on the basis of laws, partly peculiar to spiritual existence, and partly in accordance with mortal being. Of the spiritual side of the telegraph mortals know absolutely nothing, save the resultant facts, and therefore, it is to the correspondence of those facts to the physical sciences with which we are already familiar, that I first direct attention.

# OF THE SPIRIT RAPPINGS.

For the production of any sounds occurring in the realm of being known to man, there must inevitably be a concussion between two material bodies, one or both of which must be in motion. The collision, or vibratory action, which results in the production of a sound, may occur between any two or more material bodies in any condition of density or rarefaction, ranging between solids, fluids, gases, or ether. Force is the propelling power, matter the colliding body acted on. Now, in the whole realm of matter there are no motions known to scientists by which the production of the spirit rappings can be accounted for, except upon the hypothesis claimed through the rappings, namely, that the operator is a human spirit using the vital force of a specially endowed mortal as his means of giving an intelligent message.

I may as well say at this point that, whilst I admit the presence and occasional interposition of imposture in spiritualism, as in every other new and popular movement in this fraudulent and wicked age, I am writing of the millions of instances investigated exhaustively, and proved thoroughly, by the millions of sane, acute, and reliable persons who have proved the *truth* of spiritualism, and the supermundane character of spirit phenomena. To these witnesses alone I

appeal, and of these alone I write. Of all others I have no more to say than I should have to the vultures who invariably prey on the spoils of every great battle-field.

Here, then, I answer the often reiterated question, "Why don't these spirits give us something new?" We *do* give you what you ask, namely, a *new form of acoustics*; for until science can give some other explanation of the spirit rap, than that which it renders of itself, it is a *new* and inexplicable form of acoustics.

# THE SCIENCE OF DANCING TABLES.

There is hardly any phase of spirit telegraphy which has been the theme of so much contempt and abuse as the spontaneous movement of ponderable bodies, acted upon by spirits. To say spiritualism is all "table rapping," or "table turning" (totally irrespective of any intelligence that may be thus spelled out), seems to have been deemed quite *argument* enough to discredit any value or scientific worth that might be involved in spiritual phenomena.

I have shown the necessity of a law operating *somewhere* for the production of a spirit rap, and the utter inadequacy of material science to define that law. I take similar ground with the "dancing table." I claim to have explored the whole realm of material science, such as animal powers, elemental, mechanical, or electrical forces in vain to account for the "dancing table." I insist that no known law of physical science has ever yet been discovered by which a ponderable body can set itself in motion; and therefore, unless the explanation which the table spells out of itself be accepted—to wit, that it is set in motion by a force exerted by an intelligent invisible telegraphist—why then, I insist that a dancing table is the evidence of a new *motor power*, and one that material science *cannot* explain.

# A BUNDLE OF NEW SCIENCES.

Despite of all the wordy, generally meaningless, and incomprehensible attempts of biologists to explain the *visual effects*, by which thousands of spirits have been seen, and so correctly described as to prove, in thousands of instances, that *something is seen and recognised*, I claim, either that there is a spirit present *to be seen*, and a law by which that spirit can present itself in a certain form and dress to the consciousness of certain individual seers, or else that spirit-seeing involves a new phase of the science of optics. Again, I claim that if the presence of certain individuals who, without personal contact with the objects around them, by their mere presence, can set a number of hitherto motionless bodies in action, and fill the place with sounds or lights, that there are invisible and intelligent operators at work acting through those individual organisms, hence that there are new physiological states yet to be discovered, rendering the much-despised "spirit medium" the very despair of science and a paradox of physiological law.

I claim that to produce a warm, sentient, seemingly *flesh and blood hand* (to say nothing of a whole form fully clothed, called vaguely a materialisation), to produce even a *hand*, suddenly appearing and as suddenly disappearing in space, is an act of chemical formation on the part of *some creator*, far more astonishing than all the history of embryology, the growth of a cell into a living infant, or the growth of an infant into a man. Either such a phenomenon involves some marvellous chemistry of invisible scientists, or spiritualism gives the world such a new page of chemical science as will take something more than sneers and scoffs to account for.

Thus, then, spirits are seen, felt, heard, read man's thoughts, teach the ignorant, make the unlearned speak with new tongues, prophecy of the future, disclose hidden things, make music, paintings, poetry, addresses; carry objects through the air invisibly and drop them down visibly, besides all the works alluded to above. Hence, the spirits live, employ force, are masters of sciences utterly unknown to mortals, GIVE TOO MANY NEW THINGS to the world, even to number up, and all this shows that they occupy space *SOMEWHERE*. Where is their country? Of what composed? It must be very near to earth, since they see and know so much of earthly doings. Where is it then? and what is it? Why don't the geographers, the naturalists, and, above all, the "Fellows of the Royal Society" tell us something of this new country? in a word—why don't they explain one single phenomenon of the above category, or else, for ever after, acknowledge that spiritual sciences are too many for them, and that when in their small round of materialism they think they know everything and sneeringly ask why these spirits don't give them something new: that these spirits



bring to bear upon them such a vast ocean of new phases of science that their only resource is to deny the ugly thing altogether, and brand some twenty millions or so of their fellow creatures—who, having investigated spiritualism, do know and believe in it—as fools incapable of judging or knaves incapable of telling the truth. Oh, no! they are (of course), as great scientists, not going to degrade their awful wisdom to the level of “spirit rappings and dancing tables.” Besides, what *they don't* know nobody else *can* or *ought* to know. And, yet, spirits bring a new page of acoustics, a new page of optics, a new motor power, new revelations in physiology, psychology, chemistry, and the evidence of an unknown country as much more capacious and full of inhabitants than this little globe, as eternity is longer than time. Thus, then, spiritualism is a SCIENCE. The science of sciences, the Oxons, Cantabs, F.R.S.'s, the Archbishops of Canterbury and York, and all their tribal non-expounders of “spiritual gifts,” notwithstanding.

#### A FEW STILL UNCLASSIFIED PHENOMENA.

In the above category I have not even alluded to the healing powers of spirits, sometimes exerted by impression on clairvoyant or entranced subjects, sometimes exercised by spirits directly on patients by themselves; neither have I spoken of the marvel of such levitations of the human body as are exemplified by, but not confined to, the experience of Mr. D. D. Home, or the ability to resist fire (a common enough phase), but still one demanding scientific explanation, not only amongst Eastern ecstasies, but also amongst many Western modern mediums. The crowning point of all the modern spiritual phenomena, however, is the fact that they one and all, from the dancing table to spiritually-produced writings, manifest INTELLIGENCE, and that, most commonly, such as could be rendered *only* by those the world calls dead. The intelligence given is not only and invariably affirmed by its invisible authors to proceed from some trans-corporeal personage, but in tens of thousands of instances utterly transcends the knowledge of those to whom it is given, and that not only in regard to prophecy and the detail of events transpiring at a distance, but also in the fact that a large proportion of the media through whom intelligence is given are strangers to those for whom and to whom they communicate. I am fully aware of the constant but shallow attempts that are made to account for this intelligence on the plea of “thought-transference,” and the pretence that spirits communicate nothing but what is already known or can be traced to the minds of those present. On this pretext I not only give an emphatic denial, but I refer the candid enquirer to the abundant evidences to the contrary poured forth in thousands of well-attested instances, alike in the weekly spiritual journals of different countries, as well as in the voluminous historical works that by hundreds have passed through the spiritual press.

