

# The Two Worlds.

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## MEDIUMISTIC EXPERIENCES OF JOHN SCOTT, OF NEW SHILDON, CO. DURHAM.

(Concluded from page 422.)

WHILE residing at Stockport, working at what is known as the Lane End Farm, occupied by Samuel Rigbay, I had about 1½ miles to walk to my work, down Manchester Old Road and past a public-house, the "George and Dragon," at the back of which there was a horse-stable, belonging to a man who did not rise very early. About three o'clock one Saturday morning, fully four hours before his time, as I turned the corner I saw a man, of medium height, standing close to the wash-house, and I naturally thought it was some one looking for "little Abraham," as we used to call him. I crossed the road with the intention of telling the man that "little Abraham" did not come so soon, when, on getting close, he vanished from my sight. I looked around, but could not see him anywhere. I became very nervous and began to tremble, not knowing anything of Spiritualism at that time. On arriving at the farm I went into the stable, where my fellow-workman was bedding the horses, and dropped down upon the corn-bin; he asked, "Whatever is the matter, Scott?" I told him I had "seen a ghost!" when he commenced to scoff and make fun of me; but it was no fun with me—I could not forget it all day. The following morning (Sunday) I went to attend to my horses as usual, and my mate asked, "Have you heard about Tipping of Lancashire Hill?" I said, "No; what is the matter?" He replied, "They found him almost cut to pieces on the railway this morning; he is at the George and Dragon, we will go and see him when done." We did so, and right under the very window where I saw the man on Saturday morning, lay the *same man, dead*. I recognised his features directly. I never knew the man, therefore it could not be a trick of memory or imagination. I could enumerate many such cases. There are hundreds of poor souls in darkness fearing death, who, if they only knew the facts of Spiritualism, would be relieved of their errors. Thousands of spirits pace our streets, both day and night, although few people see them.

Speaking at Sunderland one Sunday, I described to a gentleman in the audience, named Blacklock, some spirit forms, which he recognised. After the meeting he invited me to his house to spend the night. On arriving, to my surprise, I found a large number of ladies and gentlemen—one was very sceptical. I commenced to describe something to him which had taken place many years ago, when he told me to stop, that I knew too much for him. A spirit then desired me to ask if any one present could speak the Italian language; the same gentleman asked, "Why?"

I explained that a spirit present desired to speak in that tongue through me, as it was his native language. Another gentleman said, "Let the spirit speak," which I did, and the gentleman said, "Only a good scholar could speak that language so plainly, as it was very difficult for an Englishman to learn." This was speaking with an "unknown tongue," such as St. Paul speaks of in the Corinthians, as, being only a working man, I do not know foreign languages. Some time after, when in the United States of America, I lived with an Italian, and we frequently entered into conversation, but I was not, nor am I now, able to understand the

nature of the discourse, which I was made to utter. On another occasion, being at Bradford, a little girl, or, to be more correct, a child about five years old, passed into the trance state, and while in that abnormal condition she would answer questions thus: The enquirer wrote the question on a piece of paper and folded it up, not allowing any one to see it, or know what had been written. The child would then write appropriate answers on all kinds of subjects, scientific, literary, or domestic, no matter what, thus showing a power beyond its own.

At a physical séance at Ferry Hill, the medium being Miss Nevens, of Sunderland, we formed a cabinet of one corner of the room by taking a string from one wall to the other, on which we hung some black cloth. After a hymn had been sung, a form appeared in front of the cabinet all in white. A thought, or doubt, crossed my mind as to whether it was a spirit or the medium. It seemed that the spirit could read my inmost thoughts, for it returned to the cabinet and came out at the side of the wall and passed along the centre of the circle. *The robes trailed under her feet.* Had it been the medium she would have been thrown down by them. She returned to the cabinet, and another form, an elderly lady, walked straight to me and my wife; the features, which neither of us will forget, were those of my mother, as perfect as she ever was in earth life. Other "forms" appeared, and were recognised by friends. This séance completely convinced me of the reality of spirit return. Some time afterwards I was speaking at Sunderland, and went to a young man sitting in the audience, and told him there was great danger before him, and he must be very careful on Thursday; that he and some others would be removing some very long rails, close by the mines, and he would feel something drop on his back, and at that moment he was to make a jump. He took particular notice of what I told him, and on the day mentioned went to work as usual at Penerton's Pit, Monkwearmouth. He urged his mates to be very careful. They worked with care till late on in the day, when they were engaged in removing some plates. He knew that the danger spoken of on Sunday had to do with these, and greater care was therefore observed. All went well for a time, when he felt something drop on his back. He made a leap, calling on his mate to do the same, but was too late, for he was killed on the spot. I was living about four miles from Sunderland, and this man and another, named John Warren, came to tell me of the fatal accident.

John Warren still lives at 37, Hood Street, Monkwearmouth, Sunderland, and if Spiritualism can do this it is worth the time to investigate it, if for nothing else. People call this *fortune telling*, but who has more right to warn a child of approaching danger than a kind mother, a loving father, or a tender sister or brother? If this were more widely understood we cannot tell what accidents could be prevented. I well remember another incident. When in Pennsylvania, America, myself and a friend belonging to Leeds had been to a place called Falling Timber, on the Alleghany Mountains. To return home we had to go through a dense wood, close to the railway-track. Twilight, which is of very short duration, passed quickly over. At a certain point the track was crossed by a road, which led through the wood on to Altonia, about 1½ miles from Frugality. As we were crossing the road a pedlar came up: "Hello there!" said I. My mate asked, "Who are you speaking to?" I replied, "To that man," but he could not see any one. I saw him very plainly, with a pack on his back, and I told my mate what he was like in features and how he was dressed. We pressed on, and on reaching home my mate said to an old man who was living with us, "Scott saw a spook at the crossing in the

wood." The old man gave me a strange look. "Yes, if you call it a spook, I did see one," said I. The old man asked what he was like. I gave him a full description. He then said, "That man was shot there, right on the place you saw him, three years since this fall," at which time I was in England. The name of the person who was with me was Henry Birch, and his parents are living in Leeds.

While living at Haddock, in Lancashire, we were awakened very early one morning by an old man calling out, "Old man, is it not time to get up?" This was heard by three. We thought some one had got into the house, therefore the three of us went down stairs and looked all round, but could not find any one. We went to bed again and all slept too long for our work, and one of the men, named Christopher Parkinson, grumbled very much; but about eight o'clock that morning the pit fired, and almost every man in the pit was lost. What, or whose was the voice, or where did it come from? We did not know, but it was a fact to us and was the means of saving our lives. The name of the pit was, and is yet, the Queen Pit, Ashton-on-Willows. I predicted the explosion at Clifton Hall Pit a month before it happened, to Mr. Jackson, Mr. Brown, Mr. Prindle, and others too numerous to mention. These names are given as proof of the accuracy of my statements, and the people can be called, if required, to prove this fact and many others likewise. We are permitted to speak of the past through the press, but are forbidden by the laws of an intelligent country (?) to speak of the future, but I hope and pray that the time is not far distant when man and woman will be allowed to speak of the things transmitted to them from the higher spheres. The time will come, and ere long, when these things will not be looked upon as witchcraft, but as coming from intelligent beings who once lived and talked with us upon earth, and are yet interested in the welfare of the people, and are ever waiting to prove to mankind that they are not dead but gone before.

I hope my record of facts will be the means of causing many more to investigate for themselves, for God is no respecter of persons. Let them "try the spirits" and see whether they are of God or not; and if they go into it for the sake of good and truth they will be rewarded tenfold.

### PSYCHICAL EXPERIENCES.

A MEMORIAL number of *The Religio-Philosophical Journal* was issued on August 20, containing a full report of the funeral services and a large number of letters from sympathising friends, together with many press notices of Colonel Bundy and his lifework. With each copy a beautiful souvenir is presented, namely, a splendid photograph of Colonel Bundy, printed on superfine paper, which is, indeed, a speaking likeness of our old friend. We regret we can only find room for the following:—

At an early stage of Mr. Bundy's illness, which was ordained to be the pathway to his release from earthly cares, a forewarning of that release, it is believed by those nearest to him, was vouchsafed. "O," he said to his wife at that time, "if I only had strength to tell you of the wonderful psychical experiences I have had since my sickness! and they were not hallucinations either!" Trusting that he would eventually recover, and fearing that any detailed recital of anything whatever would unduly excite and further weaken him, he was advised to await recovery before relating his experiences, but as he spoke of them in a tone of delighted surprise, it is pleasant now to think that his pathway was brightened by glimpses of the immortal life.

At the time of Mr. Bundy's approach to the other side of life's veil, his eldest sister, Mrs. Frances Bundy Phillips, was in Colorado, whither she had gone seeking health and strength. Though aware of her brother's protracted illness, she did not know how very serious that illness was, but on the night he passed away she had two singular psychical experiences. All the evening she felt a remarkable sadness and depression of spirits, so much so that because of it she refused to join a party of her friends at the hotel, who asked her to share in some social pastime going on among them. She went to bed at her usual hour and dreamed that Mr. Bundy had passed away, and that she was at his funeral, many of the particulars of which her dream foretold correctly. For instance, in her dream she heard sung distinctly one of the musical selections rendered by Miss McDonald at the services at St. Charles, namely, "Lead, Kindly Light." When she rose next morning she glanced at the clock in

her room for the time, and discovered that it had stopped. She examined it to discover the reason for its stopping, but could find none. This fact and her dream so worried her that, though she had promised and intended to accompany a party into the mountains for a pleasure trip that morning, she felt so sure that a telegram with bad news was coming for her that she declined going, and remained at the hotel waiting the news, which came before noon. The telegram gave the hour when her brother departed, and the time at which the clock stopped was the same hour, allowing for the difference between Colorado and Chicago time.

Another interesting incident occurred in the *Journal* office a few days previous to Mr. Bundy's change. Early in the day, when the office boy threw open the windows near the desk which for so long had been occupied by the editor of the *Journal*, a sparrow flew in from out of doors and perched itself calmly on the desk of the sick man, and hopped about contentedly, apparently oblivious of the boy's presence. And when an hour or two later the acting editor accompanied by a lady came into the room, the sparrow still hopped about the desk, peering into this pigeon hole and that, with a strange disregard for their presence, though eluding their touch whenever they attempted to catch it. To the lady's mind was recalled a superstition of her departed mother, that the coming of a bird like that tamely into any room or house was the portent of a death, and she remembered an instance which had fixed the superstition in her mind when the portent came true, though no one was ill at the time of the bird's coming. Of course it was all nonsense, still she would rather the bird would go out. But though once or twice it flew from the desk to the ledge of the open window, it kept its perch preferably on Mr. Bundy's desk, finally crawling away into the furthest recess of one of the pigeon holes, where it remained most of the day out of sight, but at intervals startling some of the visitors who called to inquire as to Mr. Bundy's condition, by a loud and wholly unexpected chirp. When the office boy closed up the rooms in the evening, fearing the bird might come to some harm if left all night, he caught it and attempted to put it outside the window, but twice it flew back, and it was only by quickly closing the window that at last he succeeded in getting rid of it. It never returned.

Another sister, who was in New York at the time her brother passed away, writes that on that night she dreamed that Mrs. Bundy came to her, and told her "John's sufferings are over." His mother, who was at the time ill, also had a strange psychical experience that same night concerning her son.

[The *Religio*, we are happy to learn, will be continued on the same lines on which it has been conducted in the past.]

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

BY WALTER EDWARDS.

#### CHAPTER VII. MY STORY.

Truth is stranger than fiction.

[The case of "healing" narrated in this chapter is veritably true, only the place and names have been changed.]

IN the south of England, in one of the quiet little towns on the coast—a retreat for invalids—on a certain summer day in 188—, a bath-chair was frequently wheeled up and down on the promenade. Its occupant was a motherly-looking woman past fifty years of age. She was evidently seriously ill, the fits of coughing which shook her frame at intervals threatened to terminate her existence by the bursting of a blood-vessel. Unfortunately, too, her eyesight was affected and rapidly failing her. She was the wife of an enterprising business man, and mother to three stalwart young men and several daughters. Her life had been a busy one, but now it appeared likely that she would soon be at rest.

Lucy, the eldest of the family, about twenty-four, was her mother's constant attendant. Her watchful care and affectionate anxiety was remarked by those who knew them.

On the day my story opens Mrs. Banks seemed stronger, and, as the weather was fine, she was enjoying her morning constitutional. They had stopped in a shady spot and were talking:

"I wish you would try another doctor," said Lucy. "I am sure Dr. Gulph is not doing you any good, and he is not at all attentive."



"My dear," said her mother, "he is the fourth doctor we have tried, and they are all alike. I fear my time is short for this world. Do not talk any more about trying others. I sometimes wonder what the home I shall have in heaven will be like."

"Oh, mother, don't talk about dying. We cannot let you go!" exclaimed Lucy. "We want you here too much. Surely God will not take you from us!"

