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REV. J. P. HOPPS A GREAT MEDIUM.

By PROFESSOR T. TIMSON, D.P.B.P.A.

At a very early age it was my privilege to attend a Sunday school connected with the Free Christian Church, Broad Street, King's Lynn, Norfolk, and at that time I was brought into personal acquaintance with the subject of my paper, viz., the Rev. J. Page Hopps. My parents being members of the said church, I frequently attended the evening services, and the reverend gentleman occasionally gave a call at our house. On one of his visits it was my good fortune to be in and share a part of the interview. Up to that time I had frequently observed peculiar lights and most singular appearances surrounding and emanating from different persons with whom I came in contact. Some had a great variety of colour and shape; some were enveloped in a complete wrap of vapour of uniform colour; others varied in different positions—sometimes a violet mist surrounded the extremities, whilst a roseate aura gathered about the thorax and base of the brain, and a third emanation enveloped the intellectual, moral, and spiritual regions. On some occasions very active manifestations accompanied these conditions, and they appeared to be wafted about by some invisible agency, sometimes with a circular motion, changing backward and forward, at other times passing up and down in rapid succession, and in several instances appearing as though suspended above, sometimes before and sometimes behind the individual. Whenever the mist appeared passive there was little or no definite appearance perceived by me; but as soon as the shades began to mingle, the result usually took form in a more condensed condition of the mist, or a very indefinite configuration of some human form, varying from infantile to mature stature, and of either sex. Most especially were these conditions manifest with children and persons of a moral and religious tendency, whilst immoral and coarse persons always manifested a dark or brownish colour.

To return to my subject. The most distinct phases I ever witnessed have been repeatedly seen surrounding the Rev. J. P. Hopps. The colour indicated at the time of which I commenced to write was roseate, tinted here and there with a sparkling electrical hue. Since I have had the pleasure of sitting to hear him, both on a Sunday when holding forth to crowded audiences at the people's meetings, held at the largest hall in Leicester, and also in his own pulpit at the Great Meeting-House, Bond Street, I perceive a change, and a bright, golden halo floating in a revolving manner around and over his head, especially in front and over the intellectual and spiritual regions. The magnetic and soothing influence of the sensation realised is of a very agreeable and quieting nature. I have a walking-stick, once possessed by Mr. Hopps, and the same influence attends it in a minor degree.

When the late Rev. Henry Ward Beecher lectured at the same hall I perceived a striking similarity in the conditions of the two gentlemen, with one exception—that the influence of Mr. Hopps was more active and energetic, quicker and finer in quality, and more soothing in sensation. The sphere of the American divine was forceful, had a shaking and rocking and rather unrestful influence; the colour and other conditions equal. The sensations previously mentioned were never so distinct and impressive before the time of the

visit of Mr. Hopps to my home; and ever since, and through a kindly attention from that gentleman—which to him may have sunk into oblivion—this supersensuousness has been more decided, impressive, and actually woven into my existence, until every being—young, old, rich, or poor—bear along with them a counterpart, invisible to the physical sense, but realistic to the inner consciousness, which not alone reveals the natural man from the artificial surroundings, but also indicates his pathological conditions, physical and mental, with the psychological status of those with whom he has been in contact. This supersense is alone interpreted by the laws of psychometry, or perception of the attributes of soul, or the laws of the "magnetic organisation of man."

The benefits derived from the development of these occult faculties have been manifold. In one instance I was enabled to trace a fugitive maidservant, who had absconded with her mistress's gold ring and other jewellery, and no trace of any other nature could be found. Called, as a last resource, to the bed of a lady who had been unsuccessfully treated by the regular M.D.'s, and who was at her lowest ebb—could not recognise any one and unconscious to sensation, cold in the body, and even the face chilly, and had partaken of no food for many days, even in the simplest form—I placed myself in contact by holding her right hand in my left, and, making passes downward, she opened her eyes in ten minutes, and recognised those around. Then a profuse perspiration from head to feet began, which rolled off her forehead like beads, and in half an hour she fell asleep, awaking after eight hours of profound and sweet repose, and is now as strong and well as ever. These are but extracts of the many instances of the superiority of the powers constituting the "transcendental faculties of man," possessed by all in more or less degree, and capable of development and culture by appropriate measures and exercises.

SOME MATTERS OF MOMENT.

By J. B. TETLOW.

Blow, blow, ye winds; dance high and long, ye foam-crested waves; and let the rain hasten before the couriers of the sky, for Nature is angry to-day. Leaden are the clouds, with streaks of silver peering between. The streets are almost empty, for none are abroad but they who must. Nature is all alike, whether cooped up in human form or outspread in the broad expanse around. It is moody and variable as an April day, angry and peaceful, serene and stormful, dove or tiger, according to humour. God and man are alike in nature and being. One is the broader expression of the other—a reflex of the wider being. It is useless to tell us that God is diverse from man, because such difference is not possible. Nature, God, and man are one—Essence and Being corresponding—differing only as degrees of mass, more or less of power, perfect in their place and condition. Let us study these subjects on these lines, and we shall find much doubt removed and a wider field of surety stretch under our feet. How much needless temper has been exhibited only because we all felt sure of our position. But we were not. When shall we get sense? One of the wisest of the Grecians strove to impress the idea that we were not certain of anything. The last analysis cannot very well be made.

Mediumship is a part of that boundless field of uncertainty. The more one tries to understand it, and the more one gathers up facts thereof, the more we discover that we stand in a puzzle-garden. The variable moods and expressions of mediumship seem inexplicable. Sometimes success

crowns every effort. No special endeavour has been put forward. People have come promiscuously together. A sitting is suggested, and all goes well. On the other hand, after elaborate preparations and careful reserves—a purging of mind of all extraneous thought and feeling—the reward is a disappointment. To account for these things does not lie within our power. Suggestions can be made, but not positive explanations. Let us think. Employment of body, diversity of mind direction, open-air exercise, fresh company—all are at times conditions required to let loose that vital magnetic current necessary to successful mediumship. How often have we read of great orators, prior to some successful oration, being strangely, nervously agitated, and yet not nervous—a sort of desire to be “at it,” yet a shrinking therefrom—a feeling as if the spirit sensed the battle afar off, but the physical senses were terrorised with the surroundings or the importance of the occasion. Talk to some of our speaking and clairvoyant mediums, and you will find the same peculiarities exhibited.

This lands us at the fact that all forms of mental effort are based upon similar principles, and that mediumship is more natural and wider in its application and exercise than is generally conceived, even by Spiritualists. Poets, novelists, orators, sculptors, painters—all are touched with the spirit divine. These are beings in whom the gates of inspiration are at times wide open. The inrush of the divine afflatus does not overpower their consciousness, and, having organic fitness for expression of thought, they speak or otherwise give out the multiplicity of sensations that have been generated in their minds, or the mental visions that are stimulated by external facts. This is mediumship—a power to receive and a capacity to truthfully reflect that which has been obtained. Poets, etc., may be born; but a Shakespeare, a Burns, a Milton, or a Byron can only yield back to men the influx of sensation in proportion to the culture of the means and the methods of expression. Thought demands language for its utterance, but thought cannot be without fact, and fact is of little service unless the mind is alert to understand the nature and use of the fact. Thus, then, mediums need education, not necessarily book-learning, though that should never be despised or neglected, but that culture which recognises and understands the varying sensations that are produced upon the mind by the common sights, sounds, and incidents of life. When we hear mediums and Spiritualists argue that the less culture a medium has the greater the proof of spirit influence, we sigh and wonder, and wonder. Good old Carlyle, we are “mostly fools.” Amen! Mediumship can be understood when we understand our own organisms—their requirements, and the phenomena of life. There is no fixity of law in mediumship. We are organically different in our natures, and in our moods and humours. Mediumship is a fact of life, and its law of growth must be observed and studied, as all other facts. Mediumship is not a disease, but it conduces to health when wisely used. How do we see, taste, hear, smell, and feel but by the vibration of nerve? As it is now an admitted fact that these are not the only channels of communication with the spirit within, so these other avenues are the open ways of sensation that communicate with the prisoner within from the fair land without. Mediumship is, therefore, as natural as eating and drinking. Each can be overdone, and abuses of the organism can accrue thereby. Prior to the development of my mediumship I was weak, constantly ailing, nervous, easily moved, pliable, lacking firmness, with little stability of character. Now I am healthy, vigorous, and strong in nerve and limb. Only yesterday I was electrified, and was informed that I could not be nervous. A phrenologist stated, the other day, that during the last ten years I must have developed largely in mental force. This is true. After tens of years of intense mental and physical action, travelling thousands of miles, giving hundreds of lectures and thousands of private séances, I am stronger, healthier, heavier, and more vigorous in all ways. Mediumship is a natural function, which, when wisely cultivated, is educational and beneficial, both in body and mind. Let us, therefore, study ourselves, and use our powers for our own and others good.

WHEN Spiritualists more fully realise that their cause includes the essential principles of all reform—individual and social—they will work more energetically, work as from a spiritual basis; will give more aid personally and financially in advancing it; will more adequately sustain their mediums and lecture-rooms; give more prominent place to spiritual books in their homes.—*Spiritual Offering.*

“THY KINGDOM COME.”

ARCHDEACON FARRAR ON POLITICAL AND SOCIAL CORRUPTION.

IN commencing he said: “We have just passed through the tumult and turmoil of a general election. No doubt the gradual amelioration of society has introduced vast improvements into our political machinery. There is far less of individual bribery, corruption, intimidation, far less bestial drunkenness and brutal violence, a deeper sense of the duties of patriotism and the dignity of citizenship. Law has made itself felt, and has, to a great extent, repressed the instincts of the untutored savage. Education has made itself felt, and has meant less vice, less folly, a more disinterested sense of serious responsibility. There is room for thankfulness, and you who are yet young may look forward with hope to still better and brighter days. But, though there are grounds for hope, there are also grounds for humiliation. What daily recriminations we have been reading, what expressions of mutual contempt and burning animosities, what charges of lies and counter lies, and inexcusable personalities and electioneering tricks to blind the multitude! In unregenerate nature the lower instincts of humanity lie far below the surface. We hear the serpent hiss and creep through the dead leaves in the ecclesiastical or society newspapers, and the jackal’s squall in the bushwood of the secular press. If a clergyman, if any honest Christian intervene at all in the noisy arena of politics, his intervention surely should be marked by the sacredness of his high calling; he should remember that if wise men agree with him wise men also differ from him. He should be fair in his judgments, charitable in his language. He should live, as far as may be, above prejudices, private interests, and partial affections.” “The text,” said the preacher, “points to new spheres of life and duty. We hear in these days a great deal about the ‘Church,’ and many attach to it a very narrow meaning, and put it in a very false perspective. They exclude from it all but their own special organisation; they make the door of it bristle with anathemas as with bayonets; they employ it not as a bond of holy union, but as a war-cry of arrogant separation, but the word ‘Church’ on the lips of Christ, and in the formularies of the Church of England never has any meaning but this—the blessed coupling of all faithful people.” Adopting a tone of great warmth and earnestness, Dr. Farrar spoke of the distance we were from the realisation of the prayer at the present time. “Look at the world. I know nothing more paralysing than a callous acquiescence in the state of things around us. A divine discontent, a passionate dissatisfaction ever goading us to fresh effort is infinitely better, at any rate, than a self-complacent sloth. When I stand face to face, I will not say in Dahomey, or in Ashantee, or among the slave-drivers of Africa, or the heathen millions of Asia, or among those two-thirds of the human race who still lie in darkness and the valley and shadow of death, but here in Christian England, in Christian London, here in Westminster, here within a stone’s throw of this Abbey and your Houses of Parliament, when I see, not only the crime, the vice, the degradation, but the vast area of passive godlessness all around us, I am as far as possible from sharing in the soft murmurs of mutual admiration, whether in the Church or in the world. Faith, indeed, prevents me.

Oh! never sin, and want and woe
This earth will leave.

But when I know that the streets are haunted by thousands who in their misery well-nigh turn womanhood to loathsomeness, and have fixed on the shameful selfishness of manhood a yet deeper stain; when I see the curse to which betting and gambling are constantly leading us, with all their loathly herd of swindlers and blacklegs, reaching all classes down to the lowest with the fury of an epidemic, and not yet utterly discountenanced and branded by every honest man; when I see almost every day, in almost every newspaper, some fresh instance of brutal violence breaking out amid the plague spot of squalor which arises immediately from the present condition of our traffic in drink; when I watch the greed of Mammon-worship, dead to every duty, in the attempt to load itself with the thick clay of superfluous wealth; when I read of the ever-increasing ostentation of luxury among the rich, and the ever-deepening misery and struggle among the poor, I think that, instead of trumpeting what we do, it would become us more to put sackcloth on our loins, and to sit in dust and ashes for all we leave undone.