It only remains now to sum up as briefly as possible the generality of the views entertained by thorough and well-informed spiritualists on what they themselves affirm concerning

#### THE RELIGION OF SPIRITUALISM.

Here, again, as in the sciences, I bow before the eloquent Editor of this paper, and propose to substitute for any of my own imperfect attempts to define a subject too mighty to be translated into such language as I can frame, the following terse but expressive words, taken from a printed lecture of our Editor's. She says, “Spiritualism is not a religion, but *religion per se*. The only analysis that will ever meet the yearnings of the immortal spirit within us for a true, all-comprehensive and world-wide system of religion is to regard it as the knowledge of God, the proof of immortality, and such a law of life as will prepare us for the continuance of life in a higher state beyond the grave. . . .” “All this I find absolutely demonstrated in spiritualism.

“God is SPIRIT, the source and fountain of all being. God is to the universe what the spirit is within man; hence, we can never *know* God until we know spirit, and demonstrate it to be the all of life and being, growing through matter as a formative mould. Immortality may be taught of, or believed in, but we never can *know* it beyond a peradventure until we learn of its truth through the immortals themselves. As to the way and the life on earth, what revelation can equal that which is brought by numerous returning spirits, speaking ever the same in many languages and many lands, namely, ‘*I am happy or miserable in precise proportion to the good or evil I have done on earth.*’ . . .” To sum up, I will now conclude with Mrs. Britten's definitions in answer

to the questions, *What has spiritualism taught, and what good has it done for humanity?* She replies:—

“(1) It proves Man's Immortality, and the Existence of a Spiritual Universe.

“(2) It destroys all fear of Death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.

“(3) It sweeps away the idea of a personal Devil, and locates the sources of evil in man's own imperfections.

“(4) It denies the doctrine of any vicarious atonements for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own Saviour.

“(5) It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite, Eternal, and all perfect Spirit; an Alpha and Omega, all Love, Wisdom, and Law.

“(6) It demolishes the materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.

“(7) It is the friend and promoter of all reforms that tend to elevate and benefit humanity.

“(8) Whilst Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions, and teaches, but never forces its beliefs on any one.

“(9) Concerning all Spiritual life, state, and being, Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.

“(10) Its phenomena—being all based upon immutable principles of law—open up endless arenas of new research for science, its consensus of revelations being founded upon facts, tend to place true religion on the basis of science, and vitalize science with all that is true and practical in religion.

“(11) Spiritualism is a ceaseless incentive to practise good; it re-unites the friends separated by death; strengthens the weak by the presence of angel guidance; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong be righted. It is terrible only to the guilty, proving that spirit eyes read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation before any guilty soul can attain happiness hereafter.

“(12) Spiritualists have no creed, but may all unite in the following simple summary:

“I believe in the Fatherhood of God,

“The Brotherhood of Man,

“The Immortality of the Soul,

“Personal Responsibility,

“Compensation and Retribution hereafter for all the good or evil deeds done here,

“And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

“Given by the Spirits through EMMA HARDINGE BRITTEN, and laid by her under the Foundation Stone of the Spiritual Temple, Oldham, Lancashire, England, April 9th, 1887.”

#### BIBLE SPIRITUALISM IN RELATION TO MODERN SPIRITUALISM.

BY E. W. WALLIS.

THE Bible contains many details of spiritual manifestations which can only be properly understood by the light which modern spiritualism sheds upon it. It abounds with records of trances, visions, dreams, spirit voices, apparitional appearances, physical phenomena, healings, tongues, prophetic utterances and writings. Indeed, it is the spiritualism leavening the whole volume, which gives it value, and has caused it to be so much cherished.

The greatest difficulty with many earnest people is the claim which is set up by theologians that the phenomena were not wrought by human spirits. To this we reply, that the phenomena, occurring through the personality of the prophets, were identical in nature with the phenomena of modern mediumship, and we conclude that these were mediums, neither more nor less. We need to remember also that the words “God,” “Lord,” “Angel,” are now used with a significance which has grown out of modern Christianity, but which is entirely different from the meaning attached to them by the writers of the Scriptures. It was customary in their day to address every one above them as “My Lord,” and to rate themselves as his servant. Spirits, or as they were more generally termed, good and evil angels, when seen, were spoken to in the same way. In Ezra's time PROPHETS WERE CALLED ANGELS. Samuel is spoken of as a “God” by the woman of Endor, thus identifying a returned human spirit with the term God.

In Acts vii. 53, it is affirmed that the law was given by angels, and any unprejudiced mind will perceive that the claim for direct interposition on the part of the Supreme Being is not made out, and angels are spoken of as men, thus identifying them with decarnate humanity. Angels “are the redeemed from among the tribes of earth”—Rev. xii. 9-16, and in Hebrews xi. and xii., Paul enumerates the patriarchs, and speaks of them as “a cloud of witnesses.”

encompassing us round about. When Peter knocked at the door, they said "it is his angel" (or spirit), for they believed he had departed this life. In Acts, the words "man," "spirit," and "angel" are used to designate the same personage, or spirit visitant. The word "Lord" in like manner was used as synonymous with spirit, and with a similar significance to that attached by spiritualists to the word "guide" or "guardian spirit." Among others, Samuel, Moses, Elias, and Jesus are all reported to have manifested after death, and Ezekiel affirms that he saw "seventy men of the ancients of the house of Israel," who died many years previously (Ez. viii. 1, xi. 1).

Much confusion of thought has arisen because of the use of the phrase "the word of the Lord" (which originally meant the message, inspiration, or *spoken word*).

It is claimed "that holy men of old spake as they were moved by the spirit," but inspiration and guidance by spirits is not a miracle of past ages, it is a *perpetual fact*, which under the operation of divine law is employed to elevate man to higher spiritual planes. The prophets of old were mediums, with all their human frailties and shortcomings. John Page Hopps says, "The prophets were in the main the revivalist preachers and political reformers of their time."

It was common amongst the Jews for kings to keep their own prophets or seers; thus, "The word of the Lord came unto the prophet Gad, David's seer."—II. Samuel xxiv, 11. A further illustration of the functions of these prophets is given in Numbers xxii., where we are told Balaam sent to Balaam to come and *curse* the Israelites for him. His messengers carried with them "the rewards of divination." Balaam invites his visitors to stay all night, while he consults his Lord. "And God came unto Balaam, and said, What men are these with thee?" Balaam explains, and his God (guide) refuses to permit him to go and curse them. Balak thinks to buy Balaam, and offers great rewards; but Balaam says, "If Balak would give me his house full of silver and gold I cannot go beyond the word of the Lord my God to do less or more." And God came unto Balaam *at night*, and directed him to go with them, "yet the word which I shall say unto thee, that shalt thou do."