"His will be done," replied Mrs. Banks. "I am not afraid to die. I have loved the Lord and served Him, and if it is His will I shall not murmur. I sometimes try to think what heaven will be like, but cannot understand it. Rev. Dr. Saintly was speaking about it when last he called. I asked him if he thought heaven was far off; should I be able to see you all; should I wake up immediately after my body was dead; or should I sleep till the trumpet sounded on the day of judgment? But he could not help me. He said we must not pry into the mysteries of God or seek to lift the veil, but trust Him, and have faith in Him who doeth all things well."

"Ah, mother dear, these ministers are like the doctors. They cannot minister to our needs; they only administer their quackish drugs to lull us to sleep. I have often thought about heaven and hell. When little Nellie died I cried myself to sleep for many nights. You know she was a precocious child, and would never believe in hell. One day she said to me, with a stamp of her little foot—Dr. Saintly had said something to her about *fearing* God and doing right, or else He would send her to hell—'Oh, yes, I *fear* Him. Why does He keep a hell to put poor people in? I *hate* Him.' Since she has died I often wonder where she has gone. Poor little innocent, she would not hurt a worm. Sometimes I almost think that when we die that is the end of us."

"Lucy, you must not talk like that, it grieves me to hear you; but I cannot help feeling that I should die happier if I knew that I could have you all with me—if I knew Nellie would be waiting for me. What *will* it be like? I try to picture the heavenly city; but I never liked city life. It seems to me that heaven would be more pleasant if it were like this beautiful scene—the fresh rolling sea, the sweet, sunny, and pleasant breezes. I wonder, too, if I lose my sight here shall I be able to see when I take up my body again?"

"I cannot believe, mother dear, that you will ever wear a crown, unless it is the crown of true womanhood; and I cannot picture you seated on a throne, or playing on a harp for ever and ever, nor can I believe that dreadful talk about hell. When we sing at chapel—

There is a dreadful hell,  
Of everlasting pains,  
Where sinners must with devils dwell,  
In darkness, fire, and chains—

I always feel miserable. Does no one ever pity the sinners? They are some one's children, or have children of their own. They are *our* brothers and sisters. We are told to forgive our enemies. Should not God set us the example and forgive His? I cannot think he has less pity than we have."

"Lucy, dear, you shock me to hear you talk so."

"Yes, mother, but I cannot help it, these thoughts will come. But there, I am making you sad. Let us move on. It is time we went home."

Mrs. Banks failed rapidly, and her eyes, especially the left one, grew so much worse that she was fast becoming blind. A famous oculist was called to attend her, but he could give no hopes of recovery. "While there is life there is hope," said he, "but it is useless to buoy you up with great expectations. I will do my very best, of that you may be sure."

Mr. Banks was summoned, and arrived very much dejected. After the glowing reports sent to him at first, this painful turn of events had thoroughly unmanned him. A heavy cloud appeared to hang over the household. The poor, patient sufferer was shut up in a darkened room, waiting the dread summons; indeed, looking forward, almost, to the change as a welcome one after her extreme pain. Friends were sent for. It was felt that the end could not be far off—a few days at most. Mr. Banks could not bring himself to believe that death was inevitable. An energetic man, accustomed to face and overcome difficulties, this period of suspense, of agonised waiting, of rayless, hopeless gloom, of helpless watching, was to him a severe trial, for he had *loved* his wife truly, although of late years business had so absorbed

his time and energies that he had been somewhat remiss in his attentions to his home and partner. The consciousness of this added to his grief keen pangs of regret, of self-accusation, and shame, mingled with the natural sorrow for her suffering. He beat his brow and racked his brains to find some plan—*some* means, any means, to relieve her, if only for a time, and then how considerate he would be. Never again should business or ambition cause him to underrate the value of home happiness, or the priceless gift of a woman's unselfish love.

He remembered how about a year before a man had spoken to him, and in a hesitating way suggested that perhaps he (the speaker) could relieve or even cure Mrs. Banks. On inquiry, How? the man had said "By mesmerism, or spirit influence." At the time Mr. Banks had regarded the fellow as an amiable crank, and laughed at him. But *now* things were different—the doctors were baffled, hopeless, the case was desperate. It could do no harm, if it did no good. The idea haunted him, he could not put it from him—why not try it? He decided that if no improvement took place within the next twenty-four hours he *would* try the man and his method. No change occurred. Slowly but surely the tide of life was ebbing away. Completely blind now in the left eye, the right nearly so, Mrs. Banks prayed for death. It was Sunday evening. Mr. Banks went in search of his man, and found him attending a meeting of Spiritualists. Monday morning found the "healer" or medium at the house, according to promise. On entering the room of the patient he seemed like another person altogether—his diffidence was gone. He now spoke in a calm, assured voice, and proceeded to his work in a business-like manner. He first of all ordered that light should be admitted, which was done; then he removed most of the many coverings under which the patient lay buried. Making long passes with his hands just above her prostrate form from head to feet, then down the spine, and afterwards laying one hand upon her chest and the other between the shoulder-blades, he held them thus until the sufferer breathed more freely and regularly. She declared she felt "new life" flowing into her. Applying his mouth to a soft linen cloth folded six thicknesses upon her throat, spine, and temples, he breathed through this bandage until the heat became so great as to be wellnigh unbearable, in each position mentioned. He then called for cold water, over which he made "passes," to "magnetise" it he explained, and gave it to the subject to drink. Her friends would have interfered and remonstrated; the doctors had forbidden them to give her water, or let in the light. They would not be answerable, said they, if their orders were disobeyed. He speedily silenced them by saying that if he was to treat the case he must be allowed to do so in his way—the doctors had tried and failed, and now he would have to undo their work. No injury followed the drinking of the water; on the contrary the poor lady expressed gratitude at being permitted to drink it, she felt refreshed and better already. She thought she could sleep. A few more passes over the eyes with moistened finger-tips, and other long, steady, sweeping passes from head to feet, and she was seen to be calmly slumbering.

The instructions of the "healer," for so we must call him, were few and simple: *No medicine, no stimulants*, simple and nutritious diet; milk foods, quiet, fresh air, cheerful faces, and hopeful thoughts in the minds of her attendants, and as soon as possible a warm wash all over and sponge down afterwards.

After these instructions had been given in a firm and authoritative voice, he seemed to rest a few minutes, passed his hand wearily over his brow, and his whole features and demeanour appeared to change. He was once more the shy, diffident man as at first, with mild spoken voice and retiring manner. He desired to wash his hands, and retired, no worse apparently for his exertions, promising to return the next day.

Mr. Banks was amazed; to say he was startled out of his usual phlegmatic calm would be to put it mildly. He stealthily visited the sick-room and saw the signs of returning health, heard the regular and soft breathing of his wife as she slept, and sat down overcome with mixed emotions. His scepticism had received a severe blow. But he would await results. He would keep the doctor in ignorance of what had been done—he did not care to be laughed at—and would let him continue his visits; but he was determined he would obey this man's instructions. No more morphia should be injected, as had been done, to secure sleep that did not come, or, if it did, was not restful and refreshing like

this she now enjoyed. No more champagne should she have, although, according to medical advice, over *eighty bottles* had been administered within five months!

On awakening Mrs. Banks declared she felt stronger, could bear the light, and desired food. The next day she was so much better she got up from her bed for a short time. What a revulsion of feeling. Lucy was almost beside herself with joy. Hope dwelt in every heart; joy was written on every face. On Wednesday Mrs. Banks left her room and remained for some time in the parlour; and on Friday, when the doctor came, she was actually assisting in the preparation of the mid-day meal. The doctor marvelled much at the change, and no doubt imagined he had found a new remedy in the medicine he had sent. Indeed, Mr. Banks afterwards learned that a report of his wife's case and the treatment employed had actually been forwarded and printed in "The Lance and Potion," the organ of the medical trades union. The medical man would have told a different story could he have looked into the cupboard in that sick-room and seen his bottles standing like soldiers ready to fire at the first enemy who appeared, and deal out death and destruction if possible. Mr. Banks, when he heard of the doctor's natural mistake, regretted that he had not acquainted him at the time with the facts and undeceived him. But he returned him all the medicine a year afterwards, with a brief statement of the facts, which was not even acknowledged by that gentleman.

Mrs. Banks was soon so much better that she was able to resume her rides, and the "healer" was informed by his spirit guides, he said, that he would not need to call any more. He would only accept such remuneration as compensated for time lost from ordinary business, as he was not dependent upon his gifts for his livelihood. This contrasted favourably with Mr. Banks' experience with the doctors, for their bills in one year for attendance upon his wife and medicine reached *over one hundred pounds*. Needless to say all hearts were filled with gratitude towards Mr. Mackinson (the medium), but they were puzzled when he modestly disclaimed any merit or cause for gratitude, and declared that he was only the instrument in the hands of higher powers, who, under the Divine blessing, were enabled to do good through his mediumship. Mr. Banks in the meantime said nothing to him, except that he should like at some future time to hear more of this Spiritualism.

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

## THE WATCH TOWER PAPERS.—No. I.

### AN ACCEPTED BASIS OF BELIEF.

A CAUSE without opinions is a union without a purpose. The possession of a purpose is the title to a corporate existence, the pursuit of that purpose and its definite statement are the objects of all organised bodies, and the only terms upon which recruits should be enlisted under any standard. Inelastic creeds, rigidly defined, have been the bane of all progress, yet the enormous power of religious organisations is the direct result of such enforced conformity. Given certain ideas, accepted as a creed, capable of holding as well as associating people together, and add the needful rules of action, then organised opinion with all its consequences of good or evil is the sure result. The extreme of such organising created an inquisition in former times and a heresy hunt to-day. The individual is sacrificed to the organisation, and the withered hand of a dead past palsies the live thought of the living present.

The words organisation and belief inspire many Spiritualists with an almost unreasoning terror. Better, say such, chaos than creed, straggling and weakness than organisation and strength. A tumultuous individualism prevents an orderly and effective unity, because a more or less imperfect apprehension of the possibilities of association is permitted to create fears that are not always justifiable. Fears, too, that those who share them doubtless possess wit enough to devise means of overcoming. Which shall we dread most, the tyranny of one man, many men, or of opinion—as a creed, or, that not always excellent thing called public opinion? One-man rule in Spiritualism is not quite unknown. Its baleful effects are not quite unobservable. Its distracting inconsequence and inconsistency are elements of constant discord. Also on the other hand, it is true, committees are railed at, and all their ways denounced as destructive of the growth of freedom and independence by

the advocates of one-manism, who hold such as illustrations of the tyranny of the many. But, as one man cannot meet the needs of all men, many men, when guided by reason and justice, may have a better means of meeting the needs of the multitude. Else why parliaments, congresses, synods, and councils, and such like unions? The ambitious individualist is an egotist, his motto is "Divide and Conquer." The intelligent co-operator is an altruist, his aim is to unite with all and share with all.

The great cause we love, our angel-inaugurated movement, has been, and is, deficient upon the mortal side of a common bond of formulated opinion, that all who call themselves Spiritualists can, and should, cheerfully assent to. Matters that we should take as binding upon conscience and conduct, and that should clearly define what manner of thing this Modern Spiritualism is, and what are the aims of its adherents.

There are two sorts of objectors in such a course, however, to be considered. One kind urge that Spiritualism is a science and cannot have any "creed," while the other sort urge that organisation for work is all that is possible. If Spiritualism is a reform it must express sentiments, and be more than a merely cold scientific intellectualism. If organised only for work, pray what is the work, and why must it be done? Is there no ground of belief dealing with fact, principle, and practice, upon which we can unite as a body? Science, philosophy, and humanitarianism would say yes, for Spiritualism has these as its vitalising trinity. We must define ourselves, or surely become absorbed in the advancing religious liberalism which Spiritualism has actually created.

Let us discover our common ground of fact. First, as Spiritualists, we are agreed as to the reality of mediumship, the occurrence of phenomena, and that the phenomena are produced by beings who once had a physical existence like our own. We are further agreed, as Spiritualists, that those beings prove themselves to be those whom we knew as relatives and friends during their earthly lives, and, further, that the presence of these beings, and the phenomena they produce, is possible, because there is a natural connection between us and them, and between their conditions and ours. These are our facts, and facts are the foundations of science. For convenience, then, let us put as an article of belief, a recognition of intercourse with the departed by means of mediumship and its attendant and consequent phenomena.

Next, as a common ground of principle, the invariable testimony of all spirits is that their state in spirit life is the result of the kind of life lived on earth. That the way of amendment and exaltation is open to all, but that self-effort is the only power that actually uplifts. That wasted moments, debauched lives, and evil done to others, must be atoned for by all who so act. That the wise and good can help the foolish and vicious to improve, but the work must be done by each for himself. That as law and order reign in the natural world, so do they also reign with the same precision in the spiritual world. Hence our principles recognise character as of more importance to the individual than creed; duty, the test of usefulness; intelligent obedience to life's laws, the only road to right living; the need of the wise and good to aid and raise the weak and foolish; and a recognition of the existence of a Supreme Power, immanent to, and expressed by, all forms of being.