"Nor does it comfort me much to look at the nominal Church, great as has been its awakening and improvement. Better for us to consider our unprofitableness than our merits. I see the same injustice, and even deeper malice in her so-called religious journals, I see her animated by party animosities, I see her lapsing on every side into Romanism in all but name. I see but few living saints among her professors, though I hear the name of 'saint' bandied among one another by her partisans. I see her undoubtedly losing some of her hold upon the upper classes, who are growing more indifferent to her Sabbaths and her ordinances. I see her producing little real effect on the working classes, who are the great mass of the nation—not ten per cent of whom attend her churches. I see her standing with weak hands and feeble knees in the great battle against the master fiend of drink, or even siding with his champions, or palliating his intolerable enormities; and others saying smooth things and prophesying deceits. Let those others, if they will, prop tottering walls with untempered mortar. There are plenty of them to do it, and to be rewarded for it. I will not."—*Birmingham Daily Post*.

[These honest outspoken words should show Spiritualists the work before them. It ought to be our aim to vitalise the religion of the future with high ideals, and make character not creed the real test of a man's religion and worth.]

SPIRIT GUIDED; or, RE-UNITED BY THE DEAD. BY WALTER EDWARDS.

CHAPTER II. MARY'S STORY CONTINUED.

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

AFTER my mother's death I went to reside with her aged parents, who lived in a small village in the Midlands. They were glad of my company, and I was pleased to make my home with them in their quiet cottage; the rest and retirement just suited my mood, and in attending to their wants my mind found sufficient occupation to keep me from brooding too much on my loss. This continued for a couple of years, and then it was that a new interest came into my life in the, to me, altogether unexpected advent of my lover. He had been studying hard in Edinburgh, and had at length succeeded in gaining the coveted distinction which entitled him to set up in practice as a medical man, but the strain had told upon his nervous system, and he had been compelled to seek for health in the country home of some relatives, and here he was endeavouring to commence his life's work.

His daily visits to our home on one pretext or another formed a pleasant break in the day, and his genial, hopeful disposition seemed to act as a tonic, and stimulated me to take broader and more cheerful views of life. He had a profound faith in work as a panacea for trouble. "There are two things you should not worry about," said he—"those you *can* help and those you *cannot*. If you *can* help them, go to work and do it; if you *cannot*, let them go, do not worry."

His hopes and dreams in regard to his own future were bright, and he held a high estimate of the services of the physician. "To minister to the mind diseased is a holy work, and I often feel that I ought to have been a clergyman," he remarked on one occasion. "It seems to me such a noble mission to be able to help the sad and encourage the despondent. Think how many there are who sin and suffer, who need spiritual advice and counsel and comfort. But, after all, a doctor has equally as divine a work. Nay, I almost think," he went on, "that the doctor ought to be both doctor and parson, for the more I see and think, the more convinced I am that a great deal of the sin and sorrow in the world proceeds from physical conditions. Many of the crimes which are committed are due to predisposing causes, such as inherited taint and tendency. There can be little doubt, too, that just as the body affects the mind, so do mental states re-act upon the body. A desponding frame of mind predisposes to disease, and diseased conditions of the body influence temper and affect the disposition, so that much which is called *sin* could be prevented by wise medical treatment, and many obscure diseases could be cured by mental influences and moral surroundings."

I did not profess to understand him, but I was much benefited by his company and thoughts, and when by and bye we began to ramble about the lanes and fields, his deep love of and interest in the herbs, flowers, grass, and trees was a source of constant pleasure.

I began to see Nature with new eyes, to live in a new world. He revealed to my understanding beauties in the vegetation around us, and explained the uses of these "common" things of life in a manner which aroused an intense desire in me to learn more of this wonderful Word of God. There was one thing he *could not* teach me, and that was to love him, for I had learnt that already. In some mysterious fashion my heart had owned him its king on the first day when he called at our cottage, tired and weak, and requested permission to rest till the passing shower was over, and every succeeding day only helped to deepen the feelings of pleasure in his presence, which I did not pause to analyse or rightly comprehend until he asked for my love, and then I understood myself, and realised that my heart had gone out to him ere my duller senses and thoughts had discovered the meaning of the attraction I experienced towards him.

A few days after our betrothal, which occurred in leafy June, Mark—that was my beloved's name—called for me, and together we wended our way by the side of the river which, swollen by recent rains, rushed madly on, now leaping over the huge fragments of rock which barred its passage, then falling in a sheet over the edge of a jutting bank, broken into spray and foam on the jagged rocks below. Beneath the trees which afforded welcome shelter from the fierce blaze of the sun we sat down and watched the swirling waters as they glided past and lazily rolled in circling eddies into the pool, whose depths were shaded by the overhanging branches of the trees, and looked forbidding enough in their dark and gloomy recesses.

But what cared we whether the waters were black or white, slow or rapid?—to us all was musical, and full of harmony. The song of the birds, the sweetness of the air—all the fresher because of the late storm—and the perfume of the flowers were simply delightful incidents in a day of perfect happiness. As we sat, hand in hand, and exchanged thoughts expressing the dearest sentiments of our hearts, laying bare, as we then thought, to each other's mental gaze the diviner self, which only true love, perfect confidence, and mutual comprehension can enable mortals to do, we felt that we were indeed counterparts, that we belonged to each other, mated in spirit; and this blending of thought-life and soul sympathy opened for us the arcane realm of holiest union of heart and soul. Nature seemed to speak at that moment in a language of light and beauty. She appeared responsive, and poured upon us floods of inspiration, until a hallowed sense of oneness with each other and with the Divine Spirit that moves in all stole over us, and happiness too deep and sacred for words took possession of our being, and we felt that heaven had indeed been opened to us in that hallowed hour.

The following day was Sunday, and the heat was well-nigh unbearable. But for the joy of meeting with Mark I should not have left the house, so heavy and oppressive was the day. The air seemed overcharged with electricity—the smoke curled lazily and well-nigh invisibly from the cottage chimneys, but was borne down by the loaded atmosphere. No breezes stirred the leaves, even the birds did not sing, a heavy depressing fulness seemed to lie like a load over the country. The roads glared white in the blazing sunshine, and a shimmering haze danced over everything which reflected the rays of the burning sun.

My feet lagged, and I well-nigh panted for breath on the way to the church, where I was rewarded for the struggle I had made to attend the service, by the welcome companionship of Mark. At last the drowsiness, induced by the excessive heat, overpowered me, and I fell asleep in spite of all efforts to keep awake. My slumber was for a very few minutes only, but a vivid dream, in which I seemed to be fleeing from some terrible danger, caused me to awake with a sudden start, clasping my companion's arm and trembling in every limb. A cold perspiration broke out all over me, and an awesome fear of coming calamity filled me with dread anxiety.

I glanced through the open doorway which faced the east, looking up the valley, and was amazed to see an inky cloud hanging ominously between the hills. Bank after bank of great black billows came rolling along towards us, and a shudder ran through me as I watched the storm gather.

The hymn before the sermon was then sung; its sweet strains restored my mind somewhat, and I struggled to shake off the feelings which oppressed me, and glanced reassuringly up into the dear face which bent over me, with tender solicitude. For his sake I must be calm. Another look through the door did not relieve my feelings of apprehension, for I could see the trees bending beneath the wind which was rapidly approaching. Leaves were flying in all directions, and the hills were lost to sight, hidden by the downpour of rain. Vivid flashes of lightning, followed by thunder muttering and rolling in the distance, had been seen and heard for some time—the storm rapidly drawing nearer, sweeping down upon us with amazing fury.

The minister arose and gave out his text—"The heavens are telling the glory of God"—when, before he had time to utter further words, a blinding flash of fire darted from that terrible cloud, and seemed to enwrap us all in its fierce embrace. Instantaneously a crashing, crackling roar of thunder deafened us, and amid an outburst of shrieks and cries the terror-stricken worshippers were horrified by an appalling crash, which shook the old church, and filled it with a cloud of dust. Portions of masonry, timbers, and other fragments of the belfry steeple, which had been struck by the lightning or thrown down by the force of the terrific blast of wind, came tumbling down upon the devoted congregation in all directions, having fallen upon and broken through the roof.

Strangely enough, I, who had been so terror-stricken before, had become perfectly calm. An indescribable feeling of unconcern, as of one in a dream, had taken possession of me, and I had but one thought, one anxiety. It was for Mark, my beloved.

Just as the minister had announced his text, moved by a sudden impulse, as unaccountable as it was uncontrollable, I sprang to my feet, and started toward the door, dragging my companion with me, and when the lightning flashed so suddenly upon us I fell, half blinded, on the floor, to be immediately afterwards battered by falling pieces of plaster and other fragments of the broken roof. As soon as I was able to gather my dazed senses together, and open my eyes, I surveyed a scene which filled me with horror. The pulpit lay overturned and broken. A huge beam of timber had fallen just behind me, and an immense block of stone occupied the place where we had been sitting but a few moments before. My eye took in the situation much more rapidly than I can relate the details.

The minister lay close beside me, calm and still, with a smile upon his face, a sudden death was his. The lightning had struck him on the head, and opened the portals of the hereafter without a moment's warning. A little sweet-faced child lay close by with arms outstretched, as if to ward off a blow. She, too, was dead, as also were others I could not see. I tried to rise but could not; the beam which fell behind me had pinned my garments, and my left foot now began to pain me. Perfectly calm and collected, I wondered if it were broken, if there were many persons hurt, for many groans and cries could now be heard. How strange, thought I, if God governs the weather, that he should permit such an awful catastrophe just at the time when his children had gathered to praise and worship Him!

Then a paralysing fear took possession of me. Mark! Oh, Mark! Where was he? Why had he not sought me out? Why did he not come to relieve me? Was he—ah! I could not ask myself that terrible question. "Mark! Mark!" I screamed, but could hear no reply, and then I fainted.

(To be continued.)

THE LIFE TO COME.

IN a recent issue of *The Better Way* Mr. William Oxley has a very instructive article under the above heading, from which we take the following extracts:—

It is rightly supposed that the mighty movement of Spiritualism has solved the mystery of death. But although the evidence of the continuity of life beyond the grave is indubitable, yet, this is the Alpha, and not the Omega. With a continually increasing number, whose ignorance of the fact has been superseded by knowledge, there is a desire to know more, and to possess some criterion, whereby the truth, or otherwise, of what purports to come from spiritual sources can be gauged, for it must be admitted that much of what passes for spiritual communications is of questionable character and will not stand the test of spiritual science and a philosophy in conformity therewith. To my

view this arises from the use of imperfect instruments, and it may be, unskillful instrumentalists, or operators; and the wonder is that, with our present resources, so much has been achieved.

Addressing myself to Spiritualists, I would say 'twere well, occasionally, to take our bearings and sound our depths, so that we may know where we are, for, to my thinking, we are on the eve of an important crisis in the history of this movement. The phenomenal stage has done its work for large numbers, and they are confronted with the question, What next? True knowledge based on true science is now imperatively demanded. It is the work of the scientist and philosopher of spirit to arrange the huge mass of facts already in possession in due order on a scientific basis that shall be rational and harmonious.

So far as I have been able to penetrate into the psychic and spiritual domains, I find that all internal states and spheres of being are governed by laws, as immutable and inflexible as those which govern external worlds. I further find that these laws are the means whereby the Omniscient, Omnipotent, and Omnipresent One rules over, and in all, and they make manifest what we conceive of as the wisdom, love, and power of the Infinite One. From what I have learned I express it thus: There is only one life, and one substance, by which the life is expressed, or made manifest, in an infinity of worlds, spheres, and forms. Seeing that the finite form cannot grasp the infinite, it follows that what life is in itself must ever remain unknown and unknowable, and all we know, or can know, is the form which manifests the life within the form, and makes it what it is.

HOW TO PROMOTE SPIRITUALISM.

By G. A. WRIGHT.

IN presenting this paper for your careful consideration I am actuated by a desire to arouse greater interest in and to secure a better attendance at our public services. Not that I ignore private work, for it is in the home circle you get most positive proof of spirit communion. I believe public propaganda is needed to reach the masses. Spiritualism is to me a religion of the most exalting and purifying kind, for while it teaches that in man's physical nature we have the basis of all outside phenomena, even so in his spiritual nature we get the foundation of all religions. In the promulgation of our cause unity and harmony amongst all workers are required. It is true, as it was in days gone by, that "a house divided against itself cannot stand." Although differing on many minor points in connection with our work, yet on the fundamental teachings I may with safety say we all agree, and work for the elevation of humanity, the brotherhood of man, and heaven upon earth. To my mind it is most essential for everybody to do something. When people have a duty to perform they manifest an interest in the work. Sick visiting, Bands of Hope, tract distribution, conversations are all useful adjuncts. There is a tendency to leave all to the platform. Now I maintain that the humblest worker is as useful as the most gifted speaker. Encourage all workers, and let each one play their own part.

A very important item is the distribution of literature. May I impress upon all the need of procuring and reading our papers? After you have finished with them give them away. By this means you gain an insight into the working of the movement in all parts of the country. Support and utilise your papers.* Scatter your seed corn wherever you go, for in due season you will reap.