From this narrative we learn that Balaam was a trance speaker and clairvoyant, that he received payment for his gifts, that the same power of divination, or prophecy, was used to *curse* or to *bless*. But the prophet of himself could do nothing. It was to be "given him in that hour what he should speak," "as the spirit gave him utterance." Evidently it was the same power, gift, or mediumistic aptitude which in the well-disposed and true was called prophecy, while in the evil it was called divination, enchantment, or witchcraft.

Space will not permit of an extended list of proofs of the claims we have made, and a few illustrations must suffice.

CLAIRVOYANCE.—"Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber." (II. Kings, vi., 12).

"And the Lord [spirit guide] opened the eyes of the young man, and he saw; and, behold the mountain was full of horses and chariots as of fire round about Elisha."

A SEANCE.—Elisha sat in his house, and the elders sat with him. The king sent a man to him, *but ere he arrived*, Elisha said, "See how this son of a murderer hath sent to take away mine head," &c. (II. Kings, vi., 30 to 33).

SPIRIT VOICES.—Samuel heard the "voice" when in the Temple.

Samuel was told "in his ear" that Saul would visit him. Peter heard the voice, "Arise, Peter, kill and eat."

Paul heard the voice, "I am Jesus, whom thou persecutest."

SPIRIT GUIDANCE.—Paul would have gone to Bithynia, "but the spirit of Jesus suffered them not."—Revised Version. (The King James' version left out the words "of Jesus," which specify *who* the spirit was, and it is most probable that similar suppression of undesirable facts has occurred in other passages.)

INSPIRATIONAL SPEAKING.—"Take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour that speak ye; for it is not ye that speak." They "began to speak with other tongues as the Spirit (query, spirits?) gave them utterance." The narrative implies that these ignorant fishermen were controlled by spirits of different nationalities. How else could they have spoken in the languages of the various nations round about?

Spiritualists are often challenged to produce the phenomena in the presence of sceptics, and ridicule is poured upon them because the manifestations occasionally occur in the

dark, or in the presence of but few witnesses. The Bible is full of phenomena occurring under such conditions, the most noteworthy of all being the record of the resurrection, which we are told transpired when no witnesses were present at night, for it was "yet dark" when the women went to the sepulchre. Peter was released from prison in the night while the jailer slept. Peter was alone on the housetop. Cornelius was alone when the spirit appeared to him, and gave him what many people nowadays would call a trivial message, viz., to send to Joppa for Peter.

SPIRIT WRITING.—"David gave to Solomon his son the pattern of the porch and of the houses thereof. . . . and the pattern of all that he had by the spirit. . . . All this, said David, the Lord made me understand in writing by his hand upon me." Again, in Daniel v., 5, "There came forth the fingers of a man's hand, and the king saw the part of the hand that wrote." Joseph practised divination (Gen. xlv., 15). Daniel was rewarded for his divinations (Dan. ii., 47-48), as also was Samuel by Saul.

PHYSICAL MANIFESTATIONS.—Gideon asked for a test that a fleece might be wet with dew and the ground around it dry, and again the next night that the fleece might be dry and the ground wet, and it was granted (Judges vi., 37 and 40). It is hardly reasonable to suppose that the God of the Universe engaged in this task, and as it occurred at night and in the dark, with no witnesses, the testimony is less valuable than that of modern witnesses to present day facts. Ezekiel (viii., 3) testifies that a hand took him by a lock of his hair, and the spirit lifted him up between earth and heaven. We are told that an angel released Peter from prison. The house where the apostles assembled was shaken, and angels, called "young men," are reported to have rolled away the stone from the door of the sepulchre, but this happened in the dark, when no witnesses observed its occurrence. Abraham is said to have "waited in a horror of great darkness," etc., etc.

TRANCES.—"The spirit from the Lord will come upon thee and thou shalt prophesy [speak forth], and shalt be turned into another man [i.e. controlled by another man]."

"I was in a deep sleep on my face toward the ground; but he [the man Gabriel] touched me and set me upright."

"He hath said which heard the words of God, which saw the visions of the Almighty, falling into a trance, but having his eyes open." Some mediums nowadays have their eyes open when entranced, others have them shut.

"The spirit entered into me, and set me upon my feet." (Ezek. iii., 24.) That is, "I heard him that spake unto me." Some mediums are unconscious, others hear the spirit speaking through them.

UNCONSCIOUS TRANCE.—"Therefore have I uttered that I understood not, things too wonderful for me, *which* I *knew* not."

"To whom hast thou uttered words? and *whose* spirit came from thee?" [Evidently there were different controls and they were known.]

Conditions were required then as now, and sometimes very trivial means were employed, as when Jesus put his fingers into the man's ears, "spit and touched his tongue," and again, "He spat on the ground and made clay of the spittle, and put it on the man's eyes." Sometimes he required to be alone, or in the presence only of sympathetic friends. "He put them all out and took her by the hand." "He took him, the deaf and dumb man, aside from the multitude." "He took the blind man out of the town." (Mark viii., 53.) Prayer and fasting were necessary for certain phenomena, and bigoted opposition or strong prejudice militated against successful results. The disciples failed and were rebuked by Jesus (Luke ix. 40, 41), but he failed too, according to Matthew, xiii, 58. "He did not many mighty works there, because of their unbelief." Honest and reasonable doubt is no detriment, though rancour is.

Many persons are troubled in regard to spirit intercourse on the score of its legality. "If true," say they, "is it right?" Our answer is, Mediumship is a natural power to be used with pure intent and to do good the same as any other. "A man can receive nothing except it be given him from heaven." (John iii., 27.) Where are the "greater works," the "signs and wonders," "the gifts of the spirit," the healings, visions, prophesyings and ministrations of angels that were to come? Outside of spiritualism they cannot be found. Was John Wesley correct when he said the absence of these evidences of spirit presence was due to the fact that men had "turned heathen again?" or is it



"because of their deep lapse into sensuality" as affirmed by Mrs. Wesley?

Spiritualism accomplishes a mighty work for good in demonstrating that "inspiration" is natural, that the inspirers are human beings but one degree removed from us, fallible, not infallible, and that whatever truth there may be in the claim to spirit guidance or spiritual revealing in past times, it was of the same character. It supplies evidence of man's spiritual nature and destiny, and gives proof of human accountability and brotherhood. It is the link which unites the two worlds, and is a communion with saints, the sainted dead whom we knew and loved, and the only present proof of human immortality.

