

The Two Worlds.

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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THE STORY OF THE EARTH AND MAN.

BY ROBERT WHITE.

"Go, wondrous creature! mount where science guides,
Go, measure earth, weigh air, and state the tides;
Instruct the planets in what orbs to run,
Correct old Time, and regulate the sun;
Go, soar with Plato, to the empyreal sphere,
To the first good, first perfect, and first fair."

—Alexander Pope.

THE British Association for the Advancement of Science is again performing its annual useful work in making known to the general public the most recent additions to knowledge and the latest inductions of science. This year it meets at Edinburgh. The interest in its proceedings is greater than ever. There was a great crush to gain admittance to the general meeting, on the 3rd instant. The president, Sir Archibald Geikie, delivered a most remarkable and eloquent address, which for sustained power, connectedness of thought, and felicity of expression, places it amongst the ablest productions of any of the former presidents. In fact, the reading of this discourse brings to one's mind that celebrated Belfast address, which kindled all England into flame, and brought down the wrath of the Church on its author, Professor Tyndall. There is the same fearless criticism of the attitude and assumptions of theology; the same bold claim for the utility and reformatory influence of science; and the same confidence in the unbroken uniformity of the operations of Nature. But there will not be the same indignation and condemnation by the orthodox of Sir Archibald's utterances as there was sixteen years ago of Professor Tyndall's. Great strides in religious thought have been made since then. The scientist (even in modern Athens) can utter his deepest thoughts and widest generalisations, and speculate on the origin, growth, and destiny of Mother Earth and all her children, without dread of what the Church may say or do.

As Professor Geikie's address cannot be summarised, I will make a few selections from it which may be interesting and profitable reading. First, as to the influence of theology and the true science of the earth.

"From the earliest times the natural features of the earth's surface have arrested the attention of mankind. The rugged mountain, the cleft ravine, the scarped cliff, the solitary boulder have stimulated curiosity and prompted many a speculation as to their origin. The shells embedded by millions in the solid rocks of hills far removed from the sea have still further pressed home these 'obstinate questionings.' But for many long centuries the advance of inquiry into such matters was arrested by the paramount influence of orthodox theology. It was not merely that the Church opposed itself to the simple and obvious interpretations of these natural phenomena. So implicit had faith become in the accepted views of the earth's age and of the history of creation that even laymen of intelligence and learning set themselves, unbidden and in perfect good faith, to explain away the difficulties which Nature so persistently raised up, and to reconcile her teachings with those of the theologians. In the various theories thus originating the amount of knowledge of natural law usually stood in inverse ratio to the share played in them by an uncontrolled imagination. The speculations, for example, of Burnet, Whiston, Whitehurst,

and others in this country cannot be read now without a smile. In no sense were they scientific researches; they can only be looked upon as exertations of learned ignorance. Springing mainly out of a laudable desire to promote what was believed to be the cause of true religion, they helped to retard inquiry, and exercised in that respect a baneful influence on intellectual progress. It is the special glory of the Edinburgh school of geology to have cast aside all this fanciful trifling. Hutton boldly proclaimed that it was no part of his philosophy to account for the beginning of things. His concern lay only with the evidence furnished by the earth itself as to its origin. With the intuition of true genius, he early perceived that the only solid basis from which to explore what has taken place in bygone time is a knowledge of what is taking place to-day. He thus founded his system upon a careful study of the processes whereby geological changes are now brought about. He felt assured that Nature must be consistent and uniform in her working, and that only in proportion as her operations at the present time are watched and understood will the ancient history of the earth become intelligible. Thus in his hands the investigation of the present became the key to the interpretation of the past. The establishment of this great truth was the first step towards the inauguration of a true science of the earth. The doctrine of the uniformity of causation in Nature became the fruitful principle on which the structure of modern geology could be built up. Fresh life was now breathed into the study of the earth."

AGE OF THE EARTH.

"Among the debts which science owes to the Huttonian school not the least memorable is the promulgation of the first well founded conceptions of the high antiquity of the globe. Some six thousand years had previously been believed to comprise the whole life of the planet, and indeed of the entire universe. When the curtain was then first raised that had veiled the history of the earth, and men, looking beyond the brief span within which they had supposed that history to have been transacted, beheld the records of a long vista of ages stretching far away into a dim illimitable past, the prospect vividly impressed their imagination. Astronomy had made known the immeasurable fields of space; the new science of geology seemed now to reveal boundless distances of time. The more the terrestrial chronicles were studied the further could the eye range into an antiquity so vast as to defy all attempts to measure or define it. The progress of research continually furnished additional evidence of the enormous duration of the ages that preceded the coming of man, while as knowledge increased, periods that were thought to have followed each other consecutively were found to have been separated by prolonged intervals of time. Thus the idea arose and gained universal acceptance that, just as no boundary could be set to the astronomer in his free range through space, so the whole of bygone eternity lay open to the requirements of the geologist. Playfair, re-echoing and expanding Hutton's language, had declared that neither among the records of the earth nor in the planetary motions can any trace be discovered of the beginning or of the end of the present order of things; that no symptom of infancy or of old age has been allowed to appear on the face of Nature, nor any sign by which either the past or the future duration of the universe can be estimated; and that although the Creator may put an end, as He no doubt gave a beginning, to the present system, such a catastrophe will not be brought about by any of the laws now existing, and is not indicated by anything which we perceive. This doctrine was naturally espoused with warmth by the extreme uniformitarian school, which

required an unlimited duration of time for the accomplishment of such slow and quiet cycles of change as they conceived to be alone recognisable in the records of the earth's past history. It was Lord Kelvin who first called attention to the fundamentally erroneous nature of these conceptions. He pointed out that from the high internal temperature of our globe, increasing inwards as it does, and from the rate of loss of its heat, a limit may be fixed to the planet's antiquity. He showed that so far from there being no sign of a beginning and no prospect of an end to the present economy, every lineament of the solar system bears witness to a gradual dissipation of energy from some definite starting point. No very precise data were then, or indeed are now, available for computing the interval which has elapsed since that remote commencement, but he estimated that the surface of the globe could not have consolidated less than twenty millions of years ago, for the rate of increase of temperature inwards would in that case have been higher than it actually is, nor more than 400 millions of years ago, for then there would have been no sensible increase at all. He was inclined, when first dealing with the subject, to believe that from a review of all the evidence then available some such period as 100 millions of years would embrace the whole geological history of the globe. Actual measurement of the proportion of sediment in river water shows that while in some cases the lowering of the surface of the land may be as much as 1-730 of a foot in a year, in others it falls as low as 1-6,800. In other words, the rate of deposition of new sedimentary formations, over an area of sea-floor equivalent to that which has yielded the sediment, may vary from one foot in 730 years to one foot in 6,800 years. If now we take these results and apply them as measures of the length of time required for the deposition of the various sedimentary masses that form the outer part of the earth's crust, we obtain some indication of the duration of geological history. On a reasonable computation these stratified masses, where most fully developed, attain a united thickness of not less than 100,000 feet. If they were all laid down at the most rapid recorded rate of denudation, they would require a period of seventy-three millions of years for their completion. If they were laid down at the slowest rate they would demand a period of not less than 680 millions."

THE LAW OF EVOLUTION.

"The law of evolution is written as legibly on the landscapes of the earth as on any other page of the Book of Nature. Not only do we recognise that the existing topography of the continents, instead of being primeval in origin, has gradually been developed after many precedent mutations, but we are enabled to trace these earlier revolutions in the structure of every hill and glen. Each mountain chain is thus found to be a memorial of many successive stages in geographical evolution. Within certain limits land and sea have changed places again and again. Volcanoes have broken out and have become extinct in many countries long before the advent of man. Whole tribes of plants and animals have meanwhile come and gone, and in leaving their remains behind them as monuments at once of the slow development of organic types and of the prolonged vicissitudes of the terrestrial surface have furnished materials for a chronological arrangement of the earth's topographical features. Nor is it only from the organisms of former epochs that broad generalisations may be drawn regarding revolutions in geography. The living plants and animals of to-day have been discovered to be eloquent of ancient geographical features that have long since vanished. In their distribution they tell us that climates have changed, that islands have been disjoined from continents, that oceans once united have been divided from each other, or once separate have now been joined; that some tracts of land have disappeared, while others for prolonged periods of time have remained in isolation. The present and the past are thus linked together not merely by dead matter but by the world of living things into one vast system of continuous progression. In this marvellous increase of knowledge regarding the transformation of the earth's surface one of the most impressive features, to my mind, is the power now given to us of perceiving the many striking contrasts between the present and former aspects of topography and scenery. We seem to be endowed with a new sense. What is seen by the bodily eye—mountain, valley, or plain—serves but as a veil, beyond which, as we raise it, visions of long lost lands and seas rise before us in a far retreating vista. Pictures of the most diverse and opposite character are beheld, as it were, through each other, their lineaments subtly interwoven and

even their most vivid contrasts subdued into one blended harmony. Like the poet, 'we see, but not by sight alone;' and the 'ray of fancy' which, as a sunbeam, lightened up his landscape, is for us broadened and brightened by that play of the imagination which science can so vividly excite and prolong."

SPIRITUAL EVOLUTION.

If Sir Archibald Geikie and his co-workers in the domain of physical science could only perceive the grand truth, that, just as there has been a gradual, continual unfoldment from the simple to the complex, from the uncouth to the beautiful in Nature, so there has been, and now is, a constant evolution of the Spiritual powers in man, and that this evolution does not cease with the decomposition of the human organism, what an inspiration and interest it would give to them and their labours? The laws of evolution obtain as much in the Spiritual as in the material realm of Nature. And, although man had so humble an origin, his destiny is indeed exalted if he will only live in accordance with the immutable and eternal laws of the universe.

WHY SPIRITUALISM IS OPPOSED AND WHY IT GROWS.

BY JAMES ROBERTSON.

(Concluded from page 386.)

THE world sadly needs light on the problem of immortality. The old forms have little comfort for the aged, the sick, the disappointed, and the bereaved. People try to make themselves believe the thing that is preached has brought them satisfaction, but there is unrest. No people fear to die more than the people who say they believe their Bible, and that it is their all in all. The Old Testament is a hard book to die by. It presents little or no light on life beyond the tomb. It might hold up the hands of some strong men, but really when it comes to standing by the grave of wife or child, it is a hard book and poor. Spiritualism gives the loving soul glimpses of the immortal homes, the faces and touch of the dear ones, the clear positive knowledge that they live and we shall live also, not because Jesus Christ, a supernaturally-endowed person, rose from the grave, about which the evidence is weak, but because you know your parents and children live, and you shall live also. You have felt their touch, you have been inspired by their thoughts and promptings, and know of a certainty there is no death. All this the world wants, and the dawning of a fuller knowledge is at hand. While philosophy has been striving to suppress all prejudice, it has really created quite a load against anything spiritual, and it is a difficult task for Spiritualism to penetrate and make headway against this feeling. Charles Bradlaugh was a member of the Dialectical Society's committee. He attended some of the meetings. What he saw was too slight to entitle him to come to any conclusion. Mark now what follows. "I absented myself from the general meetings when the phenomena spoken to gravely came within the range of the impossible, e.g., spirit flowers and fruits alleged to be thrown in a medium's lap." You will notice he could not listen to what was impossible. Now Huxley would take good care not to talk in this strain, but many thousands have vouched that they have seen the so called dead, and witnessed again and again certain phenomena which to Bradlaugh were impossible, not isolated cases, which are difficult to be got at, but the evidence is offered by all classes of people in the walks of science as in the more humble positions of life. The impossibles to Bradlaugh were vouched for by careful observers like Alfred Russel Wallace, clever *litterateurs* like Thomas A. Trollope, S. C. Hall, and William Howitt. It was not a question of argument, but a question of testimony. To Spiritualists such facts are as certain and indisputable as those of the multiplication table. Clever people talk about arriving at conclusions regarding the fraudulent character of Spiritualism and mediums after a few hours' examination, but would they determine the correctness of the theory of the Copernican system, the circulation of the blood, the principle of gravitation and of the identity of lightning and electricity, in the same hurried fashion? To me the clear-headed working-man is as capable a judge of a truth like this as the most able scientific thinker. The crowd of men of common faculties cannot all be wrong in their recognition and acceptance. A. R. Wallace, himself a man of no mean scientific repute, in defending his own position in connection with this very subject, says:—

I assert, without fear of contradiction, that whenever the scientific men of any age have denied the facts of investigators on *a priori* grounds, *they have always been wrong*. It is not necessary to refer to the world-known names of Galileo, Harvey, and Jenner. The great discoveries they made were, as we know, violently opposed by all their scientific contemporaries, to whom they appeared absurd and incredible; but we have equally striking examples nearer to our own day. When Benjamin Franklin brought the study of lightning conductors before the Royal Society, he was laughed at as a dreamer, and his paper was not admitted to the *Philosophical Transactions*. When Young put forth his wonderful proofs of the undulatory theory of light, he was equally hooted at as absurd by the popular scientific writers of the day. The *Edinburgh Review* called upon the public to put Thomas Gray into a strait-jacket for maintaining the practicability of railroads. Sir Humphrey Davy laughed at the idea of London ever being lighted by gas. When Stephenson proposed to use locomotives on the Liverpool and Manchester Railway, learned men gave evidence that it was impossible that they could go even twelve miles an hour. Another great scientific authority declared it to be equally impossible for ocean steamers ever to cross the Atlantic. The French Academy of Sciences ridiculed the great astronomer Arago when he wanted even to discuss the subject of the electric telegraph. Medical men ridiculed the stethoscope when it was first discovered. Painless operations during the mesmeric coma were pronounced impossible; and therefore impostures.