* [We appreciate Mr. Wright's advice on this point to the full. No papers like ours can possibly pay unless the friends of the cause bestir themselves to increase the circulation. Every Spiritualist in the land should order a copy to be supplied to them *regularly*, and occasionally purchase additional copies to send to friends and inquirers. Mr. Foote is talking of doubling the price of his paper. Ours is the only English Spiritual penny paper, but unless the circulation can be considerably increased it cannot possibly be made self-supporting. At present it does not cover working expenses, which are all on the most moderate scale. If every one of our readers who merely take the paper *occasionally* would decide to give an order to the newsagent to supply it *every week*, they would help us materially; and if every reader would make it a duty to get one (more if possible) new reader during the next month, or take two copies instead of one themselves, our circulation would be doubled. Now is a good time to start because of our new story. You are helping to spread Spiritualism, you are advertising your society and making its announcements more useful, you are doing good when you get us new readers, and last, but not least, you are helping to relieve the anxieties of the directors of this paper, who desire to see it pay its way. They and we are thankful, heartily so, for every effort which has been made, and for the satisfactory increase this year, but, friends, let us have "a long pull, a strong pull, and a pull altogether," and see if we cannot secure this most desirable end.]

Open-air meetings and mission work are important. If the people will not come to us we must go to them. I am afraid we are too apt to become indifferent, and begin to make excuses such as, "I need not go to the meetings—I am convinced," "I can have meetings at home," etc. But should we not remember the ninety and nine who, in the wilderness of blind belief, are crying for "Light, more light"? Let each one feel it a duty to show others the path along which they have travelled to prove continued existence. We can introduce social subjects, temperance, anti-vaccination, the abolition of capital punishment, better homes for the toilers, etc. Anything that will tend to brighten our lives, and elevate us physically, morally, and spiritually. Nearly all great agitations have been greatly advanced by open-air advocacy.

The future of Spiritualism largely depends upon the Lyceums. What a glorious sight to watch the children going through their exercises, and hear their sweet singing, and to know they are having instilled into their minds those teachings that will be beneficial to them in after life. Parents, never allow the minds of your children to be tainted with the false teachings of popular theology. God speed the leaders and children of our Lyceums!

Mutual developing classes are needed, in which essays could be read, discussions held, speakers brought out, latent gifts developed, the sciences of phrenology, botany, anatomy, etc., taught, "Man, know thyself," being our foundation. There is nothing like a good controversy to bring out latent abilities. I would earnestly urge upon all aspirants to public work the great need of self-culture, for the better the instrument and player the better music you have. Our services must be made attractive. Do not talk the people to death. Nothing will rouse the spiritual part of humanity like good singing and music. I rather approve of the missionary services—short, pithy, and sweet. Let us introduce chants, solos, and anthems. We must keep abreast of the times. We are all eager that Spiritualism should become a strong religious movement. Let there be more respect and devotion in our services. I think this will win many who otherwise would never come.

The platform should be well sustained. Less destructive and more constructive work is needed. Thoughts should be clothed in choice and acceptable language, and respect shown for the good to be found in all religions. Earnest, energetic, and sincere speakers carry conviction that they mean what they say. Let there be no compromise. Spiritualism must stand or fall on its own merits, and as it is built upon the Rock of Facts it is immovable. The work before us is great, therefore all who have received proof of a life beyond the grave should be animated with a spirit of love for their fellow creatures, and by putting their shoulders to the car of progress make Spiritualism a power in the land.

The leaders of the cause should be persons of moral character. All eyes are upon us, and, as we love our cause, let us practise in everyday life and business the principles that Spiritualism enunciates, character, not creed being the criterion by which we shall be judged. Count your good name as a possession above price, and by the strong help of God never permit it to be sullied. Honesty is better than brilliance, purity and uprightness are more to be prized than dash and cleverness.

These few thoughts may, I hope, be the means of stimulating us, individually and collectively, to greater exertions in the future. May we be faithful to our duty, obey the clarion notes of the angels' call, and inspired, guided, and impressed by those who have passed through the death change, and beckon us to that home "not made with hands," be earnest and faithful in our work for humanity and the truth.

POETRY AND MUSIC are the natural embodiment and vehicle of exalted feeling, and poetry and music will be interspersed plentifully in the religious services of the future. And if the service is to be of a piece, whatever the theme may be, the preacher's address must be, if a lecture, yet also more than a lecture, an ethical monologue, that must be judged not by the rules of a narrow logic, but by the higher reason and the receptive soul. But what is unsuitable to the hour of original pronouncement is quite in place at a time specially set apart for the purpose—a strictly rational discussion and conference. If the preacher has well sifted his thoughts, and knows the ground he stands upon, such a dialectic will only help to bring to light inconsistencies, as it will afford the opportunity of elucidating points that in a brief address must be hurriedly passed over.

IMPORTANT QUESTIONS ANSWERED.

MR. W. H. SUCH writes: "To what extent, if any, does the spiritual body suffer from a sudden or violent separation from the earthly body, as compared with the gradual withdrawal at the close of the ordinary span of earthly life?"

Our impression is that suffering hereafter is due much more to moral and spiritual states than to organic conditions.

It is quite conceivable that many persons live to a ripe old age who are neither spiritually enlightened nor emancipated, and are therefore not by any means prepared to enter upon the higher spiritual life.

We have known old people cling with great tenacity to life, the physical organism has retained right up to the last a strong hold upon the spirit, and people immured in the body of a grossly material or animal tendency are unable to break their bondage to the physical form with any degree of ease or pleasure.

Some young people are more spiritually matured and far more ready for their freedom from the body, in which they felt themselves "cribbed, cabined, and confined," than are some old persons, although it is perhaps generally true that as old age approaches, the ties between the physical and spirit-bodies weaken, and the final severance comes about with comparative ease and painlessness. In the case of sudden death by accident, or drowning, and this will answer the question of "One Groping in the Dark" in last week's "Letter Box," the spirit is unconscious of what has happened and therefore has no pain.

In cases of drowning and trance, death cannot be said to be complete, or the final severance consummated, until the spirit body has been perfectly withdrawn and the psychic forces completely abstracted from the "form." When once these, say (?) "magnetic" forces have been sufficiently attracted into the spirit-body and the "golden umbilical cord has been severed" death has taken place and resuscitation of the body is impossible.

Andrew Jackson Davis, in his works has at various times described the processes of births into spirit life, especially in his most recent volume "Light in the Valley." He says that he has watched the spirit forms hovering over the water for days, and seen the emanations ascending and being absorbed by the spirit organism.

In cases of accident which mutilate the body, a period of time must elapse (which, he says, may last several weeks), before the spirit body has become sufficiently independent and vitalised to gain consciousness and remove from the vicinity of the mortal remains. Indeed, the period of unconsciousness may be prolonged even after departure into more spiritual surrounding, attendant spirits superintending the processes of disassociation, and assisting the unconscious newcomer. We speak from memory, not having the book beside us for reference. As to "how and when the spirit enters the body," our impression is that it does *not* ENTER the body at all.

All life is spiritual. All growth is due to, and dependent upon spirit, as the originating and causative principle. All "forms" are fashioned in obedience to, and are the embodiment and expression of, a spirit entity which requires a material organism for the manifestation of its inherent qualities and powers. Hence the spirit is first. The Divine Ego is the centre of power which *causes*, when conditions are favourable for that manifestation, the materialization of a body in, by means of, and through which it may unfold its latent possibilities.

The idea that Nature first makes a body—minus a vitalising spirit—and afterwards, at some unknown period, inserts (or incarnates) a spirit into that embryotic form is one that our spirit teachers do not endorse. Growth, they say, is from within, outwards, from the spirit cause to the natural manifestation; that the spirit entity in obedience to a law of its being, provides for itself in accordance with the laws of nature which govern the process, a home in which it can dwell, become self-conscious, learn respecting its own powers, become an interpreter of the great book of Divine Wisdom as represented in Nature and man, and elaborate during earth life the spirit body which is to become its tabernacle in the spheres.

If it was God who taught wise and good men thousands of years ago, who is it that is teaching them now? If it was God who put great thoughts into men's minds and noble words into men's mouths in ancient times, who brings such thoughts and words to us to-day? —John Page Hopps.

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EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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A FRIENDLY TALK TO MY READERS.

By E. W. WALLIS.

It is wonderful how one's letters accumulate. I once read that Napoleon never opened his correspondence until it was a month old, and then a large number of the communications required no answer. Sometimes I feel almost tempted to try the experiment. But I am mercifully inclined, and will not keep my friends waiting longer than I can avoid.

The weather is too hot just now to write a serious article, and for the life of me I cannot find a subject on which to talk with my friends, the readers of these pages. I feel more like going down by the sea, rolling in the sands, and throwing stones into the water to make "ducks and drakes," as I used to do as a lad.

"As a lad." That sounds as if it were a long time ago. Sometime I feel it is an age almost since I was a boy. Twenty years of struggle and work in public Spiritualism are a good slice out of one's life, and yet I am a few months less than thirty-seven years of age.

At times I think I am as much a boy, and more even, than I was at fifteen, and then, when I catch a reflection of my hair in the mirror, I incline to think I really *must* be getting old, for it begins to look as if I had been dipping my head in a flour barrel or using the "powder box." Friend John Lamont says "A man is as old as he *thinks* he is," so I will *think* I am twenty.

The other day I was talking with a friend about dreams. He related some curious instances of dreams being fulfilled respecting the winners of certain races. Early in 1891 I one night, in a dream, stood on the banks of the Thames at Mortlake. The crowds of people were there. The Oxford and Cambridge crews came dashing up the river to the winning post, and I heard the people shout "Oxford wins!" "Oxford!" "Oxford!" As everybody knows, Cambridge were the favourites, but Oxford *won*. My dream occurred at least two months before the race, and I could have won a pile of money had I been so disposed. It was curious, wasn't it, but as I consider gambling a disgrace and prefer to earn my living, although I am a medium, I did not make any bets, but that's another story, as they say. I wish my friend would write out some of those curious dream experiences. Will he take the hint?

"Rachel's Pilfered Gods" in last week's paper touched upon a wide subject: Are people lucky or unlucky? Does every one earn and deserve the good fortune which smiles upon him? Do those who drift down into the slums merit the hard fate which overtakes them, or is it the outworking of Karma in each instance? Is there no truth in the idea of "charms"? Whether or no, there appears to be a disposition among a certain section of people to taboo all preachers, and erect scarecrows, labelled "clericalism" and "priestcraft." The very mention of these names seems to be sufficient to produce similar effects to those of the "red rag" on the bull. But people are ceasing to be frightened by bugbears, whether they are set up by orthodox theologians, scientists, secularists, or Spiritualists. There *is* good in *all* if we will only try to get at it.

There seems to be a tendency in the average man and woman to a kind of hysterical and unreasoning antipathy to something or other which bursts out on the smallest provocation. In politics it has been called "Ulsteria." Is it because we have not outgrown the childish condition which is manifested in the desire to *kick* something? Ingersoll kicks hell, Protestants kick Popery, Catholics kick heresy in all forms, secularists kick at superstition, scientists and parsons kick at Spiritualism as "impossible" and "Satanic," Spiritualists kick at priestcraft and materialism, and every kickist exaggerates the thing he kicks at and condemns. Even the devil is not so black as he is painted; poor old fellow, he deserves pity rather than blame, he has done humanity great and good service, according to all accounts of his doings.

Is it not about time we stopped kicking and looked things fairly in the face, instead of being swayed by prejudice? It surely ought not to be sufficient now-a-days to "give a dog a bad name" to secure his execution!

But I was going to refer to some letters. A lady asks that I will help her to devote her time to the work of Spiritualism, as a public advocate on the rostrum. My dear sister, I say in reply: Have you a private income? Are you prepared to live on the air? Have you secured "a mansion in the skies," *rent free*, in which you can reside? Are you armour-plated, like a rhinoceros, against all attacks? Are you prepared to pocket your womanly pride and submit to be snubbed and classed as a fraud by foes and a hireling by friends? If so, proceed at once to pronounce yourself as one of the chosen of the spirits to serve humanity, who are in darkness, crying for the light.

Eh! what did you say? "Exaggerated," "sarcastic?" Well, it may be, it may be; but my good friend, let another lady who has tried it answer you—*she* writes: "Although I may have done good, like many others, still I must live, and the worst of it is we are *expected to live on next to nothing*." No, that lady does *not* live in Manchester. She is a promising medium, who could no doubt do credit to our cause.

Have you read what our experienced and respected friend, Dr. Buchanan, has to say in another part of this paper? No! Well, read and ponder it, then read it again. We suffer in this country from the same disease he so ably diagnoses and prescribes for in American Spiritualism.

Mediumship is to the fore—and it ought to be—for there can be no Spiritualism without it in some form. Brother Tetlow speaks from experience, but that subject will come up again.

The other day I felt sad and desponding. I *once* thought the people would hear the glad gospel of Spiritualism with rejoicing. Brother Wright's suggestive paper will repay perusal. He says people are crying for "Light, more light." Well, if they are, they have a curious way of showing it, for when you project the electric light of Spiritualism straight in their faces, they see nothing, and call you a fool for believing there is any light there. What a dead weight of apathy and indifference there is—nothing short of a spiritual earthquake will waken up some folk. Well, yes, I *have* seen many people aroused—when *death* has walked off with some one they loved, *then* they were anxious to find the light of spirit-life.