### OVER THERE!

Improvisation, first given at Dodworth's Hall, New York—through the spirits—in 1869, by EMMA HARDINGE BRITTEN.

Oh the spacious grand plantation,  
Over there!  
Shining like a constellation,  
Over there!  
Holy with a consecration,  
From all tears and tribulation,  
From all crime and grief and care,  
To all uses good and fair,  
Over there!

Always brooding warm and golden,  
Shines the mellow sunshine olden,  
Over there!  
Never blighting shadow passes  
O'er the silken star-eyed grasses,  
Waving wide their flowing hair  
In the clear translucent air,  
Over there!

Oh, the grand encamping mountains,  
Over there!  
Oh, the sheeny spouting fountains,  
Over there!  
Oh, the boundless starlit arches,  
Where the sun in glory marches,  
On a road for ever trending  
Through bright legion worlds unending,  
Over there!

Brilliant blossoms breathe and burn,  
Over there!  
Nectar-drunken drops the fern  
By the tulip's early urn,  
Over there!  
Orange buds and passion flowers  
Lattice sweet hymeneal bowers,  
Over there!

All the heavenly creatures born  
Of the breeze, the dew, the morn,  
In divinest beauty grow,  
Drape their purple, drift their snow,  
Don their crimson, sheen their gold,  
Shed their odours manifold  
On the palpitating air,  
On the flower-laden air,  
Over there!

Oh, the royal forests growing,  
Over there!  
Breath of balsam ever flowing,  
Over there!  
Pinè trees sing their breezy chime,  
Palm trees lift their plummy prime  
In the ever Eden time,  
Over there!

And a passionate perfume  
Fills the deep delicious gloom;  
While through forest arcades ringing,  
Lustrous birds are floating singing,  
Over there!

No salt tears the ground are drenching,  
Over there!  
Faint with fear no cheeks are blenching,  
Over there!

No more agonizing heart-break;  
No more crouching in the cane-brake;  
And no lifted hands are reaching  
With a frantical beseeching,  
Over there!

No more desperate endeavours;  
No more separating evers;  
No more desolating nevers,  
Over there!

No more fettered limbs are quaking;  
No more burdened backs are aching;  
No more hearts are breaking, breaking!  
Over there!

### THE ANGELS OF THE LORD.

BY THE REV. JOHN PAGE HOPPS.

Written Specially for "The Two Worlds."

ONE of the Hebrew psalmists, lifting up his heart with trustful and adoring love to "The Lord," of whom he said, "Let us exalt His name together," cited as one of his impelling thoughts that "the angel of the Lord encampeth round about them that revere Him and delivereth them." An enchanting thought, and by no means an isolated expression of it. In truth, the Bible is full of it, as indeed are the writings of all the religions of the world. The interblending of the seen and the unseen is a vital part of every religion that has ever truly lived.

All the mighty creators of the religions of the world said that they came forth from the Father, and every one claimed to be in mysterious contact with the tremendous forces that lie beyond the veil. So, too, a realisation of things unseen seems to lie very near all the deeper and more serious forms of poetry and art. The great creators in poetry and art, as well as the great creators of religions, have all seen the beckoning hand, have all had visions not of the common day, have all found inspiration in things unseen. Shakespeare sounded the great deep when he said of all these so-called substantial things: "We are such stuff as dreams are made of;" or, when thinking of the harmony of immortal souls, he said—

"But, whilst this muddy vesture of decay  
Doth grossly close it in, we cannot hear it."

Now, for us, in these materialistic and "practical" days, the question comes: Do we believe all this? and, if, so, what of it? The spirit of the time seems against it—a passing mood—and yet, in one sense, there never was a time more really favourable for belief in spiritual things. Science, which seems to be destroying so much faith, is only destroying "the childish things," and it does not itself know what it is doing, how it is building, greater than it knows, by taking us, in its analysis and pursuit of matter, beyond the veil. So with rationalism in religion. That now seems destructive, critical, negative, and so it is and must be until it breaks down the bankrupt theologies and superstitions, and burns them up in the "unquenchable fire."

In this belief of the presence and activity of angels in the earth-sphere may be found fruitful explanations of many things. Consider the Bible itself. A resolute and honest reading of it must lead to the conclusion that it is anything but consistent. The inspiring spirit is manifestly not always the same. Sayings, doings, and commands attributed to the one God are enormously dissimilar, and even morally opposed. We need not deny the spirit-source; but we ought to deny that the same "angel" was the source of everything. In truth, the "Jehovah" of the Old Testament may have been many Jehovas, or, more accurately, many spirits who said, "Thus saith the Lord." It is a most enlightening thought.

This thought, too, may throw light on the origin of all religions. We have hitherto too readily spoken of all religions as false that were beyond the pale of Judaea. Why do that? Why call Mohammed a "false prophet" any more than Ezekiel? The encamping angel may not always be a deliverer. We cannot have the road open, and then shut it against angel tramps. Human saintliness and sin alone will not account for all the facts. Old Luther was right. This earth is the battle-ground of angels that encamp around us. In their ignorance, all founders of religions have attributed their "revelations" to the Supreme, just as in our own day thousands of foolish spiritualists imagine that everything from the unseen must be true.

For practical purposes, and for our ordinary life, the belief in encompassing and encamping angels may be of the highest value.

It explains much of the old mysterious conflict between good and evil. That is the great world-problem. The devil has always been a terrible symbol of a dread power in that "darkness which doth hurt"—a sorrowful reality! It gives the greatest possible comfort and encouragement amid the worries and difficulties of life. They who trust in, revere, and seek "the Lord" need not fear the unseen foe. These can sing with one of our modern psalmists:—

"Down ye bring your gracious splendour,  
Where earth's thickest gloom appears;  
Lighter and less sad ye render  
Mortal woes and mortal fears.  
Tearless angels!  
Yet ye seek the vale of tears."

It gives the key to another mystery—that of *Prayer*. It is no longer possible to believe that prayer can change any natural law, or induce God to work a miracle if we worry Him enough; but it is possible to believe that prayer may win its answer by opening the spirit path to angel feet, and winning the helpers in, and this may be as much in harmony with God's laws as sending for the doctor or taking the remedy he prescribes.

It supplies a delightful hope for the end of life here. For millions this is all that is needed. "That black veil which lies before me is so gloomy; and the beyond is so unknown!—if only some kind angel will wait for me—what a salvation that will be!" This is the secret cry of millions. Jesus understood it; and so he said to the poor tremblers who surrounded him, "Let not your hearts be troubled. Ye believe in God, believe in me. I shall live and ye will live. I go to prepare a place for you; and if I go and prepare a place for you I will come again, and receive you unto myself." And what he said, every good brother, teacher, husband, wife, or child might say. There are many reasons for believing these things; but every one might at least hope that they are true. It is our duty to believe in the highest, and to hope for the best. And in such a wonderful world as this, full of such depths of mystery, one should stand ready for any revelation, and not be surprised to find that any vision, however glorious, may come true.