George Henry Lewes, the philosopher, undoubtedly a man of great powers, was asked to join in the investigation, but had not time. "What he had previously seen of Spiritualism was deliberate imposture, aided by the unconscious assistance, or the well-known effects of expectant attention." It is really marvellous the amount of fraud that has been seen by those who have given the matter the *merest passing glance*; because, forsooth, certain things are to them impossible, there must be fraud and imposture, all mediums must be fraudulent. I have never come across a medium yet who was not at one time a sceptic, and quite unconscious of the wonderful power which was afterwards exercised in their presence. This was the case with Emma Hardinge Britten, J. J. Morse, and E. W. Wallis. Circumstances introduced them to a circle, or enabled the manifestations to occur spontaneously. Their friends begged of them to sit for investigation. Gradually the circle of inquirers widened, till the medium's time became so much occupied that no other avocation could be followed. In this way all public mediums have been produced. In some degree the faculties displayed by our best public mediums are exhibited almost everywhere. An antipathy has arisen against mediums. People run them down and flock to exposures, who know nothing about the subject. One other aspect of the matter and I have done. If the public want to do you a hurt in any way they proclaim you a Spiritualist, because a certain amount of ridicule is attached to the name. I have seen several rather strange examples of this with reference to Alfred Russel Wallace. The *Scotsman*, in reviewing one of his books, spoke of him as that "clear-headed writer and somewhat marvellous man whose words on any point were most valuable," not a word at the time of his Spiritualism. Some months later, in the same *Scotsman*, I noticed some reference made to his views on the Land Question, which were not in accordance with the newspaper reviewer, when the sneer was thrown in that Mr. Wallace was a believer in ghosts, and that this was quite enough to account for his erroneous views on land. Again, I have seen in this same *Scotsman*, articles by Mr. Sinnett praised highly; and at other times, when what he was writing on did not please—"Why, he believes in Occultism and Madame Blavatsky." Only the other week, in the *Bailie*, a gentleman was standing for the Town Council to whom they were not favourable, and the sneer was thrown in, "he is a believer in Spiritualism." This was considered quite enough to destroy his influence. When the press wants to do a man a kindness they keep back his attachment to this unpopular cause. Some columns were lately written in the *Times* and many of the scientific papers as to the life work of Cromwell Varley, the electrician. He was never ashamed of his belief in spirit return, but at his death the newspapers thought they were doing his memory justice in hiding this fact. Not a single paper that referred to his life work said anything about his Spiritualism. Again, lately has been published S. C. Hall's reminiscences, which are full of his belief in Spiritualism, and yet this part of the book is quite ignored by those who want to act kindly towards the old man. It is set down as a weakness, and is therefore best to be passed over. "Orion," in the *Weekly Citizen*, some months back, gave extracts, and though "Orion" is a clergyman, and one would think interested in spiritual matters, he never refers to S. C. Hall's belief on this point. Now, it is not an

isolated paragraph that is devoted to the subject, there are large portions right through the volumes where the topic comes up and where his belief is set down. Professor Denton, of America, is described as a geologist of note, while the fact that he was an ardent Spiritualist and acquired much of his information from spirits and mediums, was entirely ignored by the *Glasgow Herald*, which had much to say about his labours, but not a word is breathed as to his Spiritualism.

There is clearly a great work yet to be accomplished to break down this widespread prejudice, to win respect and recognition for our facts and principles and representative men and women. Nothing short of determined, *united*, and persistent effort on the part of Spiritualists to present Spiritualism at its best can successfully overcome the opposition of sceptical scientists and Christians.

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

BY WALTER EDWARDS.

CHAPTER IV.

MARY'S STORY CONTINUED.

Nobody ever yet travelled this world with open eyes and unstopped ears but what those eyes shed many tears and those ears grew sadly used to sounds of lamentation.

Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

There is some soul of goodness in things evil
Would men observingly distil it out.

A sparkling spring may undermine a dwelling; a fresh mountain torrent may overflow a valley; the ruin does not condemn the rivulet; the consequence cannot in this way condemn the cause.

THE farmer's wife aroused me from my slumbers as soon as day had fairly dawned, and in a short time, accompanied by her husband, I set forth, filled with anxiety, to ascertain the extent of the disaster, but the tense feelings of the night before were followed by calmer and more reasonable thoughts. The short, fitful sleep had unaccountably comforted me, and I hoped for the best. The waters had not yet subsided, and the farmer was puzzled to understand why they had not run off as on a former occasion. As we neared the village—or, rather, what was left of it—we noticed that the church had disappeared, and then, hurrying on, found that a few of the houses had withstood the fury of the flood, but all those which had been in the track of the first fierce rush of the wall of water had been swept clean away. It was as though parallel lines had been drawn right through the village, and all that stood within them had been carried off.

About half a mile below, where the valley curved rather suddenly, in a narrow pass between two high banks of rocks, a strong railway bridge, considerably above the level of the road, had unfortunately been recently erected to carry the main-line trains going north. Here had accumulated trees and timbers, hay and stones, and an incongruous mass of oddments of all kinds, including furniture and household gods of all descriptions. Borne down by the weight of the torrent, they had become firmly wedged and built up, until an immovable embankment was formed, and thus the water had been held in check until the valley became as a lake.

We learned all this afterwards. For the present we desired to discover if any lives could be saved, and I was filled with an all-consuming anxiety to ascertain the fate of Mark.

My heart sank as we drew near that portion of the village where my lover lived, and I was able to discover, from the position of those houses which remained, the fact that his home, too, had fallen beneath the flood. We inquired of survivors, and went among those who had crowded to the water's edge, but were unable to ascertain *who* was lost. There were more houses standing, and quite a number of people on the other side of the lake—for such it really had become—but we could not learn who they were.

All day long streams of people came flocking in from the surrounding district to witness the dreadful scene, and bands of men set to work to remove the obstructions, to let the water away as gradually and yet as speedily as possible.

What a wide difference a few hours and circumstances may make in the feelings and lives of people! Where now a waste of waters spread throughout the valley, changing the destinies of so many, only the day before the quiet, humdrum life of the people was pursued quietly and, no doubt, in some cases, happily enough. But now—

Oh, the terribly heartrending scenes of woe! Mothers who had lost their children, children who had become orphans, bereft of parents, in one night! The suddenness of the calamity made it all the more crushing. Old people and little children wandered helplessly about, with no one to care for them, crying for food where none could be had until supplies could be procured. As the day wore on, as if by common consent, the people gathered around the workers who were toiling at the embankment, for it had been whispered, with bated breath, that the bodies of the drowned were being brought to land.

How awfully unreal it all seemed. It was difficult to realise the magnitude of the catastrophe which had outwrought its tragic mission in the beautiful valley, which now lay smiling beneath the flaming, pitiless sun. The birds were singing joyously in the sweet, fresh air, while white-faced women, grey-bearded and bent old men, and the sweet-faced little children with large, wide-open, wonder-filled eyes, looked on in awed silence as one by one the forms of the hapless mortals who had been caught and engulfed by that horrible torrent were tenderly brought and laid on the waving grasses, and the bystanders gathered round, holding their breath as they gazed, dreading to recognise, and hoping against hope.

Ah, me! It was heart-breaking. How incongruous it all seemed! Destruction, desolation, and death in the very heart of a garden of Eden. The fruit hung ripe on the branches of the trees and the cornfields were beginning to grow yellow for harvest. The wheatears nodded proudly as they bent to the gentle breeze; the clouds sailed like great white balloons, or piled themselves up like snow-clad alps, and all was beautiful and fair. Yet what a scene of suffering—of human sorrow and woe—was there! Hearts breaking with anguish, stricken with mortal agony, such as could not find vent in tears—those sad-faced watchers were the very embodiments of human misery.

Blind with unshed tears, my heart yearned for the wretchedness of those I saw around me. My own feelings seemed benumbed in my sympathy with their pain. I neither thought, hoped, nor feared, so engrossed was I in the scene, so gladly would I have ministered comfort to the distress and grief I saw before me. Never shall I forget the ear-piercing cry which startled me as a poor child—a wee girl of some nine or ten years—suddenly broke from behind the older ones, and flung herself, sobbing as if her heart would break, upon the body of a woman which had but just before been laid upon the ground.

I sprang forward to aid her, intending to lift her up and comfort her, when I heard a joyous exclamation and was caught in a tight embrace—strong arms encircled me and carried me back, and fond hands were laid upon my face, framing it between them, and the eyes I loved best in the world looked lovingly, gladly, tearfully into mine; and then, silently and reverently, tender kisses were laid upon my upturned brow, and then upon my responsive lips. We did not speak. I felt weak, swayed, and would have fallen, but he caught and sustained me. A roar, as of many waters, sounded in my ears; a blurred mist dimmed my eyes, and a dizzy feeling caused my senses to reel for a few moments. But the joyous consciousness that Mark lived filled me with such intense gladness that the relief—the reaction—was more than I could bear, and the pent-up tide of tears burst all barriers, and I laid my head upon his breast and cried for very joy and sweet content. All other considerations were forgotten in that supreme moment—he I had thought of as dead was alive and well. What mattered loss of home, the long night of dread, and the anxious hours of weary watching? He was given back to me, and together we could bear and endure all things.

I have sometimes thought since that our love makes us selfish, and the very intensifying of our own gladness makes us forgetful of the feelings of others, and yet what else can we expect? It would not help the sorrowful if we made our lives miserable because they are sad. I sometimes wonder whether the cheerfulness of the happy people is not a good thing rather than otherwise. I do know that those simple-hearted village folks rejoiced with us—even through their tears—when they saw our glad reunion. Little did we then know of the bitter severance which was to come in the later days. What a blessing it is that we cannot lift the veil of futurity. Sufficient unto the day is the evil thereof.

(To be continued. Commenced in No. 246. Back Numbers can be had.)

STUPID COMMUNICATIONS.

A WRITER in the Paris *Figaro* says:—

"We are compelled to acknowledge absolutely commonplace miracles, and to collect the posthumous confidences of actually stupid souls, whose stupidity is immortal."

The unscientific and illogical character of the latter part of the foregoing passage challenges a few words of comment. The writer is unscientific, because he evidently assumes that the "posthumous" communications of stupid people ought not to be characterised by stupidity; and that stupidity is, of necessity, immortal. Surely all the natural sciences cultivated among mankind should have taught him that nature never makes a leap, and that whatever may be the intellectual backwardness or advancement of a human being, when he or she quits this terrestrial life, it is at that precise stage of mental growth or retardation that he or she commences his or her spiritual career. Were it otherwise, the change called death would involve a miraculous transformation, and this would be wholly at variance with everything we know concerning natural law in this our globe, and in the universe. All is progressive, and all progress is gradual. And as progress is the universal law, it follows logically that the "stupidity" spoken of by the writer in *Figaro* will not be immortal. Man's education, begun here, will be continued there. The commencing point differs, as a matter of course; and so does the rate of progress, but the progress is indisputable.

We have listened to hundreds of "stupid" communications; but this was the best possible test of their genuineness. They were the spirits of plain, homely, uneducated, and often very worthy people, speaking to surviving friends and relatives about family affairs and commonplace subjects, and often expressing themselves ungrammatically in a strongly provincial accent, and with vocal peculiarities that proved their identity. But if these people had "talked like a book," or spoken essays and leading articles, they would certainly not have been the persons they represented themselves to be; neither would their conversation have possessed one tithe of the interest which it did inspire in the minds of those who listened to it, simply because it was of a homely, or if you please to call it so, a stupid character.

We have listened, on the other hand, to communications spoken through various mediums, who were mentally incapable of originating them, in which the most sublime ideas were conveyed in the most elegant and eloquent language. We have heard ancient civilisations—some of them pre-historic—described by spirits who claimed to have been their contemporaries, and who must have either been eye-witnesses of them, or gifted with a marvellous imagination. We have listened with rapt attention to expositions of the entire history of our globe, from the time when it was a vast sphere of incandescent gas, until man emerged from the condition of a brute; of the origin of articulate speech and letters; of the various centres of human evolution upon our planet; of the source of genius and of intellectual ideas generally; of the secret springs of secular history; of the government of the world by unseen agencies acting upon puppets like Julius Cæsar, Napoleon, Bismarck, and other "great leaders" of mankind, who loom so large in the annals of the race, but are merely kings, knights and castles on the chess-boards of terrestrial affairs, and providential instruments for the accomplishment of purposes of which they have no conception; and we have been amazed by the boundlessness of the fields of knowledge this opened up, and humiliated by the conviction of our own ignorance, even after a lifetime of unremitting study of many literatures in many languages.

Spiritualism, if pursued earnestly and reverentially, and approaching it with the teachableness of a little child—of "an infant crying for the light"—holds the key to stores of knowledge, to mines of information, to treasure-houses of intellectual wealth, at present undreamed of by human beings. A Plato, an Aristotle, a Shakspeare, a Bacon, a Newton, and a Darwin, merely "gathered a few shells on the shore of the illimitable Ocean of Truth."—*The Harbinger of Light*.

