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SHAKESPEARE AND HIS INSPIRATIONS.

BY ROBERT HARPER.

WILLIAM SHAKESPEARE is the name of a man who was more than ordinarily gifted with the power to receive the thoughts of the wise and good people in the spirit. The man himself was much smaller in capacity, mentally, than many whom we would name; but the gift of natural mediumship for conveying the ideas of others was marked and rare in his age. Sublimely earnest and full of pathos, the work of Shakespeare is full of keen insight into human nature and character which marks the seers of all time. Many noble compositions of tragedies, and of the crowds of theological books which fill the libraries of religious teachers in all countries, may be compared to Shakespeare's work; but not one will compare favourably with him for the good produced on the minds of his readers.

Scarce a single incident in the career of the seer and prophet but is interesting on account of its assisting to reveal the simple humanity of the man. He was a man of like passions with ourselves; and was clothed in a fleshly garment which revealed the influence of the flesh, though not of any devil, although his period was the very heyday of faith in the sable majesty.

Without in the least lessening the weight of other great men who have set down their thoughts for the benefit of humanity, we deem that there has been no one comparable to Shakespeare in the force and vigour of dramatic art. Much of the art work of others of his time was caught up from his simple and genius. The issues of a lively controversy as to whether he or Bacon wrote the plays may be safely left to die the natural death of all pure illusions, for the opinion is the flimsiest that ever deceived an acute mind. Shakespeare is well known in the spiritual state of the writer's consciousness, and can be cross-examined quite readily as to authorship of the plays, and as to any relations with the reputed author of the "Novum Organum."

Shakespeare wrote the plays as the amanuensis of persons of power and various who inspired him from the spirit state. On the world is a little more familiar with this method of inspiration it will be generally seen that this explanation perfectly fits the case, as no other can.

We consider that the time has not yet come for Shakespeare to be fully understood. He was without the scientific knowledge which is now common property, and which explains the real meaning of many allusions, which seemed to Shakespeare himself, and to his age, mere rhetoric or poetical fancy. The circulation of the blood in our bodies was set forth by him a century before Harvey discovered it as fact. The attraction of gravitation is also clearly indicated by him centuries before Newton discovered it; and last, not least, the electric telegraph is foreshadowed as Puck in "A Midsummer Night's Dream" more than two centuries before Franklin flew his kite.

The dual life of man was wholly unknown to Shakespeare as it is to the vast majority of the earth's inhabitants to-day, and that he had no means of knowing who his inspirers were. The progress of the race of man is not wholly dependent on such books as Shakespeare wrote, nor are the conditions of life to-day to be at all compared with the blank ignorance which then generally prevailed. Coining our language as he did, and as elegantly as it has ever been moulded since,

this seer of the ages was a man for all time. Though our human nature, then and now, was and is quite unfinished, there are the keynotes of every human passion and every noble sentiment in the words of this master of the human heart.

Somebody has said, "There is no heresy, except a bad life," and this man seems to have seen that deeds, not words, were the signs by which character is to be read. That shams and all manner of hypocrisy come to the light at some time or other—that the cruel hunger of selfishness is an unknown quantity, greed an insatiable monster, and cunning the deadliest of all serpents—were well and powerfully illustrated; while saintly purity, many-handed benevolence, and ominous honesty, were moral genii of the purest water, and beyond all price in the social state which is refined and noble. These sentiments of his must be conceded by all critics, and endorsed by all lovers of their kind, so that the theme of an ever-unfolding human nature as the order of creation may be said to have been seen and known by the inspirers of our greatest man, and the theory thereof mightily endorsed by the presentment of motives for such evolution individually.

That Shakespeare did not anywhere set forth the principle of "one interest for all" as the only keynote of human happiness, may be attributed to the total impossibility of applying it in his period; but his greatest line, put into the mouth of an old man, who had learnt wisdom in the school of a bitter experience, may be quoted as the acme of Divinity in man, and unsurpassable by any item of any creed in any age or country, "*Love thyself last.*" Confluent with this estimate of the "Swan of Avon," we must predicate that the time and the conditions under which he wrote were such that the wisdom of the teachers who taught through him had to be toned down and diluted to suit the age. Consummately wonderful is it that in the midst of a generation so coarse and foul in manners there was any possibility of making the moral sentiments heard, or getting currency for such noble devotion as that of Cordelia to her father—such appeals for mercy as that addressed to the relentless Jew—such penetrative insight of life as that expressed in Hamlet's soliloquy—or such perfect love on both sides as is set forth in the characters of Romeo and Juliet. These must needs compel our admiration and warmest praise.

More than one or two persons of note have said that Shakespeare was an over-praised man. We think differently, for the following reasons: There is in his work the consummate mastery of human emotion, of human pathos, and of human reverence which mark the perfect scholar of Nature. More than any other soft and tender emotion, the passion of real love between the sexes has been expressed and illustrated by him at its very best. All the other sacred emotions of the human heart are also set forth with a force and a distinctness which is as rare as it is perfectly true to life.

The only doubt the writer ever felt as to whether nature had not been exaggerated was in the passion of revenge as expressed through Shylock, the Jew. This is so demoniacal, as an expression of religious hate, that it might well have been thought to be impossible in actual human life; but the cruelty of religious hatred far outstrips all other forms, and is the saddest type of human madness, and altogether beyond anything thinkable about a Bengal tiger or a starving wolf.

The crown of Shakespeare's genius, however, was more than a sworn revelation of human wisdom; it was his masterly power of dramatisation. The actors and actresses are so real, so instinct with life, that thousands have been moved to tears by the deep pathos of the scenes, and roused to a frenzy of indignation by the phenomenal villainy of an Iago, or worked up to savage fury by the cruelties practised upon poor old Lear.

Coming from the royal people, whom he drew, there is a flavour of royalty, though it be sometimes wicked royalty. Richard the Third is a most kingly villain, and shows rare courage in stopping the funeral procession of the murdered King Henry, to make love to Lady Anne.

There is no category in which to place William Shakespeare. He stands alone on a tall pedestal of fame, and will continue to stand alone until some similarly-gifted natural medium shall be able to translate the thoughts of the highly-unfolded denizens of the spiritual state.

Mighty men have arisen in different lines of genius all down the history of the world. There were Archimedes, Michael Angelo, Æsop, Euclid, Cæsar, and Alexander the Great, and a long roll of other giants who were born out of due time so to speak, and stood out then and later far above the common herd of men, and greatly above other really great men; in this respect, and in his own line, Shakespeare is without an equal. He towers head and shoulders higher than Homer, Æschylus, Schiller, Molière, Bulwer Lytton, and all the modern school of playwrights, and is to all intents and purposes the man for all time. He towers, like the colossal trees of the Yosemite Valley and of the Kaweah river in California, far above the tallest and noblest of his race. No revelator of human nature in either modern or ancient times, so far as we know, comes near him. He is altogether the sublimest expression of dramatic genius that the world has seen.

We revere the exceeding breadth of his spiritual comprehension, we admire his most splendid diction, and we think that, taking him all round, we shall not look upon his like with physical eyes, though we may possibly find in the vast country to which he has gone, and to which we are travelling, men of still wider comprehension and still grander gifts of imagery.

HOW I BECAME A SPIRITUALIST AND WHY.

(Continued from page 329.)

AMONGST the varied manifestations wherewith mankind is brought into intimate acquaintance with those who have preceded them into the future stage of existence, none are more convincing than clear-seeing, or the clairvoyant state.

The philosophy of truth is practical, and demonstrative by its inherent force. Prejudice may be classified as a species of ignorance. The honest doubter may often be the possessor of the greater wisdom; the unthinking mind is often the fount from which exudes the bitters of bigotry. Freedom without judgment, and belief without knowledge may be species of error; liberty with discretion enables the mind to unfold amid many mysteries.

Having formed new friendships, and made new acquaintanceships, it became a pleasure to perceive how varied are the ways whereby one is brought into the adoption of new modes of thought.

The literature of Spiritualism was pleasant to read. The marvellous in the movement was anxiously, yet not selfishly, sought after. It was all very well to go to meetings and hear sung—

All men are equal in their birth,
Heirs of the earth and skies.

Whilst at the same time I could not dismiss from my mind the great truth, that, however much they might seek it, all men had not the same opportunities; had not the same talents; had not the same experiences; had not the same means by which to discover truth, observe facts, or draw their deductions.

Whether in a business, or a friendly capacity—I can just now hardly say—about this time I wended my way into Stretford Road, and calling upon one of my newly-made friends was somewhat astonished at the very easy way in which the spirit friends could utilise her organism. It was a mere casual call, and, had it not been for the spirit friends, would have been of a very short duration.

"Mr. Traddles, I see a young lady standing behind you."

"Indeed!" I replied, "what is she like?"

"Stop a bit. She is quite a young lady, very tall and very fair—in fact, light. She has long, light, golden hair, and it hangs down her back quite straight and natural; she wears a light muslin dress, and a broad band of blue ribbon goes round her waist like a belt. She seems to keep very close to you, and would make you feel her presence if she could only get the conditions."

"How old would you suppose her to be?"

"I do not know, but would suppose her to be some 16 or 17 years of age."

"Do you think it possible to get me her name?"

"I do not know, but if you will wait I will see what I can get."

Pausing a few moments she resumed,

"Ah, there! she is writing it down for me. Please will you follow my hand?" when she began writing in space in order that I might follow the letters, which were—

"N—E—L—L—I—E."

This was the name of a niece who a short time previously had passed away through overgrowth. The name was correct, the colour of her hair, her mode of arranging it also was true, whilst the complexion and height were faithfully given. The age was the only point on which she failed. The girl was neither 16 nor 17 years old, but in her 14th year, yet she looked older, and when placed in her casket she required one fully six feet long. Corroborative evidence was supplied years afterwards when a similar description was given by a different medium and in a different place, but in the second case I did not elicit any name.

Often have I wondered how it was that strangers should see these things, yet I must be denied seeing them? Strange though it may appear, yet it is natural! Might I not as readily have wondered how it was I was not born with black hair like my brother, or with red hair like other members of my family?

My father, I have been told, was a good crystal seer, yet I might peer into one a whole generation and see no more at the finish, except a pair of tired-out eyes through the reflection from a looking-glass. That does not, however, prove that either my father or myself were not natural. St. Paul states that there are "diversities of gifts," and it would be unreasonable for any one to expect an undue share. Now, as these gifts are diversified, does it appear strange that many may have some gift, yet remain in thorough ignorance of the possession of so priceless a boon as mediumship, and from a want of knowledge are lacking in development? Clairvoyance, or clear-seeing, is one of those things which is not possessed by all men, and, as I am not clairvoyant, I fail to see that I, or any one else, can be justified in condemning as a fraud some one else who may be possessed with that wonderful faculty. Might not the clairvoyant be equally as justifiable were he to charge some one else as being *imperfect*, inasmuch as they possessed not the gift of clear-seeing?

On another occasion, when attending a public meeting, an esteemed lady lecturer and clairvoyant medium was present, and, looking across the room, she said, "Near that lady I see a man; he met his death by a fall from a cart, he seems to be in the farming interest. I do not get his name, but I see a cart, and it is filled with farm produce, and I see also that the man falls from it, and from this I conclude he met his death by that means." The lady addressed admitted the truthfulness of the description, but said her husband was not a farmer but a greengrocer, and he was returning home with a load when, by some means, he slipped or fell from the top of the cart, and his death was a consequence.

In an upper room in Great Ducie Street, Manchester, it was customary at one time to have open circles. On one occasion a gentleman medium of some repute was present, and an old lady I knew well went to see and hear him. Turning to the old lady, he said, "Do you know a person named Martha?" to which she responded, "I have known many Marthas." "Yes," he replied, "but this one tells me you were a great friend to her." "That may be, but I do not make her out." "No!—but you will do; she died with a bad leg, and had a son drowned."

On the old lady returning home and telling the circumstances of her visit, she, all at once, threw her arms up and said, "I do recollect it now—it was when I was quite a young woman, and lived at Ashton-under-Lyne; she had a bad leg, and her son was drowned; and when she died I had to draw some money from a club, and see her decently buried, which I did."

The power of clairvoyance is another of these causes through which I have become a Spiritualist, and why I cannot give it up.

TRADDLES.

EDUCATION ought to be the single power to climb a height. An educated city ought to imply a large collection of people who can express themselves in noble laws, who can execute those laws, persons who can make the streets respond to the demands of taste, and who can elect men of honour to honourable offices.—*The Religio-Philosophical Journal.*

THE CORNER.

A NEW VIEW OF HAPPINESS.

A PRAYER THAT WAS NOT FINISHED.

THE OWNERS OF THE UNIVERSE.

"LET us corner up the sunbeams
Lying all around our path;
Get a trust on wheat and roses;
Give the poor the thorns and chaff.
Let us find our chiefest pleasure
Hoarding bounties of to-day,
So the poor shall have scant measure
And two prices have to pay.

"Yes, we'll reservoir the rivers,
And we'll levy on the lakes;
And we'll lay a trifling poll tax
On each poor man who partakes;
We'll brand his number on him
That he'll carry through his life;
We'll apprentice all his children,
Get a mortgage on his wife.