Many a man prays, "Lord, increase my faith," when, in fact, more faith than he has would be a dead waste in his possession. If he found a use for his present measure of faith, more faith would come to him through the using of this. As it is, his prayer ought to be, "Lord, stir me up to make some good use of the little faith I have."—Mrs. S. C. Hall.

## HOMES IN THE HEREAFTER.

AN INSPIRATIONAL COMMUNICATION THROUGH J. J. MORSE.

MEN have ever made home the centre of effort to create as near an approach to heaven here as humanity is capable of making, by beautifying their homes, strengthening the foundations upon which they stand, and upholding the safeguards that protect them. Home life stands as the crown of the social edifice which civilization has builded. Like all of earth's happiness, however, the home-life comes to an end by passing hence, and the changes such departures cause leave a sense of vacancy in the earthly home that only spiritualism is capable of removing, and as man travels onward in this life and approaches the inevitable transition, he asks, "What of my home hereafter?"

What, then, is the hereafter? What kind of people inhabit it? What are their homes builded from, and how? But is it possible to know of the hereafter ere entering its precincts? The material scientist will argue that it is impossible to obtain this knowledge, because our imperfect acquaintance with all God's laws bars our attempt.

But the spiritualism of the present day explains that, as departed souls do return to this world, it is quite possible to know from them something of the state they live in. Let us ask, Is the next life altogether different from this one? The continuity of life is an unbroken sequence in the material universe, and that sequence continues, in spite of the seeming break by "death," into the realms beyond. That life then is a real world, a world of actuality and substantiality, a world of landscape, lake and stream; a world of sky, trees, and flowers, of all that is of this life, transcendently beautified, extended and amplified. Nature's God rules there, as here. Law and order rule there, as here. Change and variety are there, and Nature continues her song and work "over there" in the higher workshops of life and being.

Who are the inhabitants of this beautiful land beyond the clouds? The men and women that once lived on earth! ay, the *men* and *women* of human life. Death has not changed their character nor destroyed their humanity. As they passed from here, so entered they the hereafter. If good and true here, then good and true there; no better no worse, *because* they have died; for growth precedes goodness in the hereafter, even as it does here on earth. Some will exclaim: Why, then, your hereafter is but an improved condition of human existence! He thought the next life would lift us out of and far beyond human nature, with its weakness and wickedness, its limitations and its trials? You cannot get beyond humanity. Do not expect to do so, for humanity is the source of all that has blessed and uplifted the life that is. Humanity is the embodied intelligence of God. Real work is to unfold the talents our natures contain. A world, then, is this hereafter, in which you will meet and know your loved ones. Life will be full of joy in such sweet reunions. In mutual help, instruction and entertainment, you will find truest happiness, and in a humanity that is ever aspiring and always progressing you will find the best of all substitutes for the impossible, because unnatural, faith of your childhood's days.

As to the construction of homes hereafter, the home in this world, in the matter of adornment, comfort and happiness, reflects more or less accurately the culture, taste, virtue, and development of those who made it; our surroundings thus indicating our moral, mental, artistic, and spiritual development.

Thus our *deeds* clothe us, and our *thoughts* become embodied in this life, in our homes and their adornments, while in the next life they constitute the very materials of which our homes are constructed.

Are there any homeless in the hereafter? Yes. Some souls there are in this life, the selfish, the unspiritual, the tyrants and the avaricious, the time-servers and hypocrites, whose only clothing is as gross in texture as are their aspirations material in character; these are often homeless, for they have sent no block of masonry to the higher life toward building their homes; they have provided no furniture for use, sent no articles of *virtu* for adornment. You cannot hire a *house* there. Stolen or borrowed furniture would but involve its user in detection and disgrace there. If by a righteous life, good deeds, pure purposes, and lofty aspirations you have hewed the blocks wherewith to build your home hereafter, then, aided by beloved ones above, you will create a home that is absolutely and indefeasibly your own.

Then the question arises as to the evil and wicked of life—what becomes of them? This matter of evil and wickedness is but half understood. People act out the tendencies inherited from their parents, becoming generally that which their training and circumstances incline them to be. Often people are virtuous because never tried or brought into an atmosphere of temptation; often, too, others are "wicked" because born in crime and vice, never seeing or knowing aught but evil, and hounded by human justice (?) from pillar to post, until at last they sink into the slime of life, and end a career that no one tried to arrest, under the execrations of the community at large. Are such criminals or victims? Shall the shortsighted blundering of earthly tribunals be perpetuated in the higher life? No! emphatically no! In the hereafter are vast sanatoria in which the victims of crime, vice, and ignorance are *cured, not punished*; in which their distortions are removed; the causes of their perverted lives overcome. Philanthropic spirits find sweet employment in such labour, and many are the blessings from the restored that reward their work. But the perverted do not at first seek such aid. When they really need it innumerable hands are stretched out to help them. There are no "devils" in the ordinary sense. Evil, or undeveloped, spirits exist, but absolute evil or good we have never yet seen.

The influences from loving and harmonious homes in this life reach out to homes in the spirit-life, and you can add by your deeds and motives to the happiness and beauty of the homes beyond. In that life man will find the fruition of all his hopes. His aspirations here will become realities there. He will find that love, sympathy, aid, comfort, pleasure, progress will all be his there, in exact proportion as his efforts to attain them enable him to receive and assimilate them. But for the selfish, the unjust, the cruel and the heartless there will be (until such are outgrown) a time of poverty, isolation, and darkness of soul and mind. But as man on earth unfolds his higher nature when the errors and evils that surround him have been overcome, so the world of souls will be better able to send its messengers to homes on earth, and tell those who dwell therein of the realities that await them there.

Such is the view Modern Spiritualism presents of homes in the hereafter. May we trust it will be to all here an incentive to so live that each may build a home beyond that shall in its structure, furnishing and adornment, reflect the true divinity of human nature.

## WHO ARE THE SPIRITUALISTS OF THE NINETEENTH CENTURY?

It has been generally found that when the opponents of any great movement fail in their attempts to crush it out by direct attacks, they resort to the forlorn hope of discrediting its adherents. This has been especially the action of those who have opposed spiritualism. Its believers have been denounced as "imbeciles, impostors," and by every other abusive epithet that could be levelled against them. It is to show to the candid reader the position and standing of some of those against whom the shafts of blind bigotry and ignorance are directed, that we herewith subjoin a list of a few—and *that only of a very few*—of the wise, learned and illustrious personages, whose names have for many years past appeared in the literature of spiritualism, as open and avowed believers in its facts and philosophy.