In *The Clarion*, a week or two since, "The Bounder" told me he would be quite agreeable to attend a séance and report results. Does *he* want the truth of Spiritualism? I think not. With all respects to that genial writer, I am of opinion that his frame of mind is not such as would conduce to successful results. When he feels the need of it, when he is hungry for it, and hunger is "understood of" by "The Bounder," he will seek for his spiritual food. So long as he is only an onlooker I shall not introduce him to the spirit-circle. He said I should not deny that some Spiritualists have been deceived. I am a little disappointed in "The Bounder." Because *some* Spiritualists have been deceived, are *all* Spiritualists dupes? When did he refuse all coins because some are counterfeits? The experts can detect the spurious, and experienced Spiritualists expose and condemn fraud *because* they have certain knowledge of the *genuine* phenomena. They were not frightened by the scarecrow of "fraud," but pursued their experiments until they found truth, and having found it they are not to be shaken in their convictions. My compliments to "The Bounder," and when he desires to know "what fate awaits us when we die" may he be fortunate enough to obtain the proof, as thousands of equally as capable, intelligent people have already done, that consciousness continues after the death of the body.

But I intended to say that, feeling very despondent a few days ago, a letter from Mr. Walter Woods, from whom I had the pleasure of differing a short time ago in these columns, cheered me up greatly. I would print his whole letter, only it is private, and, alas, written on both sides of the paper, which shows it was not intended for publication, only as a guarantee of good faith, so to speak, but I *shall* quote a portion as follows:—

Pardon the liberty, but I *must* congratulate you upon the article in *The Two Worlds*, entitled "The True Faith." When you say: "We may trample down the flowers of truth, love, and beauty in our excessive zeal to uproot weeds," you put into most appropriate language the thoughts which prompted me to write you in the first instance. May I mention that I seem to be very much in harmony with you upon many points. For instance, in reading over Mr. Clare's article, I anticipated in thought *all* the points upon which you comment in your footnote, and was agreeably surprised to find my ideas touched upon by you in far more appropriate language, and with much greater brevity and conciseness, than I could have expressed them myself. This is only one instance; it occurs almost in all cases in which you comment upon articles. I am glad to find you striking at the "credulity of incredulity." I feared (pardon me the expression) at one time that *The Two Worlds* was going to be degraded into a sort of glorified "Free-thinker," a journal which exists by ridiculing the beliefs of others, and which "greedily devours" any "half-formed hypothesis" which will apparently enable it to rashly deny the possibility of soul, future life, God or Spirit.

What a pleasure it is to be able to agree with folk, and better still to find that they agree with you. Sometimes I feel as though I trod on so many people's corns that, like the man with the donkey in the fable, I pleased no one. Well, really, I cannot help it, I do not intend to hurt any one's feelings. I am not a fighter, but I must take my stand somewhere, and I stand for Spiritualism, pure and simple. For Spiritualism as a progressive, a reformatory, an educational and a religious movement, one that is to help to people the world with better men and women; that is to help us *all* to be good and *do* good.

A Mr. James Schofield writes a long letter relating his visions. He does his best, but writes on both sides of the paper, and tells of his opposition until he saw the spirit people for himself. His experience is identical with that of thousands of others. He says that he "never saw any spirit with wings," then it may truly be said that "they haven't a feather to fly with." No sensible, well-informed person now-a-days thinks that the angels will really have wings. It was only a figure of speech to say they had. What a figure they would cut flying around. It reminds me of the story of the collier who had been famous for his success in pigeon-flying. The minister tried to console the dying man, but could arouse no interest until he referred to the angels and their "wings." That woke him up. "Shall I have wings if I go to heaven?" "Yes." "Will you have wings, too, when you come?" "Yes." "All right, parson, I'll fly thee then for a sovereign!" That man believed he would be "human still," and why not?

I have still another letter. This one is about the Lyceum reports. The writer says that "the reports have been cut down, and all the life and interest taken out of them, and nothing but dry generalities left." I wish they contained *something else* besides dry generalities. I grudge the space devoted week after week to reports which tell but little. But if reports extend beyond the limit of 100 words, except for special occasions, I *must* condense them. A well-written report which contains ideas, well and tersely stated, I never touch if I can help it, and only to still further condense, owing to pressure on the space. This writer—who is a good friend to the Lyceum work, and Lyceums are an indispensable part of our educational labour—says:

I do not intend to occupy your space with generalities, such as who offered the invocation, chain recitations, marching, calisthenics, &c., but shall give the gist of the various readings, titles of solos, noteworthy points on the gold and silver recitations, as these are now led by members selected, when the recitation is going to be recited, as well as the gist of the lessons. Does this meet with your approval?

The above extract contains over 70 words, and I fear if he does all he promises, and others do the same, I shall be swamped, or else shall have to set apart two or three pages for Lyceum reports alone. Give "ideas" and "thoughts," but leave out names and titles and such dry generalities, and be brief.

But, I have a suggestion to make. It would be far better to have a "Lyceum Corner," say one page entirely devoted to matters of *general* interest to the Lyceum cause, in which recitations, dialogues, essays, lessons, letters, suggestions, etc., could be given week by week, *instead* of the reports as now. If this suggestion meets with general approval, I will put the matter before the directors, and

endeavour to arrange for an entire page weekly to be devoted to *general* Lyceum matters.

Some "questions" of a philosophical character have been sent me, but that tap is not on just now, and they must wait till "the spirit moves me."

P.S.—Three days after writing the above the "spirit moved me" to deal with some of the philosophical questions referred to. See "Important Questions Answered."

MEDIUMSHIP AND ITS MANAGEMENT.

By DR. J. RODES BUCHANAN.

KINDNESS and justice to materialisation mediums require that we should shield them from the hostile and disturbing influences that always surround them. The greater the psychic susceptibility, and the more wonderful the phenomena displayed, the more necessary is it that the medium should be thoroughly sheltered from every disturbing influence.

We recognise the propriety of providing a cabinet at séances by which spirits and mediums in their most wonderful performances should be protected from the rays of light and from the gaze of curious or unfriendly spectators, but we do not realise that the same condition which requires such protection at the séance is the permanent condition of the medium, and that his whole life should be surrounded by the protective guardianship of friends, so as to save him from contact with the heterogeneous and often unfriendly public.

The Greeks acted on this principle, and to obtain the higher phenomena of prophetic oracles and healing, they placed their mediums in temples where every influence was beneficent and congenial to the higher nature, and where the continual spiritual presence would never be rudely disturbed.

How different would be the history of Spiritualism in this country if Spiritualists had been generous and kind enough to raise sufficient funds and provide temples wherein the spirits could more fully express themselves through their medial instruments, which investigators would enter with feelings of reverence. In our present shabby and disorderly system, or lack of system, the highest and holiest things are thrown before the public as pearls thrown beneath the feet of swine.

The attending spirits are carried into a sphere of irreverence, poverty, contention, ignorance, insolence and disorder, which requires great psychic force to sustain the dignity of the occasion and the rectitude of the medium.

Not so should the angel-world be received—not into vulgar and suspicious exhibition or discordant circle, full of the malign influence of evil thoughts, as is often the case, but into a reverential company, whose sentiments are attuned into harmony with the celestial visitors. It is true that this often occurs when a refined and harmonious circle assembles, and prepares the way by Spiritual songs. But this should be the permanent condition. The medium should never be harassed by poverty and petty cares, or required to enter any sphere that would be uncongenial to his Spiritual guardianship.

He should have a permanent salary and home, and the business relations with the outside public should be conducted by others.

If a Spiritual society wishes to elevate the cause to its proper height, they should assume the responsibility of maintaining a proper home or temple of Spiritualism, under the care of a wise and discreet committee—a man and a woman might be sufficient; and admissions to séances should be so carefully guarded as to secure the attendance and sympathy of the best portion of the community.

The attendance on such séances would not be a suspicious hunting for tests and physical displays, but a growth in Spiritual wisdom, love and harmony—a continual assimilation between the Spiritual circle on earth and the responding circle of the higher world—the purest form of religion—and a rare opportunity of seeking the knowledge that abounds in the higher realms.

Healing mediumship and social lectures should also be a feature of the Spiritual temple or home, and the parties in charge representing the society should have sufficient weight of character to command the respect of the entire community and be sustained by the authority of the entire society.

They should also pay some attention to the press, demanding a proper recognition by editors, and securing the insertion in local papers of reports and statements that would favourably impress the public, and promptly defending the cause against unfriendly statements and comments.

—Banner of Light.

THE PEOPLE'S LETTER BOX.

[The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.]

PROPHETIC MEDIUMSHIP.

DEAR SIR.—When reading the excellent article by Mr. Clare, and your comments thereon, I was reminded of a remarkable prediction of a personal nature which has recently been fulfilled. On Sunday, June 24th, 1888, Mrs. Gregg, in conversation at the tea table said to me, "In four years from now you will have left your present situation." I was much surprised to be told that as I had been employed there over eight years, but having about a week previously been experimenting a little in psychometry with a near relative, who predicted the place and nature of my future occupation, I noted the time and watched the course of events. I received my present appointment on March 14th last, and left my other place on the 24th, exactly 3 years and 9 months after Mrs. Gregg's prediction. I consider I am only doing an act of justice in publishing these facts.—Yours truly, N. L. W.

ARGUMENTS FOR A FUTURE LIFE FOUNDED ON NATURE.

DEAR SIR,—Perhaps I may be allowed to offer a few remarks on the above. Well, then, J. W. Boocock in *The Two Worlds* of July 8th has a peculiar method of "arguments" in proof of "a future life." Let us test them. "The fact of a future life can be proved from Nature as well as it can by revelation." What the gentleman means by the word "revelation" in connection with a "future life" surely ought to have been explained. But not a line. If merely stating his case is all that is essential, then most certainly J. W. Boocock has succeeded admirably; but if anything approximating to demonstration be necessary then I respectfully submit his essay is utterly wanting. What Mr. Boocock in the next sentence means by "proof positive that the seed has life," I know not. It is too vague to discuss. The query following this is, "Why may not a man, etc.?" Confining myself to the animal world, can I not also ask, "Why may not a faithful dog possess an unseen life, a living principle, which is to exist during all coming time?" If reproduction is an "argument" in man's case, it is valid in the other. As an "argument" it proves too much. In connection with the "Spiritual life beyond the grave," we are told that "the unseen realm is full of life and activity," though not a word is offered us by way of explication. Might I ask Mr. Boocock what he knows of the "unseen realm?" Can I obtain the same knowledge as he? If yes, how? Upon this I should like to be informed. As for the axiom, that goes without saying. What it is we "possess" of which "we are unable to see or govern," whether "it seems to be active without our assistance," or "live for a time and then goes away," are matters of very little concern. If I "possess something" which is beyond all perception, outside the range of my visualization, beyond my control, why trouble any further? But the facts, where are they? "How did the idea of a future life originate?" is the next query. Now those of us who have read "Dr. Tylor's Primitive Culture," know full well that this question cannot be exhausted in a few brief lines; but let Mr. Boocock carefully go through Tylor's work, and I am sure he will see the absurdity of asking the above question. On the other hand, if the question may be put in other words it would thus be stated: "The very fact of persons believing in a future life is an evidence on behalf of Spiritualism." Where did the belief come from if it is untrue? This is exactly the position taken up. To argue against a person's feelings would be a waste of time. Because "almost every person possesses an innate feeling that they will continue to live after death," are we to conclude therefore they will? Surely not! And yet this is precisely Mr. Boocock's method of reasoning. Because "almost every person" has a fond "feeling," a hopeful desire, a longing wish to live again. Are we to say therefore they will? Such is not my mode of reasoning. Because we desire an object, are we to infer, as thinking beings, that our inclinations will be consummated? By what system of logic are we permitted to affirm that a thing cannot fail to happen because we wish it? Are our expectations to be taken as a token of reality—our hopes, desires, "feelings" wishes, as criteria of actuality? "One of the strongest evidences of immortality is, that man possesses a longing for a future life," &c. The argument simply put is this, most folk desire to live again, ergo they live again. This is jumping to conclusions if you like. Let us take another case and see how this specie of ratiocination will depict its palpable fallacy. Most people desire riches, ergo their desires will be fulfilled. I might argue, with equal propriety, that "man possesses a longing" for riches, and that a desire so great, so deep-seated in the human breast, would not be such were it not finally to be gratified. The philanthropist who has "longed" for the uplifting of the masses will behold his expectations realised, because he desires it. Splendid logic, truly. Oh, that such were the fact! Barriers would be removed from the path of man's upward march. Progress would be more than a name. If "longing" for a thing is a criterion in one case, it is equally applicable in the other. Besides, look how ludicrous Mr. Boocock's position is. A man desires to be annihilated. All right. May not that man conclude, from his desire, that he will be annihilated, just as the Spiritualist, from his "innate feeling" that he will live again? What is sauce for the Spiritualist goose is sauce for the Materialist gander. "There are many other facts which go to prove a life beyond the grave." I ask, where? In the article itself there is not the slightest "proof" brought forward in support of Mr. Boocock's thesis, unless, indeed, we are to allow begging the question in lieu of street demonstration. When we see that "affliction" has to take place before the "mind becomes subdued to calm reflection," when such a line of reasoning is adopted, what must our conclusions be but the opposite to which Mr. Boocock would have us draw? In conclusion, may I ask, What has Spiritualism to do with what "the Great Builder" requests of man? Spiritualism, I thought, had nothing to do with such questions as "Great Builders." A. R. Wallace, Prof. Drummond, not to mention many others, have not become Supernaturalists. Nor is this all. Spiritualism does not involve any form of "Theism," though, of course, there are "Christian Spiritualists." Another word, if our conscious identity is not terminated with the decomposition of the organism with which it is always