THE VITAL POWER OF RELIGION is all stored away in a few joyous or solemn thoughts. All these widely-scattered worshippers meet in the one spirit. Whatever differences of idea may exist down in the schools of theology, all men agree if only they are able to get into the upper air. If Christianity can thus unsolve itself into a spirit, then can education or culture assume the form of a mental activity and loftiness.—*Religio-Philosophical Journal*.

IN MEMORIAM.

A GREAT LOSS TO SPIRITUALISM.

COLONEL BUNDY GONE TO THE HIGHER LIFE.

ONE of the mighty has fallen. A valiant warrior for Spiritualism has been laid low. A brave soldier for truth, fearless, frank and stalwart; a staunch defender of true mediums and rational Spiritualism, but a sworn and implacable foe to false pretence and fraud; a man who through good and evil report steadfastly pursued the course he had marked out for himself, viz., to endeavour to make it impossible for tricksters and harpies to pose as mediums, to insist upon the scientific basis and value of spiritual phenomena, to uphold the clear and beauteous affirmations of the spiritual philosophy with its high ethical teachings and religious ideals. This loyal, rational and faithful co-worker with the spirit world, Colonel J. C. Bundy, the able editor of the *Religio-Philosophical Journal*, has dropped his sword, has fallen before the attack of disease, and in obedience to the call of the angels has passed from earth into the realms of immortality.

It was with unspeakable pain and grief that we learnt from a brief announcement in last week's *Light* that our good and worthy brother had succumbed to the combined effects of over-work, disease, and the torrid heat which recently passed over the States.

When, a little over ten years ago, we visited America, Colonel Bundy was one of the first to extend his sympathies and good wishes, and when we reached Chicago he organised a reception in his home at which we had the pleasure of meeting a number of most intelligent Spiritualists. It was one of the pleasantest experiences of our sojourn in that country.

We were pleased to make the acquaintance of Mrs. Bundy, who is a most intelligent and gifted woman, daughter of Mr. S. S. Jones, the founder of *The Religio*, and an extremely industrious and able co-worker with her husband. Our heartfelt sympathy goes out to her and her beautiful and accomplished daughter in this hour of their great loss. It is not too much to say that by his determination, pluck, and persistence, Colonel Bundy has done more than any other individual in America to give dignity and power to Spiritualism, to strengthen Spiritualists, to command respect and win esteem from non-Spiritualists, and secure for Spiritualism respectful attention from many of the most prominent and thoughtful, scientific and philosophical men and women in that and other countries. He did a great and a good work. He was one of the first who spoke out against the free-lovers and valiantly opposed their wild theories, refusing to admit that their doctrines bore any relation to Spiritualism. His manly protests for the sanctity of the marriage relations, and claims that the spiritual philosophy taught the highest morality, the sternest duty of purity and righteousness, and utterly repudiated the loose and lustful vagaries of the unbalanced advocates of social promiscuity, gave strength and courage to many others to stand for the right, and led to the repudiation by all reputable Spiritualists of both free-love doctrines and those individuals who had sought to tack those demoralising teachings upon Spiritualism. If for nothing else, the yeoman's service rendered to rational and ethical Spiritualism by Colonel Bundy in those trying days, entitles him to rank among the noblest workers in our holy cause.

In combating fraude, opposing credulity, and ridiculing the loose and foolish methods adopted by well-meaning but injudicious people, he performed a herculean task, well-nigh single handed. He, no doubt, made mistakes, who does not? Probably he erred on the side of extreme caution and criticism; at times he was too severe, caustic, and harsh; but be that as it may, he undoubtedly believed he was right and accomplished a very necessary and salutary service, and that too at great cost to himself. Misunderstood, abused, reviled and opposed, he made hosts of enemies, very many of whom afterwards became his truest friends when they understood his motives, but he undauntedly fought his fight and braved all the consequences, struggling for "character" in mediums, "scientific reliability" in phenomena, and rational and philosophic statement of our claims.

Under his management *The Religio* became the most thoughtful, reliable, and valuable journal devoted to Spiritualism. Scholarly, critical, and forcible, his writings breathed the spirit of the man, earnest and sincere, and commanded attention from friends and foes alike.

A few years ago he worked ardently for "The Church of the Spirit." He felt keenly that the time had come for

organisation—or say, co-operation—for rational religious and devotional Spiritualism. Hosts of letters reached him from individuals in sympathy with his aims, but they were too widely scattered for their hopes to be objectively realised.

Latterly he has been engaged in a most laudable endeavour to bring about a Psychical Science Congress in connection with the World's Fair to be held at Chicago next year, and in conjunction with Professor Elliott Coues he has been working ardently for the success of that effort. Letters of approval of the scheme from persons of almost all ranks and professions have been published, showing that he had accurately gauged the feelings of the more thoughtful and cultured students of occult science, and presaging an unqualified success for the work which was so close to his heart. But now he has "gone marching on."

We feel his loss on the mortal side, he was an inspiration and a stay to many. We have the pleasantest recollections only of relationships and correspondence extending over the last twelve years, and we feel that a personal friend has been taken away, for we had looked forward to the time when we hoped to be nearer and to co-operate more fully; all that is now impossible, save on the spiritual side. Let us wipe away our tears. Brother, we hail thy risen spirit. We close up the ranks. Our pang of parting over, we grip our sword to go forward, strengthened by the example of thy fidelity and courage. We press onward, feeling anew the inspiration of thy undaunted spirit. Spiritualism is true—the truth lives—you live—and from the vantage ground of the world of souls we are assured you will retain your interest in and work for the great cause of man's spiritual advancement, for "The Science of Life" as you so aptly designated Spiritualism. Brother, we bid you "Good morning," and kiss our hands to you. We trust that other brave souls will continue your work and that you may look on, help, and approve.

THE CART BEFORE THE HORSE.

OUR business system has its base
On one small thought that's out of place,
The merest trifle—nothing much, of course.
The truth is there. Who says it's not?
Only, the trouble is, you've got
The cart before the horse!
You say unless a man shall work
Right earnestly, and never shirk,
He may not eat. Now look, the change is small,
And yet the truth is plain to see,
Unless man eats—and frequently—
He cannot work at all.
So let us change our old ideas,
And learn with these advancing years,
To give the oats before we ask for speed;
Not set the hungry horse to run,
And tell him when the race is done
That he shall have his feed!
—Charlotte P. Stetson, in "New Nation."

THE mockers and sneerers at Spiritualism are almost exclusively those who have seen nothing of it, know nothing about it, and *will not* inquire concerning it. As rational and respectful would it be for me to reprove Professor Owen for saying that a certain mark on a stone was the mark of an antediluvian bird's claw—which to me appeared nothing more than an accidental impression—as it would be for one who has seen and known nothing of Spiritualism to tell those who have seen and studied it much that they are deluded and deceived—believing they see, hear, and feel that which they neither feel, hear, nor see.—S. C. Hall.

A DOCTOR'S STORY.—"The following story," says the *Boston Record*, "is about Dr. Wilsey, who saw himself die out West and came back to life again. The doctor told how he saw himself go out of his body, saw his body lying on the bed with his wife and sister kneeling by his side and weeping. He thought it a great joke on them that they should not know he was as much alive as ever. He laughed outright at the 'joke,' and was surprised that they did not hear him laugh. He went out of the house, down the street, and then struck off into the country, thinking to himself, 'This must be the road people take when they die.' He hadn't gone far when a voice warned him that if he got beyond a certain point he couldn't get back. But the sensation of being free from his body was so delightful, and the landscape was so inviting, that he felt no desire to return. All the while, however, he seemed to himself to be attached to his physical body by a fine, almost invisible thread, which kept drawing him back. He lost consciousness, and when he revived he was again lying on his bed with his family around him."

THE TWO WORLDS.

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FRIDAY, AUGUST 19, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

A CURIOUS SURVIVAL.

WE are apt at times to think that "old orthodoxy" is dead, and are startled out of that complacent belief now and again by some preacher who lingers fossil-like amid the more advanced thinkers of the age, and who proclaims his unabated faith in the fast decaying creeds of Christendom. Among those who survive as object lessons the Christadelphians and Second Adventists are perhaps the best examples of the literalism of the past.

A Rev. E. P. Woodward, of Portland, Maine, U.S.A., furnishes us with the latest illustration. He "holds firmly that there is no such thing as an immortal spirit, no personal immortality, and that a belief in Christ is the *only* way whereby immortality can be secured. To all others there is to be no hope, no future, no life, but only the eternity of death." Better that than the eternity of hell torments! "For the believer in Christ there is to be that life and immortality He brought to light, and to no other." From his standpoint Mr. Woodward can do no other than argue that there can be no such thing as communicating with the dead.

He founded what he had to say on the text, "So shall the Son of Man be three days in the earth." This was the sign and symbol of his authority given by Christ himself, and his resurrection was sufficient to establish the truth of his religion.

The great sign was the bodily resurrection of Christ, and was accepted as sufficient by his disciples. "If Christianity," said Mr. Woodward, "is true, then all other religions, Spiritualism included, are false. The same body that stood in Pilate's judgment hall, that hung on the cross, that was pierced by the spear of the Roman soldier, that was dead, that was taken by loving hands and laid in the bosom of the earth, rose from the dead, and for forty days was seen of men.

"The great test was the resurrection of the body of Christ. The disciples hoped for that resurrection, and the priests feared it. A Roman guard was placed over the tomb by Pilate to make sure that the body of Jesus was not stolen; a little band of trembling women, with embalming spices, went to the tomb that they might receive the body. To them and the disciples was the message and the question, 'Why seek ye the living among the dead? He is risen.'

"To Mary the Lord appeared, and recognising him, she said, 'It is the Master.' Not a word was said of a spirit, but it was expressly declared that it was not the spirit of Christ that appeared, but the real Christ.

"I am glad Thomas the Doubter was on the committee of eleven to settle the question of the resurrection of Christ."

Mr. Woodward claimed that if the Bible does not teach the bodily resurrection of Christ, it teaches nothing. He claimed that those, and those only who receive life at the resurrection, will have immortal life, and as there are no spirits of the dead, and cannot be until the resurrection of the dead, there can be no communication between living and dead. He did not deny that mysterious tests had been given by mediums, but claimed that they are assisted by evil spirits, that in short, "Spiritualism is of the devil."

Mr. Woodward's text is inaccurate, for according to the record itself the Son of Man was not three days in the earth; 36 hours is the longest period allowed. As to the "bodily resurrection," scarcely any intelligent and well-informed people believe that now.

We take Mr. Woodward's words, and agree with him that the Bible *does* teach the bodily resurrection of Jesus, just as it does teach that Jesus was "begotten, not made," just as it teaches of the "lake that burneth with fire and brimstone," "where the worm dieth not and the fire is not quenched," as also it teaches of God's wrath, his anger against the unbeliever, and that the only salvation hereafter is "through the merits of the Lord and Saviour Jesus Christ." We agree with him—we accept the alternative. But what then? Admitting that the Bible does teach these things, that only proves that the Bible statements on these points are *untrue*, unbelievable. Scarcely one person in a hundred who calls himself Christian will accept the Bible testimony on these points nowadays. It is the fashion to "interpret" these plain and unequivocal statements (which are clearly false) in some mystical sense, to read into them some nineteenth-century meanings, and practically declare that the Bible does not mean what it says, does not say what it means, and an "up to date," "revised," "modernised" version is needed.

John Page Hopps truly says—

'The old theory of the fall of man is disappearing because faith in the heavenly Father no longer allows us to believe in the curse which it implies. The old theory of the atonement or the salvation of man from that curse by the suffering of its penalty by an innocent victim is disappearing, because faith in the heavenly Father cannot admit the possibility of the injustice involved in such a 'plan of salvation.' The shocking old atrocity of an eternal hell prepared and maintained by God for the reception of His failures, is disappearing, because faith in the heavenly Father is becoming deep enough and urgent enough to put out any and every fire of cruelty or wrath. The old belief in the exceptional inspiration of the Bible is disappearing in favour of a belief in an inspiration by God which never ceases, because faith in the heavenly Father breaks down every barrier, opens up every avenue, restores every mercy, denies every limitation, and makes the child and the Father for ever one.'

Mr. Andrew Cross reviewed Mr. Woodward's position, and made an able reply from the point of view of the Christian Spiritualist. He claimed that man is naturally immortal, and that spirit communion has always been possible. To the objection that communications said to come from departed spirits contradict each other, Mr. Cross replied that a blind man cannot be made to easily understand a single scene in Nature by even the most vivid description, and we are in like position when it comes to receiving a communication from the world "eye hath not seen." The fault may be with us, and not with the communications.

Mr. Cross touched on the point that we are sometimes directly influenced by spirits. He himself, many years ago, wrote on a card while under a strong impression of outside influence, the Scriptural quotation, "Be sure your sin will find you out." He was impressed that it ought to be sent to one of the most prominent business men in the community. It was not sent, but in a few days the man was a defaulter and on his way to the United States. He was captured, and brought back, and sentenced to twenty years imprisonment.