## SCIENCE.

The Earl of Crawford and Balcarres, F.R.S., Professors W. Crookes, F.R.S.; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent naturalist; W. F. Barrett, F.R.S. Drs. E. Lockhart Robertson; J. Elliottson, F.R.S. Professor de Morgan, some time President of the Mathematical Society of London; Dr. Wm. Gregory, F.R.S.E., University of Edinburgh; Dr. Ashburner; Mr. Rutter; Dr. Herbert Mayo, F.R.S., &c., &c. Professor F. Zöllner, of Liepzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, J. H. Fichte, W. E. Weber, Hoffman, Perty, Wagner, Butlerof, Hare and Mapes (U.S.A.), Dr. Robert Freise, M. Camille Flammarion, astronomer, &c., &c.

## LITERATURE.

The Earl of Dunraven; T. A. Trollope; S. C. and Maria Hall; Gerald Massey; Sir R. Burton; Professor Cassal, LL.D.; Lord Brougham; Lord Lytton; Lord Lyndhurst; Archbishop Whately; Dr. R. Chambers, F.R.S.E.; W. M. Thackeray; Nassau Senior; George Thompson; Wm. and Mary Howitt; Serjeant Cox; Mrs. Browning; Hon. Roden Noel; Victorien Sardou, &c., &c.

Bishop Clarke, Darius Lyman, Professor W. Denton, U.S.A.; Professors Alex. Wilder, Hiram Corson, George Bush, and twenty-four judges and ex-judges of the U.S. courts; Victor Hugo, Baron and Baroness Von Vay, W. Lloyd Garrison, Hon. R. Dale Owen, Hon. J. W. Edmonds, U.S.A.; Epes Sargent, Baron du Potet, Count A. de Gasparin, Baron L. de Guldenstübbe, &c., &c.

## SOCIAL POSITION.

H.I.H. Nicholas, Duke of Leuchtenberg; Prince George of Solms; Prince Albrecht of Solms; Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, some time minister of U.S.A. at Lisbon; M. Favre-Clavairoz, late consul-general of France at Trieste; the late Emperors of Russia and France; Presidents Thiers and Lincoln, &c., &c.

## WILLIAM HOWITT.

In a charming book, the advance sheets of which were sent to the Editor by the authoress, A. M. H. W. (daughter of Wm. Howitt), is a perfect storehouse of spiritual facts and noble philosophy. From this peerless work, entitled "WM. HOWITT AND HIS SPIRITUALISM," we select the following brief extract:—

## A STRIKING MESSAGE GIVEN THROUGH WM. HOWITT AND A TABLE.

"Our friend Dr. H—, then living at Derby," writes William Howitt, "came in one morning. He said, 'I would like to ask a question of the spirits through your table. May we sit down?' We sat down, and I said 'You can ask your question in your own mind—I need know nothing of it.' He did so, and it was soon tilted out, 'Jesus has taken little David to his rest.' At this Dr. H— sprang from his chair, saying, 'God forbid!'"

"I asked him why he was so much concerned? He replied, 'I have a patient, a little boy, the only child of his parents, the hope and treasure of their lives. He seemed so much better that I thought I could run up to town for a few days on very important business; and now if this has really happened, what a stunning blow to his parents! I must hurry off by the next train.' I advised him to telegraph and ascertain the reality of the case; but he was too much agitated. He hurried away; took the train; and on arriving at Derby found his little patient had died about an hour before he put the question in our house." (p. 526).

## PROFESSOR ALFRED RUSSELL WALLACE, F.G.S.

"Considerable acquaintance with the history and literature of this movement—in which I have myself taken part for twenty years—has failed to show me one single case in which any man who, after careful inquiry, has become convinced of the truth and reality of the spiritual phenomena, has afterwards discredited it or regarded it as imposture or delusion. And it must be remembered that as a rule educated, and especially scientific, men come to the investigation of this subject with a strong prejudice against it as being almost certainly based on credulity and fraud which they will easily detect and expose. This was the frame of mind with which the inquiry was begun by Professor Hare, the first American chemist of his day; by Judge Edmonds, one of the most acute and truth-seeking of American lawyers; by the Hon. Robert Dale Owen, a most intellectual and philosophical materialist; by Mr. Crookes, one of the first chemists of the present age, and by hundreds of others that could be named. These men all devoted not a few hours, days, or even weeks to a hasty examination of the subject, but many years of patient inquiry and experiment, with the result in every case that the more thoroughly the subject was inquired into, the more seriously do its foundation, facts, and main doctrines become established.



"Its whole course and history, therefore, proclaimed it to be neither imposture nor delusion, nor the survival of the beliefs of savages, but a great and all important truth."

## MR. S. C. HALL

said he had received upwards of 160 communications from his deceased wife, through various mediums, all save one unprofessional. He says "I recognise the handwriting of my wife. I cannot be mistaken. They are conclusively convincing to any person who will examine these 'direct messages' side by side with letters written by her while she was in life. They contain frequent references to persons and incidents that could have been by no possibility known to any one present except myself; and there are other means of identification. In short, I am as sure as I can be of any act under the guidance of my will, that these messages are what they profess to be—communications from my wife, calculated to be for my instruction, as to what I should think and do; my comfort in sorrow, my consolation in trouble, and especially designed to encourage faith and trust in Providence; and submission; with confiding hope to the Divine will."

## ROBERT CHAMBERS,

the author of "Vestiges of Creation," wrote to Mr. S. C. Hall, "If I did not believe that the spirits of those who have left the earth can and do communicate with those who remain on earth I could believe nothing." Robert Owen, Robert Dale Owen, Dr. Sexton, George Chainey, leading secularists (besides hundreds of less prominent free thinkers), became outspoken spiritualists. Joseph Barker's scepticism was shaken by what he saw with a medium, and he was convinced by it that his materialistic "atheism was unsatisfactory." Victor Hugo, Lord Dunraven, T. A. Trollope, Lord Brougham, Lord Lytton, William Howitt and wife, Mr. and Mrs. S. C. Hall, Gerald Massey, Ruskin, Serjeant Cox, Mrs. Browning among literary people. Abraham Lincoln, George Thompson, Lloyd Garrison, Henry C. Wright, anti-slavery heroes, Archbishop Whately, Bishop Clark, Rev. Davies, Rev. Greenbury, Rev. J. P. Hopps, and many others among religious teachers. Foreign Scientists, Professors Zöllner, G. F. Fechner, Aksakof, Butlerof, Wagner, Weber, Hoffman, Scheibner, and Fichte, the late and present Emperors of Russia, Napoleon III., Presidents Thiers and Lincoln, Countess of Caithness and many thousands of persons of social and professional position who have witnessed the phenomena admit the fact of spirit return.

## ANDREW JACKSON DAVIS.

## THE GREAT AMERICAN SEER AND WRITER ON THE SPIRIT WORLD.

Out of the immense library of grand and philosophical works by this wonderfully inspired seer, we can only quote a few sentences given by THE SPIRIT of James Victor Wilson, when describing to his friend A. J. Davis his first experiences in the spirit spheres:—

"The innumerable empires of worlds supply every pure desire with its proper and complete gratification.