associated in our experience (a universal lesson, by the way), this will not be—so my Spiritualist friends urge—affected by our unbelief. If such be the case my scepticism will not "annihilate" the "spiritual sphere." What then? If there is an immortality, if there is "a living principle," then I shall partake of its joy—if joy there be—just in proportion, I suppose, as my life on this "mundane ball" has been devoted to the services of my colleagues. Why then waste my time about a "land" I know not when I can help my fellow-men in the world I know, in which I live. Instead of dreaming about "Gods" and other "lands," let us work for the emancipation of men's minds and bodies from the thralldom of priest and prince, who, hand in hand, have kept the race in ignorance and slavery, crushing the hopes and aspirations of the few who tried to break the chains of bondage. Instead of preaching the people into fits about hell, not as punishment for badness, but for unbelief, let us rather unite for the protection of mental liberty, taking care to safeguard the rights born of reason; and when the Spiritualist, the Atheist, the Agnostic, the Theist, see the dignity of the platform broken by the "powers that be," I feel sure all our differences of opinion on minor points will be cast aside, so that, on the principle of intellectual freedom, we shall join heartily, as brothers, to go forth and fight the battle, letting only victory stand triumphant over our pulseless bodies; but if we win, if our united efforts prove glorious, we shall enjoy the sunshine of victory ourselves, and standing on the conquests we make here we may enjoy them in our day, adding a little here, a little there, we can transmit them with a brighter glory to the yet unborn generations. Too long has theology deluded, and superstition stultified, the highest powers of humanity. The time has come when men must speak out. Truth, glorious truth, cries aloud for free scope. In ages past it has been chained by the rusty fetters of dogma. Now, however, the cancer of falsehood, the canker of bigotry is rapidly crumbling them to dust. The chains are no longer strong enough to hold the sacred thinker, and before long they will fall into the limbo of the past and truth, the only religion, will soar its way to the hearts and minds of men.—Yours sincerely, J. COOKE.

WHEN ERIN'S SONS ARE FREE.

A PROPHECY.

THE tramp of freedom sounds aloud!
Sing out in joyous strains!
For England's sons, with love endowed,
Have broken Erin's chains.
No longer she a slave shall be,
Enduring despot's stroke;
Each son of hers is henceforth free,
Gone is her galling yoke.
Oh, cruel past that tore her heart!
Unyielding tyrant! thou
Hast played on her the monster's part,
Remorse shall gnaw thee now.
The mother hence no longer weeps,
Nor sheds her scalding tears;
Her joyous heart within her leaps,
As hope takes place of fears.
Her jovial youths and merry maids
Break out in mirthful song,
Re-echoed through the sheltered glades,
And in the woods among.
The happy ploughman in the field
Goes forth from day to day,
And knows that now his toil will yield
His worthy labours pay.
Commerce and trade go hand in hand;
Parson and priest agree;
Perpetual sun shines o'er the land,
And children dance with glee.
No hatred now hath Erin's breast,
No woeful tear can shed;
For Celtic vengeance is at rest,
And all her malice dead.
"Rejoice, ye nations of the earth,"
An angel whispers, "free
Are Erin's sons; for freedom's birth
Proclaims her liberty."

Rochdale.

—Peter Lee.

REV. HENRY K. WHITE, says the *Banner of Light*, sends us the following slip from a copy in his possession of *The Potsdam Gazette* of December 16, 1819: "In the village of Manchester, Vermont, several years since, a man of respectable connections and character suddenly and mysteriously disappeared. All search and inquiry proved futile and in vain, till within a few weeks a person dreamt that he had appeared unto him, and informed him that he had been murdered by two persons, whom he named, and that he had been buried in such a place, a few rods distant from a sapling bearing a particular mark, which he minutely described. The same dream occurred three times successively before he awoke. Each time the deceased seemed very solicitous for him to follow. Upon awaking his feelings were wrought up to such a pitch, and he was so much impressed with a belief of the fact, that he determined to collect some friends, and follow the direction laid down in the dream. He did so, and discovered to his surprise a tree marked precisely as described; also the appearance of a grave, and upon digging found a human skeleton. After this discovery, the two persons implicated in the dream were apprehended and put into confinement, and after a few days confessed the deed. (They have since been tried and convicted, and are now under sentence of death, and are to be executed on the 18th of January next, 1820.)"

PLATFORM RECORD.

ARMLEY. Temperance Hall.—Afternoon: Mr. J. T. Dawson discoursed on "The Material and Supernatural;" evening, "The Material and Spiritual." Mr. Dawson said that he was almost illiterate; that his guide, when in earth-life, had been an orthodox minister. The arguments exhibited nearly every form of legitimate thought as ultimately favouring the spiritual theory. The discourses were proof that under control better results are obtained than can be normally from those who have had years of practice.—W. Mc.L.

ASHTON. Hall of Progress.—Mr. Taylor, of Oldham, gave two very good addresses; also some good clairvoyance, all recognised. Room full in the evening.

BOLTON. Spiritual Hall, Bradford Street.—Afternoon: Victor Wyldes answered questions submitted by the audience, and gave evident satisfaction. Evening, he gave an inspirational address on "Death," suggested from hymn 33, followed by psychometric delineations. Monday evening he spoke on the "Conversion of the Devil," and gave psychometry. Addresses and psychometry very good and worthy of a larger congregation.—Wm. Bradshaw.

BRADFORD. Norton Gate.—Miss Calverley: subject, afternoon, "Five Wise and Five Foolish Virgins." Evening, "Death." Both well handled. Clairvoyance very good, 44 given and nearly all recognised, one in particular, that of a man who had poisoned himself.—E. H.

BRIGHOUSE. Oddfellows' Hall.—July 24: Powerful addresses by Miss Walton. Afternoon: "The tree is known by the fruit it bears, so man shall be known by the life he leads." Evening: "Unity." Both subjects handled effectively, and were deeply interesting. A fair audience. 31: Miss Walker. Afternoon: "Ancient prophets and modern mediums." Evening: "Concerning the mighty dead." This day will remain green in our memory. The golden truths spoken in beautiful and forcible language filled our hearts with holy aspiration. The attention of our audience told how the thoughts of our esteemed visitor were appreciated, who expressed her strong desire to go on with the labour of love. Clairvoyance after each address. Good audience at night.—J. S.

BURNLEY. Hammerton Street.—Mr. F. Hepworth. Afternoon: His inspirers addressed us on "Faith, Hope, and Charity" in a most intelligent manner, showing how charity had been misunderstood in the past, and to a great extent at the present time. Evening: "Spirit Mission." A good audience highly pleased with the able address. We wish him success, and await his return. It was good to be there.—H. B.

BURNLEY. Robinson Street.—We were favoured with the presence of our friend Mrs. E. W. Wallis, whose inspirers spoke in the afternoon on "Spiritual Realities," and in the evening answered questions from the audience, in their usual able and lucid manner, to a good audience. Clairvoyance at the close of each service.—W. H.

CARDIFF.—Mr. F. B. Chadwick conducted the service, giving an able address upon "The Possibilities of Life." The members' séance after the service was conducted by Mrs. Billingsley.—E. A.

CARDIFF.—On July 27th, at the Assembly Room, Town Hall, a grand reception was given by the Cardiff Psychological Society, to welcome Mr. George Spriggs, of Melbourne, on his visit to Cardiff. There was a goodly gathering of Spiritualists from Cardiff and district. Mr. J. J. Morse kindly accepted the post of chairman, and opened the proceedings with a brief and excellent speech, combining words of sage import with those of quiet humour in such a felicitous manner that audience and guest were at once placed *en rapport*, thus giving the keynote to the subsequent proceedings, which were of a thoroughly harmonious and enjoyable nature. The Chairman then called upon the president of the society, Mr. E. Adams, to give a short speech and move the resolution of welcome, to which that gentleman responded as follows: "Mr. Chairman and Dear Friends,—As a nation we have been called 'hero-worshippers,' and to some, in whose natures the more generous sentiments of frank and fraternal recognition of merit in one's neighbour have been reduced to infinitesimal proportions, the cognomen may be regarded as a stigma which is derogatory to our prestige as a nation, and to the dignity of true manhood. I do not, however, propose to discuss now whether or no the appellation is justly applicable to us as a nation. For my part, I am not disposed to regard it, if merited, as being any unworthy reflection upon our national character. On the contrary, while this tendency may occasionally assume abnormal and undue proportions, the source from which it flows, lying, as it does, deep down in the hearts of our fellow-men, is the clear, pure, God-given spring of fraternity, which, though comparatively partial and intermittent in its present-day expressions, in the coming time, when the repressing influences of existing society conditions shall have changed, shall find its proper level and due expression in the economy of human affairs. Now, while we cannot all be heroes, in the ordinary acceptation of the term, we can, nevertheless, be heroic in our adhesion to duty 'in that station of life in which it has pleased God to place us,' in our endeavours to live up to our highest conceptions of the right, the true, and the good, and in this sense we can all, doubtless, realise from personal knowledge and contact with our fellows that heroism is by no means an unknown quality in the lower walks and humbler paths of prosaic every-day life. Let us then cheer on those whom we know to be faithful and true to duty, thus enabling the wellspring of fraternal love and sympathy within our hearts to expand, and to bless alike 'him that gives and him that takes.' It is in this sense that we are met together this evening to recognise the unselfish devotion, the integrity of character, and the consequent valuable results accruing from the exercise of his mediumistic gifts, which we have all either seen, read of, or heard recounted, of our friend and brother, Mr. George Spriggs. For it is meet that we should 'make merry and be glad,' for this our brother 'was dead and is alive again, was lost and is found,' while we have the additional gratification of knowing that, unlike the prodigal of the parable, he has not squandered his substance with riotous living, but that, while continuing to lay up treasures, which are impervious alike to moth, rust, and kleptomaniacs, he has, like the wise and prudent son of the proverbial Quaker, discreetly and with Heaven's blessing successfully sought a modicum of that treasure which, though less enduring and which does not possess immunity from the aforesaid destructive

elements, is, nevertheless, when wisely used, a most powerful aid towards mental serenity. As one of those who were privileged to regularly attend Mr. Spriggs's séances, prior to his leaving Cardiff twelve years ago, my memory recalls with pleasure the numerous unmistakable visits of those who had passed beyond the veil, accomplished through his unique mediumship; and though many here now may not as yet have witnessed the like, I venture to feel that my definite testimony to the same, as well as to the frankness, sincerity, geniality, and unselfish devotion, which were uniformly displayed by Mr. Spriggs, supported, as it doubtless will be, by those who will follow me, will prompt you one and all to extend to him your hearty welcome and fraternal greetings on the present happy occasion. I will not take up more of your time, but proceed to read the resolution, which it is my agreeable duty now to propose: That this meeting, representing the Spiritualists of Cardiff and district, hereby accords a sincere and hearty welcome to our brother Mr. George Spriggs, of Melbourne, Australia, on his visit to England, after an absence of twelve years. That we hold in grateful remembrance the valuable results of his mediumship in the past, both in Cardiff and in Melbourne, and are deeply gratified to learn of the success which has in later years attended the exercise of his spiritual gifts in the noble art of healing. We also desire to convey our kind remembrances and best wishes to Mr. Spriggs's gifted coadjutor, Mr. A. J. Smart, whose able services in connection with the cause of spiritual truth, in Cardiff and Australia, commands our continued esteem and regard. Lastly, we desire to convey to our brother Spiritualists and co-workers in Australia our fraternal greetings and fervent desire for their continued and increasing success in promoting the glorious cause of spiritual truth whereby they, with us, are seeking to bless humanity. Mr. Rees Lewis, the patriarch of Spiritualism in Cardiff, and who was instrumental in the development of Mr. Spriggs's mediumistic gifts, seconded the resolution with extreme pleasure, as he little thought when Mr. Spriggs left Cardiff twelve years ago that he should ever see him again on this side of life. He bore strong testimony to Mr. Spriggs's unique characteristics as a man and as a medium, concluding with admonitions to Spiritualists to be earnest and whole-hearted in their delivery of the grand message of Spiritualism to the world. Mr. Sadler, senior, as one of the two oldest Spiritualists in Cardiff, then supported the resolution, as did also Captain R. Mark, Mr. Chadwick, Mrs. Miles, and Mr. Sadler, junior. The resolution was unanimously approved by the audience standing and heartily clapping. Mr. George Spriggs acknowledged with evident feeling the kind and hearty reception accorded to him. He expressed the deep pleasure it gave him to find himself once more in the midst of so many old friends, and to feel that his past labours in the cause were so warmly appreciated. He then gave an interesting *resumé* of his movements and work after leaving Cardiff, fully justifying the action of his spirit controls in the diversion of his sphere of operation from form materialisation to the larger scope and wider application afforded by the diagnosis and treatment of disease, in which he had been very successful. After a brief interval, spent in mutual salutations, the company adjourned to the supper room, where a feast had been prepared, in which culinary art excelled itself, while floral taste and decorative ability combined to testify with what consummate grace, fine sentiment and gastronomic indulgence may be blended. Ample justice being done to the various dishes and the beverages of non-intoxicant order, various toasts were proposed and suitably acknowledged. The company then returned to the assembly room, where the time, till 2 a.m., rapidly passed in social intercourse, games, songs (by Miss Rosie Mead and Messrs. Chadwick and Sadler, junior), music, and dancing. The greatest praise and best thanks of all are due to those ladies who so assiduously, lovingly, and successfully laboured to prepare the splendid supper, notably Mesdames Miles, Sadler, Daly, Billingsley, and Phillips.—E. A.