He referred to the fact that slavery was abolished in spite of the churches, and that Wendell Phillips could not get a church, but was obliged to go to an infidel hall to preach freedom for the slaves. Mr. Cross insists that "the Bible is the best book Spiritualists have."

We want no better text book than the FACTS. Spirit manifestations are true, not because the Bible records similar occurrences, but because they have been abundantly tested and found to be real evidences of the continued conscious existence of mortals. Immortality is not a reward for faith but a fact in nature. Happiness hereafter will not be a recompense for credulity, but a consequence of growth in knowledge and goodness. If Mr. Woodward's position is well taken, viz., "If Christianity is true, then all other religions, Spiritualism included, are false," then he and we must be prepared to face the alternative, viz., "Spiritualism being proved true, by the facts which evidence the presence and power of spirits, then Christianity is false since Spiritualism is true." In any case "The truth against the world."

EDUCATION AND MEDIUMSHIP.

By PROFESSOR TIMSON, D.P.B.A., &c.

MANY people who have been, out of curiosity alone, drawn into an acquaintance with Spiritualism, and who have witnessed the diverse phases of the phenomena of mediumship, have been incited to aspiration for similar capacity, and in too many instances have rushed into the development circle, ignorant of the laws and principles governing such organisations. Consequently, many have launched their hopes upon an unknown sea, with neither experience, chart, or compass to direct them, only to return with disappointment and frequently a shipwrecked constitution, which not alone presents a barrier to others wishing to investigate, but manacles and fetters the possibilities of those desirous of communications from the spheres. Therefore, it is patent that, at least, an elementary knowledge of those laws, principles, and conditions, along with the peculiar and individual organisation of each aspirant to mediumship, should constitute the first step to be taken in this sacred and responsible investigation.

Education in every direction amply repays all expenditure. He who is gifted with musical capacity, and has an innate genius thereto, is improved and his powers multiplied by an acquaintance with the theory, and a mastery of the methods of practice and manipulation, which constitute the art of the professional, and which is readily acknowledged and preferred by every grade of society. Science is but a systematic and methodical arrangement of knowledge,

which, without arrangement and method, would present many difficulties to the inquirer, and expend much valuable time, attended with poor results. The scientist, musician, poet, artist, sculptor, orator, engineer, all are improved, edified, embellished, perfected and finished by the systematic training they have necessarily undergone, and herein lies the differentiation of the "novice" and the "professional" in every vocation. What is necessary in mediumship is "knowledge," and that systematised. "Knowledge is Power," said Lord Bacon, but what gives power is that deeper knowledge called science. On every hand do we perceive the need of a deeper knowledge of mediumship, and the methods of development.

During my acquaintance with Spiritualism I have met many deplorable cases of ignorance and the painful results, in all classes and at all ages. Now and again a young aspirant embarks upon the broad ocean which unites the spirit world with ours, and, initiated with the most sanguine confidence of success, urged on by rudimentary manifestations, persists blindly in exciting and overstraining those faculties, which by appropriate care and education might become a blessing to the medium and humanity at large, but which too often results in paralysis or complete degeneration of those faculties. No sane individual apparently would persist in overstraining his physiological or phrenological functions until he became a complete bankrupt, a paralytic, or imbecile, but would give due consideration to the laws and methods essential to the highest success and perfection in every important engagement, and yet there are many men and women who do suffer these extreme penalties of their folly. Our mediumship and its development depends firstly, upon the perfection and harmonious constitution of our third organisation, inherited by every human being in more or less perfection, viz.: The Magnetic Organisation; secondly, upon the knowledge we possess of utilising and exercising the functions thereof in the most methodical and economical manner. By education the pedestrian, the gymnast, the warrior, the physician, and the medium are enabled to exercise their powers to the best advantage, and excel in their respective applications, husbanding their vitality, accomplishing higher results, and perfecting instead of degenerating those delicate endowments which so markedly distinguish man in the evolution of intelligence. Nature, with her seasons—spring, summer, autumn, and winter—proclaims the law of system and method, and all functional activity must obey the dictates of discipline in order to secure the most perfect results.

HOW SPIRITUALISM IS BROUGHT INTO CONTEMPT.

A PROTEST.

To the Editor of "The Two Worlds."

DEAR SIR,—I venture to write you on what I deem to be a matter of paramount importance to the interests of the subject of which you are so worthy an exponent. You will, doubtless, have remarked the recent outbreak of hostility against Spiritists and mediums in the London press. Thus, we have the *Star* publishing a series of (alleged) exposures of two well-known physical mediums, the *Daily Telegraph* publishing an account of the visit to a séance of the spirit of Voltaire, who had most unaccountably forgotten how to speak French, and a general weekly tirade against the follies and frauds of the subject in a scientific paper. Now, from my point of view, there is the greatest justification for all this. Your public circles are thronged with weak-minded people, in many cases uncultured and uneducated. You have low-browed creatures calling themselves mediums, who tell you they are on familiar terms with the mighty spirits of the past—one of these persons actually claims to "have shaken hands with Jesus Christ in the spheres." You have some of these individuals propounding views of existence, here and hereafter, so revolting and grotesque that not only are the judicious made to grieve, but the cynical to scoff. You have lady mediums who ask one to believe that their circles are visited by Adam and Eve, by John the Baptist, and the Archangel Gabriel. You have authors who publish theories of re-incarnation and accounts of life in the next world, so absurd in their conception, so debased in their gross materiality, that they are calculated to make the angels weep. And then you (I am addressing the great body of Spiritualists) embody these things in your publications, permanent and fugitive, and ask sane and intelligent people to accept them as part of the literature of Spiritual-

ism. Who can wonder at the scores of educated and cultured people who, having been introduced to the subject, have subsequently withdrawn in disgust? I have known many instances of persons of high intelligence having been thus repelled.

What is the good of having a beautiful and lofty philosophy if it is to be blurred and sullied by the lunatic conceptions spawned by the ignorant and mentally weak people who are permitted to put forward their views and experiences in the name of Spiritualism?

I say nothing of the anomalies and inconsistencies of which the whole subject is full—how the spirit world is divided into seven spheres, and how it is divided into fourteen spheres; how the first sphere is on the earth plane, how it is not on the earth plane, but so many miles above; how it is not so many miles above, but so many miles below; how the spirit body is of etherealised matter, and how it is not of etherealised matter; how there is a spiritual sun in the next world, and how there is not a spiritual sun, because the spirits give off their own light. I will not, I say, dwell upon these contradictions, although as questions of fact, and not of opinion, the differences are so irreconcilable that enquirers may well be suspicious of such an *olla podrida*.

Unless the public are to be presented with a consistent and coherent body of testimony and a safe and rational philosophy, stripped of the imbecilities I have indicated, I foresee that progress will be slow.

Reason and common sense cry out against some of the assertions so freely made in Spiritualistic circles respecting the return to earth of the spirits of eminent persons to ring bells, tilt tables, and talk ungrammatical drivel. What sane person can believe that an hour or two after the death of some public personage (the late Mr. Bradlaugh is a case in point) he is to be found controlling Snooks, the trance medium of Mudford-in-the-Hole? Yet that is the kind of thing we are asked to accept as Spiritualism.

My purpose is to utter a protest and a disclaimer on behalf of rational Spiritualism—that it may not be identified with the mouthings of its ignorant and illiterate votaries.

To recur to what has been called the "free use of great names"—one of the disfigurements of the movement. If the people I have referred to like to think they are on intimate terms with Abraham and Moses, with Pythagoras and Buddha, with Jesus Christ and John the Baptist, with Shakespeare and Longfellow—to the exclusion of the John Smiths and William Browns, who, after all, form the great majority of denizens of the next world—if they like to believe this, I say, let them, but let them not shock the susceptibilities of the serious, and amuse the light-minded, by publishing what must be, in the great majority of cases, an egotistical and silly delusion.

DAVID GOW.

London, August 7, 1892.

[Mr. Gow writes strongly and with a certain degree of justification, but there is another side to the whole matter. It is far easier to see the weaknesses and criticise inconsistencies than it is to build up a strong and coherent Cause. If the cultured and educated forsake the public work and leave it to the so-called "common people," who is to blame? It is the fate of all new movements to meet with these trials. Spiritualism is most severely wounded in the house of its friends. It has triumphed so far by virtue of its basic truths, not because it has been respectable or welcome. Even the uneducated, to use a familiar phrase, have souls to be saved and need to be elevated, and the fact that they hear the tidings gladly shows that it does them good. The rough pioneering work of the world is done by the workers, not by sartorialists. We recognise a large degree of truth and justice in Mr. Gow's protest and criticism. Let us all work to improve.]

IN PRAISE OF THINKERS.—The influence of the doer may be seen, while the influence of the thinker may be unseen. But if so, it is only for the moment or the present. The thinker of the last generation has his fruit in this generation. And this is true, not only of the great thinkers of the age, but of every man of serious thought who thinks widely and passes to his children and his friends the energising force of his own life. His own life—it is here that we turn inward. The end of our being is not, first of all things, that we should be money-making machines, or agencies for charitable work, or promoters of physical comfort in society, or furtherers of what is ordinarily called the prosperity of the country. All these things may be included within our living and may form—some of them at least—a noble part of it. But *we are ourselves behind and beneath all these things*, and if, in that more hidden region beneath and behind the outward work *we are nothing*, both we and the work are insignificant.—President Dwight in the "*The Forum*."

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.]

"WHAT'S IN A NAME?"

DEAR SIR,—Just allow me to give some good advice on the Community of Spiritualism. It would be a good practice if one general name were adopted, to distinguish our places of meeting, thus getting rid of a diversity of names, which is confusing to outsiders. The best name would be an "Oratory of Theosophy," and not a "Society of Spiritualists." Present names strangers do not understand. The best practice in all cases would be to have written on the notice-boards "Community of Spiritualism," and to have a flag, the colour to be scarlet, with the words, "Oratory of Theosophy" on it, in white letters, the flag to be hanging out of the window. Also to have open-air meetings, to have a members' meeting on one night in each week, and also a strangers' meeting on one fixed night weekly. I have little doubt that members would then increase in number wonderfully.—Believe me, yours faithfully,

W. D. BROOKS.

A DREAM, A VISION, OR WHAT?

DEAR SIR,—I knew I was in bed, and in the early morning. I seemed to open my eyes, and yet not the material ones; and by my bedside I beheld a lady, standing. In admiration I looked upon her countenance. Her features were comely—the hair black, eyebrows marked, face rather long, cheekbones somewhat high, the mouth harmonious. The eyes seemed shaded from my gaze by long and beautiful eyelashes. Truly, it was a face pleasant to look upon. But it was not its outward beauty which most impressed me. Goodness, love, sympathy, purity seemed to express themselves, and involuntarily I said to myself, How beautiful! how good! what a perfectly human face! but oh, what a divine expression! Surely, this is the face of one who has never known sin! And as I looked upon it and thought and wondered who it could be and from whence she came, the wish seemed to enter me that she would kiss me. Nothing of an impure nature possessed me, but admiration for the beauty and the goodness which was so near to me. And immediately, as though she knew the wish—not a word was spoken—she stooped and gave the kiss. Then I felt, oh, that I could go with her and see her abode, for I said within myself, Where she is is heaven. Oh, how I longed to go with her to her home; but no. The shade drooped between us—the veil separated us—and she was lost to my sight. Great was the disappointment. I tried to open my eyes, for now they seemed to have closed again; but I tried and tried, and, in trying, opened my physical ones. I looked round the room, hoping, longing to see her, but, as far as I could see, I was alone with my wife. This experience—dream or vision—seemed only to occupy a few seconds. But ere I came to myself, as the lady seemed to fade out of sight, my brain seemed impressed with these words, though I heard no voice: "That's your sister." Strange, passing strange, that such a revelation should come to me, and in such a manner. "My sister!" I never knew her. I have four living in the body. One only passed away, many years before I was born, at the age of eleven months. Strange, indeed, the revelation, and strange the effect it had upon me. When I came to myself and looked round the room, I saw no one but my wife, sleeping quietly by my side. I awakened her, and told her what I had seen and experienced, the substance of which I have now written, concluding as follows: "If, some morning when you awake, you find me cold and lifeless, fear not, sorrow not, shed not a tear. In her presence I had forgotten you, forgotten the children, forgotten all earthly ties. I longed to see her abode and abide with her. If this be dying, then, oh the bliss of dying. With the inspired of old, in triumphant tones we may well ask—

'Oh, Death, where is thy sting?

Oh, grave, where is thy victory?'"

It is several years since the above experience. I have thought more of "that sister" than previously, but never again have I seen her. It may be my eyes are holden from the sight, my work not yet done. When it is, and again I am permitted to behold her and many others of the glorified dear ones, I may then be allowed to see where they abide, and in some measure be favoured with their company. And wherever that may be, is heaven good enough for me.—J. R.

REMUNERATION OF SPEAKERS AGAIN.