"The elements which flow between one planet, or world, and another, correspond to the waters which divide yet unite countries and hemispheres on your earth.

"These planets are our various countries. On each the inhabitants are different, but vary in degrees of growth. Their laws and customs differ, and the difference is always in accordance with their relative position in the infinite system of progressive development.

"There is no antagonism here, only a divine emulation; no discord, only relative degrees of harmony.

"We travel to each other's country or planet, just as you travel to each other's village or city.

"Our Empire is vast—our Government is spiritual—our Law is love—and our obedience brings wisdom and happiness.

"Those individuals congregate and journey together who have similar or parallel attractions.

"Here, every one is conjugally conjoined—is married in spirit and in truth—or, every one knows where its proper and eternal associate resides!

"Anxiety is effaced from all properly unfolded spirits. We know the truth, and we are free! It is not the quantity but the quality of truth which makes us free.

"The Universe seems great or small according to our inward growth.

"The Universe does not itself become more universal; nor does Infinity become more infinite; but the expansion is in the progressed and improved spirit. The spirit of every individual is caused to grow into a higher and wider knowledge of material and spiritual things!"

## THOMAS SHORTER—AUTHOR AND POET.

From "Echoes from By-gone Days."

## ON THE LATE JUDGE EDMONDS, OF AMERICA.

ANOTHER brave good man has gone from Earth;  
For public service and for private worth  
Esteemed, revered. As to some radiant star,  
Men looked to him for guidance from afar.  
Wealth, honours—all the world esteems  
Most precious—were to him as dreams.  
He scorned the hearts by which men gain applause  
And lose their self-respect. The noble Cause  
He loved and served so well regards him dear:  
He was Truth's soldier, and he knew no fear.  
He bore aloft her standard wide unfurled,  
Wearing the motto "Truth against the World!"  
The Truth his dearest, first and foremost aim,  
It burned in him a pure and holy flame.

## "M.A. OXON."

One of the most highly-gifted of the modern seers and writers whose names and works have become household words the whole civilized world over.

In concluding his address on "Voices in the Air," at the inaugural meeting of the London Spiritualist Alliance, May 5th, 1884, the eloquent Oxonian said: "The gathering on which I look is an impres-

sive one: one that is representative of thought, influence and power. But my dull eye can only see a small proportion of the assemblage that compasses us about. My ear can only faintly catch the far-off accents of the voices that seem to speak approval, and utter words of kindly interest. How many are they who would have been visibly allied with us in this effort had not a transition to the higher life enabled them to help us without their perceptible presence! The voices that memory conjures up are not less real than those of the friends who have spoken kind words to me to-night. Voices of Franklin and Channing! Voices of Edmonds and Hare! Voices of Hallock and Dale Owen! Voice of dear Epes Sargent, kindest of friends, staunchest of spiritualists, who would have sympathised so much! Voice of Benjamin Coleman, who has so interested himself in our project: of all that company that I know so well but may not name: and may I not add the powerful voice of William Howitt, who has not forbidden what once he found himself unable to approve?

"Yes: there are voices in the air." And if among them—theirs and ours—there be variety, may there, at least, be no note of discord, but rather a harmonious blending of design, a true unison of purpose, befitting those who are fellow-labourers in a great work, and for whom petty jealousies, small crochets, and pure selfishness of aim, are for ever abandoned!"

Although we are enabled to give not hundreds but thousands of extracts in favour of spiritualism, from writers of no less authority than the few cited above, the limitations of our space forbid our extending our list any farther. We close, therefore, by the following extracts from the excellent little tract on the debate between Messrs. Grinstead and E. W. Wallis.

The latter, in one of his logical speeches, says the Rev. John Jones, in a sermon entitled "Spiritualism, the work of Demons," affirms that "Spiritualism has made converts of many bold materialists; gathered up crowds of rationalists and sceptics, and such like are still rallying around the unfurled banner on which is inscribed the word 'immortality.'"

Dr. Thornton, at the Church Congress in Newcastle, said "Spiritualists were Deists, not Atheists;" that "Spiritualism inculcated the virtue of purity, charity, and justice; setting forth as well the loving fatherhood of God as the brotherhood of man, to be continued, with personal recognition in the future life." Canon Wilberforce, at the same Congress, said: "The sole strength of spiritualism lies in the knowledge, partial and imperfect though it be, of the future life."

Alderman T. P. Barkas, F.G.S., thus testifies: "The despised phenomena of modern spiritualism have done more to uproot materialism and fill thoughtful and educated sceptics with ardent hopes for a future life, than have all the teachings of all the pulpits in Christendom during the same period."

Among the numerous MATERIALISTS CONVINCED OF ITS TRUTH will be found such men as Alfred Russell Wallace, F.G.S., who, a confirmed philosophical sceptic, was ultimately compelled to admit spirit agency "by the continuous action of fact after fact which could not be got rid of in any other way."

Professor Hare, chemist and a materialist, who, after patient and critical investigation, was compelled to admit that his materialism was false, and spiritualism true. His experiments were most exhaustive and complete.

Professor Mapes, also a chemist and materialist. Professor Cromwell Varley, the eminent electrician, was a "hard-headed unbeliever," but the phenomena unexpectedly developed in his own family, made him a confirmed spiritualist.

The Rev. Thomas Greenbury, of Leeds, at first opposed spiritualism, but after careful investigation said, in a letter to Mr. Wallis: "I could as soon doubt the existence of the sun, as the fact of my holding communion with my darling daughter. I thank God daily, for the privilege. It has drawn me nearer to Him, has led me to pray more fervently, to preach more faithfully, to sympathise more deeply, to act more discreetly, to labour more earnestly. I have been a minister for over 30 years, but this has intensified the joy of preaching. Angels are ministering spirits sent forth to minister to those who shall be heirs of salvation; and I feel certain that my daughter is one to me. I no longer mourn her as dead! and I anticipate the time when I shall join her in her bright abode, and we shall together swell the song of thanksgiving and praise to our Great and Gracious Father, God."

Professors Gregory and De Morgan, Drs. Ashburner, Eliotson, Esdale, Gully, and Hitchman, all sceptics, if not outspoken materialists, afterwards became ardent spiritualists.

## PROSPECTIVE ARRANGEMENTS.

BRADFORD. Little Horton.—Whit-Monday: Lyceum Scholars' Treat. We shall march around the neighbourhood, and sing at various places. Coffee and buns will be provided for the children free. Also a tea for members and friends at 4d.

BRADFORD. Ripley Street.—Sunday, May 25: Our second anniversary. Mr. T. H. Hunt, speaker. Morning, 10-30, 2-30, and 6-0.

BURNLEY.—Tea meeting on Saturday, May 24th. On Sunday, May 25th, two services will be given in our new rooms, North Street, by Mrs. Craven, of Leeds. Afternoon at 2-30, evening at 6, which will be the recognized time for service in the future.