CLECKHEATON. Walker Street.—Miss Crowther and her guides gave good discourses and clairvoyant descriptions.

HALIFAX. Winding Road.—Mr. W. Galley, of Cleckheaton, spoke on "The Philosophy of Truth," to the evident satisfaction of those present. Mr. Galley has become a popular favourite amongst us, and his next visit will be looked forward to.—F. A. M.

HECKMONDWICK. Blanket Hall Street.—Afternoon: The guides of Mr. Pawson gave an interesting discourse on "Spiritual Brotherhood." Evening: Two subjects from the audience—"Who are the greatest in the kingdom of heaven?" and "Are the spirits perfect?" Both well treated, giving satisfaction. Psychometry very good at both services.—W. H.

HAYWOOD.—Subjects chosen by the audience. Afternoon: "Is spirit control injurious to the medium?" Evening: "Where are the dead?" Mr. Kitson, of Batley, treated the subjects with great skill, and showed himself thoroughly master of his work, evidently understanding the requirements of the questioner.

HOLLINWOOD.—Small attendance in the afternoon, so Mr. Plant conducted a circle. Evening: The controls discoursed on "Food for the soul, and its progress." A treat to all present. Clairvoyance very good, many recognised, and some good, sound advice to non-Spiritualists.

HUDDERSFIELD. Brook Street.—Only poor audiences. Mr. Featherstone has done thoroughly well, giving much satisfaction to those whose privilege it was to listen to his excellent replies to interesting questions.—J. B.

LONDON. Shepherd's Bush, 14, Orchard Road.—Good meeting. Mr. Bangs read an address by Mr. Channing Pollard. After comments by Messrs. Dale, Mason, and others, the guides of Mr. A. M. Dale gave a most powerful inspirational address. We do not often meet with the instruction we received during the evening.

LONDON. 311, Camberwell New Road, S.E.—A good uplifting service, when the guides of the mediums assembled gave some spiritual food and consolation, telling their experience in the spirit-land and teaching all to live a harmonious life on this plane and bright spiritual conditions will greet them in the life to come.—W. G. Coote, hon. sec.

LONDON. 23, Devonshire Road, Forest Hill, S.E.—28th: Séance by Mr. Coote. Good tests given, especially so to two visitors present for the first time. 31st: Address by Mr. Horatio Hunt gave great pleasure to all present, subject, "The Philosophy of Spiritualism.—J. E.

LONDON. 86, High Street, Marylebone.—Mrs. M. E. Wallace gave probably her last lecture in London on "The Growth of the Soul."

This extraordinary address was freighted with the good things of the spirit eloquently given; affectionately urging a crowded audience to make their salvation sure by a devotedly spiritual life.—C. I. H.

LEEDS. Progressive Hall, 16, Castle Street.—24th: A pleasant day with Mrs. Wrighton, whose addresses and clairvoyance gave satisfaction to good and intelligent audiences. 25th: Mrs. Levitt gave her services to aid one who is out of employment. 31st: Mrs. Levitt again with us, who gave satisfaction to good and intelligent audiences. Clairvoyance good and one premonition of danger. September 25, October 9, 23, and 30 open, I shall be glad to hear from mediums who will come for small fee and expenses.—C. Levitt, sec., 3, Accommodation Place, Green Road, Leeds.

MANCHESTER. Moss Side, Edinboro' Hall (Alexandra Park Gate).—Madam Henry's discourse on "We cannot work in vain," was appreciated by a fair holiday audience, also her clairvoyant descriptions recognised; and Mr. and Mrs. Hesketh's co-operation therewith gave us a happy evening.

MANCHESTER. Tipping Street.—Mr. R. A. Brown gave two grand lectures. Afternoon: "Retribution, from a Spiritualist's standpoint." Evening: "Redemption." After naming the baby of Mr. and Mrs. Leevy, solo and chorus "Alone," from "Silver Lining."—P. S.

MANCHESTER. Moss Side, School Room, Palmerston and Greame Streets.—28: A members meeting held at Mr. J. G. Munro's, 16, Clifford Street, for election of officers, &c. Mr. W. T. Braham elected president; Mr. Longstaff, corresponding secretary; Mr. G. E. Braham, financial secretary; Messrs. Moorey and Munro on committee. The society tender their heartiest thanks to the members and friends who so assiduously and successfully laboured to put the society out of debt, and we are happy to say, before this number is out of date, we shall be clear. We ask our friends for a little more aid for improvements, and we shall have the society worthy of the cause it propagates. 31, 6-30: Mrs. Lamb's guides gave a splendid discourse on "As cold water is to a thirsty soul, so is good news from a far country," forcibly showing many truths, Biblical and spiritual, with analogies of the very best. She should be in the front rank of speakers. 8 p.m.: Very large circle, and good results. These and the week night circles are growing rapidly, bringing mediumship to the front, sometimes a dozen developed mediums being in one circle. As retiring corresponding secretary, I heartily thank my many friends, speakers, and mediums, who have granted such full sympathy and support during my term of office, and I beg them to extend the same to my worthy successor Mr. Longstaff, 28, Caton Street, Tamworth street, Brooks's Bar.—J. G. Munro.

MORLEY.—I had the honour of being the appointed speaker for the flower services held here on Sunday last. The room was beautifully decorated in artistic style with flowers in profusion, gathered by loving hands from conservatory and garden; yea, those growing in the fields, on hill and dale had not been despised. My experience of Lyceums may not be very extensive, but I found here the best disciplined, the most carefully and intelligently-trained Lyceum that it has yet been my privilege to attend. The members answered my questions in quick time, but direct to the point, in a confident tone and in a decisive way, manifesting clear perception and intelligent interest. A new experiment was tried with "an open Lyceum session" in the afternoon, a course which I think—for a time at least—would supply a want, if followed by other societies, and increase the interest of the friends who attend in particular, and be of benefit to the cause of truth in general. Four able conductors vie with each other in seeking to be real conductors to the youthful members. Evening meeting good in every way. Mrs. Campion, in a most pathetic way delivered her maiden speech, which elicited applause and hearty congratulations, with many earnest wishes for a future visit, to which we look forward with pleasure, on the 17th of January.—J. Campion.

NELSON. Bradley Fold.—A grand day with Mrs. Best. Delineations given, mostly to strangers, which brought forth the words, ("That's true.") We hope that the clouds of spiritual darkness may pass away and that they may search for more light.

NEWCASTLE-ON-TYNE.—Mr. J. B. Tetlow gave two excellent discourses, "If Spirits return, Why?" and "Human Brotherhood." Both subjects well handled, and highly appreciated, followed in each case by psychometrical delineations which were remarkably successful, many friends expressing themselves delighted with their accuracy. This is Mr. Tetlow's first visit to Newcastle but we trust it will not be long before he repeats his visit.—R. E.

NORMANTON. Spiritual Tabernacle, Queen Street.—Afternoon: Mrs. Whiteoak. Subject, "In the midst of life we are (here so-called) death." Great emotion was felt, many being moved to tears as she brought them face to face with reality and truth, and told them to test, search, and find out whether there was any truth in Spiritualism or not. Many went away thoroughly convinced that in Spiritualism there is something which they lack. Thank God for Spiritualism. Evening: Place crowded. Mrs. Whiteoak's guides discoursed on "The Spirits' Mission Here and in Spiritland." Mr. Hartley, who presided, has our hearty thanks for the able manner in which he filled that position. Great praise is also due to Brothers Illingworth, Kimbley, and Backhouse for the manner in which they have helped to bring love and unity amongst us. God bless and reward them. Will mediums who can come for expenses kindly address C. Illingworth, Wakefield Road, Normanton, or Mr. William Hartill, 8, Chapel Row, Hopetown, Normanton.

OLDHAM. Bartlam Place.—28: Public circle, conducted by Madam Henry, who gave a brief history of her life, explaining "How and why she became a Spiritualist," followed by clairvoyant descriptions. Splendid audiences on Sunday to welcome Miss Janet Bailey, of Blackburn, who pleased the people well with her clairvoyant delineations. They were given to the greatest satisfaction of those present.—A. E. L.

OLDHAM. Temple.—Mrs. Howarth conducted a public circle in the afternoon, and gave 23 clairvoyant descriptions, 17 being recognised. Evening: Discourse on "Spiritualism, the glorious and grand truth." Clairvoyance good. Many thanks are due to our friend; she is unable to refuse when asked to serve us, the strong love she bears seems inherent in her nature.—J. P.

OPENSHAW. Granville Hall.—Two homely addresses from Mr. Ormrod. Morning: "Where two or three are gathered together in my name, there shall I be in the midst of them." Evening: Two

questions sent up were ably answered, "What shape does God take in heaven?" and "How can He be omnipresent?"

PENDLETON.—Miss Patefield was not able to be with us, her mother having met with an accident. We got an able substitute in Mr. Peter Lee, of Rochdale, who gave us two very good lectures, well received.

RAWTENSTALL.—Mr. John Riley's controls spoke. Afternoon, on "Work while it is day, for the night cometh when no man can work." Evening, "Let him that is without sin cast the first stone." This being his first time from home he did very well, giving good satisfaction. Clairvoyance in the evening remarkably good.—T. C.

ROCHDALE. Penn Street.—It has been said that "a prophet is not without honour save in his own country," but this was proved not true last Sunday, as our old friend, Mr. G. F. Manning, had a crowded room both afternoon and night. His guides spoke through him remarkably well, giving much light to thinking minds. Subject, "Our sainted dead and what would you do with Jesus." He gave psychometry for sickness to twenty-four and proved successful with all. The sick went away rejoicing and the weary made glad through the truth and light of Spiritualism.

ROCHDALE. Water Street.—Afternoon, Mr. Mayoh spoke on subjects from the audience. "Spirit Sphere." "What is the Spirit composed of?" and "What language do the Spirits use in conversation?" A short, pithy account of the three subjects well given. Evening, "The Rights of Man." He kept the attention of the audience well, and was in splendid form. Sorry the place was not full, all could learn good lessons from his address.—C. J.

ROYTON. Chapel Street.—Mr. Johnson, of Hyde, in the afternoon related to us his early experiences of the theological teachings, and why he became a Spiritualist. Evening subject, "The Footprints of Spiritualism Through the Bible." His guides maintained that if all the spiritual teachings were taken out of the Bible it would have a very sandy foundation; also showing how the Christian Bible believers misunderstood the passages therein. A small, but attentive audience.—D. H. G.

SOUTH SHIELDS. 21, Stevenson Street, Westoe.—27, usual meeting. The guides of Mr. Wright took part. 31, the guides of Mr. Westgarth dealt with "The Fallacies of Atheism and the Superiority of Spiritualism." chosen by the audience, showing clearly that Atheism did not fulfil man's requirements, and proving that spirit is eternal, nothing can be destroyed, but all parts make up one stupendous whole. Highly appreciated by strangers present. Very attentive audience.—D. P.

SOWERBY BRIDGE.—24: Miss Thorp spoke very acceptably, and is improving unmistakably. Her discourse was based on "The Saviours of the World," and was well worked out, showing how the world may become a brighter and happier place by people recognising the justice of the subject that men must become their own saviours. 31: Mr. Rooke paid his first visit and we hope not the last. He gave a practical phrenological lesson in the afternoon to the Lyceum, instructive and interesting. Evening discourse was suggested by the hymn "Morn amid the Mountains," in which the theme "God is good" is fully borne out. He showed how man's idea of God moulded his character and conceptions of right and wrong, and the various ideas of former nations up to the present were clearly depicted; also the progress of liberal thought up to its present form—Spiritualism—and maintained that the truest conception of deity was only understood by Spiritualists.

STOCKPORT.—Mr. R. White gave a scholarly discourse on "God and Spiritualism." Those who have heard Mr. White will understand how well he is fitted to deal with this subject. Many references were made to living and passed away freethinkers, and quotations taken from ancient mythology.—T. E.