"We will capture e'en the wind-god,
And confine him in a cave;
And then, through our patent process,
We the atmosphere will save;
Thus we'll squeeze our little brother
When his lungs he tries to fill,
Put a meter on his wind-pipe
And present our little bill.

"We will syndicate the starlight,
And monopolise the moon!
Claim a royalty on rest days,
A proprietary noon;
For right of way through ocean's spray
We'll charge just what it's worth;
And drive our stakes around the lakes—
In fact, we'll own the earth."

CORNERS exist almost everywhere on this terrestrial sphere; corners in wheat, corn, pork, stocks, and bonds. In fact, there is a corner on what is designated as happiness, and in order to fully enjoy a modicum of that blessing, which should be the birthright of all, constant exertion is necessary. There is even a corner on baptismal rites—only a minister of the gospel can administer them. A corner, too, in the confessional, for only a Catholic priest can officiate there. A corner in the atonement, it being confined entirely to the death of Jesus. A corner in heaven—only those can go there who pursue a certain religious route. A corner in purgatory, the Catholic priest being able, it is said, to send there any one whom he excommunicates! A corner in the blood of the Saviour! A corner in the vicinity of the throne of God! A corner in the approving smiles of Divine Providence—the gospel teachers dealing exclusively with them. There are as many corners in religion as there are sects! There is a corner in hell—the devil having supreme charge; in fact there is no end in corners established by those who are seeking happiness here and hereafter.

When the revivalist invites you to approach God in his way, it is solely for the purpose of getting you in a corner. When you partake of wine and bread as a part of the blood and body of Jesus, you are badly cornered. When you pray God for special blessings, it is only to establish a corner. Each church thinks it has a corner on God's blessings! The devil is the exclusive ownership of the churches—they have a corner on him. Corners exist everywhere in this selfish, benighted world. No sooner does one write a book than he corners it with a copyright. The inventor corners his machine by patenting peculiarities in its construction, and thus keeping it from general use. See what a corner at one time on sewing machines, reapers and mowers! The happiness of this world, it is thought, can only be gained by cornering something, when, in fact, true happiness can only be gained in that domain where there are no corners in religion, in finance, in mechanics, in land, in the air we breathe, and the food we eat.

All are yearning for happiness; each one has an estimate as to what constitutes happiness. Amber asks: "Happy? What does it mean to be happy, I wonder? Does it not all too often mean to be selfish? To take an active part in nobody's advancement but your own? To shut your ears to the cry of the needy, and to pass by on the other side when certain groans from the thicket proclaim that a wayfarer has come to grief, and is in need of bandages and balm? To be hard-hearted, indifferent to human sorrow, impervious to the awful demands of the abused and long-suffering brute creation? To wear your pocket buttoned tight over your

heart, and to feather your own nest, whatever birds go bare? Does it not mean to wear fine clothes, forgetful that others crouch in rags, and to eat white bread and honey while others starve on treacle and tears? To sum it all up, according to the worldly idea of what constitutes a good time, are not the happy the light-hearted? A light heart has little depth; it is but a rill of shallow water, never a fathomless sea; a jig played on a banjo, never a diapason struck from the soul of a mighty organ. The happy ones, then, are the careless ones, the feather-headed ones, the thoughtless and the heartless ones. Nobody ever yet inherited a deep nature who did not also inherit the capacity for sorrow. Nobody ever yet was kind, and sympathetic, and true, but what they were oftener unhappy than happy. Nobody ever yet was loving who did not often go sorrowing, and nobody ever yet travelled this world with open eyes and unstopped ears but what those eyes shed many tears and those ears grew sadly used to sounds of lamentation. I wouldn't give a fig to be nothing better than happy. I wouldn't swap a brass button for the contentment that springs from a full stomach and a handsome wardrobe alone. If to be happy I must forego the joy that springs from self-sacrifice, and the reward that follows the effort to lift the vast burden of unmerited suffering that falls to the lot of the helpless and the voiceless, I would rather be unhappy. The world's standard of what constitutes happiness differs largely from the estimate placed upon it by the scattered handful of God's people who spend their lives in binding up wounds and comforting desolate hearts. For them to be happy means as much more than the so-called happiness of the selfish and the self-seeking as the swell of the sea means more than the ripple of a reedy rill."

No one should make a corner on happiness, it is a birth-right of each one of God's children. To corner it is to lose it. The girl whose happiness consists in her beauty, knows that it will soon vanish, leaving her like a withered branch in the fall time. You can't make a corner on true happiness by money, nor purchase a ticket on the Golden Route to Paradise. No one can be truly happy without at times being to a certain degree miserable. No one can approach God, nor perfection, nor the grander attainments, nor place yourself in unison with the higher influences, nor bask in the radiant sunshine of God's love, without at times feeling sweeping over the soul those vibrations that come from lacerated hearts. Goodness never brought happiness from a worldly standpoint; but genuine goodness invariably brings a certain degree of misery. To be good, do good, to strive for the elevation of others, to sow seeds of kindness, charity, love and all the other cardinal virtues, cannot, from the very nature of things, be productive of the world's view of happiness. The ordinary conception of happiness is ease of mind, a satisfied stomach; a cheerful mood; a calm, unruffled demeanour, a restful state, resulting from inactivity—self-satisfaction throughout! In true happiness there is no worldly self-satisfaction, but a constant yearning for greater activity and a larger field in which to do good and be good.

When on one occasion James Stillman came home from a distant journey, after months of absence, he thought he had a corner on happiness. He was met by his amiable wife at the threshold, and her sweet lips pressed to his, and her head pillowed on his shoulder, with tears glistening with love, she breathed upon him the incense of heaven! And then his children—caressing them, his happiness, from a worldly standpoint of view, was complete—he asked nothing more! Bedtime came, and all on bended knees, the father offered up a fervent prayer to heaven for the numerous blessings bestowed upon him. Each night and morning there was religious devotion. But shortly an infectious disease entered that home. The youngest died first, and the others followed in quick succession. On the evening of the burial of the last one of four children, Stillman knelt in prayer, but he only said: "O God, we thank Thee!"—Then he burst into tears. That prayer was never finished. "Amen" was never uttered! In fact, Stillman never prayed again! A new revelation had come to him. Before he had never known anything of the chemistry of sorrow! His soul was almost bursting with emotion, with deep distress and agony, and through the misty gloom a new happiness was revealed to him. He commenced reasoning from cause to effect. He had always served God faithfully, and his prayers had been unanswered, and four little mounds in the graveyard concealed his darling loved ones. But a lesson was taught him. His happiness was rounded out in the

quickenings of his perception in regard to the assertion of Humboldt: "The universe is governed by fixed laws."

From the very nature of things selfish, worldly happiness is not commendable. Ease, contentment, self-satisfaction, and perennial cheerfulness are, in a certain sense, the enemies of progress—a species of mental and physical laziness. The flower in the back yard had a hard time before it burst into rainbow-tinted hues. Débris, old bottles, and pieces of glass interfered with its rootlet in forcing its way to the light of heaven. It required a struggle to reach a height where it could be caressed by the sunshine and be bathed by heaven's dewdrops. There is debris all around the struggling soul. Crime in churches, members of the gospel sinning, city councils selling their votes, juries bribed, judges sell their opinions, and everywhere offences are rank. The noble, aspiring soul can never be truly happy until the world shall have so changed that corruption has ceased to exist, and each one becomes a law unto himself.

While poverty and sorrow, and misery and pain, and hunger and sickness exist among a large portion of God's children, each advanced human soul—each God-like soul—each soul pulsating with divine truths, will feel the effects of the same; a vibratory influence will sweep over him at times, and he will feel impelled to work for the elevation of humanity, and to thank God that he is not happy in a worldly sense, for only the calloused soul, the hardened soul, the soul that enters into no reformatory work can be happy from a worldly standpoint. Bear in mind, then, that to do good and be good, bringing you closely in contact with a sorrowing and sinful world, while you do not increase your temporary happiness from a worldly, selfish standpoint, you are gradually advancing towards a plane of ineffable beauty and grandeur, where that higher happiness will burst in on you in full fruition, and you will find that in losing the selfish, worldly, miserly happiness, you have gained those higher attainments—the crowning glory of a life well spent.

—JOHN R. FRANCIS, in the *Progressive Thinker*.

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

CHAPTER V.

MARY'S STORY CONTINUED.

Mrs. Booth-Tucker, in the Easter number of *All the World*, testifies that when she herself was lying at death's door, her spirit-mother appeared to her looking radiantly happy, and spoke to her words full of love and power. "She bent over me and kissed me," says Mrs. Tucker, and "from that hour I rallied." "The impress of what I saw, and heard, and felt that night, is on my heart, and I do not think it will ever pass away."

THE fearful storm which rendered Mark and I homeless, had a remarkable influence upon our after lives. For some days, owing to the exposure and mental strain, I was seriously ill, narrowly escaping brain fever, and was so weak and nervous that it was feared I could not recover.

Mark, I learned, had been busy reading when the first rush of the flood surrounded the house in which he lived. He roused the good people, who had gone to bed, and as the waters rose he assisted them to break through and get upon the roof, where they sat in terror for their lives, until the moonlight revealed the extent of the flood and their imminent danger. The house stood alone, but not far off there was a row of cottages which extended some distance up the hill side. By this time the rush of the flood had been checked, but it was rapidly rising higher, and their situation was momentarily becoming more and more untenable. Mark discovered a large beam of wood floating not far off and swam to it. Aided by this, and other pieces of timber which he collected, he made, with the assistance of his brother-in-law, a frail raft upon which he induced his sister to trust herself. The two men, pushing the raft before them, swam to the nearest houses, and then carefully worked it along until dry ground was reached on the opposite side of the flood to that on which I stood. It was not long afterwards that the house became completely submerged, and when the waters were finally drained away it was found to be in ruins.

Poor Mark was distracted, fearing the worst for me, and worked most energetically to remove the barrier which prevented the escape of the water. Unfortunately his arm, which had not become strong since it was injured in the church, had suffered materially in the excitement, and

inflammation set in. A severe attack of bronchitis also resulted from the wetting he had undergone, and we were both invalids for some time.

Public subscriptions were raised for, and a great deal of sympathy extended to, the sufferers from the calamity, and we were both ultimately sent to a convalescent home at a seaside watering-place, where we slowly regained strength and were happy in each other's society.

Neither of us felt that we could return to the scene of our troubles, and Mark, who had just been making a "practice," felt that he must start afresh somewhere else.

Alone in the world and homeless, I knew not what to do, and was extremely perplexed and downcast. Marriage was out of the question. Mark was determined that he would make a home and be in a position to keep a wife before he asked me to share his lot, and consequently there was nothing to be done but work and wait. Fortunately we were both young and hopeful, and the strong ties of love which united us enabled us to bear up under these distressing circumstances and hope for the best.

It was, however, the intellectual effect upon us which was most marked. As we regained strength, I found myself very frequently debating in my own mind how it was that, if God really ruled the world and directed the storms, our peaceful village should have been subjected to two such cruel calamities. The coroner's verdict on those who were killed by the lightning had been, "Died by the visitation of God," and the verdict on the sufferers from the flood was, "Accidental death." I could not for a long time shake off a feeling of horror which oppressed me. Again and again I saw the poor pale faces of the simple-minded, loving old couple, whose honest lives, sincere faith, and quiet worth and goodness had endeared them to all who knew them.

"What had *they* done that they should be cut off in this way?" I could not understand, and although when with Mark I endeavoured to overcome the depressed feelings which settled upon me, I could not, in my solitary moments feel the old strong childlike abiding faith, or prevent the doubts and questionings which grew upon me, until I felt I *could not* pray to or believe in an omnipotent Father as I had been wont to do.

One day, when walking by the seaside, I ventured to broach the subject to Mark, who was a devoted Churchman. He, at first, expostulated with me, and after I had protested my inability to reconcile the idea of God's goodness with the facts of my experience, he spoke, almost sternly rebuking my want of faith, and declared his own conviction that God did *all* things well. "No doubt He has some good purpose which we cannot see. He 'moves in a mysterious way,' it is not for us to question but to believe." Rebuked, but not convinced, I felt miserable, the more so because I had not received the sympathy my nature craved. Perplexed and weak, I felt like a chidden child, and shut up like a sensitive plant, brooded upon the matter.

It seemed strange to me that people whose faith was strong should show so little sympathy with the difficulties of others. It had always been a puzzle that otherwise good and kind people should speak with apparent relish of the sufferings the wicked would be compelled to endure hereafter.

While quite a child, I one day startled my mother with the question, "If God loves us all and we are His children, why doesn't He make everybody good?" She tried to explain to me that He had wisely given everyone free will to choose the good or the evil, so that they were responsible for their own salvation or sufferings, and when I retorted indignantly that "I did not see why He should be angry with the wicked if He made them so that they must either be wicked or good, and I thought it very *cruel* of Him to make them choose when He might have just as well made them to love the good instead of the bad," she hushed me in her quiet way, and said that I did not understand; when I got older I should know more and be able to comprehend.

Oh, how I longed for my mother's gentle and resigned spirit. How I envied the quiet peace and calm assurance which sustained her through all her troubles, and gave her resignation and trust even to the end. That night, after Mark's rebuke, I prayed for faith, and cried myself to sleep with a yearning desire for comfort from my mother.