COLNE.—Second Annual Field-Day and Demonstration on Whit-Monday. The procession will leave the hall at 10-30 a.m. At noon, buns and coffee will be served free. At 4-30, a public meat tea will be provided. Adults, 9d.; children, 4d. All are welcome.—T. Foulds.

HECKMONDWICK. Cemetery Road. United Society of Spiritualists. We open our new rooms in Blanket Hall Street, on Saturday, June 7th, with a public tea. The entertainment to be given by Mr. Hepworth, of Leeds (in character). Tea at 5 o'clock, entertainment 7-30. Tickets for tea and entertainment, 6d. Entertainment only, 3d. On Sunday, 8th, anniversary services, when the teachers, scholars, and friends will sing the anniversary hymns. The services to be conducted by Mr. Campion, of Leeds. Morning, 10-30; afternoon, 2-30; evening 6-30. Tea provided for strangers.

**SPECIAL NOTICE.**—Mrs. Goldsbrough takes a well-earned rest at the seaside from May 26th to June 9th inclusive.

**HEKMONDWIKE.** Thomas Street.—Lyceum and friends will join Batley Carr Lyceum at Paradise Farm, Thornhill Edge, on Whit-Monday. Waggonettes will start from the rooms at one o'clock. The children will go through their marches and calisthenics, and sing anniversary hymns. Friends, come and join us.

**LANCASTER** Society's outing on Whit-Monday will be to Ingleton (the land of the waterfalls). We shall be pleased to meet other friends, and shall wear the bit of white ribbon.—J. B.

**Mr. CHARLES WILKINSON**, magnetic healer, of Leeds, and Mrs. Wilkinson, platform speaker and clairvoyant, open for engagements to speak for societies on Sundays. 11, St. Peter's Court, St. Peter's St., Leeds.

**LONDON.** Peckham. Winchester Hall, 33, High Street.—Tea meeting, Monday, June 9, at 6 p.m. Tickets 6d., number limited. Monday, August 4, Bank Holiday, we intend having our annual outing to a place in Kent, and would be glad to communicate with London societies to make it a united success.—J. Veitch, sec.

**LONDON.** Stratford: Workman's Hall, West Ham Lane.—June 9, tea at 5 p.m. prompt, and musical entertainment at 7. Tickets for tea and entertainment 9d., entertainment alone 3d.

**LONDON.** Marylebone. 24, Harcourt Street, W.—May 25th, at 7, Mr. T. Everitt, "An account of the various phases of Mrs. Everitt's Mediumship." Mr. Everitt will also attend the Lyceum. June 1st, Miss Marsh.

**LONGTON.**—June 1st, and during the week, Mr. Victor Wyldes.

**MANCHESTER.** Tipping Street.—Our Lyceum will go to Mottram on Whit-Thursday.—W. Hyde, cor. sec.

**MANCHESTER.** Psychological Hall.—Whit-Monday, Lyceum trip to Walkden. Whit-Saturday, the adults will go to Hardcastle Crag. We shall be glad if many friends will join us.—J. H. H.

**NORTH SHIELDS.** Camden-St.—Sunday, June 1: Under the North-Eastern Federation, Mr. J. J. Morse. Morning, at 11, subject, "Spirit-People and their Occupation." Afternoon (from 3 to 4): Meeting of Delegates for Federation. From 4 to 5, open-air meeting opposite North Shields Market, when several influential speakers will take part. Evening (at 6-15) subject, "Man's Search for God." Silver collections.

**NORTH SHIELDS.** Camden St.—May 25, Members are asked to stay after service to consider the subject of "National Federation."

**ROTHERHAM.** Temperance Hall.—June 1st, special lectures by Mr. E. W. Wallis, at 2-30 and 6-30. Tea provided at 6d. Monday, June 2nd, Mr. Wallis will speak at 7-30 in the Market Hall, Mexborough.

**SOUTH SHIELDS.** 19, Cambridge Street.—Tea and concert on Whit-Monday, May 26th, when the quarterly balance sheet will be read. Tickets for tea and concert, 6d. Tea at 4-30 p.m.

**SUNDERLAND.** Centre House, Silkworth Row.—Lyceum.—On Whit-Sunday, at 6-30 p.m., Anniversary Service. Suitable pieces will be recited, special hymns, and solos, by members of the Lyceum. The leaders will wear neat dresses of the colours of their groups, and the young ones will be in white. The platform will be draped with art curtains, and decorated with palms, ferns, and choice flowers, and the hall perfumed. A special collection in aid of the Lyceum. Friends in the district are kindly invited.—J. B.

**SLAITHWAITE** Spiritualist Lyceum third anniversary, Sunday, June 1, in the Co-operative Hall, Carr Lane. 10-30, open session. Mr. W. H. Wheeler will speak at 2-30 on "Lyceums and Sunday Schools;" 6-30, "An Evening with the Spirits." Collections in aid of the funds. Friends are cordially invited. Tea provided at a small charge. Mr. E. W. Wallis in the same hall, Sunday, June 8, at 2-30 and 6.

**CORRECTION.**—Sowerby Bridge Spiritualists Anniversary will take place on June 22nd, Mr. Ringrose, speaker, instead of the 29th.

**PASSED TO THE HIGHER LIFE** on April 21st, Violet Emily, the beloved daughter of James and Julia Burchell, interred at Undercliffe Cemetery, April 24th, aged eight years. Our esteemed friend Mrs. Craven, of Leeds, who is ever ready to help in time of need, conducted a most impressive spiritual service at home and also at the cemetery, upholding the true principles of spiritual love and sympathy, and alluding to the glorious transit of the spirit of our dear little suffering one, the body having been paralysed for seven years. Truly we can say this is a happy release, as nothing could be done to restore her to health. We know that she now is one of God's bright flowers.

"Only gone a little time before us,  
But she turns and waves her hand;  
Pointing to the glories o'er us  
In that happy spirit land."

**THE REPORT OF THE ANNUAL LYCEUM CONFERENCE** came too late for last week's number, and is not admissible in the present issue. It will appear in our next number in full.

**QUESTION DEPARTMENT** as usual early next month.

**THANKS.**—We cordially thank our friends everywhere for their hearty response to our appeal for aid in giving a wide circulation to this number. We are satisfied that those who have not ordered extra copies will be moved to do so when they have read the valuable articles we here place before them. As we have printed a large number of additional copies orders can be immediately executed. One dozen copies, 1s.; 25 copies, 1s. 6d.; 50 copies, 2s. 6d.; 100 copies, 5s.; carriage free in all cases.—Address E. W. Wallis, manager.

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## HOW TO INVESTIGATE SPIRITUALISM; OR, RULES FOR THE SPIRIT CIRCLE.

**THE Spirit Circle** is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favourable for spiritual magnetism.

I recommend the séance to be opened either with prayer or a song sung in chorus, after which subdued, harmonising conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the séance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the séance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbour for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BUTTEN.



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