As to our mutual ground of Practice, it would clearly seem that, personally, we must emulate all the virtues, and eschew the vices, that prevail. While, in addition, we must needs be propagandists, destructives and constructives; educators as well as critics, and to these ends must needs have all the aids that Mediumship, Press, and Platform, can afford. Would, therefore, let it be asked, the following constitute an accepted basis of belief, in the main expressive of what our cause is, and which could go to the world as a definition of our movement?

IMMORTALITY.—I believe in the conscious and intelligent immortality of man, natural and sequential, and independent of religious belief.

MEDIUMSHIP.—I believe in the existence of certain faculties in human nature, as a part thereof, which, when cultivated, enable spirits to intelligently communicate with man, and so to demonstrate their identity with their former earthly lives.

PROGRESS HERE AND HEREAFTER.—I believe in universal progression for the human race, in both worlds, and that, thereby, the errors and evils of life are



ultimately corrected and atoned for, as we, ourselves, obey the law of progress.

The three foregoing postulates are based upon the experience of men, Spiritualists, and the teachings of spirits; while, as a fourth, the existence of

A SUPREME POWER, that, through principles and laws, evolves the universes of being, and all they contain, completes a quaternary that may be put as MEDIUMSHIP, IMMORTALITY, PROGRESSION, and GOD, as the basis of a distinctly Spiritualist statement of Spiritualism—a basis, merely, not an elaboration. Wiser minds can work out the issues; but the sooner it is done the better. Warmth, enthusiasm, devotion to principle, are the elements of success. A soulless mechanism is uninviting until the vital life stirs and moves it. Spiritualists, awake. Be no longer afraid, either of your faith or fellows. State your case, subscribe to your faith, support your principles. Organise your opinions as well as your work. And, then, through the clouds of night shall break the gleam of the day when you shall be a solid phalanx, instead of a rope of sand, incapable of withstanding the waves that are made by the hands of the cunning, who would keep you disunited and, therefore, weak.

SENTINEL.

## DO GOOD SPIRITS PROTECT US?

By W. N. EAYRS.

Specially translated for the *Banner of Light* from *Sphinx*, a magazine devoted to the study of the soul and soul-life, published monthly by Hübbe-Schleiden, Braunschweig, Germany.

HERR J. MENDIUS relates the following story of an experience which his father had, and on account of which a dreadful fate was escaped. He says:—

"Erfurt in Thüringen is my native place. Near to the wall with which, twenty years ago, the city was enclosed, stood my father's factory, in which four hundred workmen were daily employed. The principal building was erected in the last century as a cloister, but was, at the time of which I write, used for industrial purposes. My father, being then unmarried, dwelt alone in the factory. The porter had a little lodge, which was separated from the main building by a broad courtyard. Many times has my father told me the strange story of his rescue from a dreadful death.

"One winter evening he was sitting alone in his room. The factory was closed, the workmen had all gone, the porter had locked the doors. In the immense building my father was the only living being. While deeply absorbed in reading he was aroused by a violent knocking on the door of his room. He rose to answer the call, but, recollecting that the factory was closed, he concluded that no one could be there, and that he must have been deceived. Accordingly, he sat down again and resumed his reading. Immediately a knocking, more violent and determined than before, again interrupted him. 'There surely must be somebody here who wishes to speak to me,' was my father's thought; and, going to the door, he looked into the entry, but, to his great surprise, nobody was to be seen. Taking his lamp, he went to the staircase and called, 'Is any one here?' No answer came—not a sound was heard. He returned to his room and again sat down to read, but reading was no longer possible. His thoughts were engrossed with the cause of this strange knocking. Coming at last to the conviction that some one must have concealed himself in the building, and was now playing some trick, he decided to search the house.

"He did not, however, carry at once into effect this decision, but, after a moment of irresolution, he took his book in his hand again. For the third time his attention was arrested by the knocking, but this time it was so loud and furious that it brought him to his feet. Thoroughly alarmed now by this unexplained and persistent noise, he seized a lantern, and, closing the door of his room, hurried across the court to rouse the porter. Together they proceeded to the factory. From top to bottom they examined it—every nook was searched—but nothing was discovered which could have caused this disturbance. In great perplexity he returned to his room. He opened the door, and an awful sight met his eyes. During his absence the larger part of the floor of the room above had fallen, and the chair on which he had been sitting was crushed and buried beneath the mass of broken timber. A terrible death, it is evident, would have overtaken him had he not been induced, by reason of the knocking, to leave the room.

"Now, what was it that knocked?"

## THE SIGNS OF THE TIME.

THERE are buds on the dry branches of religious life which show that the sap is stirring in the roots of the tree of humanity. There are signs that the death-knell of the old creeds forebodes the rise of a new religion. Every one who knows that nature is immortal can feel and see it. A new religion is growing in the hearts of men. The new religion will either develop from the old creeds, which now stand leafless and without fruit—which seem useless, as if dead—or it will rise from the very opposition against the old creeds, from that opposition which is made not in the name of frivolous cynicism, but in the name of honesty and truth. The beautiful will not be destroyed together with the fantastic, nor the higher aspirations in life with supernatural errors. Though all the creeds may crumble away, the living faith in ideals will last for ever. That which is good and true and pure will remain, for that is eternal. The new religion which I see rising, and which I know will spring forth as spontaneously and powerfully as the verdure of spring, will be the religion of humanity. It will be the embodiment of all that is sacred and pure and elevating. It will be realistic, for it loves truth. It will promote righteousness, for it demands justice. It will ennoble human life, for it represents harmony. The new religion that will replace the old creeds will be an ethical religion. And, truly, all the vital questions of the day are at bottom religious—are all ethical. They cannot be solved unless we dig down to their roots, which are buried in the deepest depths of our hearts—in the realm of religious aspirations. Life would not be worth living if it were limited to the satisfaction of our physical wants—if it were bare of all higher aspirations—if we could not fill our soul with a divine enthusiasm for objects that are greater than our individual existence. We must be able to look beyond the narrowness of our personal affairs. Our hopes and interests must be broader than life's short span. They must not be kept within the bounds of egotism, or we shall never feel the thrill of a higher life. For what is religion but the growth into the realm of a higher life? And what would the physical life be without religion?—*Dr. Paul Carus, in "Homilies of Science."*

THERE IS AN UNSPOKEN BELIEF in the universal thought that the people themselves will yet take in hand to solve, as best they may, the problem of land distribution, of a sliding scale of wages that shall take labour and skill into account as well as capital, and especially and above all of an equitable system of trade and commerce, that shall not allow the producer's gains and the consumer's means to be eaten up by a class of non-producing middlemen, who likewise enjoy the monopoly of adulteration in the process of transfer. The real and permanent protection of industry far supersedes in importance, as it practically absorbs and assimilates, all questions of taxation and currency and the like. Politics is about to enlarge its scope, and consider men in their physical, moral, and spiritual affections and relations.

HOW IT MUST ASTONISH A REAL CALVINIST—I mean a human being with all the spiritual limitations of Calvinism—to find himself surrounded in the heavenly world (when he gets there) by men and women whose portion he believed would be the outer darkness! I like to picture to myself the meeting between Cyril and Hypatia; or the meeting between Servetus and Calvin; or the meeting between John Wesley and Theodore Parker. I suppose they all have to make the best of it when they find that the great God is not a partisan, that the Creator of us all loves us all,—that the Father is not as partial as some men believed Him to be. But of this we may be sure, that if any of the children do not fall in with the heavenly Father's way, He will not send any of their brothers or sisters away, to please them. So John Calvin will have to make it up with Servetus, or go on wandering in the dark until he does. But, indeed, it is our joy to believe there will be no difficulty in this, but that the tides of divine charity will so quickly flow into all hearts that half the bliss of heaven will consist in reconciling the enmities of earth. Why cannot we begin that new life now? Only one thing is wanted; that we shall let the Father speak within us all, that we shall cease to force ourselves to believe what our baffled and hard pressed brothers said centuries ago—that we should do as Jesus did—listen for the voice within, and dream his heavenly dream.—*The Coming Day.*

# THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

SENT POST FREE TO ALL PARTS OF THE WORLD for 12 weeks for 1/6; 6 months for 8/8; one year for 8/6. Subscriptions may be commenced at any time.

FRIDAY, SEPTEMBER 9, 1892.

EDITOR AND GENERAL MANAGER:

**E. W. WALLIS.**

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

## SPECIAL NOTICE.

In accordance with the wishes of many friends we shall issue

**ANOTHER MISSIONARY NUMBER**

in a few weeks' time. Full particulars next week.

## THE PRIZE FOR MEDIUMS.

IN respect to the prize offered by Mr. J. J. Morse for an essay on

**IS MEDIUMSHIP INJURIOUS TO HEALTH,**

the Committee of Judgment are regretfully compelled to announce that the responses to this offer were so few, and those sent in were so unsatisfactory in their nature, that they were unable to award the prize to any of them.

As the subject for competition does not appear to commend itself to mediums they have decided, with Mr. Morse's consent, to give them another opportunity to win the book offered, viz., the valuable and instructive volume by Epes Sargent, entitled

**THE SCIENTIFIC BASIS OF SPIRITUALISM,**

to which we have added as a second prize a copy of

**MODERN CHRISTIANITY AND MODERN SPIRITUALISM,**

by "Arcanus," kindly placed in our hands by the author for this purpose.

The new subject is—

**INSPIRATION, BIBLICAL AND MODERN—ITS NATURE AND EXTENT.**

Essays must be written on *one* side of the paper only, and should *not* consist of *more* than 3,000 words. They must be sent to reach this office not later than Sept. 20th.

## SPIRITUALISTS, WHAT WILL YOU DO?

The files of the *Banner of Light* have been filled for years past with recitals of phenomena going to demonstrate the truth of spirit communion, but the average secular newspaper man has had no faith in what has been recorded, and has exercised his "alleged" wit, or his most severe denunciatory expletives upon and against the carefully rendered testimony of honest men and worthy women, who *know* they were not deceived in what they have witnessed. Within a brief time, however, certain gentlemen have, for reasons best known to themselves, given another name to Spiritualism and spiritual phenomena, and presto! the daily press welcomes "Psychic Research" to columns of room, gives its recitation of phenomena a respectful hearing, and slowly wags its wise head, meanwhile it soliloquises: "There *may* be something *we* do not know—after all!" What a comment on human consistency!

THE world is marching on. Under the name of "hypnotism" the despised and rejected phenomena of mesmerism, healing, and clairvoyance are being adopted by scientific and medical men. Under the cognomen of "telepathy" the tabooed experiences of clairvoyants, thought readers, psychometrists, and mediums are being admitted into the orthodox fold of scientific and psychological research; and under the appellation of "psychic science" the phenomena of dreams, impressions, visions, trance, "trace," apparitions (or phantasms) are being accepted and recognised as worthy of the closest scrutiny, the most patient study of men of all shades of thought. Thus the facts with which Spiritualists are familiar, which mediums have been martyred for presenting to the world, are being utilised by the very men and women who scoff at Spiritualism and scorn Spiritualists. The question of the fate of Spiritualism as a fact is already settled. Under the title "phantasms of the dead" the central claim of our movement is accepted.

It is the fashion among a certain class of "superior people" to talk of "weak-minded, uncultured, uneducated people who throng Spiritualistic seances"; to speak of mediums as "low-browed, ignorant, and mentally weak people," and to deride them with such terms as "Snooks" and "Sludge" and represent that they make the "spirits of eminent people ring bells, tilt tables, and talk ungram-

matical drivel," yet but for the fidelity and enthusiasm of the very people who are thus flouted and ridiculed, the "very superior" educated patrons of psychic science would in all probability have remained in the darkness of materialistic or theologic ignorance of man's spirit and its powers here and hereafter.

But thoughtful, rational, level-headed Spiritualists are compelled to sorrowfully admit that there is far too much warrant for the harsh criticism and condemnation passed upon the methods and practices of many mediums and Spiritualists. There can be no doubt of the fact that with some mediumship has been sought at the expense of sound mental development, and made to do duty instead of self-culture. There has been a superstitious idea that mediums *ought* not to think, to reason, to read—that the more ignorant, foolish, and boorish they were the more evidence of spirit action they presented, but fortunately that notion is dying out, and the more reasonable and worthy thought is taking its place, that the duty of self-improvement is incumbent upon mediums; that, by attention to the laws of fitness and the cultivation of receptivity on the mental and moral plane, closer relationships and more rational and spiritual communion can be established.

We have, for years past, urged that the utterances of mediums must be judged on their intrinsic merits and taken for what they are worth, irrespective of their claimed source, and if, judged by the ordinary standards of ability and worth, the addresses of mediums do not compare favourably with the work of uninspired speakers, it is time that the causes of imperfection were sought and admitted and conditions improved. If mediums will not undertake the work, then they need not be surprised that stern sentence will be pronounced by the critical and observant. Ability, efficiency, and distinction do not come by accident, and we now know that the measure of inspiration depends upon the conditions of receptivity, and receptivity and responsiveness depend upon intellectual preparedness and moral and spiritual fitness.