DEAR SIR,—When I saw your reply to my letter, which you dubbed as "Remuneration of Speakers again," I was away from home and could not reply sooner. Allow me to say that I never expected such a lengthy reply. I am glad, however, that you have so well ventilated the subject and have no doubt it will do good. Allow me to say that I never advocated that mediums should go on a warfare at their own charges, and I am sure the West Vale Society have never acted on that principle, but quite the contrary, as we invariably remunerate even the speakers from the Yorkshire Federation whose services we are entitled to for railway expenses only. You say a great deal about yourself, but nothing about the principle involved in my letter. I will now ask you plainly do you think any other service rendered to the cause worthy of remuneration? The graphic description of your early work as a medium is no doubt very similar to that of many misguided young mediums, who have, like you, learnt wisdom by experience. Beloved, believe not every spirit, but try them whether they are good or not. It is well to use our reason, but if we obey the spirits and they lead us into unpleasant experiences, blame them and not other people. It is no business of mine to meddle with you and your good wife's home affairs, and I am sorry you dragged such things into the matter at all, but perhaps thinking Spiritualists will profit by it. I don't know whether you intend throwing dust into our eyes or not, but it does seem a pity for any person to be fully employed for six days in the week and not able to keep the wolf from the door, but must be compelled to work seven days a week, and yet the whole tenour of your Burnley speech, as well as the reply to my letter, indicate that this is so. Well, when things get to such a pass it is time for a strike. I am happy to know that this state of things is not general among our mediums. Why our Lyceum workers manage with six days' labour to keep themselves and families

respectably and support the cause as well. Should they be remunerated, for their work is often arduous, and requires fully as much mental effort as that of our mediums? You say that exactions of mediums are false. Well, perhaps that may not be the best word, but it is well enough understood by our managers when they have a fee of 20s. to pay and only 15s. to pay with, but the medium politely says they must have their fee, perhaps you may have a better word. You also speak of carping criticism. It will be an unhappy feature of the movement when we fear criticism, let us be careful that we have not to undo much that we are now doing. I am sure I never intended making invidious distinctions between the Executive and occupants of the body of the hall. You see I was right in the midst of them and felt the power, but allow me here to say that I have the greatest respect for all mediums and other earnest workers, and hope the time is near at hand when invidious distinctions are unknown. The unhappy reference you made to the term "leaders," had no reference whatever to the promoters or executive of the Federation, but to leaders of the cause in general, for, in my report to our society, that, in my opinion, the Federation rightly conducted would be a great help to the cause, and I am sure all praise is due to the disinterested Executive, and, if there had been time, I should have liked to move that every federated society give one day's services in the year for the benefit of the Federation funds. We often sing "Hand in hand with angels," etc., let us be fellow labourers together with them and think less about the sordid dust; the work is too sublime to be fettered by such mean considerations, let us lay up treasures in heaven, treasures of good deeds springing from the highest and purest motives.

J. S.

[We have allowed the above letter to go in without excising the personalities, as we should have done in any other case, as in a sense we are to blame for having related personal experiences and so given an opening for this retort. We have no other reply to make than to refer our readers to No. 246, July 29, page 369, where our statement was printed which speaks for itself.]

DEAR SIR,—Referring to the letter by "J. S." in your issue of July 29, respecting remuneration of speakers, I think the Federation might take the matter up, as it is a very troublesome question in many societies. As you know, a great many are very poor, and the committee are wishful, no doubt, to do their best, and sometimes invite a good medium, thinking it will help the cause, and often are they disappointed when the collections are taken, and find themselves debtor to cash. I have heard people say that the members ought to support the cause better. Well, as I said, they are mostly poor, and they think they do their best. When mediums have to go long journeys, so have to lose their work, they certainly ought to receive remuneration, but we want more of the self-sacrificing spirit by the pioneers of the cause. As "J. S." remarked, others have to labour and deny themselves for the good of the cause, and without pay. I wish some better system could be devised, and I hope some able person will help to put this matter on a better footing, so that we can all work harmoniously together.—Yours fraternally,

T. H.

DEAR SIR,—I was much pained in reading your correspondence on "Paid Speakers." No true Spiritualist would begrudge the poor pittance paid to the speaker, for being a medium means simply parting bit by bit with their own life. Perhaps it might interest some of your readers to read the following sums of money left to the Church of England in 1890, not including any contribution of the Ecclesiastical Commissioners, or any other church body. The amounts in each diocese were as follows: Canterbury, £48,247; York, £45,363; London, £211,745; Durham, £35,608; Winchester, £40,719; Bangor, £9,553; Bath and Wells, £33,966; Carlisle, £36,285; Chester, £52,957; Chichester, £35,895; Ely, £30,258; Exeter, £28,419; Gloucester and Bristol, £30,266; Hereford, £31,353; Lichfield, £27,325; Lincoln, £22,289; Liverpool, £77,945; Llandaff, £59,235; Manchester, £126,439; Newcastle, £6,803; Norwich, £39,949; Oxford, £40,888; Peterborough, £67,862; Ripon, £56,152; Rochester, £69,586; St. Alban's, £75,914; St. Asaph, £20,002; St. David's, £41,317; Salisbury, £29,994; Sudor and Man, £302; Southwell, £39,636; Truro, £16,414; Wakefield, £39,288; Worcester, £80,417; a total of £1,608,829, out of which £1,334,226 was spent in church building, and all this money to spread the hell-fire doctrine and creeds which confuse men's minds, and send some altogether to blank atheism.—Yours, in the fight,

DORA SINGLETON MOSS.

98, St. Stephen Street, Salford.

A DIFFERENCE.

DEAR SIR,—There is an old adage that "circumstances alter cases." "J. S." in your issue for July 29 asks if Lyceum workers should not be paid? and of course the question covers the larger ground as to secretaries and society workers generally. I contend that those who engage in such work do so at their own will and pleasure. It is optional with them whether they shall or not. It gratifies them to be able to perform work which is for the good of others, and it gives pleasure to many people to be "in office" of some sort. At any rate they are not compelled to do the work, nor are they at the beck and call of others, or sent all over the country. With lecturers it is different. They are the servants of those who engage them. They are bound to fulfil their appointments. To sacrifice their homes, their comforts, the companionship of those they love, to incur disagreeables, out all sorts of weather, sometimes early and sometimes late, compelled to travel all over the country; ill or well they are expected to do their duty, with pleasant or disagreeable people; they must put up with many things which others would resent. There is wear and tear of nerve, brain, body, and clothes, besides the expenditure of time, which is money, and they are justly entitled to be paid by those who engage them.—Yours truly,

OBSERVER.

STARVATION AND ITS CAUSES.—The nobility of Russia are not starving. The usurers are not starving. The landowners are not starving. The priesthood are not starving. The rich are not starving. The poor only are starving. Starvation in Russia and everywhere else is the outworking of the infernal economy, that pervades all civilized countries, of which usury and land-owning are the most accursed elements.

—E. Y. PERRY, in *Rockland Independent*.

PLATFORM RECORD.

ASHTON. Hall of Progress.—A good day with Mr. Sutcliffe. Subjects: "Is Spiritualism Essential?" and "Our Critics." He dealt very ably with Rev. Ashcroft's objections. Psychometry good.

BIRMINGHAM. Bristol Street Board Schools.—Evening: Victor Wyldes delivered to a large sympathetic and attentive audience, an inspirational address on "A Heavenly Fanfare upon a Myriad Trumpets," the subject being dealt with as to enlist outer attention. Miss Davis's beautiful singing was well received.

BURNLEY. Guy Street.—A good day. Mr. J. Long's guides took subjects from the audience, "The Communion of Saints," and "Planetary Influences." Evening: Subjects, "The Waste and Burdens of Life," and "Spirit Homes, and how to Build Them." All were ably treated, and we hope good results will follow. A good audience. Psychometry. Saturday, August 20, a public tea at 4.30. Tickets 1s.; children 6d. Friends from other societies we need your help.—E. Watson.

BURNLEY. Robinson Street.—Were were favoured with the presence of Mr. George Featherstone, whose inspirers spoke on "Is Spiritualism a Bane or a Blessing?" A splendid address, much appreciated. Evening, written questions from the audience were dealt with very instructively.—W. H.

BURNLEY. 102, Padiham Road.—Mr. Davis's guides gave good discourses. Followed by psychometry and clairvoyance, which was well received. Aug. 21: Fourth anniversary services. Several local mediums will take part. All Spiritualists are earnestly invited. Everybody welcome.—J. W.

BRADFORD. Boynton Street.—A pleasant day. Mrs. Whiteoak's guides spoke on "They are coming down," and "A new life." Clairvoyance good; almost all recognised.—W. C.

BRADFORD. 448, Manchester Road.—Morning: Harmonious circle; 37 present. Afternoon: Mr. Marsden gave splendid discourses on "Religion—past and present, and what has it done for humanity?" and "What must I do to be saved?" Successful clairvoyance.—J. A.

BRADFORD. Norton Gate.—A splendid day with the guides of Mrs. Stetton and Mrs. Shulver. Afternoon: Subject, "Speak gently," well handled. Evening: Mrs. Stetton's guide, after several remarks re his earth life, said it was working men that should be in Parliament and not noblemen. Good clairvoyance by Mrs. Shulver.—E. H.

CARDIFF.—We were favoured with addresses by Mrs. Green's controls on "Spiritualism, a Religion" and "Spiritualism, the Comforter." Good audiences, the hall being quite full at night. The addresses, though short, were full of pithy, practical matter presented in that easy, homely, and sympathetic manner which always secures for Mrs. Green an easy entrance to the hearts of her hearers. Clairvoyant descriptions were, with but few exceptions, immediately recognised. We are pleased that Mrs. Green has arranged to speak for us on Sunday next. Mr. George Spriggs, accompanied by Mr., Mrs., and Miss Everitt and Mr. Sutton, are expected to arrive at Cardiff on the 18th inst.—E. A.

FELLING. Hall of Progress.—Our first annual Federation camp meeting was a great success. Owing to the gloomy weather in the morning only a few attended. We went on to the streets and proclaimed our mission, and in the afternoon we journeyed to the field at the top of Wellington Street and had a goodly number present. Mr. Weightman, Mr. B. Harris, and Mr. Jos. Stephenson gave able addresses highly appreciated by the audience. A good number took tea in the hall. At night the hall was nearly full. Mr. W. H. Robinson presided. Mr. J. Clare spoke very ably on "Enthusiasm." Addresses by Messrs. B. Harris, Stephenson, Grice, Forrester, and Graham closed our "red letter" day. The audience listened very attentively to the various speakers. Votes of thanks were accorded to the ladies, Mesdames Corbridge and Sanderson, and to all who took part in the proceedings.—J. Dobson, cor. sec., 10, Elswick Street, Gateshead.

FOLESHILL. Edgwick.—Evening: Mr. W. H. Grant's guides spoke on "Blind Guides," showing that the masses of the people had been led by teachers who believed and thought they were right, because their consciences told them so; but they (the spirits) went to show that conscience was oftentimes a manufactured article, and that people could be taught that in slaying their fellow-creatures they were doing God service. Listened to very attentively. P.S.—Some of our speakers have kindly promised to assist at Bedworth next Sunday, re-opening after cleaning and painting.—W. C.

GATESHEAD. 79, Taylor Terrace.—A good company. The control of Mr. Thos. R. Penman gave an account of his life while in the body, and his experience in passing into spirit-life; and afterwards he gave good advice. Many questions were satisfactorily answered. Good clairvoyance.—G. C.

HECKMONDWICK. Blanket Hall Street.—Mrs. Beardshall sent an able substitute in Mr. Williamson, whose inspirers gave splendid discourses on "Where is God?" and "What do we mean by Futurity?" Satisfactory clairvoyance and psychometry. Crowded house at night. Mr. Williamson's first visit, but we hope to listen to him again soon. Sorry our organist could not attend.—W. H.

HEYWOOD.—Mrs. Best, of Burnley, was highly successful with clairvoyance. Evening service very well attended.

HOLLINWOOD.—We formed a circle. Evening: Mrs. Robinson's control gave a good discourse on "What will Spiritualism do for Humanity?" and we hope she will soon be with us again. Good clairvoyance.

HUDDERSFIELD. Brook Street.—Moderate audiences. Mr. E. W. Wallis gave capital addresses on "The Bible as a Spiritual Storehouse," and "Man, the Bible of the Future."—J. B.

LANCASTER.—A very successful day with Mrs. Howarth's guides. The address was well received by a very good house. Good clairvoyance. Mrs. Howarth as a beginner gives good promise.—G. J.

LEPTON. Board School.—Audiences not so large as on Mr. Swindlehurst's previous visits, owing to the rainy weather. We were honoured by the presence of Mr. and Mrs. Bradbury, of Morley, true and tried friends of all genuine reforms. Mr. Bradbury ably presided, and encouraged us with words of sympathy and hope. Afternoon: Mr. Swindlehurst took questions from the audience, and gave satisfactory

and instructive answers. Evening: Subject, "The World's Desire, or, Wanted, a Heaven." The lecturer said that through all ages man had felt an insatiable desire for a heaven, for soul rest and satisfaction, and at times an almost ungovernable aspiration to improve the conditions of physical life, the temporal conditions of others, and to leave the world better spiritually and physically for having lived in it. There had been, and still are, many schemes which it was hoped would bring about the desired end. But none are so capable to satisfy the spiritual longing of man, and to improve his surroundings, as Modern Spiritualism, which seeks to annihilate every condition that tends to demoralise, and to remove everything that hinders the development of the spiritual nature, so that man may eventually enter upon a higher plane of spiritual being, and use his God-like attributes for the best good of all.