How long I slept I knew not, but it was quite dark when I awoke, suddenly, as though I had been called. I lay and listened; my mind was all alert. It was not fear, but rather expectancy, which filled me with a strange thrill of awe. Tears started to my eyes, and there seemed to run

through my whole frame a curious glow as of an electric shock; it tingled and thrilled every nerve from my head to my toes, until I trembled as with suppressed excitement and emotion. I wondered what it could mean. I was perfectly calm and collected, but experienced an indescribable feeling of expectancy, as of concentrated joyous anticipation, as if something unspeakably delightful were happening and I were participating therein. What *could* it mean? It was as though I was held in thrall, waiting for I knew not what. I closed my eyes. Happy thoughts of my mother came crowding upon me. Once more I rested my head upon her breast. She tenderly laid her hand upon my head and stroked my cheek. She held me close as she looked into my eyes, and restful calm and glad content were mine. It was as if I dreamed that she was near, yet I was sure I was conscious. I felt the bedclothes and opened my eyes to convince myself that it was not all a dream. As I did so my gaze was attracted to a small spot of light, which appeared to be surrounded by a luminous haze. This misty cloud was in motion, rolling fold on fold, as does the steam from the locomotive on a quiet day in winter. I looked on curiously and noted all the changes with a sense of surprise, but no fear. Very shortly the mist divided as though it had been cut, and, stepping forward, surrounded by a subdued halo of translucent brightness, my mother came towards me. I would have thrown myself into her arms but could not move. With the ejaculation "Oh, mother" on my lips, and a joyous bound of my heart, I held out my arms as she approached. She turned and looked at the misty vapour from which she had emerged, and, as I too gazed in the same direction, I saw again, faintly outlined therein, the faces I had last seen lit by the moonlight as they sank beneath the waters. They nodded, smiled, and then slowly faded out.

My mother then drew near and laid her hand upon my brow, and I heard her sweet voice, in the old well-remembered tones, exclaim, "Lily, darling (that was her pet name for me), be brave, have faith, God is good, we are near you. Remember, I promised I would *never* leave you. The way is hard and long; be good and true. I am permitted to watch over you. God bless you, darling; be of good cheer." She stooped and kissed me, and slowly, stepping backwards, entered the cloud of light which again enveloped her in its folds and shut her from my gaze, lingered awhile, and disappeared. Her face, rounded and adorned, as in the prime of life, with health and happiness, seemed still before my eyes as with a glad sigh of supreme happiness I fell asleep, awaking next morning as joyous as a bird set free from captivity.

My exuberant spirits were contagious, and won Mark into happy enjoyment too, and, free from care, with the perfect abandon of a couple of innocent children, we played in the sand, sat in the sunshine, ran races on the beach, or strolled hand-in-hand as if the world were ours, life a long holiday, and we a couple of youngsters determined to find pleasure in everything and good everywhere.

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

INTERESTING EXPERIENCES.

DEAR SIR,—I should like to relate a little experience I have had recently of Spiritual and psychometric science. I began to be interested in Spiritualism about nine or ten months ago. Since then I have attended lectures and private circles at the hall of a small society in a neighbouring town. I have listened to the lectures of Mr. J. J. Morse, Mr. Victor Wyldes, yourself, and others, with the greatest pleasure. I have read works on the subject, both scientific and Spiritual, with amazement, and was astounded to find that such literature was in existence.

About three months ago I attended a séance at a gentleman's house, when sixteen or eighteen persons were present, the speaker being Mr. Victor Wyldes, of Birmingham.

Afterwards he gave clairvoyant and psychometric descriptions. Amongst others he fully described a spirit standing with me, whom I distinctly recognised as my mother, she having passed away quite thirty years. He also stated that he got the name of Mary (her name), and went on to say that he had a message from her, it being that I was in danger—not a physical danger, but one that would surround me in my business in the fifth week from then. Naturally enough I was desirous of something more definite, and to know in which direction to look for the coming danger.

Speaking to Mr. Wyldes after the séance, he informed me that he only gave the message as he received it, but if I would write him on the third week he would try to get me a further description.

Having written as arranged, he replied that he saw from his psychometrical study of my surroundings that some one was meditating treachery against me, and that a crisis would certainly occur in the fifth week, and altogether the information given was of such a nature as to be very valuable to me, especially in the official position which I hold. I have only to say that the prediction came perfectly true in every particular. It may be necessary to state that I was a stranger to Mr. Wyldes, who could have had no previous knowledge of me or my surroundings.

I am pleased to be able to record that I feel greatly impressed with the powers of Mr. Wyldes, both as a psychometrist and an inspired orator. It seems to me there is a necessity in the near future of special legislation for the purpose of making scientific predictions legal.

Should any of your readers desire to verify the above facts, I shall be glad to communicate with them, if you will kindly furnish them with my address. INVESTIGATOR.

THE WATER OUSEL.

FROM a gully in the mountains
Ran a rough and rocky streamlet,
Brawling onwards, dashing downwards
In its hurry to the lowlands.

By the purple heath and bracken
And the gray rocks tinged with lichen,
By the birches and the hazels
And the yellow furze and copse-wood,
Winding downwards from the mountains
Ran this rough and rocky river,
Till it reached the silent valley.

There upon its sandy margin
Chirped the pipers and the sand-larks,
While the glossy water ouzel
Sat and sang upon the gray stones;
Sat and sang in early morning,
Till the white mists of the dawning
Lifted from the upland valley:
Sat and sang in shades of evening
Till the night-birds in a chorus,
Till the peewits, crakes, and herons
Sent their shrill notes through the gloaming.

Day by day the ouzel sat there,
Sat and sang upon the gray stones—
Warbling to the purling water,
Often diving 'mong the pebbles,
Fishing for the water creepers.

But one day the ouzel was not—
Neither he nor his companions,
By the margin of the streamlet
In the lonely upland valley;
For the keepers of the district,
Wily game and fish preservers,
Came and shot them, without mercy;
For a false report had risen
That the gentle water ousels,
Diving down among the ripples,
Picking up the water creepers,
Had disturbed some little fishes,
And some tiny ones had eaten.

So the keepers came and shot them—
Shot them in their wanton folly,
Shot them in their very love nests,
With their helpless young around them—
Took their tiny beaks as trophies,
Adding them to their collection,
To their numerous collection
Of the beaks of owls and magpies,
And of solitary herons.

So no more the water ousels
Will be heard upon the gray stones,
By the margin of the river,
In the lonely upland valley.

Co. Donegal.

—William Sharpe, M.D.

[The above lines are written in defence of small birds, and show how these innocent creatures are destroyed by our "great folk." The author says he once buried two magpies which had been shot by a keeper. It was reported that the keeper received 2s. for every beak he could send his employer. So the social magpie, who does no harm but assists farmers by killing young rats, must be shot lest they should disturb a partridge. Owls share the same fate, hence there is now a plague of rats in the fields].

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

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, AUGUST 26, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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THE PLACE AND VALUE OF PHENOMENA.

IF we were asked what are the distinctive features of Modern Spiritualism we should immediately reply, mediumship and its evidences of spirit presence and identity.

Our point of difference from the philosophical Spiritualist is that he has reached his conclusions intuitively or intellectually and without demonstrable proof of the accuracy of his conclusions, which are subjective processes of reasoning, and not observable by others, while the modern Spiritualist has witnessed phenomena of a more or less decidedly objective character, which can be reproduced under favourable conditions and seen by others.

It is perfectly true that phenomenal Spiritualism is only a part of true Spiritualism, but it forms *a most important part*, and we regret that some people appear to despise "phenomena," which in our estimation form the very foundation stone of the spiritual temple.

Rev. Pollard, at Lancaster, said he could agree with Spiritualists in their philosophy, theology, and upon all points save the *crucial* one of the evidence of spirit return and communion. He was not convinced that spirits came back. To satisfy him on that score nothing but phenomenal evidences will suffice. A. R. Wallace, F.R.S., stated "*the facts beat me*." He was compelled to accept them *as facts* a long time before he could enlarge the scope of his mental philosophy to find a place for those facts in his fabric of thought. What did the facts do for him? They shattered his Materialism, and taught him that mind persists apart from the material organism. Many other Materialists have been forced to accept the spiritual philosophy by the "proof positive" of phenomenal demonstrations where no amount of argument could have convinced them.

Thousands of orthodox people in like manner who believe in "spirit" and "immortality" have been won by the manifestations they have witnessed, and there are many thousands more, Materialists and orthodox believers, who remain unsatisfied and will continue sceptical until facts beat them. What suicidal folly it is then to decry phenomena, to denounce mediums and discourage development of medial powers?

We want *more* mediums, *more* and *better* phenomena, not less. More study of and attention to the conditions favourable for the most successful manifestations.

We have always opposed the practice of those people who are always running after "wonders," seeking a sign and never satisfied when they get it. Such phenomena hunters are of the horseleech order, for ever crying "Give, give, drawing the psychical forces from the mediums, and giving little or no return either in money or sympathy. Such people are psycho-maniacs to be avoided, and mediums should be protected from them. When once the mind is satisfied that Spiritualism is true, thought should be directed towards the study and development of *spiritual powers* and the application of its principles to daily life and the formation of character. But while this is true and applicable for those who are convinced, there will always be a large body of inquiring truth-seekers who need sympathy, assistance, guidance, and evidence, to whom the services of developed mediums will be of incalculable benefit.

Mediums should not be expected to be everlastingly sitting—they should be watchful of their strength, and be guided by their impressions. They need to select their clients, and be exceedingly temperate in the exercise of their gifts, otherwise the phenomena will be inconclusive and they themselves will suffer the consequences. The haphazard style of doing things has wrought much harm. The time has come for comprehension, order, system, and intelligent application of knowledge to the improvement of conditions and the culture of mediumship, as well as enlightened spiritual development all round.

The fact is, man's spiritual nature is being rapidly recognised by advanced thinkers everywhere. Spiritual ideas

and ideals are being proclaimed by teachers who are Spiritualists in everything but name without knowing it. Our philosophic religion is leavening the whole lump. New definitions are being given to the watchwords of orthodoxy, which is undergoing a process of "refining," until very shortly nothing of the original will be left. Like the man's gun which, although it had been renewed at different times, "lock, stock, and barrel," was still "the same old gun," Christianity is undergoing successive and progressive revisions, excisions, and amendments, until John Calvin would not know it, and the modern article is really a new one bearing the old trade-mark.

What is the use of fighting the old "plan of salvation" with its fall, flood, frown, fire, and faith, when very few now believe in the unspiritual, unreasonable, and discredited vicarious atonement, justification by faith, &c.? They are dead already, and are only awaiting burial. More spiritual conceptions are being proclaimed, and even Materialism is less assertive and dogmatic than it used to be. What, then, is our duty? Clearly it is this—to encourage the development of media for conclusive phenomena, which shall supply the basis of fact to the more rational faith of the age, and establish it on an unshakeable basis.

We have no word to say against the study of "Man the Spirit" that is really part of the subject of Mediumship. We plead for *both* phenomenal and philosophical Spiritualism. Let us have facts first to build with, the facts of all kinds, and the science, philosophy, reform, education, and religion of Spiritualism will bless humanity.

We urge upon Spiritualists once more the duty of home séances, not merely for an hour's enjoyment of the sacred communion with their own loved ones, but also that they may help inquirers who are truly desirous to know if any good thing can come out of this Nazareth. Home gatherings for study, observation, thought, and exchange of ideas, for aspiration and inspiration, are all useful, and have been sadly too much neglected, but we think it is a mistake to let home circles clash with or take the place of the public meetings which are equally necessary.

There is still another side to this complex subject, and it is the *public* one. As progressive thinkers, as spiritual workers, as the custodians of a glorious truth it is our duty to be *public spirited*, to "go forth into all the world," to call upon our fellows, "Rejoice with us, the lost is found, the dead are alive again, there is no death." From the rostrum we must *proclaim, exhort, inspire, teach, and comfort*. In the class we must study, think, and compare. In the séance we must open the door of communion and get the telegraph, the telephone, the phonograph, the camera going, whereby "the intelligent operator at the other end of the line" may make his presence known, and clinch all arguments by giving proof of his identity and power. Workers, mediums, and speakers, be brave, press on, faint not. The morning cometh, when the gulf shall be bridged, and the Two Worlds shall become as one.

It is not good for a man to be bowed, and broken and wearied and soured at the start. People who out of mistaken views of duty bring children up on hard lines often put into their very blood a chill that is never conquered by its native glow. I think it was Sir Charles Lyell who told of a rich man who apologised for giving at first a poor subscription to a good cause by saying that in early life he had been very poor, and had never got the chill of poverty out of his bones. There are men who find it hard to love anything, or to be enthusiastic about anything, or to find much delight in anything, simply because they missed the gate Beautiful when they were young.—*John Page Hopps*.

DARWINISM A GOSPEL.—What is the secret of the profound interest which "Darwinism" has excited in the minds and hearts of more persons than dare to confess their doubts and hopes? It is because it restores "Nature" to its place as a true divine manifestation. It is that it removes the traditional curse from that helpless infant lying in its mother's arms. It is that it lifts from the shoulders of man the responsibility for the fact of death. It is that, if it is true, woman can no longer be taunted with having brought down on herself the pangs which make her sex a martyrdom. If development is the general law of the race, if we have grown by natural evolution out of the cave-man, and even less human forms of life, we have everything to hope from the future. That the question can be discussed without offence shows that we are entering on a new era, a revival greater than that of letters, the revival of humanity.—*Oliver Wendell Holmes*.