The objection often raised that Spiritualists and mediums claim to be in communication with persons of historical eminence and freely attach "great names" to "drivel" has had, we believe, more basis in fact in the past than at the present time. The more sensible Spiritualists and mediums have long ago discountenanced the practice, and request credentials from the supposed "big guns." But there are many well meaning and amiable people outside of Spiritualism (like the man who boasted that the king had spoken to him, when he had merely done so to order him to get out of the way) who are constantly endeavouring to make others believe that they are in the confidence of and claim personal acquaintance with Lords, Ladies, Bishops, and Professors, on the flimsiest grounds. "My friend, Lord Broadacres, said," or "as my esteemed and respected mentor, Bishop Bigwig, used to say," and so on and so forth, and when such people unfortunately take up Spiritualism, is it any wonder that they patronise the departed in the same style, and seek to tack them on as a tail to their kite?

But it is neither just nor fair to judge the whole body of Spiritualists by the vagaries of the amiable, the silliness of the foolish, the impudent rascality of the impecunious, or the brazen frauds of rank imposters who would "steal the livery of heaven to serve the Devil in."

The question for Spiritualists, however, is what *will you* do to wipe out the stains on the fair escutcheon which the professed friends of Spiritualism have made?

Is it not time that something was done in the way of united action to decide upon how best to promote inquiry and assist rational people to ascertain the facts, that some concerted action be inaugurated to improve the tone and quality of our public advocacy, to assist mediums to study the nature of their mediumship, that they may improve their health, their minds, their morals and spiritual receptivity?

Training, discipline, education, wise instruction are needed, and *nothing* but a "training school for mediums" will meet the need.

Why are the people attending the popular churches? Because they can there hear the spiritual and religious side of Spiritualism, ably presented by thoughtful, trained, enlightened, and progressive minds, and they naturally seek the best. Shall others now reap where we have sown? Are our facts to be stamped with sectarian trade marks, and the principles revealed by Spiritualism to be labelled with the names of the churches? Is Spiritualism to be absorbed by the existing institutions, or are we to build up "the church



of the spirit?" Is the new wine to be poured into the old bottles, the new life employed to galvanise the decaying corpse of dogmatic theology, and our facts used to patch the tattered garments of orthodox science and orthodox Christianity, or are we going to rise to the occasion and decide what shall be done with them?

New bottles, new institutions, new dresses for the new truths are needed, which shall be improvements on the old. Are we providing these, or are we allowing the wine to run off, the new life to die out, the new cloth to decay? Surely the time has come for serious and deep heart-searching, for earnest and devout labour, for union of hearts, heads, and hands in the work of co-operative construction. "Shall we dictate the course of the ship, or are we to be forced to ride as deck passengers and be silent?" asks a thoughtful Spiritualist. The religious world is passing through a revolution, which will inaugurate a larger hope and a more spiritual religion. Shall we stand aloof or shall we, having knowledge, assist in the work, and prepare for the brighter time of universal love?

Man, devoutly and intensely religious, stands to-day amid the wreck and ruin of old faiths and creeds, asking for the sunlight of a spiritual religion. Shall this soul-prayer go unanswered? No; it cannot. Out of the soul-depths of the Infinite Love the fadeless beams of response to this prayer will come. Demand and supply are co-equal in the order of nature. . . . A new temple must be reared; one large enough to take in every footsore pilgrim who treads life's dusty highways; one so high its tower shall touch the farthest star; one so beautiful the gods shall delight to gaze upon its frescoed walls. . . . Let me emphasise still more plainly. The era of negation has passed. We are not now called upon to state our doubts, but the world desires to know *what we believe*. You might as well attempt to resuscitate a starving man on icicles as to feed the spirit of the age on cold negations and barren platitudes. We cannot hold a thoughtful audience by finding fault with the past or condemning the present. The world will not long listen to our condemnation of the work of others if we do nothing ourselves. Moreover, we have no greater claims upon the facts of Spiritualism than others. We have no letters-patent upon a truth as old as mankind, nor am I so conceited as to think we are, of all beings, the most lovely in the sight of heaven. If we are I greatly mistake the taste of the angels. Let us not flatter ourselves; the work will stop if we are incapable or unwilling to do it. When we stop other hands will build forward. If we refuse to go the spirit of the age will go forward without us. Growth is the only unlimited ticket on the thoroughfare of progress. When we stop growing we begin to die. Shall we now go forward and carry the headlight of this constructive work? Great as is the responsibility upon Spiritualists at large, still greater and graver is the situation for the medium and public advocate. Those who have gifts of any value must enlarge and perfect them. This requires care, culture, and a spirit of sacrifice. I can see no reason why these favoured ones should not adorn their gifts with every personal grace and charm. *I cannot believe stupid ignorance* the best soil for angelic influx, nor do I believe that want of personal worth is a necessary trade-mark in any phase of mediumship. If we fail here others will give it the conditions we refuse.

The above quotations are from Mr. A. B. French's Liberal Lectures, and are worthy of serious consideration.

People will not sit now-a-days night after night as they used to do years ago, patiently waiting for phenomena or assisting in the development of mediums, and hence there is an outcry because of the dearth of developed and reliable mediums.

Many mediums have had to develop in public for lack of any other training school; they had to learn by experience, but surely the time has arrived when something can be done towards the very necessary work of founding an

#### INSTITUTE FOR SPIRITUAL CULTURE.

We believe a suitable plot of land could be readily secured if a *Board of Trustees* were appointed, and we have faith that the spirit people who guide the destinies of this movement, under whose inspirations this paper was established, and the National Federation inaugurated, will move the hearts of the enlightened and wealthy Spiritualists of the land to subscribe liberally when they see that an earnest effort is being made by a truly representative body to provide the requisite accommodation, where young mediums may be assisted, their mediumship developed, and their minds enlarged, that they may become worthy and capable exponents of the new religion of the spirit, based upon the foundations of psychic science and the great ethical principles which have their root in the nature of "man the spirit," and relate him to God, the supreme intelligence, whose life and love reign eternally and move humanity onward towards the perfect life.

I BELIEVE the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation of speaking his opinions, but a right understanding of the relations between what he can do and say, and the rest of the world's sayings and doings.—*Ruskin, in "Modern Painters."*

## IS MEDIUMSHIP INJURIOUS?

By G. B. STEBBINS.

AFTER meeting hundreds of mediums for forty years, never as a marvel-hunter but as a spiritual student, I should say the wise use is good, the abuse is bad. No faculty or power of man is evil or dangerous, if devoted to high ends and wisely used, and this broad principle covers mediumship. Every faculty or power, if wisely used, is healthful and helpful to mind and body, and this includes mediumship. Wisdom comes with thought, experience and consecration to pure and uplifting purposes. This whole matter is so new that our thoughts and experiences are fragmentary but gaining. As to consecrations: "These treasures are given to us in earthen vessels." I have known men and women who have been enriched in spirit, enlarged in mind, strengthened in body by their mediumship. Selden J. Tinney was a striking instance of these. Those who have been thus benefited have usually meanwhile cultivated their normal faculties by thought and study, kept themselves in such high mood that no evil influence could sway them, and sought for the normal use and control of their own powers, holding themselves open to all useful influences and spiritual illumination. I have known others (fewer than I most suppose) who have been weakened in mind and body, and enervated in will and morals. These have usually allowed themselves to be passive to all influences, good or ill, thoughtlessly yielding, making little or no effort for self-culture or growth.

"Powerless during trance" comes from weakness and unwisdom in the normal state. I have never known the trance condition made the means of evil act or word when the medium was pure-souled and strong in the normal state. Coarse language to identify persons may be used, mistakes in fact or thought may occur, but when vice or vileness is acted or upheld by a trance medium the root of the whole matter lies in the moral weakness and depravity of the person entranced.

Public mediumship has been, and is, highly useful, but is full of trials. All honour to those who withstand them, as a goodly company do. The ignorance and prejudice of the multitude, and the selfish eagerness for marvellous tests of professed Spiritualists, are the great trials of mediums, the great obstacles in the way of their high and happy development. While it is natural that hungry hearts should seek circles, it must be remembered that promiscuous séances, made up of varying and incongruous materials, are not of high or lasting benefit.

Mrs. Lydia A. Pearsall, a wise medium and a true woman, whose gifts and grace grew through all her long experience, would never sit in a promiscuous circle. She said she could not safely, and I have known others wise like her in that matter. More select and persistent private séances, and more patient care and private mediumship are needed. Mediumship could lead to finer culture, and the opening and illumination of the inner life of the medium, and we have no right to urge blind methods which will impoverish rather than enrich their manhood or womanhood. I have sat quietly in circles where I thought that more than half the manifestations were the result of clairvoyance or of some psychologic power of medium and sitters, but where all was eagerly held as from the spirit world. We must discriminate. The more we realise the wonders of our inner life the more shall we realise, and the more rationally appreciate the real pressure of emigrants to the higher life who return to bring us messages of life and light, to help us in our needs, and give hope and solace to the bereaved. That "most mediums resort to stimulants or intoxicants," so far as I know, is not correct. Some do, more do not.

A word as to average honesty, and this topic must be left. Morally there is no difference between the fraudulent pretence of mediumship and the position of a clergyman preaching and upholding a creed he does not believe. The proportionate number of the last is quite equal to that of the first. Heaven pity the poor creatures of whatever name. Let all dishonest mediums and preachers retire to private life, hoe corn, wash dishes, do anything honest for a living, and not "steal the livery of the court of heaven to serve the devil in."—*Religio-Philosophical Journal.*

WE MUST AIM AT UNITY, not by making light of convictions and bartering away the truth, nor by saying "It does not matter," nor by paying compliments all round.—*The Coming Day.*

## WHY IS THERE POVERTY IN A LAND OF PLENTY?

Do you begin to see, as in a glass, darkly, why in a land of ill-shod, ill-dressed, ill-housed, and half-warmed people there is no "demand" for shoes, and cotton, and dwellings, and coals? The reason of it is that the people who want shoes, and clothes, and fuel have no money to pay for them. And they have no money to pay for them because they are either out of work, or they are working at useless trades, or they are giving nearly all they produce to knaves and drones. There are three great evils in our midst to-day. The first evil is that we have too many people doing useless work, and too few doing useful work; the second evil is that the great bulk of the useful things produced is consumed by those who do not produce them; the third evil is that the great source from whence all commodities must be obtained—the land—is held by a few idle persons, to the general impoverishment of the people. It is too notorious for denial that our landlords rob from the farmer nearly all his produce in rent. How comes it that America can sell us wheat at lower prices than can our own farmers? The American has to pay for shipment, unshipment, and transit. The American yield per acre of wheat is smaller than the English yield. The American wheat is not so good as the English. And labour is dearer in America than here. Perhaps this cutting—it is from *Truth*—may throw a gleam of light upon this question:—"Some of my readers may remember a few details, which I published some time ago, respecting the history of One Ash Grange, near Bakewell, the farm from which Mr. John Bright's house derived its name. A single family has held this farm of the Dukes of Devonshire since about 1696, and the most interesting fact in its history was that the rent, which was in 1769 £190 13s. 4d. for 450 acres, has grown in 1890 to £900. Since I alluded to the matter Mr. Bowman, the last tenant of his line, has found himself unable to hold the farm at this rent, and has given up the place. With it he surrendered buildings and machinery (including a steam corn mill) erected by his family since 1838 at a cost of £2,031, and handed down from father to son as tenants' property. For the whole of this expenditure—not to mention all other money which the family have expended during their two hundred years' tenancy, and which includes the fencing of all the fields (originally open heath), the Duke of Devonshire allows Mr. Bowman not a penny. The whole of the improvements are absolutely confiscated." The muddle-headed school, and the double-shuffling school of economists excuse this wholesale spoliation by saying that the aristocracy spend their money, and so find trade. *Where does this money come from?* It is the product of the workers on the farms. *Where does it go to?* It goes to support jockeys, and parsons, and milliners, and a host of other people who produce nothing, or who produce useless things. A body of farm labourers produce a thousand quarters of wheat. The Ducal landlord gives them enough of it to exist upon, and uses the rest to feed an army of retainers, a horde of idlers, and a multitude of men and women engaged in the production of useless luxuries.—*Clarion*.