LONDON. 311, Camberwell New Road, S.E.—The spiritual work which we, as a society, have undertaken, is proving a successful way to help those in darkness to understand the light. Good and uplifting influences give spiritual food for sustenance. We believe that to advocate Spiritualism we must bring our work on a sound spiritual basis, and not allow all sorts of ideas and theories to divert us from unfolding our higher faculties, and living a noble life. Several brief addresses opened the eyes of many to the spiritual progression all have to strive for.—W. G. C.

LONDON. Forest Hill, 23, Devonshire Road.—August 11: Mr. Coote held a satisfactory séance. August 14: Mr. Butcher gave a good address under control, subject, "True Religion."—J. E.

LONDON. Kensington and Notting Hill Association, Archer St.—The newly decorated and comfortable Victoria Hall was well filled with friends from Wandsworth, Hackney, Highgate, St. John's Wood, Kilburn, and the local districts. We were pleased to see the interest displayed, and feel confident of doing a large and important work. There is room for all, and let us, although believing in different lines of action, help one another. Mr. W. O. Drake, chairman, made some explanatory remarks. Mr. Emms gave "Various thoughts upon the prospect of united work upon a free platform," in promulgation of Spiritualism pure and simple. Not crushing the Theosophists', Re-incarnationists' or Buddhists' views, but seeking to convince them that Spiritualism is a field wherein they will find "fact" in place of "theory." Messrs. Read, Wallace, Dever-Summers, J. Hoperoff, and the writer spoke in the same strain. It was a spiritual meeting, and a good influence was felt. A letter of sympathy regretting absence was read from the secretary of the London Federation. [See "Platform Guide."]—Percy Smyth, for promoters.

LONDON. Marylebone, 86, High Street.—Mrs. Stanley reviewed some of the "Objections to Spiritualism" indulged in by orthodox thinkers and others. At the close of her interesting remarks the speaker urged all Spiritualists to show by their daily lives the practical outcome of those teachings which are based upon facts and not upon unproved and unprovable theories.—L. Hunt.

LONDON. Peckham, 33, High Street.—It was our pleasure to listen to an inspirational address upon "The Dignity of Life." The ethics of Spiritualism were grandly laid down. The guides declared that "all are the sons and daughters of God." The dignity of life is here. You are doing the work of God, for God has a work to do, and man has a share to do. From the other side we can help you, but we cannot do it all.—J. T. Audy.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mr. Mason at the organ. Mr. Bangs, chairman, introduced Mr. Walker, whose guides gave a lengthy address on "Spiritual Progress," referring to Swedenborg and other great seers; also pointing out man's individual responsibility. Several questions were replied to. We hope to have Mr. Walker again shortly.—J. H. B., sec.

MANCHESTER. Collyhurst Road.—Mrs. Stansfield's controls gave excellent addresses on "Satan lost, Hell deserted, and man saved by experience," and "Signal lights along the line of life," followed by clairvoyance. The evening service was opened and closed with invocations by Mr. Birch, of Royton, who also gave good clairvoyance, all recognised.—J. Taylor.

MANCHESTER. Edinboro' Hall, Alexandra Park.—Afternoon, séance. Small attendance. Evening service, attended mostly by strangers to the neighbourhood. To visit the hall may be "put into their minds" by spirits who are with them, as the clairvoyant described three spirits with one person and two with another, and so on, especially to strangers who had come quite out of their way to be with us. As our hall has been re-beautified, it is the most pleasant room that Manchester Spiritualists have, and is worthy to be called the "Spiritual Church."—W. H.

MANCHESTER. Palmerston Street.—Evening: Mrs. Hyde's guides spoke well on "Honour thy father and thy mother," &c. Clairvoyance remarkably good and very convincing. After service a capital circle of friends. Monday and Wednesday night circles well patronised and much appreciated. Conducted by Mr. J. Moorey and other friends.

MANCHESTER. Tipping Street.—Afternoon: The controls of Mrs. F. Taylor gave some scenes or views in the spheres. Evening: Five questions sent up were answered to the entire satisfaction of the audience.—P. S.

MILLOM.—On Sunday last and during the week instructing and interesting addresses have been given in the Spiritualists' meeting room by Mr. G. A. Wright, of Bradford, and were listened to with great attention and satisfaction by those who visited the room. On Wednesday the subjects were chosen by the audience, and handled in masterly fashion.—*Milloom Gazette*.

NELSON. Albert Hall.—Our local medium, Miss Craven, gave discourses on "Spiritual Progress," and "Psychometry," which gave great satisfaction. A crowded audience at night.—R. F.

NELSON. Bradley Street.—Mr. Bailey absent. Mrs. Mondy spoke on "Conditions of Earth Life," and "Conditions of Heaven." She was listened to with great attention, and, we believe, made an impression for good. Psychometry good.—J. W.

NEWCASTLE-ON-TYNE.—Aug. 7: Mr. W. Westgarth gave a very, able address, entitled, "Spiritualism as Tested by Reason and Experience." Aug. 14. Our worthy president, Mr. Walter Kerr, gave an address on "Calvinistic Jettings," which afforded great satisfaction.

NORMANTON. Spiritual Tabernacle.—Afternoon: Mrs. Connell "Spiritualism and the Four Seasons." The springtime of sowing

"Summer," when the tender plant begins to bloom. "Autumn," man shall be known by his works in the autumn of his life. "Winter," the decay of Nature, old age has now come, you cannot recall youth, summer, activity, or the autumn ingathering. There is no escape from so-called death. As you have sown so shall you reap. Evening, numbers unable to gain admittance. One very sceptical lady handed in text from St. Luke 24, 39.; a gentleman, "I and my Father are one"; a third, "Does mankind need a Redeemer?"; a fourth, "What has Spiritualism done for Humanity?" Mrs. Connell's guides handled all four subjects to the complete satisfaction of a very sceptical audience, which brought forth applause and many a loud Amen. With such a talented speaker as Mrs. Connell, Spiritualism must spread. Great praise is due to our chairman (Mr. Thomas Backhouse) of Wakefield. Will mediums who can come for expenses kindly address Mr. C. Illingworth, Wakefield Road, Normanton?

NOTTINGHAM. Masonic Hall.—Another most successful day. Mr. Hepworth gave splendid addresses on "Spiritualism, a Religion" and "Spirits: Their Presence and Mission." His remarks were clear, to the point, and consecutive. Any attempt to report them in the space at my disposal would fail in giving an adequate view of their excellence. The principal local paper was notified of our meetings, and a consultation took place as to whether they should touch what the proprietor termed "a dangerous subject." However, the venture was made, and a good report appeared in Monday's issue of the *Guardian*. Clairvoyance, solos by Miss Carson and Mr. Smith, and very good readings from "Ghostland" added greatly to the interest and value of the services. Many thanks to Mr. Percy Smyth for so quickly responding to our appeal for books for our library.—J. F. H.

NOTTINGHAM. Morley Hall.—Morning address good; listeners few. Evening audience larger than of late. A nice meeting. Mrs. Baines's discourse was full of spiritual truth and power. Subject from the audience. Our friends, the Misses Long, were present. The Lyceum are having a tea and social to welcome them. Belper friends are expected on the 28th, when they will visit the Castle and Museum, and tea will be provided in the Arboretum.—J. W. B.

OLDHAM. Temple.—Circle, conducted by Miss S. W. McCreadie, of Manchester, whose guides gave good clairvoyant and psychometric tests to a large company; one was very striking, and will long be remembered by the person concerned. Evening: This being her first time on the platform before the public, she did very well. Tests good, discourse pithy, and to the point. She had several controls who would impress any one of an enquiring disposition.

OLDHAM. Bartlam Place.—August 11: Public circle, conducted by Mrs. Hyde, whose inspirers spoke on "The Lights of the Harbour," and gave clairvoyant descriptions. Sunday: Miss Gartside delivered addresses, under spiritual influence, on "The Law of Kindness," and "Has Spiritualism done good?" and gave clairvoyant delineations.

PENDLETON.—Afternoon: Mr. J. M. Smith gave a short, homely, and pleasant address. Evening: Questions from the audience were answered in a very straightforward manner, and seemed to please those who listened to her.—August 21: Mr. E. W. Wallis. Afternoon subject, "The New Heaven and Hell." Evening: Subjects from the audience. Friends, come and hear what he has got to say.—J. M.

ROCHDALE. Water Street.—Miss Venables gave good addresses, to moderate audiences, on "The Wisdom of Spiritualism" and "The Wonders of the Age." Clairvoyance very good. Hoping shall soon have her again.—C. J.

SOUTH SHIELDS. 16, Cambridge Street.—August 9: Usual meeting. 14: Mr. Berkshire absent. Mr. Graham's guides gave a nice address. Successful clairvoyance by Mrs. Davison's guides.

SOUTH SHIELDS. 21, Stevenson Street.—Wednesday: Mr. Pascoe gave a short and stirring address. Mrs. Davison's guides gave clairvoyant descriptions, giving strong proofs to non-Spiritualists who were obliged to acknowledge the truth. 14: Mr. J. E. Wright's guides gave a short address on "The Duty of Spiritualists." Mrs. Young's control took up the thread, urging all to develop spiritual gifts, in an able and efficient manner, and gave clairvoyance very successfully to strangers.

STOCKPORT.—Mr. Ormerod spoke impressively on the truism, "Thou canst not toil in vain," also on the difficulty of comprehending and the folly of trying to upset the great cosmic scheme. We are to be troubled with an American variety show, part of which is called "An Exposure of Spiritualism." By desire, Mr. Ormerod showed in temperate language the sacredness of our cause, and the sordid interestedness of parsonic and other showmen.—T. E.

WAKEFIELD.—August 14, at the house of Mr. Wrigglesworth, Hambleton Terrace, we listened to simple but effective addresses by the guides of Mrs. Roberts, of Batley. A few clairvoyant descriptions given and recognised. Would that mediums gave quality, and not quantity. Several strangers were much impressed, especially when the name was given. May such mediums be spared. A very enjoyable time. Hearts were made lighter by the truth being made known. Mr. J. Cliffe gave addresses which were listened to with rapt attention. "If a man die shall he live again?" and "Spiritualism and the advantages to be derived from it." The above two lectures were delivered in a brief but pointed style, and hints were thrown out that might be picked up advantageously.

WALSALL.—Sunday last the presence of our esteemed friend and co-worker, Mrs. E. Hardinge Britten, was highly appreciated. Morning service scantily attended. The address was soul stirring on "The Origin and Destiny of Man according to Spiritual Revelation." Evening service well attended, and ten written questions were very ably dealt with. Friends from Birmingham, Smethwick, Wednesbury, and Wolverhampton were delighted with the able way in which the subjects were treated. Solos were given at both services by Master Bert Aldridge, Wolverhampton, which gave great satisfaction, and perfect harmony prevailed. Sunday next Mr. Groom will be with us, when we hope to welcome our friend, brother, and co-worker, Mr. John Venables, amongst us, after the severe surgical operation through which he has so successfully passed. We shall be pleased to see as many friends as possible to show to him the pleasure it gives to all to see him restored to health and activity, to work for the cause of truth, which he has so much at heart. Friends, let us give him a right hearty welcome by coming in good numbers.—G. E. A.

WISBECH.—Mr. D. Ward gave a very instructive and interesting address on "Man: Body, Soul, and Spirit," indicating the various powers and gifts of man, followed by clairvoyant delineations, mostly recognised.—W. Hill, jun. sec.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BARROW-IN-FURNESS.—Aug. 13: The Lyceum and Band of Hope annual festival. Eighty-five children and 45 adults journeyed to Rampside, a small seaside resort. The children betook themselves to merrymaking and games, followed by a good tea for all. A large number of toys being provided, the children competed for them in various ways. We paraded from our rooms to the station, headed with our new banner, which was obtained by subscription, on which was inscribed "The Barrow-in-Furness Spiritualist Lyceum and Band of Hope," with a motto in the centre illustrated by two hands clasped together—"Unity is Strength," and the dates of the establishment of the separate institutions, and on our return the procession looked very well with the big banner, and the children carrying smaller ones with mottos. A very pleasant outing. P. S. Any society wishing to follow the example of Barrow friends by providing a banner for Lyceum and Band of Hope would do well to advise J. Bibby and Co., 60 and 62, High Street, Manchester, whose work we can recommend.—J. Holden.

HUDDERSFIELD. Brook Street.—Annual summer outing, Saturday last. Upwards of sixty scholars and friends went to Arden Moss in waggonettes. Distributing back numbers of *The Two Worlds*, we journeyed through Lockwood, past Beaumont Park, where Nature had on her brightest array, through Honley and Holmfirth, to our destination. After tea, rambles, games, dancing, &c., made a most enjoyable day. Sunday morning: Good session. Present, 32 scholars, 6 officers, and 5 visitors. Invocations by Mr. H. Chappell. Recitation by G. H. Beeley. Liberty group had a good lesson on "Breathing." River group discussed "Yesterday."—G. H. B.

MANCHESTER. Collyhurst Road.—Good attendance, 57 present. Recitation by Bertie Whitehead. Groups were formed by their respective leaders. It gives us pleasure to report such a harmonious meeting. Let this encourage us. All can work in this grand field of labour. Invocation by writer.—A. H.