RECEIVED LATE.—Burnley (Guy Street, Gannow Top): Mr. J. Lomax and his guides spoke well. Good clairvoyance.—Wakefield: Two well-attended services were held at Mr. Wigglesworth's, Hambleton Terrace. Mrs. Yarwood's clairvoyance remarkably good. Strangers confessed to the truths proclaimed. It is hoped the cause will go on from this beginning.—Huddersfield (Brook Street Lyceum): Good attendance in good time. Recitations, marching, calisthenics, &c., all well done.—Foleshill: Mr. Grant's guides dealt with, "Where and What is Heaven," speaking well.

THE CHILDREN'S PROGRESSIVE LYCEUM.

HECKMONDWIKE. Blanket Hall Street.—Invocation and address by the guides of Mr. Pawson on the "Lyceum Work," urging us to press on in this noble work of training up the children in the right way. Recitations by Master Whitehead, and the Misses Ranyard, Burdin, Pawson and Ellis. Moderate attendance. A pleasant session.—J. B.

LONDON. 311, Camberwell New Road.—A very good muster. Good attention. An interesting lesson on "What is Spiritualism teaching us as to our condition whilst on this earth?" Usual session. Singing, reading, &c. G. Jerrey, guardian.

MANCHESTER. Moss Side Society, corner of Palmerston and Greame Streets.—2-30: Fair meeting, with apparently growing results. Recitations by Misses A. McClellan and A. Valentine. Messrs. G. and Percy Valentine. A reading from Mr. J. G. Munro, with recitations from the "Manual." An enjoyable session. Concluded by an exhortation from the conductor, Mr. Pearson. Friends, send or bring your children.—J. G. M.

OPENSHAW. Granville Hall.—Invocation by Mr. Boardman. Usual programme gone through very well. August 1st, we had our usual trip to Mottram. We all enjoyed ourselves exceedingly well before leaving, the marching and calisthenics were gone through for our kind friend Mr. Smith. I am pleased to say that all arrived safe home.—W. O., sec.

OLDHAM. Bartlam Place.—Both sessions conducted by Mr. Wheeler. Recitation by R. G. Howarth. Chain recitations, marching and calisthenics very good. Mr. Wheeler gave a very instructive lesson on phrenology.—A. E. L.

OLDHAM. Temple.—July 31: A happy time this morning, a few of our friends giving recitations, and Mr. Barker favoured us with reading "Billy's Rose."

PENDLETON. Cobden Street.—Sessions opened and closed by Mr. Crompton. Recitations by Annie and Alfred Winder, Mr. Crompton

gave an interesting lesson from the charts. Afternoon: Usual programme, including marching. Mr. P. Lee said a few encouraging words to those present, urging each one to lead good and moral lives. Bows and rosettes were worn for the first time.—J. Jackson.

STOCKPORT.—Average attendance. A bright, cheerful session. Good order and attention. On Sunday next the distribution of prizes for attendance and reciting. Afternoon: Readings, &c., by S. J. Cox, S. Kenyon, the writer, W. Hamer, Janet and Jessie Hamer, A. Bailey, S. and G. Johnson, and H. Sellers.—T. E.

YEADON. Town Side.—Anniversary. A good day with Mrs. Mercer. Attentive audiences afternoon and night. Our newly-formed Lyceum did good service, singing and reciting. Collections, £2 1s. 10½d., an increase on last year.—J. W. Oliver.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR AUGUST, 1892.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY. Temperance Hall.—14, Mrs. Jarvis; 21, Mr. and Mrs. Hargreaves; 28, Mr. Hopwood.

BATLEY CARR. Town Street.—21, Mr. Armitage; 28, Mrs. Britten (anniversary).

BATLEY. Wellington Street.—14, Mr. Rowling; 21, Mr. Campion (open air); 28, Closed.

BINGLEY. Russell Street.—14, Mrs. Hoyle; 21, Mr. Walker; 28, Mr. and Mrs. Hargreaves.

BRADFORD. Little Horton Lane.—14, Mr. Parker; 21, Miss Patefield; 28, Mrs. Green (anniversary).

BRADFORD. Otley Road.—14, Mr. W. Stansfield; 21, Mr. Moulson; 28, Mr and Mrs. Ormerod.

HUNSLET. Goodman Terrace.—14, Mr. Boocock; 21, Mr. J. Kitson; 28, Mr. Peel.

LEEDS. Institute.—14, Mr. Ashworth; 21, Mr. Hepworth; 28, Mr. Macdonald.

SHIPLEY. Liberal Club.—14, Mrs. Ingham; 21, Mr. W. Stansfield; 28, Mr. Rowling.

WEST VALE. Green Lane.—14, Mr. Peel; 21, Local; 28, Mrs. Jarvis.

The next meeting of the Yorkshire Federation will be held at Milton Rooms, Bradford, on Sunday, August 14, at 10-30 a.m.

BELPER.—14, Local; 21, Mr. R. White; 28, Mr. T. Timson.

BRADFORD. Milton Rooms.—14, Open; 21, Mrs. Wade; 28, Mr. Hepworth.

BRIGHOUSE.—14, Closed; 21, Mrs. H. Taylor; 28, Local.

CHURWELL.—14, Open; 21, Mr. R. Peel; 28, Mr. Newton.

HALIFAX.—7, Mrs. Midgley; 14, Mr. G. Newton; 21, Mrs. Hoyle; 28, Mr. Robt. White.

HUDDERSFIELD. Brook Street.—14, Mr. Wallis; 21, Open; 28, Mr. Morse.

HUDDERSFIELD.—3a, Station Street.—14, Mrs. W. Stansfield; 21, Service of Song; 28, Mrs. France.

LEEDS. Castle Street.—14, Mr. Metcalfe; 21, Mrs. Mercer; 28, Open.

LIVERPOOL.—14, Mrs. Wallis; 21 and 22, Mr. J. J. Morse; 28, Mr. E. W. Wallis.

MORLEY.—14, Mr. and Mrs. Marshall; 21, Mr. and Mrs. Clegg; 28, Mr. Lund.

OLDHAM. Bartlam Place.—14, Miss M. J. Gartside; 21 and 22, Mr. J. B. Tetlow; 28, Madam Henry.

ROCHDALE. Regent Hall.—14, Miss A. Walker; 21, Circle; 28, Mrs. J. M. Smith.

ROCHDALE. Water Street.—14, Miss Venables; 21, Mrs. Best; 28, Mrs. Stansfield.

SOWERBY BRIDGE.—14, Mrs. Yeeles; 21, Mr. Macdonald; 28, Mr. Moorey.

WHITWORTH.—14, Mr. Blackledge; 21, Mr. Plant; 28, Circles.

YEADON.—14, Mrs. Mason; 21, Mr. Boocock; 28, Open.

A LYCEUM FIELD DAY FOR 1893.—Plans were considered at a meeting at Batley on July 16th. After various suggestions, the meeting adjourned to August 13, when all delegates from Yorkshire Lyceums will be made welcome, in the Spiritualists' Meeting Room, Cross Church Street, Morley, at 6 p.m.

A SEANCE is held every Thursday, 7-45, at the house of Mr. Roston, 104, Chillingham Road, Heaton, Newcastle-on-Tyne.

BOLTON. Spiritual Hall. Bradford Street.—A special social evening and entertainment will be held on Saturday, Aug. 13, to commence at seven prompt. Refreshments will be provided. Admission 3d.—T. T.

CLECKHEATON. Walker Street.—Aug. 7: A flower service. Mrs. T. Coyle, speaker. Afternoon: A child will be named. We shall be glad to see all friends at the hall.

FELLING-ON-TYNE.—North Eastern Federation. The annual open air services will be held in a field at Holling Hill, on Sunday, August 14th, when we expect a large gathering. The meetings will be conducted by several well-known earnest advocates of Spiritualism. Morning at 10-30, afternoon at 2, and in the evening at 6 in the Hall of Progress. A cold dinner will be provided, also tea for strangers in the hall. We anticipate great results.—T. Wright.

GLASGOW.—August 7, Mr. E. W. Wallis will speak morning and evening, and will be happy to meet old friends and new. Subjects, "Man the Interpreter" and "Spiritual Culture."

IT IS INTENDED to hold two district camp meetings on Shipley Glen, the 4th September, when speakers from various parts of the district will take a share in the meetings. Mr. Smith, photographer, of Bingley, has kindly consented to take the photograph of those speakers and representatives of societies present in one group. Further particulars to follow. Mediums and others from a distance may obtain information relating to these meetings by applying to the organising secretary, Mr. William Stansfield, Warwick Road, Dewsbury.

LEEDS. Psychological Hall, Grove House Lane.—Members' private circle, Tuesdays, at 8 p.m. Public circle every Saturday at 7 p.m. Friends are cordially invited. Sunday, August 28: We shall hold three mass meetings on Woodhouse Moor (weather permitting), at 11 a.m., 2-30 and 6-30 p.m. Mr. J. C. Macdonald, of Patricroft, is our appointed speaker, but we hope to have Mr. Campion and others to

assist him. Names, &c., later on. We intend these to be the largest and most enthusiastic gatherings of Yorkshire Spiritualists that have ever yet been held. We hope to see friends from far and near. Tea will be provided in the Hall, at 4-30, for those requiring it. Adults, 6d.; children, 4d. Collections at each service in aid of the society.

LIVERPOOL. Lyceum.—Third Annual Pic-Nic and Excursion to Overton Hills, Frodsham, Tuesday, Aug. 30. Meet at Lime Street Station at 11-15 a.m. Train leaves at 11-35 a.m., and returns at 8-27 p.m. Refreshments on arrival. Substantial tea at 5 p.m. prompt. Games, Races, Sports, &c., for which suitable prizes will be awarded. Tickets: Lyceum scholars free; Parents and friends 3s. 9d.; Children 1s. 9d., must be purchased not later than Sunday night, 28th inst. S. S. Chiswell, conductor; E. J. Davies, secretary.

LONDON.—Open-air "Field Days." The following have been arranged, and all Spiritualists are earnestly invited to co-operate: Meetings at 3-30 and at 6-30. Various speakers will take part. Epping Forest, Sunday, Aug. 7; Victoria Park, Sunday, Aug. 21; Battersea Park, Sunday, Sept. 4; Manor Park (Essex), Sunday, Sept. 18; Regent's Park, Sunday, Oct. 2; Peckham Rye, Sunday, Oct. 9.—Percy Smyth, organiser to London Federation.

LONDON. Marylebone.—August 7: 7 p.m., Mr. J. J. Morse, the well-known trance speaker, will lecture on "Human Destiny Spiritually Considered." Admission free. Silver collection.—C. H.

LONDON.—The Annual Outing of London Spiritualists will take place on Sunday, August 7 (weather permitting), to Epping Forest, and the "field day" will be combined with it, a meeting being held at High Beach, at 4 o'clock; short speeches will be delivered, and tea at 5 o'clock in Riggs' Retreat. Spiritualists from all parts are expected, and the only open-air meeting will be held at 4 o'clock, to allow all to have a good ramble in the forest. (If the weather is unfit, it will take place a week later.) Trains to Chingford from Liverpool Street Station (G.E.R.) 10-10, 10-32, and 10-47 a.m., then about every half-hour from 12-30 p.m. Fare: Return excursion, 1s. Numerous other trains from Gospel Oak, Dalston, &c.—Percy Smyth, organiser.

MR. TOWNS will be in Yarmouth until August 10. All letters should be addressed to him at the Post Office, Yarmouth.

MR. WIDDOP, professor of phrenology, is open for dates, Sunday services and Monday lectures. Apply, Thornton Road, Manningham, Bradford. (Advt.)

NEW HALL AT NOTTING HILL.—Arrangements are being completed for the opening on Sunday, August 14, under the auspices of the London Spiritualist Federation. Several speakers will be present, and it is intended that the all important ideas connected with sustaining a Hall here, *with a free platform*, will be considered. Truth ever confirms Spiritualism, and therefore *full free thought* leads to truth. We intend to make a departure from the orthodoxy and bigotry which is fast becoming rampant among Spiritualist societies in London. The meetings will be properly controlled and regulated, questions or discussion allowed at all meetings. No honest views crushed, and freedom and liberty in the struggle for truth. The meetings will be carried on under the name of the "Kensington and Notting Hill Spiritualist Association," and Spiritualist speakers for August will be supplied by the London Spiritualist Federation. This work in previous years has proved itself practical at the (old) Progressive Hall, when *no other* society in the whole of London was so advanced. The hall is most accessible by 'bus and train *from all parts of London* and suburbs.—Victoria Hall, Archer Street, Bayswater. Percy Smyth, for the promoters.

OLDHAM. Temple.—Aug. 7: Next Sunday being our Lyceum open session, Lyceumists are invited to come with their aid and sympathy, thereby aiding the spirit friends as well as themselves.—J. P.

PENDLETON. Aug. 7: Mrs. Britten. Afternoon, "The New Reformation." Evening, six subjects from the audience.—J. Moulding.