## 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.]

### NOT TRUE.

DEAR SIR,—The question has been somewhat sarcastically asked, "Is it true that North Shields Spiritualists have gone to sleep?" probably prompted by a report in *The Medium* lately from a certain speaker who reports his own lectures, unlike other speakers, many of whom are equally qualified. The said speaker, in reporting his lecture at Camden Street, gave his opinion respecting the state of that society, a course which that gentleman, I contend, was not justified in taking without having first obtained our consent. By so doing he has done us no good, but presented us to the world as in that unenviable position of being neither dead nor alive, but in a sort of "intermediate state," and of having a secretary through whose carelessness there was no announcement outside of his coming on July 31, besides a librarian through whose thoughtlessness many good books have been lost, and so on, a state of affairs which, if true, is certainly not creditable to the leaders. But I contend that in a large measure we are misrepresented—we are neither dead nor asleep, but alive to the interests of the cause. If the audience was small to listen to that gentleman, it was no guarantee that we are declining. He ought to know that the size of an audience depends largely on the individual who has to occupy the platform. It does at North Shields at all events. It is true our audiences are not so large as they once were, which is due to a great extent to speakers so often disappointing us. We have suffered greatly in this respect, and I vainly hoped when we joined the Federation, which expects every speaker to keep

his appointment or provide a substitute, that the evil would have been overcome, but not so. The so-called carelessness on the part of the secretary in not having the announcement out for July was due to his ill-health at that time, which prevented his having them issued, and the alleged thoughtlessness of our librarian did not speak for all. At the present time we have one of the best in the movement. But suppose we are in the position asserted by the reporter referred to, who knows but that such a condition may be necessary for our future welfare. It may be a progressive change through which we have to pass, like the caterpillar which undergoes various changes before it becomes the gay butterfly, but after which, and in the near future, we may again shine in our former splendour, and be no ways behind other Spiritualists in putting forth every effort calculated to spread the cause and uplift humanity.—*SEC*.

[We wish our North Shields friends every prosperity. We are earnestly desirous for the success of every society in all efforts that will benefit humanity.]

### THE LATE COLONEL BUNDY.

At the funeral of the late Colonel Bundy, B. F. Underwood, who had taken a seat at the head of the casket, without rising, read the following poem by Elizabeth Stuart Phelps, prefacing the reading with the remark that the words were expressive of the thought of Mr. Bundy, who from youth had been personally acquainted with the author:

#### AFTERWARD.

There is no vacant chair. The loving meet—  
A group unbroken—smitten, who knows how?  
One sitteth silent only, in his usual seat;  
We gave him once that freedom. Why not now?  
Perhaps he is too weary, and needs rest;  
He needed it too often, nor could we  
Bestow. God gave it, knowing how to do so best.  
Which of us would disturb him? Let him be.  
There is no vacant chair. If he will take  
The mood to listen mutely, be it done.  
By his least mood we crossed, for which the heart must ache  
Plead not nor question! Let him have this one.  
Death is a mood of life. It is no whim  
By which life's Giver knocks a broken heart.  
Death is life's reticence. Still audible to Him,  
The hushed voice, happy, speaketh on, apart.  
There is no vacant chair. To love is still  
To have. Nearer to memory than to eye,  
And dearer yet to anguish than to comfort, will  
We hold him by our love, that shall not die.  
For while it doth not, thus he cannot. Try!  
Who can put out the motion or the smile?  
The old ways of being noble all with him laid by?  
Because we love, he is. Then trust awhile.

### HOW SPIRITUALISM IS SPREAD.

DEAR SIR,—I contend it is the duty of every Spiritualist when he hears of any practical good accruing from any of our papers it should be made known. This is why I send you the extract below from a letter received by "The Corresponding Society," and to which I replied. Dated July 29, 1892: "Having become interested in Spiritualism through reading *The Two Worlds*, a paper I forget how it came into my possession. Anyhow, I was so favourably impressed with the contents that I have taken in the paper regularly since, and considerable satisfaction it has given me." In my letter I did not omit to say—Pass them on, friend. I would be glad to have the address of Spiritualists residing in, or near Reading.—Yours in the cause,  
Duncannon Street, London, W.C. J. T. AUDY, P.L.G.

### SPIRITUALISTS, STIR UP!

DEAR SIR,—Perhaps it may be of interest to your readers to know that we have in our ranks one who is, as far as lies in her power, endeavouring to do her best to spread the teachings of Spiritualism. It has just come to my knowledge that she has held several meetings on Blackpool sands during the last few weeks. At one meeting there was a minister in the crowd, of nearly 200 people, who did his best to refute all that had been said, stating, *inter alia*, "that Spiritualism was the work of the devil, and its followers were infidels." The lady, however, came off victorious. She appealed to the audience as to her teachings of infidelity, who, I might say not very charitably, hooted the rev. gentleman. A quantity of leaflets and *The Two Worlds* were distributed at each meeting. Many are called to this good work, but few care to inconvenience themselves to spread the glorious truths taught by Spiritualism.  
PROGRESS.

### SPREAD THE LIGHT.

DEAR SIR,—Re your par on how to increase your circulation, will you kindly allow me to make a suggestion, which, if carried into effect, would cost each subscriber very little, and would at once double the circulation of *The Two Worlds*. Briefly, this is the idea: Let each subscriber purchase two copies instead of one, leaving the extra copy with his or her bookseller to put in the window for sale, on the understanding that, if sold, the bookseller keeps the penny as profit and remuneration for undertaking the sale of an unpopular work; if not sold, to be returned to the subscriber, who can then give it to a friend or to a stranger at the meeting-room. I have been doing this during the past few weeks, and have the pleasure of knowing that this copy is sold every week. I can now order *three* copies, still paying for *two*, and receiving the odd one for distribution if unsold. For this small outlay I have the pleasure of knowing that I am helping to spread the glad tidings, and thus helping the spiritual world; that I am also helping to increase your circulation, thus helping the material side of our cause; and last, but not least, the satisfactory feeling that I am trying to do some little part of my duty towards my neighbour.—I am, dear sir, yours fraternally,  
28, Cyfarthfa Street, Roath, Cardiff, Sept. 2, 1892.  
PRACTICAL.



### "TO HIM THAT HATH SHALL BE GIVEN, &c."

Millions of sermons have been preached from the above text, but I have heard no explanation so startling as one I met with in the summer of 1882. Whilst travelling North, from Manchester, I sat opposite to a man who was very cheerful, and, who, learning I had started from Manchester, began to relate that some time ago he had done a large business with several firms in Manchester, and on one occasion after giving a large order to a firm (named), he was invited into the office to partake of lunch, during which time the conversation turned on two brothers who had both failed. "Ah!" replied the principal, "we lose a bit by both; one of them was an honest fellow; he turned up all he had, which realised a trifle over 13s. in the £, but the other paid 2s. 6d. in the £." The customer then said, "Surely you will help the honest fellow on his legs again?" when the principal gave the startling reply, "No! but if the other wishes to do business with us, our books shall be opened to credit him up to £10." The reason given was that the rogue would be safe, he having had sense to protect himself, whilst the other was a fool for being honest, hence we have truth at a discount and falsehood and fraud at a premium. Knowing you like brevity I leave your readers to comment on the above. This occurred in England, that can boast of its Christianity, its Churches, Bishops, Bibles, and Missionaries, and its aim to convert the heathen, sending its shiploads of bibles, whiskey, ammunition, and bayonets, by the same boat; and there are in this wide-awake age, those who are stupid enough to wish the miscellaneous cargo God speed.—Yours obediently,

THOMAS HUTCHINSON.

17, Bull Head Lane, Northampton (a resident of Manchester 28 years). Aug. 29, 1892.

### TEMPERANCE IN ALL THINGS.

DEAR SIR,—Allow me to say a few words in reply to J. W. Hanson. I am, like himself, one who believes in "temperance in all things," and, like him, am not a total abstainer, but I do not believe in intolerance, neither do I believe anyone can be made sober or moral by force, or by being treated with ignomy and contempt. Further, I cannot consent to the introduction of the old creedal ideas of repression, expulsion, and anathema into our free and glorious religion of love, mercy, and charity. Christ, referring to the woman taken in adultery, said, "Let her amongst you who is without sin cast the first stone." This is the spirit in which we, as Spiritualists, should meet and treat all. If they be weak let us strengthen them, not cast them out and hold up our robes lest they be soiled as we pass by—rather let us be the Good Samaritan to the fallen sister and brother—and though they sin against us, even unto seventy times seven, still let us forgive them, and again lift them up. If needs be we must take up this question in the hope of benefiting mankind, let it be done gently, and by persuasion and example. By all means let the questions of morality, temperance, and all other virtues be proclaimed and insisted upon from our platforms and in our Lyceums, but let it be with charity and loving kindness, not in self-righteousness or selfishness. Our grand, new-old spiritual religion, teaching as it does personal responsibility for words, thoughts, and acts, is of itself a sufficient moral incentive, if properly brought to the understandings of the people; and when enforced by examples of loving kindness and charity, as well as precept, is absolutely irresistible. Let us remember the old adage—"You may lead a horse to the water but you cannot make him drink"—and act upon it, exercising towards all that charity and love which is their right, gently leading them on, and remembering that each one is only a unit of the whole, and as such has equal rights with all the others; that no one has any prescriptive right to force his opinions upon any other, but may—if he has been endowed with a clearer mind and perception—endeavour to instil into his less fortunate brothers' mind the knowledge which he himself possesses, and thus elevate him. Hoping this will be taken in the same spirit it is given, and that it will tend to throw a softer light on the question proposed to be met by this somewhat harsh proposal, and to arouse a few new or dormant ideas respecting it and how to meet it.—I am, dear sir, yours fraternally,

CHARITY TO ALL.

## PLATFORM RECORD.

ASHTON. Spiritualist Society.—A splendid day with Madame Henry, who gave a brief sketch of her life, telling how and why she became a Spiritualist. She gained the sympathy of her audience from the first and kept it althrough. Evening subject, "The Bible and its relation to Spiritualism." A number of strangers present and they all had something to think about. Many inquiring when she was coming again. Clairvoyance after each lecture.

BIRMINGHAM. Oozells Street Board Schools.—Mr. Harrison, one of our members, addressed an intelligent and appreciative audience on "Our Dear Opponents," in a most sensible and straightforward manner, urging upon all investigators the necessity for candid enquiry. Remarkable psychometry and clairvoyance by our much respected friend, Mr. Oaks. Such tests cannot fail to call attention to Spiritualists.

BIRMINGHAM. People's Hall, Hurst Street.—Wednesday, Aug. 31: "Is Modern Spiritualism of Spiritual Origin?" Mr. Victor Wyldes affirmed, and Mr. Gaschoni denied. Mr. Wyldes cited some remarkable instances of phenomena, which he claimed precluded the possibility of any other than the spiritual hypothesis. Mr. Gaschoni admitted the facts, but denied any proof of a spiritual origin, and demanded a scientific definition of the force used in the production of the phenomena. Mr. Wyldes affirmed that it was impossible to do more than give a name to the subtle power used, but that the intelligence embodied in the communications was sufficient evidence of the agency of disembodied human spirits, instancing cases where information, quite foreign to the minds of the medium and the recipient, had been given by spirit agency. Mr. Gaschoni suggested a theory of an unconscious revolution of thought images from the human brain, and argued that the physical phenomena were produced by an unknown mundane force. He did not deny that spirits might have something to do with the phenomena, but denied that there was any proof of such an agency. Both combatants were frequently applauded, and the proceedings terminated with a hearty vote of thanks to Mr. Wyldes and Mr. Gaschoni, also to Mr. Charles Gray for his impartiality as chairman.—Cor.

BLACKBURN.—Aug. 28: Mr. Tetlow gave eloquent and instructive addresses and successful psychometry. Good audiences. Morning circle well attended, and good results. Sept. 4: Mrs. Green delivered impressive addresses on "Life Beyond the Tomb," and "Man, a Spiritual Being," to large and appreciative audiences. Successful clairvoyance.—T. S.

BRADFORD. 448, Manchester Road.—Morning: Circle, 48 present. Speakers, Mr. Todd and Mrs. Webster. Afternoon: Mr. Todd named a baby, and gave great satisfaction, and spoke at night on "Man's Responsibilities," in an efficient manner. Very good clairvoyance at both services by Mrs. Webster. Good audiences.—J. A.

BRADFORD. Norton Gate.—Afternoon: The guides of Mrs. Stretton spoke on "What has Spiritualism done for mankind and where do Spiritualists take their stand?" Also the guide of Mrs. Shulver spoke on "How much better it would be if man and wife would go hand in hand with each other and bring up their children in the same way." Clairvoyance very good. Evening: The same speakers took for their subject "Thy will be done on earth as it is in Heaven." Discourses very good both afternoon and night. Nearly full room. Hoping to have the rooms quite filled as they will be made more comfortable this winter and be provided with good speakers.

BRADFORD. West Bowling, Boynton Street.—Thursday, a good circle, 54 present. Very good results. Sunday morning, a pleasant circle. Mr. Hilton spoke well on "Charity," and "Our Spiritual Nature." Mrs. Kipley gave good clairvoyance.

BRIGHOUSE. Oddfellows Hall.—Fair audiences welcomed Mrs. Crossley, whose inspirers eloquently gave excellent and instructive lectures, arousing deep interest. She spoke on "Prayer and Sympathy," and "Man and woman know yourselves." Many were visibly affected. After earnestly pleading for the unfortunate she contended that it was our duty to help all. Successful clairvoyance. Friends not present missed a treat. Sept. 25, anniversary, Mrs. Bailey of Southport.—J. S.