MANCHESTER. Palmerston Street.—Pleasant session. Present, 22 scholars, 2 officers, 1 visitor. Recitations by Masters Valentine, McCellan, and the Misses Valentine, McCellan, and Dora Furness. Reading by Mr. Ianson; conductor, Mr. Pearson.—J. B. L.

OLDHAM. Bartlam Place.—Conductor, Mr. Wheeler. Usual proceeding well done. Mr. Wheeler spoke on our Lyceum being a house of instruction. Afternoon, conducted by Miss Halkyard.—E. A. W.

OLDHAM. Temple.—Lyceum members gave six recitations; instructive lessons from the works of Nature, the fruit and insect world, and short elucidation on the Lord's prayer. Young men and maidens, come and help us, and give the young ones your sympathy.—J. P.

OPENSHAW. Grauville Hall, George Street.—At 2-30: Usual proceedings, including a recitation by Emily Lewis. Hoping to see more as weather improves.—W. O.

STOCKPORT.—Good reading practice, and fairly successful session. Mr. Ormerod looked in and spoke encouragingly.—T. E.

PROSPECTIVE ARRANGEMENTS.

BACUP.—Sept. 4: Lyceum Flower Service. Service of Song, "Roll Call," and Miss Janet Bailey, clairvoyant.

BATLEY. Spiritualist Society.—The friends of the above society intend holding a flower service on the 21st. Speaker, Mr. Campion. Gifts of flowers or loan of plants will be gratefully accepted.—J. W.

BATLEY CARR. Anniversary.—Aug. 28: Albert Hall, Dewsbury, Mrs. E. H. Britten. At 2-30, "The Great New Spiritual Reformation," at 6, subject from audience. Anniversary Hymns from the "Spiritual Songster," by the Lyceumists and friends, accompanied by the Hanging Heaton Orchestral Band. Collections. Tea provided at 6. Aug. 27, Tea at 4-30, and entertainment at 7, Town Street Rooms.

BELPER.—August 28: Professor Timson, Dp.B.P.A. Morning "Children in Spirit Land." Evening, "The Larger Hope." Clairvoyance, psychometry, &c.

BRADFORD. Otley Road Society.—Anniversary services, at 2-30 and 6, Aug. 21. Speaker, Mr. Moulson.

BRADFORD. Spicer Street, Little Horton.—Saturday, Aug. 27: Annual Tea at 4-30 and entertainment. Tickets, adults 9d.; children 4d.; entertainment only 3d. Sunday, 28: Anniversary services at 2-30 and 6-0, when Mrs. Green is expected.

BRADFORD. St. James's, Lower Ernest Street.—We hold our annual flower service on Sunday, August 21. Speaker, Mrs. Whiteoak.

BRADFORD. Walton Street.—Annual flower service, August 28. The assistance of all friends cordially invited. Plants lent for the beautifying of the church will be safely restored, and at the close all flowers brought by friends will be distributed to the sick or the aged. The many can help the few. Mrs. Carr will deliver addresses.—T. R.

BRADFORD. West Bowling.—Ham tea at 5 and entertainment at 7-30, Saturday, August 27. Tickets for tea and entertainment, 8d.; entertainment, 3d. Old and new friends, rally round. Flower services, August 28. The assistance of friends cordially invited. Plants, &c., entrusted to the committee will be safely restored. All flowers given to the above by friends will be thankfully received. Conducted by Mr. and Mrs. Clegg, of Bradford. Mr. J. Metcalfe, speaker. P. S. Not on the 21st as previously announced, but on the 28th.—W. C.

BURNLEY. Guy Street, Gannow Top.—August 20: A public tea (knife and fork) will be held in our hall. Friends, we hope you will rally round and give all the help you can, as it is for our building fund. Tickets 1s. each; children half price. I have pleasure in announcing the anniversary services, August 28. Miss Janet Bailey, of Blackburn, and other mediums will be with us.—E. W.

BURNLEY. Hammerton Street.—21, Mrs. Britten; 28, Mrs. Wallis. DARWEN. Church Bank.—August 21: Mr. E. A. Verity in aid of the building fund. 2-30, "John Wesley, Clergyman, Reformer, and Spiritualist." 6-0, "Mr. Gladstone and Homer. Was Homer a Spirit Medium?" Discussion and questions invited. Flower Service, August

28. Speaker, Mrs. Craven. Clairvoyant, Miss Lily Pickup. Flowers and fruit will be thankfully received. A hearty invitation to all. Tea provided at the rooms.

DEWSBURY Spiritualist Society will open new rooms in the Old Borough Offices, Bond Street, Sunday, September 4. Saturday, September 3, there will be a tea and entertainment. Tickets 9d., children 4½d.; entertainment 3d. Old and new friends welcome.—E. Barrett, 10, Scarbro' Terrace, Savile Town, secretary.

HALIFAX.—Fourteenth special Lyceum anniversary services, at 10-30 in the church, Mrs. Hoyle; at 2-30 and 6, Mechanics' Hall, Mr. G. Newton, of Leeds. Special hymns, accompanied by the Lyceum string band. Monday, 7-30, a grand service of song in the church, entitled, "Little Nellie." Reader, Miss M. Briggs.—F. A. M.

HECKMONDWIKE. Thomas Street.—Half-yearly meeting on Saturday, August 20. Tea for members and friends at 4-30. Tickets, 6d. After tea a report will be read, and officers will be elected. All welcome. September 4, our annual fruit and flower service. Speaker, Mrs. Mercer. Fruits and flowers will be thankfully received by any of the committee, or Mr. Hanson, Clarydon Place, Heckmondwike.

HOLLINWOOD.—Tea party at 4-30 Saturday next. Tickets 6d., children 4d. Friends from surrounding places heartily welcome. Mr. Long and Mrs. Howorth will be with us. Mr. Long on Sunday.

LADY, residing in Paris, desires a thoroughly trustworthy useful Maid, willing to live abroad in a small household. Quiet education. Age, 25 to 40; must be an early riser, well up in her duties, good dressmaker, and, above all, total abstainer. A vegetarian preferred. Character of at least two years. Wages, £30.—Address, giving all details, stating whether any knowledge of French, sending copies of certificates and photos, which will be returned.—Mrs. R., care of E. W. Wallis, office, *The Two Worlds*.

LEEDS. Psychological Hall.—Sunday, 21, Flower Service. Special services by a number of Lyceum children, assisted and conducted by Mr. Hepworth. Flowers will be thankfully received. Sunday, 28, Three mass meetings on Woodhouse Moor (weather permitting) at 11-0 a.m., 2-30 and 6-30 p.m. The following speakers will take part, Mr. Johnson, Hyde; Messrs. Bush and Whitehead, Bradford; Mr. Bradbury, Morley, Mr. Stansfield, Dewsbury, and Mr. Campion, Leeds. 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. A public tea in the Hall at 4-30 p.m. Tickets, Adults, 6d.; children 4d. Collections at each service in aid of the society. Sunday, Sept. 4, interesting and attractive services at 10-30 a.m. and 2-30 and 6-30 p.m. Speaker, Mr. Campion. Special vocal and instrumental music by friends from a distance. Please turn up in good numbers. Public circles every Tuesday and Saturday at 8.—J. W. Hanson, sec.

LEEDS. Progressive Hall, 6, Castle Street.—First anniversary on September 3, at 5 p.m. Adults, 8d.; children, 4d. After tea, a public meeting or entertainment, hoping friends will all attend. Sept. 4, Mrs. Bentley, at 2-30 and 6-30, addresses and clairvoyant tests.—C. Levitt, 3, Accommodation Place, Green Road, Leeds.

LIVERPOOL. Daulby Hall.—Aug. 21: Mr. J. J. Morse, of London, at 11, subjects, "Our Word to the World"; 6-30, "Life in the Great Hereafter." Monday at 8, questions and discussion.

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. Victoria Park. Open-air Field Day.—Sunday next the field day will be held at above park, Messrs. Brunner, Brooks, Darby, Dever-Summers, Emms, King, Rodger, Percy Smyth, and other speakers expected. Friends from all parts cordially invited. Meetings at 3-30 and 6 p.m. Tea to be had in the park at nominal prices.

MACCLESFIELD.—The Lyceum anniversary and floral services on August 21. 10-30: Open session. 2-30 and 6-30: Addresses by our old friend Mrs. Groom, of Birmingham. Special solos, anthems, etc., rendered by the choir and the members of the Lyceum, accompanied by an efficient string band. Subjects, "Consider the lilies how they grow" and "Spiritualism, its message to man." We are endeavouring to make this anniversary surpass all previous efforts. Friends from other societies and towns will be welcomed.—W. P.

MANCHESTER. Tipping Street.—On Saturday, September 3, humorous entertainment for the benefit of the Lyceum, to consist of songs and recitations, and a dialogue entitled "Mixem's Matrimonial Mart," to conclude with a farce "Lodgings to Let." Lyceum anniversary, September 4, Mrs. Britten at 2-45 and 6-30. Friends, help us to make them a success for the benefit of the children.—J. J.

MR. E. W. WALLIS has September 4 next at liberty, as a society desires to cancel the engagement for that date. Any society which would like to secure his services will oblige by applying at once to 73A, Corporation Street, Manchester. Mr. and Mrs. Wallis have a few dates open for 1893.

MR. J. J. MORSE desires to intimate that his removal to London will not in any case involve any alterations of dates or terms for engagements for this year. He has a few Sundays vacant for next year for which special terms are offered, but immediate application is needful. His address is 36, Monmouth Road, Bayswater, London, W.

NEWCASTLE-ON-TYNE.—Aug. 21 and 22, at the usual times, Mrs. Craven, of Leeds. 28 and 29, Mrs. E. Gregg, of Leeds, short addresses and clairvoyant delineations.

NOTTINGHAM. Masonic Hall.—21 and 22, Mrs. M. H. Wallis; 28 and 29, Mr. V. Wyldes.

OPENSRAW. Granville Hall, Liberal Club.—Saturday, Sept. 3, tea party, entertainment, and ball. Tickets 1s., from members of society.

PENDLETON. Cobden Street Hall.—Aug. 21: Mr. E. W. Wallis at 2-30, "The New Heaven and Hell." 6-30, questions from the audience.

SHIPLEY GLEN.—Camp meetings, Sunday, September 4. As these are the first Spiritualist gatherings on Shipley Glen, they are expected to be the largest of their kind. Every arrangement is being made for the comfort of intending visitors. Those who have not visited this

romantic spot will be well repaid, apart from the delectation provided in the staff of speakers. At 2-30, Mr. J. Armitage, member of the Soothill School Board, will preside. At 6, Mr. T. Craven, of Leeds, will be the chairman. The speakers will include Messrs. Marshall, Lund, and Whitehead, of Bradford; Mr. and Mrs. Stansfield and J. Pawson, of Batley; Mr. Boocock, of Bingley, and others. A photographic group is intended to be taken of speakers and society representatives. Collections on behalf of the Shipley Society. Special hymns provided. Necessaries for tea may be had *ad libitum*. Trains run very conveniently from Leeds, Bradford, and other places to Saltaire, the nearest station. If weather be unfavourable the meeting will be held at Shipley rooms.

SOUTH LONDON SPIRITUAL SOCIETY. 311, Camberwell New Road, S.E.—Aug. 21, at 7 p.m., Spiritual service. Several members will relate "How they received the grand reality of Spiritualism." All welcome.

WISBROCH.—The committee have decided to hold a bazaar on October 12 and 13, in aid of a building fund. Any goods or donations towards it will be thankfully received by Mrs. Yeeles, Norfolk Street, Mrs. Hill, junr., or Wm. Hill, junr., sec., 31, Albert Street.

WANTED, by a single person, a situation as Housekeeper; 18 years' experience.—M. A. S., 64, Tiverton Street, Ardwick, Manchester.—Advt.

PASSING EVENTS AND COMMENTS.

A LENGTHY REPORT from Mr. Clare of the Northern Federation Camp Meeting came too late for this issue. Next week.

SPIRITUALISM is receiving gratuitous advertisement just now. There appears to be an outbreak of opposition everywhere. Are people becoming alarmed because of the growing interest in the subject?

MARRIAGE AT BLACKBURN.—Our old friend and co-worker, Mr. R. Wolstenholme, was united in wedlock to Miss Jane Sharples, on Aug. 8. They have our heartfelt good wishes.

PROFESSOR TIMSON, of Leicester, seems to be an energetic worker. He writes to say that his Institute of Phrenology and Psychology is meeting with much appreciation. A number of corresponding pupils have been secured through the advertisement in *The Two Worlds*.

REV. PHILIP BENNETT, of Salford, denounced Spiritualism from his pulpit on July 31st, and claimed that "Spiritualism had been proved a farce and a fraud from beginning to end." Of course, that settles it.

BOOKS AND PAPERS RECEIVED.—Day Visions—The Psychical Review—A Rational Faith—Know Thyself—The Annals of Electro-Homoeopathy—The Ethical Echo—Bristol Methodist Messenger—Why Hygienic Congresses Fail. The above shall be "noticed" at an early date.

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.