THE ASHTON SOCIETY are now booking dates for 1893.—Charles H. Axon, sec., 1, Talbot Street, Ashton-under-Lyne.

THE SPIRITUALIST CORRESPONDING SOCIETY gives information on any subject connected with Spiritualism. List of members will be sent, and letters promptly answered if accompanied with prepaid addressed envelope, and sent to Mr. J. Allen, 14, Berkley Terrace, White Port Lane, Manor Park, Essex.

WANTED, IN A SPIRITUALIST'S HOME.—Young Lady, as Mothers' Help, capable of superintending home and children (youngest 7); must be musical, and able to attend to wardrobes. Good and permanent home to steady lady-like person. Medium preferred.—Apply, G. E. Aldridge, 52, Waterloo Road South, Wolverhampton.

PASSING EVENTS AND COMMENTS.

BROTHER WALTER HOWELL conducted the funeral services of Mrs. Kate Fox-Jencken.

CAMP MEETINGS are now in full swing in America. Audiences of five or six thousand people listen to the speakers at some of these places on Sundays.

THE MIDSUMMER NUMBER of "The Lyceum Banner" is an excellent number in every way. Bright, interesting, varied and summery (if we may be permitted that word). We congratulate the editors on their success, and trust a large edition will be sold.

I AM OF OPINION that Spiritualism should not ask for the patronage of Christianity or Theosophy. Both are aggressive. If the principles of Spiritualism are true, then let them be defended on every side and at all hazards.—J. Mc.W.

WE WISH once again to recommend the Religio-Liberal Tracts published by Mr. R. Cooper, 14, Cornfield Road, Eastbourne. They are admirable thought provokers. Send him 3d. for a sample packet, or get six dozen, post free, for 1s. See advt.

AS TO THE STATE OF THE SPIRIT IMMEDIATELY AFTER DEATH.—In last week's *Light*, page 363, a spirit's answer to the above question was printed, viz.: "A period of unconsciousness follows if the spirit is not ready for its removal. If the transition is natural, guardians receive it and the soul gravitates naturally to the state for which it is fitted. It does not feel pain, as you do, but is subject to gloom and uneasiness—mental, not physical, pain." Our reply to a similar question, given elsewhere, was written twenty-four hours before we came across this; but the similarity of the statements may be noted.

MISSIONARY NUMBERS can now be had at 1s. for 12, 1s. 6d. for 20, 1s. 9d. for 25, 3s. for 50, and 5s. 6d. for 100. Post free in all cases. Will you get some, and give them away to spread the light?

WHEREVER THERE IS ANY DIFFICULTY in procuring *The Two Worlds* through the newsagents, we shall be happy to forward it weekly post to any address in any part of the world for 1s. 6d. for twelve weeks; 3s. 3d. for six months; and 6s. 6d. for a year. Subscriptions may commence at any time.

PROPAGANDA WORK by the National Federation. The Hon. Sec., Mr. J. B. Tetlow, of 140, Fitzwarren Street, Pendleton, requests that societies desiring assistance during the coming winter for week-night meetings will write to him. The Federation can only act by direct request of societies in places where such bodies exist.

REV. JOHN PAGE HOPPS will leave Leicester at the end of September, and will become the minister of the Free Christian Church at Croydon. He is anxious to inaugurate what he designates as "Our Father's Church," and thinks the workers there will help him to make it fruitful for good in and around London. Mr. Hopps has our heartiest good wishes for his success in this new sphere.

THE SUBJECTS which were dealt with in our *Fourth Missionary Number* were of such an important nature that we were not surprised to find the whole edition eagerly caught up and enquiries have frequently been made for copies. We have a few which have been returned from newsagents which we can sell at one penny each, twelve post free for 1s., from the Manager, 73A, Corporation Street, Manchester.

BLACKBURN SPIRITUALISTS.—July 30th. Marriage of Mr. John Quigley and Miss Alice Sellers, both members of the Blackburn Society and the Lyceum. Mr. J. Swindlehurst, of Preston, kindly officiated in conducting the marriage ceremony. After the pleasing service of binding the two loving hearts to married life, the newly-made man and wife, with the wedding party and members of the choir, who were having their annual outing on this day, spent the afternoon and evening in a very pleasing waggonette drive through Whalley, to the lovely banks of the river Hodder. Both bride and bridegroom have our best wishes and heartiest congratulations.—J. S.

A GHASTLY FAILURE.—If you make the infinite leap from man to God, and say that it was the Infinite and Eternal God who suffered agony on the Cross that sin might be conquered, then I am compelled to say "the effort has been a ghastly failure." Is sin conquered? Visit palaces and slums, and say. If this is the result of the one unique effort of God Almighty to conquer sin, what must we say of its success? No, that is not God's way with us. Slowly, surely, he leads the generations on, raising now a Moses, now a Buddha, now a Socrates, now, greatest of all, a Jesus; and the word and life of each work through the ages that come after.—Rev. R. A. Armstrong.

THE HERB OF PROPHECY.—M. Carrera, deputy of Oaxaca, has taken to the city of Mexico a plant which is known to grow only in Mixteca, called the "herb of prophecy" by the natives. Devotees of this weed take it much in the same manner that cocoa leaves are taken by those addicted to the habit. In a few moments after a dose of it has been taken a sleep is produced similar in all respects to, and, it might be said, identical with, the hypnotic state. When under its influence the sleeper is completely insensible, but will answer with closed eyes all questions put to him. It is further said of this wonderful plant that the pathologic state induced on whomsoever partakes of the herb brings with it a kind of prophetic gift and second sight. One who has taken this herb loses his will even more completely than does the person who is in the hypnotic state, and is so thoroughly under the control of any voice that he would shoot or stab himself at any moment if commanded to do so. When one regains his senses after being under the influence of the "prophetic herb" he remembers nothing of what he has done when in the trance.—*The Family Doctor*.

UNLIKE St. Paul, we believe woman has equal rights with man, in all that goes to make up humanity; and that she should stand at the right hand of man—his equal—and will, when selfishness and its kindred vices shall have become things of the past. We do not expect to live on this mundane sphere when that glorious epoch shall arrive, but the world of spirits is working with tremendous power to bring about this auspicious result.—With our knowledge of the past, the present, and the future, we have not the least doubt that the inhabitants of the celestial world have the power to right all wrong; that wars will cease, and that the whole human family will walk hand in hand with the immortals.—When the peoples of earth shall become clairvoyant, clairaudiant, clairvolent; when kings shall not rule by mis-named "divine right"; when "priest-craft" shall be unknown; when all human beings shall become their own kings, their own queens, and their own priests: Then the MILLENIUM, so long foretold by seers, will become a glorious reality.—*Banner of Light*.

A DREAM.—A friend, staying at Ventnor, has recounted to me a strange dream. His word is unimpeachable, and his story is worthy of Florence Marryat. Years ago his mother and elder sister had arranged to leave London on a particular day to spend some time with some friends in the North. His younger sister, who was away from home at school, was aware of this fact, and on a particular night dreamed that she saw her mother and sister, dressed ready to start from the hall of their house in London. The boxes were all corded, and the ladies' maid was carrying the travelling bag. The dream continued; next she saw her mother and sister pursue their journey, and she was awakened by seeing a fearful collision betwixt two trains and her relations injured by the accident. She fell asleep again, and the same dream was repeated. Again she awoke, and again, when she fell asleep, the same mysterious dream occurred. She hurried to the schoolmistress's bedroom, who tried to reassure her but in vain, and no persuasion could induce her the next day not to start for her home. She went, and found her mother and sister in the hall, as she had dreamed, preparing to start. She told her story of the dream, but they were not deterred from undertaking the journey, and thinking it was the result of superstition, they drove in a cab to Euston, but, arriving a minute too late, saw the tail-lights of the train leaving the station. The mother became alarmed, and with her elder daughter returned home, and the newspapers the following morning announced a terrible collision, between that identical train and another on the previous day.—*Isle of Wight Advertiser*.

"THE BANBURY ADVERTISER" for July 28 devoted upwards of a column to a report of some meetings at which Mr. Sainsbury, of Leicester, was the speaker. He gave an instructive address on "Religion," which was fully reported. In the afternoon Mr. Sainsbury's son, a boy of 12, was controlled by what purported to be Ravachol, and, after muttering some time in French, wrote down that he wanted to describe his entrance into spirit-life. We should not recommend Mr. Sainsbury to encourage the control of such a spirit; he is not likely to benefit the boy. Young mediums should be shielded from such a class of influences.

HOW A POLICEMAN HEARD GHOSTLY FOOTSTEPS.—"Asked as to whether he had ever seen a ghost, the policeman replied, 'I never saw one, but I had a peculiar experience once, on the occasion of my attending the funeral of a relative in Devonshire. I was too far from home to be able to return the same night; and there not being accommodation at the inn, I and an uncle were obliged to occupy the bed in which the relative died. After putting out the light, we commenced talking about the deceased, when suddenly we were made aware of the presence of a third person in the room, walking up and down with a heavy, distinct tread. To our inquiry as to who was there we received no reply, and on striking a light we could perceive no one. But no sooner was the light again extinguished than the heavy tramping recommenced, and it continued all night. After an hour or two I became overpowered by sleep, but fear kept my uncle awake.'—*Cornubian*.

PRIESTLY DOMINATION.—"How strange that there are men who allow the priest to decide for them their state in this and the next world. Two cases just come to my mind. A poor man died just a few miles out in the country from Torquay, and because a Dissenter made his coffin, the body was refused to be taken in the church, or any service read over it. Second, a tradesman of our town dropped dead a fortnight since in much less time than it takes me to write thus far. By profession he was a Catholic, and all his children attend that church. One of his sons holds the position of organist in their church. The priest not only refused the family having the body taken to the church, but declined to attend the funeral, as he had died outside the pale of the church and now gone to —. Now this in Christian England. Where are we? Do all men possess the faculty of reason? Certainly many are led away thoughtlessly, and some possess wonderful power over others. I had no idea of saying so much. I hope God will bless the efforts made to lead others into the pathway of true life.—Believe me, most faithfully yours, W. T. ROSSITER."

IMPRESSIONAL, REFINED, AND PURE-MINDED MEDIUMS are more tremulous than the leaves of the aspen, and infinitely more susceptible, to adverse influences than Kane's thermometers. A harsh word, a disagreeable odour, the sudden opening of a door, the introduction of a coarse, gross, positive individual into a séance-room, may not only disturb, but so vitiate the aural spheres and psychic emanations as to prevent the influx of thoughts and ideas from the ethereal homes of the angels. Genuine mediums require the most pleasant surroundings, thoughtful care and judicious protection. Séances to be successful should be placed upon a religious basis. The words and music should be of a high order. Each should feel that he is sitting at the very gate of heaven. There should be the most perfect order and harmony. As a prelude to the opening of the séance there should be spiritual readings, and an invocation or prayer. Dark circles I do not fancy. They afford too many opportunities for unprincipled impostors. As a whole, I think the trance state gives the best satisfaction, and has best served the interests of Spiritualism. And yet all phases have their uses.—*J. M. Peebles*.

TALMAGE recently said, "The dead are not dead. The body sleeps, but the soul lives and is unhindered. No two cities on earth are in such rapid communication as earth and Heaven. . . . Have the departed no interest in this world, where they were born and reared, where they suffered and triumphed? My Bible does not say so, nor does my catechism teach it, but my common sense declares it. The departed do know, and the bannered processions that marched the earth yesterday" (and a month before to deck the graves of the soldiers of the North and South) "were accompanied by two grander, though invisible processions that walked the air: the ascended, the martyred, the sainted, and they heard the anthems, the salvo of the batteries, and they stooped down to breathe the incense of the flowers. . . . Hail spirits multitudinous! Hail spirits blest! Hail martyred ones come down from the kings' palaces! How glad we are that you have come back again, take this kiss of welcome and these garlands of remembrances," &c. Did he mean it? Was it mere rhetorical gas or sober sense and earnestness? If the latter, what is to prevent us holding intercourse with these returning spirits? Why does Talmage oppose Spiritualism when not only "common sense" but experiences declare it true?

WHY should they weep who have another friend
In death; another thread to guide them through
Life's maze; another tie to draw them home;
A firmer foothold in the infinite;
Another kinsman on the spiritual side;
Another grasp to greet them through the Void
Another face to kindle with its life
The pale impersonality of God?

—Gerald Massey.

IN MEMORIAM.

On July 26, Mr. Robert Bacon passed to the higher life. We have long known him as a straightforward and religious-minded man. He has for two years been a member of the Bolton Spiritualist Society, Knowsley Street, and for some time a worker in the Lyceum as captain of guards, which office he ably filled until the time of his death. The Lyceumists met at his house and sang at the door, then paraded through the principal streets to the cemetery, leading the procession, followed by a large number of his fellow workmen. They were received at the cemetery by a fair number of people and congratulated on the respect shown for our dear departed brother. Miss Jones, of Liverpool, conducted the funeral service on Sunday evening, the hall was filled. This being our anniversary, it will be long remembered. May our brother soon be able to return to his friends on earth.—H. Hatton.

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