BURNLEY. Hammerton Street.—Mr. Featherstone gave grand addresses on "The Higher Aspects of Spiritualism," and six written questions from the audience, viz., "The Communion of Saints," "Christ, man, myth, or God?" "Is Biblical Theology in harmony with Spiritualism?" "Is the Bible the true word of God?" "Mesmerism and Spiritualism, what is the difference?" and "What are the Higher Aspects of Spiritualism?" were ably answered. Good audiences.—R. H.

BURNLEY. Robinson Street.—Miss Craven again favoured us with addresses on "Where are our homes?" and "Spiritualism versus the Bible," eminently interesting to good audiences. Very successful psychometry.—W. H.

BURNLEY. Guy Street.—Mrs. Best's guide gave twenty-eight successful clairvoyant descriptions, mostly to strangers, twenty-six being recognised. A good audience in the evening. Monday, 7-30, public circle.—E. W.

CARDIFF.—Mr. Rd. Phillips again kindly gave a most interesting account of the insect life of tropical Australia, the last of a highly instructive series of Australian experiences, his easy, chatty style lending an additional charm to the large amount of information conveyed. He afterwards spoke on "Spiritualism and the Bible," and stated in an able manner the position generally assumed by Spiritualists as to the value and use of the Bible in their services. The usual after-séance was kindly led by Mrs. Billingsley, whose clairvoyant gifts are being rapidly developed, several descriptions being given very clearly, and recognised.

DEWSBURY. Boud Street.—We opened our new rooms on Saturday with a very successful tea and entertainment. Sunday: Opening Mr. J. Schutt dealt with four subjects from the audience, and discoursed on "There is a natural body and a spiritual body." Very good lectures. Meeting packed with a satisfied audience.

FOLESHILL.—We were favoured with a visit from our esteemed friends, Mr. and Mrs. Ball. Mrs. Ball's guide spoke on "The Angel-World," exhorting us to live good, upright, and pure lives, and thus prepare for our entrance into the spiritual realms, where we shall meet our friends and loved ones. Listened to very attentively.—W. C.

GATESHEAD-ON-TYNE.—The controls of Thos. R. Penman spoke on "Mediums and Mediumship," showing the benefits to be derived from becoming a medium. Well received by a good company. Good clairvoyance by Wm. H. Penman.—G. C.

HALIFAX.—Mr. Inman's first visit; he dealt with subjects from the audience in such a manner as appeared satisfactory. Clairvoyance and psychometry given with remarkable accuracy. In the evening Mr. Scott sang a solo in his usual efficient manner.—F. A. M.

HOCKMONDWICK. Blanket Hall Street.—Mrs. Jarvis gave very important addresses on "This world is great and mighty," and "Spiritualism: past, present, and future." The audiences listened attentively. The teachers of the past had often been misleaders. The present leaders were seeing their folly, and in the near future grand and noble things will be revealed for the good and welfare of humanity.—W. H.

HEYWOOD.—Mr. Peter Lee, of Rochdale, kindly filled up a gap at short notice, for which we heartily thank him. Afternoon subject, an old one yet ever new, "A few thoughts upon Prayer," clearly demonstrating the difference between practical prayer and lip expression of desires. Evening: "Spiritualism, scientifically considered"—a full and complete answer to the question, so often asked, "Will your Spiritualism stand the test of science as applied by the most eminent men of the day?"

HOLLINWOOD.—Mrs. Howorth's controls discoursed on "Make use of me, my God," showing that every one was responsible, and had duties to perform that were better done before passing-on. Nine clairvoyant descriptions, all recognised.

HUDDERSFIELD. Brook Street.—Miss Wheeldon has given much satisfaction to exceedingly attentive audiences, speaking fluently and well upon "The Mighty Dead," and "The Coming Reformation." The general desire being to hear her again.

LANCASTER.—Mr. Geo. Newton, of Leeds, gave two addresses. He sustained the attention of the audience throughout. Mrs. Ingham, of Bradford, kindly assisted; and with her guides added not a little to the harmony of the meeting.—H. W.

LONDON. 311, Camberwell New Road, S.E.—Wednesday last a successful harmonious séance. Mr. Cootes' guides gave advice spiritually and materially. Sunday morning and evening services, good spiritual influences prevailed and the guides of our mediums



gave spiritual teachings, which if put into effect would make life brighter and happier.—W. G. C.

LONDON. 23, Devonshire Road, Forest Hill.—Mrs. Gunn addressed the members and friends of this society, this being the first time this lady has spoken for us. She gave us a real earnest spiritual address and we hope to have the pleasure of hearing her many times in the future. This lady is also an addition to our home workers.—J. E.

LONDON. Marylebone, 86, High Street.—We had the pleasure of listening to a most interesting address from Mr. Horatio Hunt on "The nature and destiny of man," which afforded much food for thought, and was calculated to impress the listeners that each one should endeavour to progress materially as well as spiritually, thereby enabling material to aid the spiritual progression.—L. H.

LONDON. Shepherd's Bush, 14, Orchard Road, Askew Road.—Mrs. Treadwell's guide discoursed upon "The Spirit World and the land of Spirits," giving important advice upon the teaching of the young. Mr. W. Mason, conductor of the Burnley Lyceum paid us a fraternal visit, and gave us encouraging remarks upon Lyceum work.

LONDON. Spiritualist Federation. Open Air Work.—"Field Day" at Battersea Park last Sunday. In the afternoon Messrs. Darby and A. Rodger addressed an assembly and spoke upon "Spiritualism." Tea was had in the park and at 6-30 p.m. a large meeting was addressed by Messrs. Percy Smyth, T. Emms, and Darby. Spiritualists were present from various parts and a good number of the Spiritualist journals were quickly sold. Enquiries were made by several listeners and surprise expressed that meetings were not held more frequently there. On account of the opening of the Federation Hall no field day will be held on the 18th inst.—Percy Smyth, organiser.

LONDON. Peckham. Winchester Hall.—Evening: The address was upon "The Epitaph of Life." The cry is often for workers. I can only re-echo it. We possess a comfortable hall, and yet many nights during the year it is not used. Who will help?—J. T. A.

MANCHESTER. Collyhurst Road.—Owing to the illness of Mrs. Smith, of Leeds, Mr. E. G. Birch, of Royton, gave excellent discourses on "Spirit-Communion" and "In Nature we see God." Numerous clairvoyant descriptions, nearly all recognised. Considering that Mr. Birch is young in public work he did well, and we consider he will make a remarkable medium.—J. T.

MANCHESTER. Palmerston Street, Moss Side.—6-30: Mrs. Lund's guides gave an instructive address on "There is no death," and convincing clairvoyant delineations. A Christian gentleman had a spirit described to him, which he acknowledged was an accurate description of one of his friends; but he wanted to know if the spirit had been "washed in the blood of the Lamb?" The medium answered him straightforwardly, urging personal responsibility rather than placing sins on an innocent man. Another jumped up, and shouted "Hallelujah," and commenced an address, when he was quietly asked to be seated by the chairman; a third commenced to ask questions, when he was told he would be answered at the close of the meeting. After singing, the Spiritualists present—to a man, yes, the women as well—had an animated discussion. The Christians handed out a few leaflets, headed "Jesus is Coming." We intimated that they had forgotten to put the day and time. They said they did not know exactly, but he was coming, and would come perhaps "as a thief in the night." Under the conditions given, I must thank Mrs. Lund and her little guide for the able manner in which she answered the questions.—J. B. L.

MIDDLESBROUGH. Spiritual Hall.—Evening: A good audience. Mr. G. L. Gibson gave an able and eloquent lecture on "The Atonement: Its Past, Present, and Future Aspects." His first attempt on the platform has been a decided success; his masterly exposition of the present social condition of the people, and the need for reform, called forth frequent applause. His name will be a welcome addition to the roll of spiritual workers.—W. I., cor. sec.

NELSON. Bradley Fold.—Mr. Buckley's controls gave short discourses on "Our Creeds" and "Spiritism," followed by psychometry. In the evening Mrs. Taylor gave some excellent clairvoyance. Attendance moderate.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. E. W. Wallis gave us three splendid discourses as follows: Sunday morning, "Spirit and Matter;" evening, "Spiritualists' View of the Bible;" Monday evening, "Social Needs, and How to Meet Them." The addresses were full of good thoughts, and were much appreciated by full audiences. Mr. Wallis attended a tea on the Saturday evening in connection with our developing circles, and gave some valuable advice to the members as to the means of developing their mediumship.—R. E.

NORTHAMPTON.—Morning: Mr. Chaplin, of Leicester, spoke in the Market Square to a large audience, who were surprised that we had such good speakers. A great many came to the hall both afternoon and evening. Mr. Chaplin's addresses were listened to with great attention, and gave every satisfaction.

NORTH SHIELDS. Camden Street.—August 7: The discourse of Mr. Rutherford, on "Knowledge Helps the Soul," was well received. 14th: Mr. Grey's guide, in a very satisfactory manner, dealt with "What must I do to be saved?" followed by two impromptu poems on music and poetry. 21: Mr. Rostron gave some good advice, also clairvoyant delineations in a very satisfactory manner. 28: In the absence of Mr. Graham, Mrs. Yeeles, of Wisbech, gave an able address, "Is Life worth Living?" and successful clairvoyant descriptions. 30: Fairly good psychometry by Mrs. Gregg. 31: Successful clairvoyance by Mrs. Yeeles.

NOTTINGHAM. Masonic Hall.—Mrs. E. Gregg's first visit. Her subjects, "Heaven and its inhabitants" and "Spiritualism: its influence on humanity" were treated in a pleasing and sensible manner, and the clairvoyance also was very satisfactory. We shall look forward to Mrs. Gregg's next visit. Monday, the 29th ult., Mr. V. Wyldes held a séance for psychometry in the Albert Hall, and gave experiments for an hour and a half with great success.—J. W. R. S.

NOTTINGHAM. Morley Hall.—A severe cold kept Mrs. Barnes away. We had gratifying evidence of the part taken in our work by spirit friends. Mr. Wm. Taylor was "warned in a dream" that his presence would be required in the morning, and he filled the vacant place. He has not been to the morning meeting for years. At night I was on the platform with Bro. Wallis, and was impelled to give my experiences of "How I was led by the spirit," in which I received great help from the

other side. A nice meeting. Hope to see Mrs. Barnes in her place on Sunday.—J. W. B.

OLDHAM. Bartlam Place.—Our choir gave a Service of Song, "Frozen to Death." Mr. Britland, our reader, did his work well, and read in a very telling way. The singing was well done and reflects great credit on Mr. Barker, singing master, and the choristers.—A. E. L.

OLDHAM. Spiritual Temple.—Mrs. Wallis was with us, whose guides spoke upon "Spiritualism and Religion," in the afternoon. Evening, the subject was based upon "Watchman, what of the night?" Both discourses were a real treat and much food for thought was given. Clairvoyance followed.—J. P.

OPENSHEAW. Granville Hall.—Mr. Rooke lectured on the last words in the hymn sung, "They guide the soul in triumph on to God." Viewing the various religious systems, he pointed out that all failed in finding the right path. In Spiritualism alone is to be found that which suits all grades and conditions of men, and, being based upon the immutable laws of right and justice, will ultimately lead the soul in triumph on to God.—W. P.

PENDLETON.—A good day with Mr. Tetlow. A pleasant afternoon was spent in conference. Some good things were said which, if acted upon, cannot fail to have their effect, and must be of interest to the Society. I think this sort of work should be done more often, for all seemed to be interested. Evening: "If Spirits Return, Why and How?" Grand discourse. Psychometry very good.

ROYTON. Chapel Street.—August 31: Our public circle as usual. Conducted by Mrs. Rennie, of Oldham. The first time we had the pleasure of hearing her. We hope we shall before long have her with us again. Good clairvoyance. Sunday, Mrs. Hyde gave two very good and exhaustive discourses on "Our Spiritual Light." She is always well received here. Crowded audience at night. Clairvoyance very good. Royton society is now open to engage mediums for 1893 at 5s. and expenses. Address letters to David H. Greaves, cor. sec., 204, Middleton Road, Royton, near Oldham.

SHEFFIELD. Midland Cafe.—Our meetings continue to be well attended. Last Sunday night the room was full. The reading of Miss Florence Marryat's book, "There is no Death," from the second chapter, opened up quite an interesting evening.—W. H.

SOUTH SHIELDS. 21, Stevenson Street, Westoe.—Wednesday, usual meeting. 4th: Mr. W. Westgarth's guides dealt with "The Aspects of this Life and the Rewards of the Future," in a very instructive manner. He pointed out the pious orthodox Christian and the kindly-disposed charitable Spiritualist reviewing their lives here and following them into the future stage of existence, and illustrated their rewards and remorse. The audience seemed to highly appreciate the lecture. After meeting the guides of Mrs. Young and others took part. Enjoyable half-hour spent.—Cor.