REVIEWS.

THE PSYCHICAL REVIEW.—A new quarterly magazine, the organ of the American Psychical Society, judging from the tone of No. 1. is likely to be of interest to Spiritualists, and to perform useful work for the great outside public who are on the fringe of our movement. An excellent zinc portrait of Rev. Minot J. Savage gives one a very favourable impression of that gentleman, whose address to the A.P.S. is well worth reading. He contends that hypnotism, clairvoyance, and telepathy are accepted and scientifically established. While these do not *prove* the central claim of Spiritualism, they *do* prove the possession on the part of embodied man of such extraordinary powers as must serve to completely revolutionise our ideas as to what mind and mental power are. He further says—"In the presence of psychics I have been told things which I know the psychic did not know and never had known."

I have had communication while sitting in my study concerning things that were taking place two hundred miles away. Over and over again occurrences like this have taken place, and I submit that my knowledge of science and philosophy does not give me any hint of an explanation for these things. It seems to me to be stretching the theory of telepathy and of clairvoyance beyond probability to call them in to explain them. I do not know what to make of them except on the theory that some third and invisible intelligence was concerned.

Professor Wallace contributes an account of direct writing through an American medium purporting to be given by a friend of his brother's named William Martin, in reference to which he remarks, "The essential point is that after more than forty years of silence and forgetfulness, the names of these Martins and my brother should be brought before me at the place and in the manner described." The writing was done upon a paper pad, the sheets of which had been privately marked and under conditions which made fraud impossible.

Rev. T. E. Allen, the secretary to the society, urges the necessity for "conditions" being observed, and asks that mediums or "psychics," as he prefers to term them, shall be treated fairly and "cordial relations," be established with them. He claims that the phenomena "deserve a thorough, candid, and sympathetic sifting." If that spirit be maintained we have no doubt as to the result. Remarkable cases of psychography are reported by Mr. B. O. Fowler and others, including Professor Dolbear and Rabbi Schindler. The whole work is readable, and evinces a broader and more tolerant spirit than is often displayed by so-called "Researchers." We wish every success to the society.

DR. ELIZABETH BLACKWELL'S PAMPHLET ON "Why Hygienic Congresses Fail" (G. Bell and Sons, York Street, Covent Garden, London, 1s.) exhibits all a woman's shrewdness. She strikes heavy blows at the materialistic methods too frequently employed by medical men, and condemns the new craze of "bacteriology." The following extracts indicate the spirit of the work. She points out that the speakers at the International Congress of 1891 failed "to recognise the fundamental connexion of mind and body in the phenomena of life."

If the human constitution be governed by laws in obedience to which healthy growth is alone possible, then those laws must be carefully sought for before we can build up a science of hygiene. To regard living beings as simply material bodies, without the constant and varying influences of mental action upon the working of those bodies, is an intellectual error which disregards the essential condition of mental harmony in relation to health.

She wisely urges that "the discoveries of physiological science will remain barren unless applied by individuals." "Laws are one thing; their *application* quite another thing!" "No regulations will suffice when the habits of the people generally do not promote their application." She opposes inoculation and vaccination, and urges that the "intolerable and degrading tyranny of *compelling*" conscientious persons "to submit to this unscientific practice should be at once abolished."

The diversion of intellectual ability from the true path of sanitation by an exaggerated search for bacilli leads directly to the dangerous practice of inoculation, which threatens the future deterioration of the human race. As the most distinguished of our present living hygienists, Dr. Benjamin Ward Richardson, has pronounced, "inoculation is bad sanitation."

Mrs. Blackwell affirms that "*the mind* is an indispensable factor in health." "Love is as much a fact as bread and

butter; justice is as potent in its effects as microbes; and from their wider range of action and more permanent duration these facts are far more *real* than the physical phenomena."

The most urgent need which now exists in our profession is the establishment of an Institute of Preventive Medicine guided by the Moral Law. Such an institute will recognise that mind and matter meet in the fact called Life, will reverently study all the conditions and laws of healthy life, and not be diverted from this great aim by curious investigations into artificially propagated disease.

"DAY VISIONS AND CLAIRVOYANT NIGHT DREAMS, with Facts on Somnambulism and Pre-Vision," by Joseph Darby. Published by Simpkin, Marshall, Hamilton, Kent, & Co., Limited. Price 1s. This work follows one on "Hypnotism Simplified and Explained and Proved to be a Boon to Mankind," and a third is promised on "Memoirs of the Marvellous and Mysteries Unveiled." A number of familiar stories are re-told, and a considerable portion of the work consists of narratives which are new to us, some of them very striking and extremely interesting. The author apparently believes in giving facts first and theories after. It is difficult to decide, from his method of treatment, whether he is a Spiritualist in our sense of the word. The book is well printed, worth the money, and is a sign of the times, showing that there is a "reading public" for this class of literature.

A RATIONAL FAITH, by Hugh Junor Browne, 1s., published by G. Robertson & Co., Melbourne, Australia, and on sale in England by Dr. Britten, contains some interesting reading. One third of the book is reprinted from our columns, viz: "Reasons for the Hope that is in Me," and the funeral discourse by Mr. Browne, when in this country, over the grave of his daughter. The remainder of the pages are devoted to reprints of lectures on "Christianity: Its Origin and Esoteric Meaning," "Is Spiritualism Credible?" &c., and reprints of letters referring to the loss of the *Iolanthe* yacht and the drowning of Mr. Browne's sons. We may make some extracts from the latter part by and by.

WHEN an overpowering impulse comes upon you in private, or in the busy crowd when a thought flashes across the mind, or in the depths of speculation when a questionable scheme appears before you in an almost irresistible impulse to entertain it, it does not signify whether it is the devil or devils, or the working of your own mind, but it does signify what attention or attitude of mind you present to it. You were not responsible for your thoughts and desires, but you are responsible for the way in which you treat your thoughts and your desires. The secret of all true life is the habit of attending to the right things and neglecting the wrong ones.—*Rev. R. H. Haweis.*

REDEMPTION—SALVATION—the deliverance of the soul from itself—thither all religion comes at last, whether for the ranter or the philosopher. To the enriching of that conception, to the gradual hewing it out in historical shape, have gone the noblest poetry, the purest passion, the intensest spiritual vision of the highest races, since the human mind began to work. And the historical shape may crumble, but the need will last and the travail will go on, for man's quest of redemption is but the eternal yielding of the clay in the hands of the potter, the eternal answer of the creature to the urging indwelling Creator.—*The History of David Grieve, by Mrs. Humphry Ward.*

WE frequently see persons in insane hospitals sent there in consequence of what are called *religious* mental disturbances. I confess that I think better of them than of many who hold the same notions, and keep their wits and appear to enjoy life very well, outside of the asylums. Any decent person ought to go mad if he really holds such and such opinions. It is very much to his discredit, in every point of view if he does not. . . . Anything that is brutal, cruel, heathenish, that makes life hopeless for the most of mankind, and perhaps for entire races—anything that assumes the necessity of the extermination of instincts which were given to be regulated—no matter by what name you call it—no matter whether a fakir, or a monk, or a deacon believes it—if received, ought to produce insanity in every well-regulated mind. I am very much ashamed of some people for retaining their reason, when they know perfectly well that if they were not the most stupid or the most selfish of human beings, they would become *non-compos* at once.—*Oliver Wendell Holmes.*

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.]

MANCHESTER (MOSS SIDE) LYCEUM.

AN APPEAL.

FRIENDS AND FELLOW-WORKERS,—It is with intense desire, coupled with a true sense of duty, that I take the liberty of soliciting your kind assistance on behalf of our newly-formed Lyceum at Moss Side, towards procuring a harmonium, now very urgently needed for marching and calisthenics. The nearest Lyceum (Tipping Street) is an hour's walk for the children, and during inclement weather they cannot attend, sometimes for weeks, thereby debarring them from receiving beneficial training and instruction, and also having no chance of receiving prizes for either attendance or recitations. If the future of Spiritualism largely depends on our Lyceums, then we *must* have a harmonium. Who will help? Will any benefactor make us a present of one? Will any friend assist us in getting up a concert or entertainment? We must keep up with the times, and, with our small, energetic band of workers, it is to be hoped this difficulty will soon be overcome. Subscriptions, however small, will be thankfully received and duly acknowledged. That this appeal will meet with a generous response from all friends, far and near, is the ardent desire of yours, in the cause of truth,

J. B. LONGSTAFF.

28, Caton Street, Moss Side.

RECEIVING AND GIVING.

DEAR SIR,—May I be permitted to reply to your note on my letter in *The Two Worlds* of 12th inst? In suggesting that mediums and speakers on religious subjects, who are not necessitated to receive fees for their spiritual work, would possibly have more power and independence of thought and action, I did not by any means wish to infer that therefore congregations were free from responsibilities. No one is free from the moral responsibility of *giving* in one form or another. There is in fact often more difficulty in getting some people to give of their substance than in getting others to give, and give liberally, of spiritual gifts. Paul, one of the greatest of preachers, allowed that "they which preach the gospel should live of the gospel," and yet he often rejoiced in not being chargeable to anyone. When we consider the extremes of riches and poverty, and how much there is of the latter, it suggests the belief that there is something wrong somewhere in the way of giving. When a paper like *The Two Worlds* has to acknowledge that though nearly at the end of Vol. V. it does not pay, it would seem that surely some one has been keeping back gifts, even though it may only be in the form of too tight a purse-string. Should not rich Spiritualists consider it a duty in some way to pecuniarily assist a paper, so that its literary merit may be kept at a high standard, and the price within the means of the people? I heard of an American lady who boasted that the congregation of which she was a member was the most religious in the city. When asked for proof she replied, "Because they give the most." Not a bad test. How would Spiritualists stand from this point of view? Every one has at some period the power of giving, and it is for each one to examine if his or her conscience is clear that their contribution, whether spiritual or material, has been brought to the treasury of God.

A.

Ilfracombe.

A LAY-WORKER writes in much the same strain as J. S., whose letter appeared last week; there is therefore no need to travel over the ground again. Unless new thoughts can be presented this discussion must be closed. Societies and mediums must arrange these matters between them. If any one can point out "principles," well and good, but the personal aspect of the matter ended last week.

A DREAM WARNING FULFILLED.

DEAR SIR,—A sad fatality took place at Exmouth last Wednesday. A young man, named Luscombe, and his newly-married wife, came down to spend their honeymoon. He invited his mother to go out in a boat for a cruise with them, and, as it was a very fine day, the old lady agreed, although with some reluctance, but did not like to name her fears, as her son was a sailor, and it being fine there was no fear of danger. He hired a boat, 13 feet long, capable of taking six persons, and so considered perfectly safe and seaworthy, from a boatman named Ferris, who knew that Luscombe was holding a first-class certificate as mate, and acting as such up to date as stevedore in London, so all suspicion of danger was removed. They sailed out with one sail only, but she could carry, and was provided with, a second. They had gone out as far as what is called the Bight, when the boat was seen to capsize and throw them all in the water. Luscombe and his wife were soon lost to sight and were drowned, but the old lady, his mother, succeeded in gaining a hold of the keel of the boat, and was soon after rescued in a very exhausted condition by two fishermen and taken on shore. All the old lady's cry was for a long time, "Oh! Oh! I dreamt it! I dreamt it! My son is drowned! My son is drowned!" Horne, one of the fishermen, did his best to assure her he would be picked up all right presently, as there were other boats coming to their assistance. They succeeded in finding the body of the wife, Emma—the husband has not yet been found—and tried their best to restore animation, but to no purpose. As there was hardly any breeze at the time, it is difficult to know how it happened. The old lady says her son wanted something in the bow of the boat and went to get it, but seems confused, as she afterwards thought he wanted to alter the sail, and the boat turned over in an instant. This accident recalls to my mind that twenty-seven years ago to a day another visit was paid to the same pretty little seaside town by the writer and another one bent on a similar pleasure, happily not with such fatal result. The dear old lady seems to have been forewarned of the accident—or, was it *fated*, as many believe? Your idea will greatly oblige your correspondent,

SILVERPEN.

[So many instances of foretelling by dreams and other methods have come under our notice that we are compelled to conclude that on the spirit side it is possible, at least under favourable conditions, to forecast events, but how far these are inevitable or fated we cannot say. What about the numerous dreams which never come true?]

A PLEA FOR SYMPATHY AND GOODWILL.

DEAR SIR,—As a Spiritualist, I feel it my duty to point out one matter which, I am sure, if carefully studied by our mediums, would be of great good to the cause generally. We all know and must admit that the teachings of Spiritualism are, literally speaking, at variance with the religious teachings and creeds of the day, but if taken in a spiritual sense I am sure we must find very much indeed which corresponds with our teachings, and therefore I would ask mediums to guard against running counter to their controls. Mediums should keep themselves as composed as possible, and the mind as near perfect rest as they can, so that the spirits will not be interfered with, and then the will power of the medium will not show itself so much, more especially in the case of young mediums, and it will tend to give us higher inspirations than is the case in many of the addresses given. For many years I have studied Spiritualism, and have for long communicated with spirits, but I have never yet had a communication which would teach me to take the views of many mediums, or yet to be at variance with any religious body or creed. They rather show them to be in love and harmony, and teach me the great doctrines of love and charity, and to live in peace with all men. If we, as Spiritualists, must gain by our cause it is spiritual gain for which we must look, not only by our spirit communion, but by diligent prayer, not of words only, but prayer from the heart, which the controls I get inform me are the great harmonising influences between themselves and us. To work diligently in our cause in this earth sphere in which the great Spirit of spirits has in his love and mercy placed us, daily reaching nearer those spheres beyond, where we hope to find all love, peace, and harmony, all religious differences and creeds lost in oblivion, and to see all humanity joined in the great spiritual work of charity and peace.—

Faithfully yours,

BALI TEAN.