TO CORRESPONDENTS.—W. Sharpe. A. Ashworth. J. Scott. "Investigator." Many thanks, will appear as soon as possible.—T. S. Swatridge. Yours received is of too personal a character. The reporter must be allowed to record what he thinks is of most general interest. [See Prospectives.]—J. Clare. Many thanks; very full just now. Glad to receive yours, and will make use of them shortly.

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.

AN ACTION was brought by the trustees of the Spiritual Lyceum, in the Keighley Police Court, to recover £5, value of goods said to have been taken by Mr. and Mrs. Walton and Mr. and Mrs. King after the recent sale of work. After evidence had been laid the judge decided that a case had not been made out and non-suited the plaintiffs. It is a great pity such matters should be taken into court at all. As Spiritualists we believe in arbitration. Why not save expenses and trouble by that method?

THAT VOLTAIRE STORY.—It is comical to notice how greedily enemies to Spiritualism will swallow any yarn which is published with a view to discredit Spiritualism, while they will discredit the best authenticated accounts of spirit-phenomena. The papers, those veracious organs, print a story about Voltaire without the smallest details as to when, where, or with whom the incident occurred, and straightway it is related by sceptics as another proof of what fools those Spiritualists are. Truly the credulity of incredulity is amazing. Mr. Watts is perfectly welcome to make the most of a newspaper "barney." Did it never occur to him that such unauthenticated yarns are "made to order" by the writers on the Punch and Judy press?

SOME DAY JUSTICE WILL BE DONE to the Jews, who, in the opinion of Sir John Kennaway, M.P., remain a standing stigma to Christian history, and a permanent proof of the falsity of Christian pretensions. Probably not a little of the ill-feeling towards the Jews arises from the fact of their engaging in trade on the Christian Sabbath. Some day, in the opinion of Dr. E. G. Hirsch, this will be changed. And it will be generally admitted that the ancestors of the Jews did not kill Christ, or that, if they did so, they had little choice in the matter. At Plymouth the other day the Rev. S. Levensohn said he was often asked how many Jews he had converted. His invariable reply was, none at all, as all the converting had been done by God's Holy Spirit. But Mr. Levensohn did not say how many the Holy Spirit had converted, and whether they were converts to the truths of Christianity in the modern sense of that word. Mr. Levensohn knows that statistics of that kind are very questionable. A writer in "Good Words" states that once the late Sir Moses Montefiore was thanked by the Archbishop of Canterbury for contributing to the Society for the conversion of the Jews. "Don't misunderstand me," replied Sir Moses; "your mission rids us of a pack of scoundrels."—*The Cornubian*.

MR. J. J. MORSE writes: "What a shock to find poor Colonel Bundy 'gone over.' A powerful man, zealous, earnest, honest, and critical. It will be a loss. He will be greatly missed. It seems a pity, but perhaps there is wisdom in it, after all. I liked him, and quite believe he was true and staunch."

A TEACHER is often surprised to find that other hearts are bursting with thoughts which he has been afraid to utter for fear of shocking people. There is a time, no doubt, to keep silence, but there is also a time to speak. The time to speak is when the young are growing up without a religion, because they do not believe in the religious opinions of the old. The time to speak is when the old do not believe in their own religious opinions, but are afraid to say so, because they have nothing definite to put in their place.—*Rev. H. R. Haweis, M.A.*

ALL over Christendom thoughtful men have broken with the ecclesiastical traditions. They find there is no such imperfect and dreadful God; no such totally depraved man as the Church pretends; no such antagonism between the Divine and human nature; no such miraculous revelation or vicarious salvation; that there is no infallible Church, nor infallible Bible, no trinity, no incarnation, no eternal hell, no miracle; that the history of man's religious development is no more mysterious than the history of his agriculture or astronomy; nay, that all the great steps are forward and upward; this ghastly theology, itself one of the manifold experiments of humanity, in our triumphant march—a stumble, but forward.—*Theodore Parker.*

IT IS QUITE EASY for man to employ the forces of Nature, which are all invisible, and produce visible objects. Oxygen and hydrogen are invisible gases. Yet not only Nature but man can reduce them to water; then a freezing process can be turned upon the water and it be changed to ice, another visible object. That process is the evolution of water and ice from invisible forces which we call spirit. This is the basic principle or starting point. If these invisible forces are spirit, then all visible objects are spirit, but if, as Mr. Ingersoll and all other materialists affirm, these invisible forces are "matter," then all substance, visible or invisible, is matter and there is no such thought as spirit nor ever spirits.—*Light of Ages.*

SPIRITUALISM IN LANCASTER.—ADDRESS BY THE REV. J. CHANNING POLLARD.—On Saturday evening a public reception was given to Mr. Burns in the Lecture Hall of the Athenæum. The chair was occupied by the Rev. J. Channing Pollard, who was supported on the platform by Mr. Burns, Mr. Jones, and Mr. A. Bleasdale. The Chairman rejoiced in the fact that he belonged to a congregation that allowed its minister the utmost freedom, and if he went to preside over a meeting, either spiritualistic or secularistic, his action would not be questioned. He was largely in sympathy with the Spiritualists of the country. Unitarians and Spiritualists were, as regarded their theology, at any rate, practically of the same mind. He numbered amongst his friends a good many Spiritualists, and there were a good many Unitarian ministers who were not ashamed, indeed they were proud to say that they were Spiritualists. (Hear, hear.) Mr. John Page Hopps, a Unitarian minister than whom there was not a better, was a man who not only avowed his Spiritualism, but on occasions brought it into prominence. It seemed to him that like the Unitarians, Spiritualists were the victims of a great deal of popular prejudice. People did not understand them, and he was afraid that for the most part they did not take the trouble to inquire. They had got the idea that Spiritualism was just table-rapping, and they thought that Spiritualists were in some sinister fashion in league with the devil, and were as bad as they could be. They did not trouble to make the personal acquaintance of any Spiritualist, and they left out of account altogether their philosophy of life and death. Now, as a Unitarian he knew what it was to be the victim of popular prejudice, but in the case of the Spiritualists he was happy to say that this sort of thing was dying out. Whether or not Spiritualism appealed to some people as truth, there was no doubt that throughout the length and breadth of the country it was everywhere making great progress. Unitarians and Spiritualists were agreed about the Bible, as none of them had the same ideas about the Bible that their orthodox friends had; they did not believe in its infallibility, or that it was the verbally inspired word of God; they did not believe in the theory of the fall or of the atonement. They were at one on all these points, and they were also at one in regard to the future state of existence, as to what the immortal life would be, and their ideas of heaven and of hell were practically identical. But he did not wish to diminish their differences to the vanishing point. Whilst he saw eye to eye with them upon many points, and believed all they said of what the future life must be, he was at the same time in a difficulty. He differed from them, but he was in the position of one who was waiting for more light. He did not say that he was right or wrong, but in regard to one point—and it was a crucial point—he was not convinced, and that was that they could communicate with their departed friends. That, to some of them, might seem strange, because they so firmly believed this. He was simply waiting for evidence. He had had some little experience in spiritualistic meetings, had heard most remarkable things from his own trusted and dear friends, had heard wonderful accounts of what had taken place between them and their departed friends, and yet he could not say that he was convinced. He was simply waiting for the same kind of experience to come to himself. His difficulty had always been, in connection with what little investigation had fallen to his lot, whether it was not a matter of subjective delusion, or whether their friends were not carried away in some sort of manner by their imagination, and although they might be convinced themselves, they could not really prove what they said to others satisfactorily and in scientific ways. His point in regard to the difference between them was this: Just as the hypnotised subject felt, when he saw many things which other people did not see, so he had often wondered, with regard to his own spiritualistic friends, whether they were not in some similar way self-deluded or self hypnotised. He did not say such was the case, but that had been his difficulty—whether all, they told us had not been something subjective, something that they believed implicitly they had experienced, felt, and seen, but when he had been present the same influence had not been there seen by him. He would be glad if in any circle in Lancaster he could see anything that would convince him of the truth of communication with the unseen world and with departed friends. At the same time he certainly did not understand why Christian ministers, at any rate, should be so hostile to Spiritualism, because

it seemed to him that if they only knew positively that the spiritualistic faith was indeed the truth, it would be the grandest revelation of the most hopeful faith that had ever dawned upon this world. He hoped those who believed in it would go on as they were doing at present, without being frightened by prejudice or anything else, perseveringly trying to bring their principles to the front. At any rate, they were regarded, even by many opponents, as earnest searchers after truth, and that was most important of all. With regard to Spiritualism, if they took the latest verdict of science, nothing they said was contradicted by modern science. He was glad to think that was the case, because, as he had already said, their positions were almost identical. The latest word of science was in full harmony with everything they advanced, and he believed they were on the verge of a revolution with regard to the nature and constitution of matter, a revolution that would change entirely their way of thinking. He was glad they were in the vanguard in that matter. At one time he was an out and out materialist, but now he was convinced that a rational and satisfactory theory of this universe must have a spiritualistic basis. Some people would only believe in what they could see and handle. But they must never forget their limitations. Their knowledge of anything and everything came through their five senses. Suppose a man had only the use of three—that he could not hear or see. What a different world he would live in to them and him. But suppose they all had a sixth sense, then a new world would be opened unto them. Suppose their present powers of hearing and seeing were much more perfect—take the human eye, that was thought by Paley to be such a perfect instrument, but that was now known to be such an imperfect one, and suppose its power of vision much intensified—and again what a different world they would find this to be. What things they would see that now they did not think existed. Some people believed in the existence of a boulder because they could see and touch it, and forgot that science had shown that it could be pulverised—made as invisible and as intangible as the finest gas. Is electricity less of a reality than a brick? Yet no living scientist could tell us anything of the nature of that wonderful, invisible, subtle entity which annihilated both space and time. The greatest forces of the physical universe were things they could neither see nor touch, and transcended both in power and importance those things they saw and handled. He therefore contended that a spiritualistic interpretation of the universe was not only more rational than the materialistic one, but at the same time satisfied their noblest feelings and highest aspirations. And if there was one thing which drew him to Spiritualism and made him sympathise with it, it was that he knew positively several men in different parts of the world who had been won entirely back again from infidelity and atheism to religion and the love of God and man and the uplifting of their race, entirely through spiritualistic propagandism. That was why he said he could not understand how Christian ministers of the town could, as they did about three years ago, when Mr. Ashcroft was here, express themselves on behalf of and give their sympathy to that side which was so hostile to something that would make genuine and pure Christianity more triumphant than ever it had been since the days of Christ himself.—Mr. Burns said communion with spirits was but a part of Spiritualism, and he liked to look at the question as not an ism of any kind, but as a question of humanity, just as important to any one, secularist or Unitarian, as to the Spiritualist. That was the reason why he had not, at any rate recently, written anything in advocacy of the cause. The truth could speak for itself. Why then should they not let it speak for itself? If they stood for hours advocating Spiritualism, putting it as it were upon a pedestal, and then tumbling it down the throats of the people, they could do but little good. His idea was that Spiritualism should teach the people, and by teaching them he meant not think for them, but inducing them to think for themselves. Let them have less advocacy, less eloquence, less mere talk, and more teaching. Let them teach the people the true method of working out the gospel of humanity, teach them how to seek for the truth, and to practise it in their lives. The gospel of humanity was the doctrine of Spiritualism. It was not merely a knowledge of phenomena, it was not merely the belief that spirits could manifest. They believed and knew that spirits could manifest, and he had seen spiritualistic manifestations of every kind. He had handled spirits, seen them take on manifold forms, seen them drink water, eat sweets, and do all kinds of things, but that was only a part of Spiritualism. What they aimed at was to discover, by constant research, the true nature of man, and it was the business of every man and woman to turn their family home into a school of humanity, to get to know each other, to understand how to preserve the life of each other, and know how they should bring up their children. The knowledge of humanity was the thing humanity knew least about. They tried to know about Abraham and Isaac and Jesus Christ, but they knew nothing about themselves, and that was where the humbug and folly of all their religious teaching lay. It took them away from themselves to the religion and theology of the various churches in the world. The people did not see the truth, because their heads were hidden in the sands of dogmas, and hence they did not believe there was any truth. What they wanted was to teach men to know themselves, to know the truth and how to look for it, and then they would have one creed, one doctrine, and one God, the Father Almighty over all.—A dulcimer solo was contributed during the evening by Miss Ford, and a song by Miss Edith Hughes.—*The Lancaster Guardian*, Saturday, July 30th, 1892.

IN MEMORIAM.

On Aug. 2, Mr. Cain Jenkinson, of Granville Place, Allerton, near Bradford, passed to the higher life, after great suffering from cancer in the throat, aged 62 years, loved and respected by all who knew him. His remains were laid in the Wesleyan Cemetery, Allerton, Aug. 6. Miss H. J. Parker, of the same address, passed to join those gone before Aug. 7, aged 28 years, also after great pain. Her remains were laid beneath earthly clods in Schoolmoor Cemetery, Aug. 10. The above are uncle and sister to Mr. J. Parker, of Horton Lane, Bradford.—J. P. B.

We have received, with much regret, the following memorial card: In affectionate remembrance of Sarah, the beloved wife of Daniel Meal; born October 5th, 1820; passed into higher life August 6th, 1892. Interred at St. James' Church, Slaithwaite. With the family's kind regards. Water Side, Slaithwaite, August 9th, 1892.

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