STOCKPORT.—Mrs. Horrocks clearly explained the many phases of mediumship and the benefits derivable from a judicious use thereof. Evening a practical discourse dealing amongst other matters with the danger to the sensitive who is ignorant of the undeveloped spirits around us. Our meetings have been large and the information given of use to investigators in the rudimentary stage.—T. E.

WAKEFIELD. 11, Hambleton Street.—Mr. Oliffe was not able to be with us owing to some mistake, but we got a substitute in one of our local mediums, who spoke on "Where is Heaven?" to a good audience. Clairvoyance good.—A. W.

SOWERBY BRIDGE.—Mr. J. Sutcliffe presided. A good and intelligent audience met Mr. Sutcliffe, of Rochdale, on his first visit. He made a very favourable impression. His discourse was brim full of socialism, and the various vicissitudes of life in all grades of society were depicted with the clearness of one accustomed to such scenes. The question "Is Life Worth Living?" was constantly asked and answered in reference to the poorer class of humanity, whose cup of misery is so unequally divided. Spiritualism is the valve to such sufferers and its claims were well advanced. Psychometry followed.

WISBECH.—Mr. D. Ward gave an address on "Spiritual Culture," referring to the various auras he could see around each one's head, which indicated the different spheres of man. The discourse was very interesting, and was listened to attentively. Successful clairvoyant delineations, all recognised.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

HECKMONDWICK. Blanket Hall Street.—Invocation by Mrs. Styles. Recitation by Master Lewis Whitehead. Calisthenics led by Miss S. A. Whitehead, then classes. Very good attendance.—J. B.

HEYWOOD. Moss Field.—We practised singing and Mr. W. H. Duckworth gave a good lesson on "What is Spirit?" and all seemed to enjoy it. Gerta Green, Miss Turner, and Edith Kenyon sang well. Good recitations by Maria and Bertha Frost and M. A. Horrocks. We are sorry we could not have our pic-nic owing to the wet.

HUDDERSFIELD. Brook Street.—Present, about 40. Invocation by Mr. Briggs. Reading by S. Paske. Marching and calisthenics led respectively by Messrs. Castle and France. A new feature of bells upon the hands produced a very unique effect. Groups were formed Mr. Briggs taking the Fountain; Miss L. H. Walker, River; Mrs. Entwistle, Beacon; and Mr. T. B. Sykes, Liberty. Our Lyceum is now in thorough working order, a code of rules having been drawn up and accepted by all. For the past six weeks we have increased our number every Sunday, enthusiasm being displayed from the youngest to the oldest. We give a hearty invitation to all parents, whether Spiritualists or not, to send their children that they may be brought into closer contact with the angel world and learn the great lesson of "Man know Thyself."—G. H. B.

MANCHESTER. Collyhurst Road.—Good attendance. The gold and silver chain recitations well done. Recitations by Bertie, Lottie, and Polly Whitehead, Annie and May Pollock, and Lucy Robinson. Calisthenics with the bells exceedingly well performed. Groups were formed by the respective leaders. Pleased to see so many elder ones, it inspires us with new courage.—A. H.

MANCHESTER. Palmerston Street, Moss Side.—Good attendance. Marching and calisthenics an improvement on last week. Great interest is taken in the neighbourhood by the numbers who come to see us marching and go through the exercises. Some children said recitations which they intend giving next Sunday.—J. B. L.



**MANCHESTER.** Tipping Street.—On Saturday, September 3, our Lyceum gave a humorous entertainment to a fair audience, who seemed well pleased. The songs by Mr. Simkin were much appreciated and encored. The singing by the Brothers Heywood, Manning, and Miss Fawshaw commanded applause. The sketches caused roars of laughter, and everybody went home well satisfied. On Sunday our anniversary was a grand success. Mrs. Britten's inspirers, with their usual eloquence, dealt with the subject of "The New Reformation," pointing out that we must look to the training of the children to accomplish this object, and that the Lyceum was the grandest institution on earth. Evening: Nine subjects from the audience dealt with to the satisfaction of a crowded hall. Miss Ferneley being our organist for the day, the music and singing was all that could be desired. Mrs. Lister, Master A. Lister, and Mr. T. Jones sang a trio, the children joining in the chorus. It was a grand sight to see all the children on the platform; it really looked like old times, several friends remarking that it was as it should be, for the children to take part in the service. Trusting something will be done to accomplish this, so that they will take a greater interest, as they are the Spiritualists of the future. The whole proceedings were conducted by Mr. John Jones, as Mr. Pearson, the conductor, was at Palmerston Street, conducting their Lyceum. Mr. Maslin occupied the chair afternoon and evening.—J. T.

**OLDHAM.** Temple.—Morning, several recitations by the children. Mr. Spencer gave a reading upon "Kindness," and the conductor spoke on "What a kind word can do and has done," in a very impressive way, and seemed to be much appreciated by the children.

**OLDHAM.** Bartlam Place.—Morning: Open sessions, usual programme. Recitations by E. Shaw and John A. Tetlow; reading by Mr. Savage. Afternoon: Chain recitations, marching and calisthenics gone through very well. Recitations by J. A. Tetlow, F. Shaw, Mr. Linley, E. Shaw, E. Fielding, John A. Tetlow, and E. Fielden received a prize for reciting. A few remarks from Mr. Lawton. Conductor, Miss Halkyard. Evening: Our service of song, "Frozen to Death," was very well rendered. The conductor, Mr. Barker, officiated in a most pleasing manner.—J. H.

**OPENSHAW.** Granville Hall, George Street.—Invocation by the conductor, Mr. Boardman. Recitation by Miss E. Savage. Marching, calisthenics, and chain recitations very good. A good session but not well attended, hoping to see more next week.—W. O.

**STOCKPORT.**—Fairly good session, well attended, and enjoyable. Miss J. Rowbottom recited, and read "The moss covered bucket" very feelingly.—T. E.

## PROSPECTIVE ARRANGEMENTS.

Advertiser (a medium), with 25 years' practical experience in Out-fitting (during the last five years as buyer and manager for hosiery and hats), seeks Re-engagement as above, or Traveller. At liberty any time, firm retiring.—Apply J. W. B., 19, Beauchamp St., Cardiff (ADVT).

**BACUP.**—11, Mr. B. Plant; 18, Mrs. Best; 25, public circles.

**BLACKBURN.** Spiritualist Hall, Freckleton Street.—11, Mr. J. J. Morse, of London, afternoon and evening.

**BRADFORD.** Milton Rooms.—Sept. 11, Mr. Todd and Mrs. Webster; 12, Miss Pickles; 18, Mr. Swindlehurst; 25, Miss Patefield.

**HALIFAX.**—Sept. 11: Harvest festival and flower services, speaker Mrs. Crossley, at 10-30, 2-30, and 6 p.m. Special hymns from the new hymn books. The room will be profusely decorated with plants, flowers, fruit, vegetables, &c., which will be sold after the service on Monday.—F. A. M.

**LEICESTER.** Phrenological and Psychological Institute.—Miss A. Lug, of Henbury Lodge, Bristol, also Miss R. Matt, niece of Councillor Briggs, of Gothe Street, Leicester, have been awarded certificates of first grade in physiognomy by examination.—T. T.

**LONDON.** 311, Camberwell New Road, S.E.—Tuesday, Sept. 13, at 7, quarterly tea and soirée, tickets 6d., for which early application must be made.—W. G. Coote, hon. sec.

**LONDON.** Stratford, Workman's Hall, West Ham Lane.—To members and friends. A tea and social entertainment on Monday, September 26, at 6-30 p.m., selections by brass band, piano solos, quartettes, vocal and instrumental music, recitations. Tickets, 9d. of the committee, Mr. G. Breasley, 51, Lauriston Road, South Hackney, E.; Mr. C. Deason, 83, Chobham Road, Stratford; Mr. Spruce, 28, Trinity Street, Canning Town, E.; Mr. Atkinson, 26, Edward Street, Barking Road, E.; J. Rainbow, hon. sec., 1, Winifred Road, Manor Park, or after the services at the hall.

**LYCEUM FIELD DAY FOR 1893.**—There will be a meeting of delegates on Saturday, September 10, at 7 p.m., in the Spiritualists' meeting room, Church Street, Morley. We hope to see every Lyceum in Yorkshire represented.—B. H. Bradbury.

**LONDON SPIRITUALIST FEDERATION.**—Federation Hall, 359, Edgware Road, W., will be opened on Sunday, Sept. 18, at 7 p.m., when I shall read a paper on "The need for the further development of Spiritual Phenomena," and members of the Council will speak. Mr. F. W. Read, Chairman of the Federation, will preside. There will be a meeting of members at 3-30 p.m. to arrange séance committees. All wishing to join the séances must attend. Lectures on Spiritualism and kindred subjects will be delivered every Sunday at 7 p.m. Committees will meet during the week for scientific investigation. The Hall will be open for members and enquirers on week evenings. Member's subscription, 5s. per annum. The Séance Committees will be open to members only. Each sitter must guarantee to attend for a certain time; and each circle when formed will admit no fresh sitters. A. F. Tindall, A.T.C.L., Hon. Sec. Communications by letter only to 15, Lanark Villas, Maida Vale, W.

**MANCHESTER.** Tipping Street.—On Sunday next, 11th inst., Mr. J. B. Tetlow will hold a conversational meeting in the afternoon. Evening subject, "Woman, her place in society." Anthem, "I will lift up mine eyes," by Dr. Clarke. Sunday, Sept. 18: Harvest Festival. Fruit and flowers will be thankfully received, either given or lent for the occasion. Someone will be in attendance at the hall from 6 to 10 to receive whatever is sent on the Saturday, 17th. Speaker, Mr. Green.

**MANCHESTER.** Palmerston Street, Moss Side.—Sept. 11, Mr. Alfred Kitson, of Batley Carr, will open the Moss Side Progressive Lyceum at

2-30 p.m., and also speak at 6-30. Trusting we shall have a large gathering to welcome so noble a worker in the Lyceum cause.

**MIDDLESBROUGH.**—11, Mr. J. Clare; 18, Mr. J. Stevenson; 25, and Oct. 2, Mrs. J. M. Smith.

**MORLEY.**—Lyceum anniversary, Sunday, September 11. Special sessions at 2-15 and 6 p.m. The children and members will sing, recite, and speak. Collections in aid of Lyceum funds. All friends will be made welcome. A public tea on Sept. 10, at 5 p.m. Tickets 9d.; children half-price. Also tea provided on Sunday, Sept. 11, between the sessions, at 6d.—B. H. B.

Mr. J. W. BOOCOCK, of 4, Bradley Street, Park Road, Bingley, is booking dates for the early part of 1893 and will be pleased to hear from secretaries.

**NOTICE TO MEDIUMS.**—Mrs. G. Watkinson, 17, Shaw Street, has been elected cor. sec. at Lancaster.—G. Jeffreys.

**NEWCASTLE-ON-TYNE.**—Mr. J. H. Lashbrooke Sep. 11, 6-30, subject, "The Aspirations of a Spiritual Mystic."

**OLDHAM.**—11, Mrs. Green; 18, Miss Gartside; 23, Harvest Festival Mrs. Hyde; Oct. 2, open; 9, Miss Walker.

**OPENSHAW.**—At 10-30: Mr. Wallis. Reception séance. At 6-30: "A Spiritualist's View of the Signs of the Times." Friends are earnestly invited to attend.

**OUR FATHER'S CHURCH.**—Members, friends, and inquirers are invited to two meetings, on Sunday, September 25, at the Cavendish Rooms, Mortimer Street (near Oxford Circus), at 11 and 7. Mr. John Page Hopps will speak on the following subjects: "Why should we worship together?" "The Music in all the Creeds." All seats free. Hymns will be provided. Voluntary offerings at the doors to defray expenses. A brotherly invitation is specially offered to those who feel the need of something more rational and simple, and less conventional, than the ordinary churches.

**SECRETARIES, PLEASE NOTE.**—Mrs. Wade has removed to 26, Rosse Street, Brownroyd, Bradford.

**SHIPLEY.** Liberal Club.—The annual tea, at 4-30, and entertainment, on Saturday, Sept. 19. Tickets, 6d. For the entertainment collection at the door from those not having tea tickets. Sept. 20: anniversary services, at 2-30 and 6, Mrs. Mercer. All are welcome. Come and help us.

**SOCIETIES, PLEASE NOTE.**—Mrs. J. M. Smith has removed to 10, Highfield Terrace, Beeston Hill, Leeds. She hopes to be sufficiently recovered to resume work on September 18.

**SOWERBY BRIDGE.**—Saturday next, at 7-30, Mr. Swindlehurst will lecture on "The Coming Social Revolution." Sunday, at 2-30, written questions, at 6, "Social Spiritualism, the Gospel of Bread." Discussion invited.

**THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.**—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. Palmer, 3,101, North Broad Street, Philadelphia; Australia, Mr. Webster, 5, Peckville Street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; Holland, F. W. H. Van Straaten, Apeldoorn, Middellaan, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, hon. sec., 14, Berkley Terrace, White Post Lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley Terrace: the last Sunday in each month at 7-15 p.m., reception for inquirers. Friday, at 8-15 p.m., for Spiritualists only, The Study of Mediumship. And at 1, Winifred Road, the first Sunday in each month at 7-15 p.m., for reception of inquirers. Tuesday, at 8-15 p.m., inquirers' meeting.—J. A.