Stalybridge, August 2, 1892.

ARGUMENTS FOR A FUTURE LIFE FOUNDED ON NATURE.

DEAR SIR,—Permit me to reply to Mr. Cooke's letter in your issue of August 5. My statement was, "The fact of a future life can be proved from Nature as well as it can by revelation." Now revelations to me are the Divine communications with those who have gone before. Revelations of what? Of continued conscious existence after death. I know not whether Mr. Cooke has had such communications, but I have, and they have always filled me with an intense desire to let others know of the truths I have experienced. When I say that "all organised bodies possess life, and under favourable circumstances will reproduce themselves, and the fact of their reproduction is proof positive that the seed has life, or that there is life in organised bodies," Mr. Cooke proclaims the idea, but he gives no proof that it is not so. How did the idea of a future life originate? I quite agree with Mr. Cooke when he says this question cannot be exhausted in a few brief lines, for when we search history as far back as possible, we find that in the most remote ages man had ideas of a future life. Almost every person possesses an innate feeling that they will live after death. Nothing is made in vain, neither can anything be destroyed. We only succeed in changing conditions, and the conclusive reasoning is that when man is said to die, he merely changes the form, and continues to exist under other surroundings. "Because man desires to live after the change of death, are we to conclude that he will live?" No. Not alone because he has the desire, but because man is a living principle—a conscious individuality (you may call it what you please, "mind" or "soul") that cannot be destroyed. Though the conditions of man's existence are changed at death, are we to conclude that because we see his pulseless form before us, there is nothing more? That the love he cherished has been in vain? That the friendships he made, the good he had done will go unrewarded? No, surely not. But if we can inspire men to good and noble lives by pointing out that in accordance with natural law every good thought and act will produce good results, and every wrong action and unkind word will produce evil results, if we can offer them the testimony of those who have left this earth, but who return to instruct, guide, and warn those who are willing to receive them, it is surely our duty to do so, and they will be better, and will *desire* to live hereafter. They will live, not because they have the desire, but because they are spirit beings who cannot be destroyed. Mr. Cooke says, "When we see that affliction has to take place before the mind becomes subdued to calm reflection," &c. The statement was this, "No amount of evidence will convince a large class of individuals if they are not in a condition to receive the truth, but when affliction comes, the mind often becomes subdued to calm reflection, and we receive those truths which in the bustle of life were rejected." I did not state that affliction was *necessary* to subdue the mind to calm reflection, but I have known people so taken up with the pleasures and enjoyments of a frivolous life, that it was only during the times of affliction that you could get them to reason calmly. The evidences of immortality are to be found hewed on the solid rocks, and upon the Pyramids of Egypt in hieroglyphics, in the ancient literature of Greece and Rome, and in the literature of the present day. Yea, evidences are to be obtained by our own fireside if we but listen to the pleadings of those voices surrounding us, for they speak words of comfort and cheer, and they fill our hearts with love and inspire us with the knowledge that our lives are not in vain, that there is something to live for, and that if we wish to reform others, we must first reform ourselves. In conclusion, let me thank Mr. Cooke for his concluding lines, when he says, "And truth, the only religion, will soar its way to the hearts and minds of men." I would re-echo the same cry; for truth will ever remain, and can never be altered by the opinions of men.—Yours sincerely,

J. W. BOOCOCK.

4, Bradley Street, Bingley

[Gerald Massey contends that the idea of, and hope for immortality was not born as an *idea* in the minds of our ignorant ancestors. He claims that they were familiar with *facts* first; that they saw and communed with spirits, and thus became Spiritualists. They were not "Idealists," they were fact-dealers. They thought by the aid of things, and it was the presence and power of ghosts, however much misunderstood, which gave basis to and grounds for the idea of continued being. Who knows? What does it matter? We have our own evidences. One fact to-day is worth a million recorded in ancient literature.]

PLATFORM RECORD.

ASHTON.—A good day with Mr. Taylor. Clairvoyance and psychometry excellent. Fair attendances, considering it was Wakes Sunday.—C. H. A.

BARROW-IN-FURNESS.—With Miss Bailey, of Blackburn, a girl of 14, a clairvoyant, we had three services, and a very good time. She gave 25 delineations, two not recognised, 11 single names, 2 full names. She deserves all praise, and she is worth anyone's while to hear. She is distinct in delivery and clear with descriptions. We trust our sister will go on, and that she may improve society by her wonderful tests.

BIRKENSHAW.—Mr. Wm. Galley writes that he conducted open-air meetings last Sunday, but the people are so priest-bound that they scarcely dare call their souls their own. His services were well attended and much commented upon. He wishes other friends would visit the place. He distributed leaflets and *Two Worlds*.

BIRMINGHAM.—Thursday, Broad Street Corner Coffee House, address from Mr. P. Wyldes, followed by psychometry, every detail being fully and readily recognised. Sunday, Bristol Street Board School, inspirational address by Mr. Knibb. Successful psychometry and clairvoyance by Mr. Oaks. Meeting well attended, our worthy friend and co-worker, Victor Wyldes, presiding as chairman.

BOLTON. Bradford Street.—Aug. 14: Mr. White gave a good address in the evening. Those who did not come missed a rare treat, as Mr. White is leaving England. I am sure he will have the good wishes of all who have heard him. Aug. 21: Mr. Willis, a local medium, gave addresses, and what some call psychometry, but it is a different sort to any we are in the habit of getting; he handles no articles, and tells of events past and present, and advises for the future. If you only think of a person he describes them, gives a phrenological description, tells of their ailments, and gives remedies, and the descriptions are admitted correct, diseases disclosed, events told with wonderful accuracy, and his services were gratis.—W. B.

BRADFORD. 448, Manchester Road.—Morning: Circle, 61 present. Afternoon: Mrs. Thornton spoke on "Is there Happiness to be found in Spiritual Teaching?" Evening: Subject, "I need Thee every hour." Both were effectively handled. Clairvoyance very good, nearly all recognised.

BRADFORD. Norton Gate.—Mr. Ashworth's guides spoke well on "Avoid that which is evil, and cling to that which is good," and "The Teachings of the Nazarene." Clairvoyance very good by Miss Townsend.

BRADFORD. St. James's.—A very successful flower service. Good discourses from Mrs. Whiteoak's guides. Subjects, "Flowers, a proof of God's Love," and "How to Live, not how to Die." Very successful clairvoyance.

BRADFORD. West Bowling.—August 18: circle, 49 persons present. Sunday morning, a grand circle. Evening, Mr. Widdop and Mrs. Kendal gave many clairvoyant descriptions, almost all fully recognised.—W. C.

BRIGHOUSE. Oddfellows' Hall.—August 9: Enjoyable evening with our friend Miss Walker, who gave her services towards our building fund. She gave clairvoyance and psychometry in a most astounding manner, all going away well satisfied. We wish others would walk in her footsteps. Many a society is kept in bondage, owing to the excessive charges of speakers. August 21: Disappointed by Mrs. H. Taylor, we secured Mr. Sidebottom, a local, who gave grand inspirational addresses in most logical style. The psychometry afterwards was stated to be satisfactory. Lyceum annual treat on Saturday next to Bunce's Pleasure Grounds, Sunny Vale Gardens, Hipperholme. Glad to meet friends.—J. Shaw, cor. sec.

BURNLEY. Robinson Street.—Mrs. J. A. Stansfield's guide in the afternoon, to a moderate audience, spoke on "The Way of Truth" and at night "There is no Death." Well delivered to a good audience. Clairvoyance after each address.—W. H.

BURNLEY. 102, Padiham Road.—Our fourth anniversary passed off nicely. Afternoon: A local medium discoursed ably, and referred to the work accomplished during the last four years. Evening: Mr. Pilkington gave a stirring address on "Whence came soul, and what is its destiny?" The interesting ceremony of naming a child was pleasingly performed by the guides of a local medium. We thank all friends for their willing help and sympathy.—J. W.

BURNLEY. Guy Street.—Mr. Johnstone's guides gave a nice address, and seemed to please, followed by successful clairvoyance. Anniversary Sunday next, Miss Janet Bailey, of Blackburn, and Mr. Richard Bailey, of Brigfield, at 10-30, 2-30, and 6. Special collections.

CARDIFF.—We are getting a good time here just now. The séance with Mrs. Green on the 15th was very successful, all except two out of thirty-two descriptions being recognised. Our brother, Mr. George Spriggs, arrived from London on his farewell visit on the 18th, accompanied by Mr., Mrs., and Miss Everitt, and Mr. Sutton, an unexpected pleasure, and this, their maiden visit to Cardiff, has afforded opportunities for intercourse with our gifted friends of an instructive and enjoyable nature. Sunday, 21, was indeed a red letter day. In the morning Mr. Spriggs related his experiences in a concise and lucid manner, detailing how he was first led to investigate Spiritualism, the irrefutable proofs of spirit intelligence and beneficent guidance received from time to time, his experiences during and after development for materialisation phenomena, and his work in Australia, the whole comprising a valuable statement of the lifework of a medium who, while freely devoting his great medial gifts to the service of spirit-people, was wisely led to exercise them with due regard to those considerations of health and temporal well-being, which it behoves all mediums to bear well in mind. We sincerely trust Mr. Spriggs will record these experiences in a yet more detailed and lasting form, for the edification and benefit of Spiritualists the world over and of mediums in particular. Mr. Everitt kindly occupied the chair, and charmed the audience by his earnest and soul-stirring remarks. The fund of phenomenal occurrences which he is enabled to relate make his utterances powerful and impressive. In the evening, Mrs. Green's controls gave a beautifully touching address upon "Death and the Hereafter," being a lucid statement of the Spiritual Philosophy, in which its consolations and complete adaptability to man's spiritual

nature were forcibly presented. Several clairvoyant descriptions were given, mostly to strangers, all except two being immediately recognised. When controlled to give the closing invocation, Mr. S. C. Hall gave greeting to his old friends Mr. and Mrs. Everitt. At this meeting the ladies distinctly scored. Mrs. Green was supported by Mrs. Barton, of Bristol, who kindly and efficiently presided, and by Mrs. Everitt on the platform. Our small hall was crowded, and though inconveniently warm, all who could sense the tone of the meeting felt that seed was being sown on prepared soil. At social gatherings at the houses of friends Rees Lewis, G. E. Sadler, and J. S. Haviland, impromptu séances were held, and striking examples of the rapping phenomena through Mrs. Everitt's mediumship, and of clairvoyance by Mrs. Green and Mrs. Adams, were presented. A round of good things is in store, which we doubt not, will exercise a most salutary effect upon our work.—E. A.

CLECKHEATON. Walker Street.—Aug. 14: Mrs. France's guide narrated interesting experiences of life on earth and in spirit-land. Evening: An excellent discourse on "There is no Death." Good clairvoyant descriptions. 21: Mr. Brook, of Westborough, discoursed very ably on "Science v. Christianity v. Spiritualism," and "Paradise Lost and Regained." Good clairvoyant descriptions.—J. B.

DARWEN. Church Bank.—Mr. E. A. Verity lectured, in aid of our building fund, to very good audiences, in spite of the heat. Subjects, "John Wesley—Clergyman, Reformer, and Spiritualist," and "Mr. Gladstone and Homer. Was Homer a Spirit Medium?" The latter was followed with great interest. Mr. Gladstone's policy was compared with that pursued by the Greek prime minister, "Nestor," aided by the "Gods," and Homer was claimed as the poor blind medium through whom the warlike Greeks and Gods gave to the world the noble deeds done at the city of Troy in his immortal "Iliad." Questions and discussions gave satisfaction.—H. H.

GATESHEAD. 79, Taylor Terrace.—A very good general talk on "The Bible and its teaching," showing the fallacies of the book, by one of the controls of Mr. Thos. R. Penman. Good spiritual advice by the controls of Mr. Wm. H. Penman, and capital clairvoyance by the members of the circle.—G. C.

HECKMONDWIKE. Blanket Hall Street.—Saturday, Mr. G. Galley's guide gave good psychometry. He is becoming a favourite at our meetings. Sunday, Mr. Wm. Galley gave splendid discourses on "Reform," and "The Second Coming of the Lord." All seemed well satisfied. Psychometry by Mr. Wm. Galley.

HEYWOOD.—A most instructive day with Mr. Swindlehurst. Afternoon, subjects from the audience, treated with tact and good judgment, showing him ever ready to treat the many subjects belonging to our movement. Evening, a grand treat. Eloquent descriptions, mingled at times with deep pathos, were unfolded in "A Story of a Sacrifice," which we trust will have made a deep impression upon the minds of all.

HOLLINWOOD.—Tuesday, public circle. Mrs. Howarth's psychometry gave good satisfaction to strangers paying their first visit to a spiritual meeting. Saturday was our red letter day, commencing with tea party, and followed by an entertainment of songs, recitations, and a very neat speech from Mr. Meekin, of Oldham. Mr. Long and Mrs. Howarth gave good advice. Sunday, Mr. Long took a subject from the audience, "What will be the future state of the Heathen?" Very interesting discourse. Our room will be closed till after Oldham wakes.

HUDDERSFIELD. Brook Street.—Mr. Newton has given much satisfaction to fair congregations, speaking very well indeed upon questions from the audience. We hope to have large gatherings to welcome Mr. Morse on Sunday next.—J. B.

LONDON. 311, Camberwell New Road, S.E.—An earnest assembly were deeply moved by the spiritual teaching and tests which we were enabled to give on Wednesday last. The spiritual exercises on Sunday were heartily sustained. Ten members testified how they had received the grand reality of spirit communion, and the blessings it had conferred upon their lives. Many had not previously spoken in public, but the power filled the circle, and we were sustained by the spirits in our midst. A good audience was evidently in sympathy with our mission, and we are encouraged to press on for higher spiritual communion.

LONDON. Forest Hill.—Mrs. Leuty Collins writes: On Thursday, despite the storm, there was a large gathering of friends, and some splendid tests were manifested to absolute strangers. Mrs. Bliss, although feeling the severe electricity, did wonders, every one was more than satisfied. Thanks to the peculiar gifts of the medium, we hope to successfully enhance the position true Spiritualism takes, and by standing shoulder to shoulder prove to the sensible that we are a band of earnest followers of, and workers for, the truth. This means, in these days of scepticism, work, but those who will stand through the fray will hear and see the most. Any mediums who will help the above society please communicate to the secretary. Mrs. Bliss, by request, visits the Spiritualists at Brighton this week.

LONDON. Marylebone.—A good lecture powerfully delivered to an appreciative audience.

LONDON FEDERATION.—The open-air field day was a great success. Friends were present from Northampton, Forest Hill, Highbury, King's Cross, Notting Hill, Shepherd's Bush, and the local districts. Afternoon: A large meeting, and great interest displayed. Tea was provided in the park. The evening meeting commenced with our blue banner hoisted. Various addresses were given, and those who had been attracted followed each speaker, which showed that the intellect and reason was appealed to. Mr. Percy Smyth took the chair, and amongst the speakers were Messrs. Brunker, Darby, and Emms. The latter showed that it was really a Spiritualist who pioneered the open-air work thirty-three years ago, viz., Samuel Owen (a Spiritualist), called "The Hyde Park Orator." A quantity of literature was given away. The Spiritualists wended their way homewards with the satisfaction of having completed a successful day's work. Next field day, September 4, at Battersea Park. Meetings at 3-30 and 6-0 p.m. Speakers, Messrs. Brooks, Brunker, Dever-Summers, Darby, King, Veitch, Ward, Windoe, and several South London speakers. Friends cordially invited. Teas and dinners at nominal prices in the park.

LONDON. Kensington and Notting Hill Spiritualist Association, Victoria Hall, Archer Street, W.—Morning: A friendly meeting with

Mr. Towns. Evening: An address on "Unity, Liberty, and Progress," delivered by Mr. A. M. Rodger. Several friends commented on the subject, throwing out suggestive ideas in a harmonious manner. The meeting was well attended, and care was taken to make every one feel at home. Next Sunday, at 7 p.m. (see Directory), collection for the benefit of Mr. Windoe, who has lately lost one of his children. Friends, help for this staunch Spiritualist speaker will be gratefully acknowledged.—Percy Smyth, for promoters, 123, Lancaster Road, W.

MANCHESTER. Tipping Street.—Mr. R. A. Brown's control showed the selfishness of Spiritualists in not attending more regularly to public lectures on Sundays. Evening: A grand discourse on the obligations of Spiritualists in attending to their respective duties. Solo, Mr. A. Smith, "The Children's Land," well rendered. Thursday circles are suspended until further notice.—P. Smith, cor. sec.

MANCHESTER. Collyhurst Rd.—Mr. Rooke read a letter, by David Gow, from the current issue of *The Two Worlds*, on "How Spiritualism is brought into contempt," criticising it rather severely, but admitting there was much truth in it. Evening subject, "Hope Eternal."—J. T.

MANCHESTER. Palmerston St., Moss Side.—Evening: Mr. Gibson's guides gave an earnest address on "As Spiritualists, sow your seeds well," which was well received. The large circle which followed showed an earnest desire to know more of our philosophy.—J. B. L.

MANCHESTER. Duke of Edinburgh Hall, Moss Side.—A respectable small audience. Several strangers were anxious enquirers. Mrs. Howarth's controls gave remarkable clairvoyant descriptions, and a short discourse on "What Spiritualism Teaches." We have a great work in view. Friends, help the work in this hall, the best in the cause for its healthy conditions.

MIDDLESBRO'.—Afternoon: A pleasant and harmonious circle. At night, fair attendance. Mrs. Gibben offered an earnest invocation. Mr. Innes read from the *Clarion* "A Plain Gold Ring." Mr. Charlton read an able and instructive paper on "The Being of God, Spirit, and Matter," which called forth an interesting discussion; the opposition being ably answered by Messrs. Roeder and Charlton. Sunday next, Messrs. W. H. Robinson and Bevan Harris.—W. I.

NELSON. Albert Hall.—Our local, Mr. Blacklage, gave discourses on "Can spirits progress and retrogress in the other world?" and "Frauds of Mediumship." Both ably treated. Miss Hartley gave clairvoyance.—R. F.

NELSON. Bradley Fold.—"Stability and its need," ably dealt with by Mr. Rowling. Evening, "Crime—its origin and how to mend it." Preaching redemption through the blood of Christ gave licence, but teaching self-responsibility made us feel and know that we must reap according to our sowing.—J. W.

NEWCASTLE-ON-TYNE.—On Sunday, Aug. 21, at 6-30. On account of illness, Mrs. Craven was unable to fulfil her engagement. Mr. J. P. Stevenson, of Gateshead, kindly filled the vacancy, and gave an address on "What is the good of Spiritualism?" in a masterly manner, and afforded great satisfaction.

NOTTINGHAM. Masonic Hall.—Aug. 15: I hear Mr. Hepworth's circle at the house of Mr. and Mrs. Brearley was very successful. Good many present. Aug. 21: A most enjoyable day with Mrs. Wallis. A very fine address in the morning upon "The Bible and Spiritualism," and at night four interesting questions from the audience were answered in a most satisfactory manner, which must have given pleasure to all. Two friends very kindly gave solos, which were much appreciated. Very good audiences, notwithstanding the bright weather.

NORMANTON.—Mr. Hopwood's guides discoursed on "The Atonement," and gave an edifying address on "The Birth, Life, Crucifixion, and Resurrection of our Elder Brother." Evening: Room packed. A brilliant discourse on "The Ten Virgins, Naaman the Leper, and the Jewish Captive Maiden," the audience being astounded at the splendid flow of language from an uneducated man. Well may the question be asked: "From whence hath this man the power?" Mrs. Black gave good clairvoyant descriptions, nearly all recognised. Will mediums who can come for expenses kindly address Mr. C. Illingworth, Wakefield Road, Normanton?

NOTTINGHAM. Morley Hall.—Morning: Attendance small. Short address through Mrs. Barnes. A discussion took place on the advisability of raising a bazaar for Christmas. Evening: Address by Mrs. Barnes' controls, on "The Mediumship of Samuel, compared with the Spiritualism of to-day." Several strangers would receive food for thought.—T. J.

NORTHAMPTON.—August 14 and 21: Local friends gave good satisfaction to moderate audiences, afternoon and night.

OLDHAM. Bartlam Place.—Thursday's public circle, conducted by Mrs. Ashton. Clairvoyant descriptions, mostly recognised. These circles give people a chance to investigate the phenomena. August 21: Mr. Tetlow's controls lectured, with much earnestness, on "Life," and "If Spirits return, Why?" giving food for reflection. We ask strangers to thoroughly investigate, and Spiritualism will prove to them that death does not end all. Mr. Tetlow gave psychometric readings after each lecture.

OLDHAM. Spiritual Temple.—Mr. G. A. Manning discoursed well on "The Spiritualism of the Bible," followed by clairvoyance and psychometry for sickness. Mr. Manning is a very energetic worker and we could do with more like him in the movement. The enthusiasm is such we cannot but feel the better for his presence.—J. P.

OPENSRAW. Granville Hall.—Mr. Boardman's control took subjects from the audience—"Why do Spirits control Mediums?" and "Capital and Labour." On this subject they are undoubtedly at their best. A vivid description of the destitution and misery in which the labourer existed, while the capitalist, "dressed in purple and fine linen," lived in peace and plenty. Some adverse criticisms proved useful in drawing some striking remarks from the lecturer.—W. P.

PENDLETON.—Mr. E. W. Wallis's afternoon subject was "The new Heaven and Hell." His remarks were clear and to the point, full of spiritual truth and power. Evening, ten subjects from the audience, which Mr. Wallis answered with great ability.—J. M.

RAWTENSTALL.—Mr. Buckley being unwell Mrs. Lamb delivered two addresses on "God said, Let there be light and there was light," and "The Unknown God." Mr. Lamb kindly gave clairvoyance, all but one recognised. We hope to have them again shortly. "A Friend," received with thanks a donation of five shillings. Wanted mediums to give a date for expenses for building.—T. C.

ROYTON. Chapel Street.—August 10: Mrs. Howarth held a successful circle, good clairvoyance. 14: Madame Henry, who was formerly leader of the Royton mission, was welcomed by a host of friends. Crowded church at night, very good addresses and clairvoyance. [Too late last week.] August 17: Public circle, conducted by Mrs. Stansfield, who gave an instructive address, listened to with pleasure. Good clairvoyance. 21: We listened to Mrs. Frank Taylor, whose addresses were moderately fair, concluding with clairvoyant visions.—D. H. G.

SOUTH SHIELDS. 16, Cambridge Street.—August 16, usual meeting. 21st, Mr. Wright's guide on "The Fall of Man" was very much appreciated. Good company.

SOUTH SHIELDS. 21, Stevens Street.—Wednesday, Mr. T. W. Henderson made a few remarks, replying to questions, and gave correct psychometrical readings. Chairman, Mr. J. G. Grey. August 21, Mr. W. Davison's guide dealt with "Does the Bible record spiritual manifestations harmonising with Modern Spiritualism?" quoting instances where the angels had appeared to the people, and tracing spirit ministry down to the present. Listened to with evident interest by a fair audience. Mrs. Young's guides gave successful clairvoyance.

SOWERBY BRIDGE.—Aug. 14, Mrs. Yeeles was welcomed by a good audience. Afternoon, she gave presents to children who recited, which pleased them very much. She promised more substantial rewards for essays on "Spiritualism," or "Spiritual Development," which should draw good work from the more advanced members. Evening, Mrs. Yeeles gave her experience as a medium, which was very remarkable. Monday, several turned up to listen to a discourse and clairvoyance. Mrs. J. M. Smith, of Leeds, called on her way home, and allowed a control to give some psychometry. Aug. 21, a flower service was but sparsely attended. Even Spiritualists forget to show their appreciation of the work done by a few friends. Mr. Ringrose gave excellent addresses. He is so original and apt in his illustrations that he gains the attention of the children. The plants were nicely arranged, and intermingled with cut flowers made the room pretty and attractive.

STOCKPORT.—Mr. Runacres, among other subjects, commented on a newspaper article showing the unsatisfactory sanitary state of what are known as Salvation Army Homes in the slums of London, which, if true, calls for the prompt attention of the nuisance inspector, and should prevent benevolent people from keeping up this branch of Mr. Booth's work.—T. E.

WAKEFIELD.—At the house of Mr. Wigglesworth we listened to the guides of Mr. Sugden, from Middletown, on "Trust in the Lord." He showed that if we trusted in the Lord we should be always led aright. Twenty-two present; the place being small will not contain many more. Good clairvoyance. We hope to obtain a meeting-place soon, when there may be a better chance for all.—A. R. Sephton, cor.

WISBECH.—Mr. Ward gave an able address on "Spiritualism," referring to it as a detective, showing that we were all "shadowed" as we went about by the unseen, followed by successful clairvoyant delineations.—Wm. Hill, junior, sec.

RECEIVED LATE.—Blackburn: Mr. Minshall, local, gave good addresses and successful psychometry to fair audience. A good audience at the morning circle. Good results will accrue if harmony prevails.—London. Shepherd's Bush: Mr. Mason gave a good reading. Mr. Norton's guides spoke on "Love," and on "Diet and Health."—London. Peckham: Mrs. Audy gave a reading, and the president a paper "For the Love of God," and Mrs. Bass spoke. A pleasant hour.

THE CHILDREN'S PROGRESSIVE LYCEUM.

HECKMONDWIKE. Blanket Hall Street.—Invocation by Mr. Ogram's guide. Recitations by Miss E. Exley and Mr. Ogram. Reading by J. Burdin. A happy session. We all felt that the angels were near. May we all go on in this noble work. Present: 30 members, 4 officers. Please note secretary's new address—Mr. James Burdin, Quarry Road, High Scarbro', Liversedge.