## PASSING EVENTS AND COMMENTS.

**CAMP MEETINGS ON SHIPLEY GLEN.**—These meetings last Sunday of district Spiritualists were favoured with fine weather. Historic as many of our pulpits are, and revered as they may be for their age and the memorials attached to their ancient connection, they fade into insignificance beside the rostrum we occupied at these meetings. An immense mass of stone (hundreds of similar ones lying about imbedded in the earth within a short distance) was selected, with a picturesque view over the valley of the Aire, which was quite inspiring to both speakers and listeners, served us well, and with the people seated on rock and heath in hearing of the speakers, proved a splendid meeting place. In the afternoon Mr. J. Armitage, of Dewsbury, took possession of the platform that for some thousands of years has been in preparation for the memorable meetings of last Sunday. After an eloquent and inspiring address, he called upon Mr. W. Galley, of Cleckheaton, after whom followed Mr. J. Pawson, of Batley, with an invigorating and telling speech, and Mrs. W. Stansfield, of Batley Carr, with another earnestly exhortive deliverance, after which came Mr. Marshall, of Bradford, in a very practical address. After tea in one of the large refreshment-rooms near at hand, the evening meeting commenced under the presidency of Mr. T. Craven, of Leeds, who opened with a short, pithy speech, followed by Mr. W. Stansfield, Mr. J. Lund, of Bradford, and Mr. Bocock, of Bingley, who each delivered earnest, practical addresses; then came Mr. Marshall and Mr. J. Armitage, whom we never heard to greater advantage. The inspiration of the beautiful in nature around, the grandly setting sun, each seemed to serve as subject matter, and in eloquent language were portrayed in a short, fervent deliverance. Mr. Rowling followed with an intelligent and spirited address, and the meeting was wound up by an earnest exhortation by Mr. Pawson. Many visitors were present from the surrounding district, including Bingley, Keighley, Leeds, Bradford, Halifax, Brighouse, Yeadon, Dewsbury, Batley, and other places. During the day a photographic group of speakers and representatives of societies were taken by our friend Mr. D. Smith, of Bingley and Keighley, copies of which may be ordered through Mr. Gomersall, of Shipley, Mr. Pawson, of Batley, Mr. A. Marshall, of Bradford, of the artist at Bingley, or of myself, W. Stansfield, Warwick Road, Dewsbury.



THERE IS PRESSING NEED for more mediums. If we had a thousand at work it would be too few.

THE LIVERPOOL LYCEUM picnic to Overton Hill was a most enjoyable affair, in spite of the showery weather.

WE ARE PLEASED to note that quite a number of societies are commencing "developing circles." Under good management these should result in the development of useful mediums.

THERE IS A STRIKING SYMPATHY AND UNITY running through the articles in our pages this week. We would especially draw attention to the thoughts expressed in our leader, and "The Watch Tower Papers."

"THE LYCEUM BANNER" for September contains the concluding portions of several of the stories commenced in the midsummer number, and is unusually interesting reading. A four-page supplement makes up a good "penn'orth" for Lyceum members.

NEWCASTLE.—We were pleased to witness evidences of activity and growth in this centre of spiritual growth. Old friends and new seem animated by the determination to push the car along. May success attend their efforts.

WE FEEL THAT A NEW WAVE of spiritual activity will shortly pass over the country. The direction in which it will expend itself appears to us to be in favour of a more vital, moral, and religious Spiritualism. The phenomena will be cultivated not so much as a sensational show as for their value as evidences of communion between the two worlds.

A NEW CONTRIBUTOR commences in our columns this week what promises to be a series of very thoughtful and interesting articles under the heading of "Watch Tower Papers, by Sentinel." The writer is an experienced and intelligent Spiritualist, whose articles will be exclusively written for *The Two Worlds*, and we bespeak for him the careful attention of our readers.

THE TRACT FRIEND AND PROF. HUXLEY.—At Barmouth, a man swaggered up to Prof. Huxley and thrust a tract into his hand, and proceeded to enquire of him, "Have you got your soul saved?" "I have sufficient respect for genuine religion," says the professor, "to be revolted by blasphemous impertinences, so I answered, somewhat sternly, 'that is my business,' and he tore up the tract and threw it away. Will his action be a warning to others?"

THANKS AND APPROVAL.—Mr. Percy Smyth writes to thank us for our assistance in respect to the effort to carry on Sunday services in Victoria Hall, Notting Hill, now closed, and regrets that the effort did not meet with more support. He says, "I must compliment you on the article on 'the place and value of phenomena,' the right consideration and value of which is so much neglected by Spiritualists." Other letters to a similar effect indicate that we voiced the thoughts of many of our readers.

LADY, residing in Paris, desires a thoroughly trustworthy useful Maid, willing to live abroad in a small household. Quiet situation. 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*.

FORWARD.—"I admire and agree with the manly tone of your article, entitled 'Forward.' It has the right ring; keep on those lines and you will accomplish much good." Thus writes an ardent Spiritualist. We rejoice to know that our inspirers enable us in these articles to come into touch with "the thought sphere" of so many of our readers, and trust that *this* week's article will win effective responses, and result in practical good. Friends, united we are strong; divided, we fall. Let our hearts, thoughts, and purposes meet in unison, and we shall sustain each other and go forward.

TO CORRESPONDENTS.—W. D. B.: Spiritualism and Theosophy are not the same thing. Contents bills are sent to newsagents, but they will not exhibit them. If you know an agent who will, we shall be happy to post a placard every week. Spiritualists have no "catechism." See the article by "Sentinel," this week. We do not believe that Jesus was a medium to God, only in the sense that all good spirits were looked upon as "Gods," but were, in reality, departed human beings. You had better investigate further. Attend séances, or form your own. Send your address and 1½d. in stamps, and we will send you some tracts.—Freethinker and Spiritualist: Next week. Many thanks. The effects of mood, circumstance, and motive on posterity are most important factors in progress. 'Tis a large subject.

THE SPIRITUALISTS' LYCEUM UNION has commenced a publishing fund, and solicits contributions thereto. Subscription books and cards have been prepared, and can be had from the hon. sec., Mr. A. Kitson, 2, Royd Street, Bromley Road, Hanging Heaton, near Dewsbury. The Lyceum movement has grown so rapidly of late years that it is well-nigh impossible to keep pace with its needs and demands. Mr. Kersey, at his own cost, viz., £200, has provided a Spiritual Songster and Manual, but other books are absolutely necessary, which we trust will be generously provided by the friends of the cause and of the rising generation. All communications and remittances should be forwarded to Mr. Kitson, at the above-named address. It was resolved, at the annual conference held at Liverpool on the 8th of May, 1892, "That as a commencement of a publishing fund, £100 be raised, extending over two years; the amounts promised by friends, Lyceums, or societies to be paid quarterly, i.e., if £10 be promised, £1 5s. per quarter; if £5, then 12s. 6d. per quarter, &c."

A COINCIDENCE OR A CONFIRMATION.—Since writing our leading article the *Banner of Light* for August 20 has come to hand, in which we note the following article which practically makes the same plea and claims inspiration therefor from the spirit world. Compare them and see. "The *Banner of Light* thinks (and so, we feel confident, do all consistent Spiritualists), that it is high time the old experienced workers in the cause, and all who are honestly interested in the presentation of true Spiritualism, free from personalities and sensationalism, should unite and work together in harmony. If something of this kind is not speedily adopted, those who have given many of the best years of their lives to the work, such as the grand platform speaker, Cora L. V. Richmond, and others, will have to take a back seat, and allow theologians to usurp the prerogatives of the advocates of genuine Spiritualism. Prominent spiritual workers, have you ever thought of this—the present tendency of things? The pioneers of our cause—such

men as John Pierpont, Judge Edmonds, S. B. Brittan, Chas. Partridge, Dr. Gray, Dr. Hallock, Dr. H. F. Gardner, A. E. Newton, H. C. Wright, Thomas R. Hazard, Achsa Sprague, William and Mary Howitt, and a host of others of the grand workers of the olden time—send down from their abodes in the spirit world their PROTESTS against the inharmonies existing in our ranks, and advocate unity of action above everything else! It behoves all Spiritualists, wherever located, to unite in the bonds of fraternal intercourse, to the end that our glorious cause may more rapidly expand in usefulness all over the civilised world."

SHOULDER TO SHOULDER.—Close up the ranks. Quick march. The world has need of Spiritualism. Spiritualists should rally round the standard and march on to overthrow the enemies of spiritual progress, make them friends, and press forward to take possession of the promised land.

THE COMING WINTER CAMPAIGN will be characterised by renewed public interest, increased enthusiasm, activity, and a growing solidarity in our own ranks. The public demand for *thought, philosophy*, and true spiritual fervour will lead to manifestations and inspirations of a high educational and moral order. We look forward with hope and renewed zeal.

PSYCHICAL RESEARCH.—Commenting on Part XII. of *The Proceedings of the Society for Psychical Research*, the *Manchester Guardian* refers to Dr. Hodgson's revelation of the ways and means whereby a conjuror produces the phenomena sometimes attributed to spirit agency, and says that it "should prove the *coup de grace* to all tricks with slates, ropes, musical boxes, materialisations, dark séances, and so forth." We are quite agreeable to all "tricks" receiving the *coup de grace*, and are just as anxious as the *Guardian* reviewer can be that the performances of conjurors shall not be "attributed to spirit agency," any "revelation" which will unmask the *spurious* and assist people to understand and value *genuine* spirit manifestations will be welcome to all sensible Spiritualists. The *Guardian* does not state that Dr. Hodgson is a Spiritualist, but we must conclude that he is, from the following extract from a letter of his to Mrs. Bundy, condoling with her for the loss of her husband. "I sympathise with you and your daughter most deeply, and all the more because of the profound personal loss to myself. And in our work his departure now is irreparable. For himself I do not grieve. The

'Earth is all the brighter that he lived,  
And Heaven is all the happier that he's there.'

But what shall we do without him? Well, I dare say that he is still very near to us, and we must think of him so. I think that I shall hear from him in the fall. And now a great burden is thrown upon you, and I shall be anxious to know what will become of *The Journal*. What a comfort it is to have a confidence and a knowledge that he is just the other side waiting for us. Let me know what I can do for you. My address till the 18th is care of Charles H. Dorr, Oldfarm, Bar Harbour, Me.—With deepest sympathy, yours sincerely, RICHARD HODGSON.—[The italics are ours.]

OUR HYMNS.—We have often felt that the words of the popular hymn "Work for the night is coming" were most inappropriate and unspiritualistic. John Page Hopps in the *Christian World* says that "it came to have an almost cruel tone in it for me, and I felt we only clung to it for the sake of the splendid tune. So I wrote entirely fresh words and they have taken hold." He says anyone is welcome to use them in any way.

Hope, for the day is dawning,  
Dawning to fade no more:  
Bright shines the peaceful haven,  
Where earth's shades are o'er.  
Hope when the way is lonely:  
Hope when the heart is sad:  
Hope for the light that maketh  
Earth's night watchers glad.  
Hope, for a mighty army,  
Conquering, have gone before:  
Hope, for they wait to greet us  
On the victor's shore.  
Hope, with a brave endeavour  
All things to do or bear:  
Hope for the heavenly country:  
No more crosses there.  
Hope, for the Father leads us  
Onward through good or ill:  
Hope with a trustful spirit,  
Waiting for His will.  
Hope till the morning shineth  
Hope till the night is o'er,  
When, with the perfect seeing,  
Hope shall be no more.

MRS. J. M. SMITH, of 19, Highfield Terrace, Beeston Hill, Leeds, writes: "I thank God I am able to write to you again. Although I am much better I am still in a very weak state. I quite expected to have joined my beloved ones on the other side. I was so near the borderland, I should not have minded—considering the strife and turmoil of the present conditional life—for when one has tried one's best, in every conscientious way, there seems nothing left but a cold, cruel world. Well, let us not murmur, so long as the inward voice says: 'My child, thou hast tried thy best, thou art not forgotten, rise to excellence'—so long as the conscious soul feels satisfied that we have tried to do some little good in the world. During my illness I saw a multitude of beautiful spirit-friends. It reminded me of John when on the Isle of Patmos, only they were not shouting praises, but smiling and happy, and the beauty and joy of all seemed that they were in sympathy with each other; no jarring, but a blending of glorious harmony. I received the message that I was not wanted yet; that there was a little more work to do; a few more seeds to sow; a few more tears to shed; a few more sorrows to bear; a few more sorrowing ones to sooth; and then the happy meeting." Allow me through your paper to thank all dear friends for the many letters of inquiry in regards to my health, and the sympathy that has been extended to me. With many thanks to yourself, and wishing you strength to carry on your arduous work—believe me, faithfully yours in truth,



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