HEYWOOD. Moss Field.—Exercises fairly well done. We hope for better attendance and new scholars. Lyceum picnic to Ashworth Valley Sept. 3, and we hope all members will attend and bring friends. Start from the room at 1-30 p.m. Our Christian friends are trying to stop our Lyceum. They say we dance on the Lord's Day and want turning out of the town. They cannot have been to see or would know that the dancing was marching and calisthenics. We hope our members will let them see they know how to conduct themselves.—W. H. F.

HUDDERSFIELD. Brook Street.—A harmonious session. Present, 32 scholars, 6 officers, and 2 visitors. Invocations by Mr. Briggs. Usual programme. Liberty group discussed "The Supernatural in Shakespeare's Plays," everyone displaying a keen interest.—G. H. B.

LONDON. 311, Camberwell New Rd.—A good muster; time devoted to practising tunes and words of Service of Song, entitled "Ministering Spirits." Thanks are due to Miss Edith Partner for her efforts in practising and playing. We are now ready to sing the same at any society in and around London on any suitable Sunday evening. Application to be made to Mr. W. Coleman, conductor, 130, Crofton Rd., Camberwell.—G. Jerrey, guardian.

MANCHESTER. Collyhurst Road.—Good attendance. Recitations by Bertie and Lottie Whitehead and Lucy Robinson. Calisthenics led by Mr. Parkinson. Saturday next we ramble to Boggart Hole Clough, leaving the hall at 3-15 (weather permitting). We hope many members and friends and Lyceumists will enjoy these blessings.—A. H.

MANCHESTER. Palmerston Street, Moss Side.—Attendance good. Great improvement in the exercises. Recitations by Master A. Graham and Misses A. Valentine, McCellan, Longstaff, and Dora Furness.

OLDHAM. Bartlam Place.—Conducted by Mr. Linley, assisted by Mr. Lawton. The chain recitations dealt with the presence of angels, the nobleness of labour, steps towards progress and nature of man. Recitation by conductor. Mr. Shaw gave a short address.—A. E. L.

OLDHAM. Temple.—Usual programme. Four children gave recitations, and Miss Papworth's guide advised us to be united and harmonise ourselves with the teaching of the spirit world, and regard the truths of the higher life for the good of ourselves and the cause of humanity.—J. P.

STOCKPORT.—A pleasant session, but not well attended. Out-door is attractive just now. Can we find fault at this?—T. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR SEPTEMBER, 1892.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY. Temperance Hall.—4, Mr. Rowling (open-air); 11, Mrs. Hoyle; 18, Mr. Boocock; 25, Mr. Campion.
 BATLEY CARR. Town Street.—18, Mr. J. Armitage, 25, Mrs. Hoyle.
 BATLEY. Wellington Street.—4, Mr. J. Burns; 11, Mrs. Clough; 18, Mr. Metcalfe; 25, Mrs. Wade.
 BINGLEY. Russell Street.—4, Mr. W. Galley; 11, Mr. A. Moulson; 18, Mr. A. Widdop; 25, Mrs. Wrightson.
 BRADFORD. Little Horton Lane.—4, Mrs. Craven (open-air); 11, Mrs. Beardshall; 18, Mrs. Wade; 25, Mr. Armitage.
 BRADFORD. Otley Road.—11, Mrs. Wade.
 CLECKHEATON.—4, Mrs. Summersgill; 11, Mr. Armitage; 18, Mr. J. Kitson; 25, Mr. Collins.
 HUNSLY. Goodman Terrace.—4, Mr. J. Kitson; 11, Mr. Long; 18, Mr. Walker; 25, Mr. J. Lund.
 LEEDS. Institute.—4, Mr. Campion; 11, Mr. Hopwood; 18, Mr. Parker; 25, Mrs. Russell.
 SHIPLEY. Liberal Club.—4, Open-air Meeting on Shipley Glen; 11, Mr. G. Galley; 18, Mr. Bush (Anniversary); 25, Mrs. Jarvis.
 WEST VALE, Green Lane.—4, Miss Walton; 11, Mr. Postlethwaite; 25, Mr. R. White.
 The next meeting of the Yorkshire Federation will be held at Milton Rooms, Bradford, on Sunday, September 11, at 10-20 a.m.

ASHTON.—4, Madame Henry; 11, Mr. Buckley; 18, Mr. Moorey; 25, Mrs. Johnstone.
 BLACKBURN.—4, Mrs. Green; 11, Mr. J. J. Morse; 18, Mr. Thos. Tyrrell and Miss J. Bailey; 25, Mrs. Wallis.
 BOLTON. Bradford Street.—4, Miss Gartside; 18, Mr. Buckley; 25, Mrs. F. Taylor.
 BRADFORD. 448, Manchester Road.—4, Mr. Todd and Mrs. Webster; 11, Mrs. Bentley; 18, Mr. and Mrs. Marshall; 25, Mr. T. Marsden.
 BRADFORD. Walton Street.—4, Mrs. Wade; 11, Miss Patefield; 18, Mrs. Beardshall; 25, Mrs. Connell.
 BURNLEY. Hammerton Street.—4, Mr. Featherstone; 11, Mrs. J. M. Smith; 18, Mr. J. B. Tetlow; 25, Mrs. Gregg.
 COLNE.—4, Mr. Hepworth; 11, Miss Bailey; 18, open; 25, Mrs. Green.
 COWMS.—4, Mrs. France; 11, Mr. Wm. Galley; 18, Mr. Wm. Hopwood; 25, Open.
 DARWEN.—4, Mrs. Stansfield; 11, Mr. Milner; 18, Miss Walker; 25, Mrs. Best.
 HUDDERSFIELD. Brook Street.—4, Mr. Macdonald; 11, Mrs. Craven; 18, Mr. Hepworth; 25, Mr. Tetlow.
 KEIGHLEY. Assembly Rooms.—4, Mrs. Beanland; 11, Mrs. Gregg; 18, Mrs. Carr; 25, Mr. and Mrs. Hargreaves.
 KEIGHLEY. East Parade.—4, Miss Myers; 11, Mrs. Ingham; 18, Mr. Hindle; 25, Mr. Hopwood.
 LIVERPOOL.—4 and 5, Mr. Proctor; 11, local; 18 and 19, Mr. J. J. Morse; 25, Mr. F. Hepworth.
 MANCHESTER.—4, Lyceum Anniversary, Mrs. Britten; 11, Mr. J. B. Tetlow; 18, Mrs. Green, Harvest Festival; 25, Miss Walker.
 MANCHESTER. Palmerston Street.—4, Mrs. Lund; 11, Mr. A. Kitson (Lyceum opening); 18, Mrs. Berry; 25, Mr. Rooke.
 OLDHAM. Temple.—4, Mrs. Wallis; 11, Mrs. Green; 18, Miss Gartside.
 OLDHAM. Bartlam Place.—4, Lyceum open session, at 2-30, service of song at 6-30; 11 and 12, Professor J. Blackburn, D.M.; 18, Miss M. Patefield; 25, Mrs. J. A. Stansfield.
 PENDLETON.—4, Mr. Tetlow; 11, Miss Walker; 18, Mr. Macdonald; 25, Mr. Leeder.
 SOWERBY BRIDGE.—4, Mr. Sutcliffe; 11, Mr. Swindlehurst; 18, Mrs. Crossley; 25, Miss Pimblott.
 SUNDERLAND.—4, Mr. W. Murray; 11, Mr. R. L. Grice; 18, Mr. J. Wilkinson; 25, Mr. Alfred Mordey. Oct. 2, Mr. J. J. Morse, Liverpool; 16, Mr. J. H. Lashbrooke, Newcastle (harvest service.)
 WHITWORTH.—4, Mrs. Johnstone; 11, room closed; 18, Mr. Plant; 25, Mr. Johnson.
 YEADON.—4, Mrs. Beardshall; 11, Mr. Rowling; 18, Mrs. Bentley; 25, Mr. Essam.

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

BATLEY. Wellington Street.—A public reception tea to Mr. Burns, Sept. 3, at 4-30, tickets 6d. At 7-30 Mr. Burns will deliver an address with phrenological examinations. Chairman, Mr. Bradbury, of Morley. Sept. 4, at 6, Mr. Burns will lecture on "Man, a model of the Spiritual universe."—J. W. W.

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

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

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

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

BRADFORD. West Bowling, Boynton Street.—Ham tea at 5 and entertainment at 7-15, Saturday, August 27. Tea and entertainment, 8d. and 4d.; entertainment, 3d. Mr. Widdop will give phrenological examinations in the ante-room, 6d. August 28: Flower services, at 2-30 and 6. Addresses by Mr. and Mrs. Olegg. Chairman, Mr. Hartley. Collection. Friends can have tea, 4d. each.

BRADFORD. Walton Street.—Mrs. Webster will give clairvoyance

and psychometry next Monday, at 7-45, and will distribute the bouquets of flowers kindly brought by friends to beautify the church at the flower service the day before.—J. R.

BIRMINGHAM. The People's Hall, Hurst Street.—Debate, Wednesday, August 31. Subject, "Is Modern Spiritualism of Spiritual Origin?" Mr. Victor Wyldes affirms and Mr. A. R. Gaschoni (journalist) denies. Open at 7-30 p.m., chair taken at 8 prompt.

BURNLEY. Guy Street, Street, Gannow Top.—I have pleasure in announcing the anniversary services, August 28. Miss Janet Bailey, of Blackburn, and other mediums will be with us.—E. W.

BURNLEY. Hammerton Street.—28, Mrs. Wallis.

DARWEN. Church Bank Street.—August 28: Annual fruit and flower service. Mrs. Craven will give trance addresses at 2-30 and 6-30. Miss Lily Pickup will give clairvoyance. Circle at 11. Monday, at 7-30: Lecture by Mrs. Craven. Clairvoyance by Misses Pickup and Janet Bailey. Collections. Tuesday: Fruit banquet and grand entertainment, almost entirely professional, at 7-30. Members and Lyceumists 3d.; non-members 6d. Contributions of fruit, flowers, vegetables, &c., respectfully solicited by Saturday at 7 o'clock at the above room. All friends welcome; those from a distance will be made comfortable. A great success is expected.

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

HUDDERSFIELD. Brook Street.—Aug. 28: Mr. J. J. Morse, of London. 2-30 p.m.: "Angels, Mortal and Immortal;" 6 p.m., "Man the Miracle Maker."

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*.

LEEDS. Psychological Hall.—Sunday, August 28, Three mass meetings on Woodhouse Moor (weather permitting) at 11 a.m., 2-30, and 6-30 p.m. The following speakers will take part—Mr. Johnson, Hyde; Messrs. Bush and Whitehead, Bradford; Mr. Bradbury, Morley; Mr. Stansfield, Dewsbury; and Mr. Campion, Leeds. We intend these to be the largest and most enthusiastic gatherings of Yorkshire Spiritualists that have ever yet been held. We hope to see friends from far and near. A public tea in the Hall at 4-30 p.m. Tickets, adults, 6d.; children, 4d. Collections at each service in aid of the society. Sunday, Sept. 4, interesting and attractive services at 10-30 a.m. and 2-30 and 6-30 p.m. Speaker, Mr. Campion. Special vocal and instrumental music by friends from a distance. Please turn up in good numbers. Public circles every Tuesday and Saturday at 8.

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

LIVERPOOL. Daulby Hall.—The committee will meet on Wednesday, Sept. 6, at 8 p.m., for the purpose of selecting speakers for 1893. Speakers please note, send dates and terms (including railway fare, &c.) to the secretary before the above date.

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

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

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

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

MRS. HOYLE has removed to No. 1, Grape Street, off Gibbit Lane, Halifax.

MR. SWATRIDGE, of 88, Fortess Road, Kentish Town, London, N.W., offers his services as a trance medium to any society during 1892 and 1893.

NEWCASTLE-ON-TYNE.—28 and 29, Mrs. E. Gregg, of Leeds, short addresses and clairvoyant delineations.

NOTTINGHAM. Masonic Hall.—28 and 29, Mr. V. Wyldes.

OPENSHAW. Granville Hall, Liberal Club.—Saturday, Sept. 3: Tea party, entertainment, and ball. Tickets 1s., from members of society. As the future of our society depends on the success of the above, we trust members and friends will do their utmost to assist us.

ROCHDALE. Regent Hall.—Sunday, Sept. 4, opening of the new organ. Afternoon, Musical Service; evening, Service of Song, "Poor Mike." Organist, Mr. Fred Barker. 11, Mr. W. Johnson; 18, Mr. W. Rowling; 25, Mrs. Craven.

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

Mr. Towns. Evening: An address on "Unity, Liberty, and Progress," delivered by Mr. A. M. Rodger. Several friends commented on the subject, throwing out suggestive ideas in a harmonious manner. The meeting was well attended, and care was taken to make every one feel at home. Next Sunday, at 7 p.m. (see Directory), collection for the benefit of Mr. Windoe, who has lately lost one of his children. Friends, help for this staunch Spiritualist speaker will be gratefully acknowledged.—Percy Smyth, for promoters, 123, Lancaster Road, W.

MANCHESTER. Tipping Street.—Mr. R. A. Brown's control showed the selfishness of Spiritualists in not attending more regularly to public lectures on Sundays. Evening: A grand discourse on the obligations of Spiritualists in attending to their respective duties. Solo, Mr. A. Smith, "The Children's Land," well rendered. Thursday circles are suspended until further notice.—P. Smith, cor. sec.

MANCHESTER. Collyhurst Rd.—Mr. Rooke read a letter, by David Gow, from the current issue of *The Two Worlds*, on "How Spiritualism is brought into contempt," criticising it rather severely, but admitting there was much truth in it. Evening subject, "Hope Eternal."—J. T.

MANCHESTER. Palmerston St., Moss Side.—Evening: Mr. Gibson's guides gave an earnest address on "As Spiritualists, sow your seeds well," which was well received. The large circle which followed showed an earnest desire to know more of our philosophy.—J. B. L.

MANCHESTER. Duke of Edinburgh Hall, Moss Side.—A respectable small audience. Several strangers were anxious enquirers. Mrs. Howarth's controls gave remarkable clairvoyant descriptions, and a short discourse on "What Spiritualism Teaches." We have a great work in view. Friends, help the work in this hall, the best in the cause for its healthy conditions.

MIDDLESBRO.—Afternoon: A pleasant and harmonious circle. At night, fair attendance. Mrs. Gibben offered an earnest invocation. Mr. Innes read from the *Clarion* "A Plain Gold Ring." Mr. Charlton read an able and instructive paper on "The Being of God, Spirit, and Matter," which called forth an interesting discussion; the opposition being ably answered by Messrs. Roeder and Charlton. Sunday next, Messrs. W. H. Robinson and Bevan Harris.—W. I.

NELSON. Albert Hall.—Our local, Mr. Blacklage, gave discourses on "Can spirits progress and retrogress in the other world?" and "Frauds of Mediumship." Both ably treated. Miss Hartley gave clairvoyance.—R. F.

NELSON. Bradley Fold.—"Stability and its need," ably dealt with by Mr. Rowling. Evening, "Crime—its origin and how to mend it." Preaching redemption through the blood of Christ gave licence, but teaching self-responsibility made us feel and know that we must reap according to our sowing.—J. W.

NEWCASTLE-ON-TYNE.—On Sunday, Aug. 21, at 6-30. On account of illness, Mrs. Craven was unable to fulfil her engagement. Mr. J. P. Stevenson, of Gateshead, kindly filled the vacancy, and gave an address on "What is the good of Spiritualism?" in a masterly manner, and afforded great satisfaction.

NOTTINGHAM. Masonic Hall.—Aug. 15: I hear Mr. Hepworth's circle at the house of Mr. and Mrs. Brearley was very successful. Good many present. Aug. 21: A most enjoyable day with Mrs. Wallis. A very fine address in the morning upon "The Bible and Spiritualism," and at night four interesting questions from the audience were answered in a most satisfactory manner, which must have given pleasure to all. Two friends very kindly gave solos, which were much appreciated. Very good audiences, notwithstanding the bright weather.

NORMANTON.—Mr. Hopwood's guides discoursed on "The Atonement," and gave an edifying address on "The Birth, Life, Crucifixion, and Resurrection of our Elder Brother." Evening: Room packed. A brilliant discourse on "The Ten Virgins, Naaman the Leper, and the Jewish Captive Maiden," the audience being astounded at the splendid flow of language from an uneducated man. Well may the question be asked: "From whence hath this man the power?" Mrs. Black gave good clairvoyant descriptions, nearly all recognised. Will mediums who can come for expenses kindly address Mr. C. Illingworth, Wakefield Road, Normanton?

NOTTINGHAM. Morley Hall.—Morning: Attendance small. Short address through Mrs. Barnes. A discussion took place on the advisability of raising a bazaar for Christmas. Evening: Address by Mrs. Barnes' controls, on "The Mediumship of Samuel, compared with the Spiritualism of to-day." Several strangers would receive food for thought.—T. J.

NORTHAMPTON.—August 14 and 21: Local friends gave good satisfaction to moderate audiences, afternoon and night.

OLDHAM. Bartlam Place.—Thursday's public circle, conducted by Mrs. Ashton. Clairvoyant descriptions, mostly recognised. These circles give people a chance to investigate the phenomena. August 21: Mr. Tetlow's controls lectured, with much earnestness, on "Life," and "If Spirits return, Why?" giving food for reflection. We ask strangers to thoroughly investigate, and Spiritualism will prove to them that death does not end all. Mr. Tetlow gave psychometric readings after each lecture.

OLDHAM. Spiritual Temple.—Mr. G. A. Manning discoursed well on "The Spiritualism of the Bible," followed by clairvoyance and psychometry for sickness. Mr. Manning is a very energetic worker and we could do with more like him in the movement. The enthusiasm is such we cannot but feel the better for his presence.—J. P.

OPENSRAW. Granville Hall.—Mr. Boardman's control took subjects from the audience—"Why do Spirits control Mediums?" and "Capital and Labour." On this subject they are undoubtedly at their best. A vivid description of the destitution and misery in which the labourer existed, while the capitalist, "dressed in purple and fine linen," lived in peace and plenty. Some adverse criticisms proved useful in drawing some striking remarks from the lecturer.—W. P.

PENDLETON.—Mr. E. W. Wallis's afternoon subject was "The new Heaven and Hell." His remarks were clear and to the point, full of spiritual truth and power. Evening, ten subjects from the audience, which Mr. Wallis answered with great ability.—J. M.

RAWTENSTALL.—Mr. Buckley being unwell Mrs. Lamb delivered two addresses on "God said, Let there be light and there was light," and "The Unknown God." Mr. Lamb kindly gave clairvoyance, all but one recognised. We hope to have them again shortly. "A Friend," received with thanks a donation of five shillings. Wanted mediums to give a date for expenses for building.—T. C.

ROYTON. Chapel Street.—August 10: Mrs. Howarth held a successful circle, good clairvoyance. 14: Madame Henry, who was formerly leader of the Royton mission, was welcomed by a host of friends. Crowded church at night, very good addresses and clairvoyance. [Too late last week.] August 17: Public circle, conducted by Mrs. Stansfield, who gave an instructive address, listened to with pleasure. Good clairvoyance. 21: We listened to Mrs. Frank Taylor, whose addresses were moderately fair, concluding with clairvoyant visions.—D. H. G.

SOUTH SHIELDS. 16, Cambridge Street.—August 16, usual meeting. 21st, Mr. Wright's guide on "The Fall of Man" was very much appreciated. Good company.

SOUTH SHIELDS. 21, Stevenson Street.—Wednesday, Mr. T. W. Henderson made a few remarks, replying to questions, and gave correct psychometrical readings. Chairman, Mr. J. G. Grey. August 21, Mr. W. Davison's guide dealt with "Does the Bible record spiritual manifestations harmonising with Modern Spiritualism?" quoting instances where the angels had appeared to the people, and tracing spirit ministry down to the present. Listened to with evident interest by a fair audience. Mrs. Young's guides gave successful clairvoyance.

SOVERBY BRIDGE.—Aug. 14, Mrs. Yeeles was welcomed by a good audience. Afternoon, she gave presents to children who recited, which pleased them very much. She promised more substantial rewards for essays on "Spiritualism," or "Spiritual Development," which should draw good work from the more advanced members. Evening, Mrs. Yeeles gave her experience as a medium, which was very remarkable. Monday, several turned up to listen to a discourse and clairvoyance. Mrs. J. M. Smith, of Leeds, called on her way home, and allowed a control to give some psychometry. Aug. 21, a flower service was but sparsely attended. Even Spiritualists forget to show their appreciation of the work done by a few friends. Mr. Ringrose gave excellent addresses. He is so original and apt in his illustrations that he gains the attention of the children. The plants were nicely arranged, and intermingled with cut flowers made the room pretty and attractive.

STOCKPORT.—Mr. Runacres, among other subjects, commented on a newspaper article showing the unsatisfactory sanitary state of what are known as Salvation Army Homes in the slums of London, which, if true, calls for the prompt attention of the nuisance inspector, and should prevent benevolent people from keeping up this branch of Mr. Booth's work.—T. E.

WAKEFIELD.—At the house of Mr. Wrigglesworth we listened to the guides of Mr. Sugden, from Middletown, on "Trust in the Lord." He showed that if we trusted in the Lord we should be always led aright. Twenty-two present; the place being small will not contain many more. Good clairvoyance. We hope to obtain a meeting-place soon, when there may be a better chance for all.—A. R. Sephton, cor.

WISBECH.—Mr. Ward gave an able address on "Spiritualism," referring to it as a detective, showing that we were all "shadowed" as we went about by the unseen, followed by successful clairvoyant delineations.—Wm. Hill, junior, sec.

RECEIVED LATE.—Blackburn: Mr. Minshull, local, gave good addresses and successful psychometry to fair audience. A good audience at the morning circle. Good results will accrue if harmony prevails.—London. Shepherd's Bush: Mr. Mason gave a good reading. Mr. Norton's guides spoke on "Love," and on "Diet and Health."—London. Peckham: Mrs. Audy gave a reading, and the president a paper "For the Love of God," and Mrs. Bass spoke. A pleasant hour.

THE CHILDREN'S PROGRESSIVE LYCEUM.

HECKMONDWICK. Blanket Hall Street.—Invocation by Mr. Ogram's guide. Recitations by Miss E. Exley and Mr. Ogram. Reading by J. Burdin. A happy session. We all felt that the angels were near. May we all go on in this noble work. Present: 30 members, 4 officers. Please note secretary's new address—Mr. James Burdin, Quarry Road, High Scarbro', Liversedge.

HEYWOOD. Moss Field.—Exercises fairly well done. We hope for better attendance and new scholars. Lyceum picnic to Ashworth Valley Sept. 3, and we hope all members will attend and bring friends. Start from the room at 1-30 p.m. Our Christian friends are trying to stop our Lyceum. They say we dance on the Lord's Day and want turning out of the town. They cannot have been to see or would know that the dancing was marching and calisthenics. We hope our members will let them see they know how to conduct themselves.—W. H. F.

HUDDERSFIELD. Brook Street.—A harmonious session. Present, 32 scholars, 6 officers, and 2 visitors. Invocations by Mr. Briggs. Usual programme. Liberty group discussed "The Supernatural in Shakespeare's Plays," everyone displaying a keen interest.—G. H. B.

LONDON. 311, Camberwell New Rd.—A good master; time devoted to practising tunes and words of Service of Song, entitled "Ministering Spirits." Thanks are due to Miss Edith Partner for her efforts in practising and playing. We are now ready to sing the same at any society in and around London on any suitable Sunday evening. Application to be made to Mr. W. Coleman, conductor, 130, Crofton Rd., Camberwell.—G. Jerrey, guardian.

MANCHESTER. Collyhurst Road.—Good attendance. Recitations by Bertie and Lottie Whitehead and Lucy Robinson. Calisthenics led by Mr. Parkinson. Saturday next we ramble to Boggart Hole Clough, leaving the hall at 3-15 (weather permitting). We hope many members and friends and Lyceumists will enjoy these blessings.—A. H.

MANCHESTER. Palmerston Street, Moss Side.—Attendance good. Great improvement in the exercises. Recitations by Master A. Graham and Misses A. Valentine, McCellan, Longstaff, and Dora Furness.

OLDHAM. Bartlam Place.—Conducted by Mr. Linley, assisted by Mr. Lawton. The chain recitations dealt with the presence of angels, the nobleness of labour, steps towards progress and nature of man. Recitation by conductor. Mr. Shaw gave a short address.—A. E. L.

OLDHAM. Temple.—Usual programme. Four children gave recitations, and Miss Papworth's guide advised us to be united and harmonise ourselves with the teaching of the spirit world, and regard the truths of the higher life for the good of ourselves and the cause of humanity.—J. P.

STOCKPORT.—A pleasant session, but not well attended. Out-door is attractive just now. Can we find fault at this?—T. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR SEPTEMBER, 1892.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY. Temperance Hall.—4, Mr. Rowling (open-air); 11, Mrs. Hoyle; 18, Mr. Boocock; 25, Mr. Champion.
 BATLEY CARR. Town Street.—18, Mr. J. Armitage, 25, Mrs. Hoyle.
 BATLEY. Wellington Street.—4, Mr. J. Burns; 11, Mrs. Clough; 18, Mr. Metcalfe; 25, Mrs. Wade.
 BINGLEY. Russell Street.—4, Mr. W. Galley; 11, Mr. A. Moulson; 18, Mr. A. Widdop; 25, Mrs. Wrightson.
 BRADFORD. Little Horton Lane.—4, Mrs. Craven (open-air); 11, Mrs. Beardshall; 18, Mrs. Wade; 25, Mr. Armitage.
 BRADFORD. Otley Road.—11, Mrs. Wade.
 CLECKHEATON.—4, Mrs. Summersgill; 11, Mr. Armitage; 18, Mr. J. Kitson; 25, Mr. Collins.
 HUNSLY. Goodman Terrace.—4, Mr. J. Kitson; 11, Mr. Long; 18, Mr. Walker; 25, Mr. J. Lund.
 LEEDS. Institute.—4, Mr. Champion; 11, Mr. Hopwood; 18, Mr. Parker; 25, Mrs. Russell.
 SHIPLEY. Liberal Club.—4, Open-air Meeting on Shipley Glen; 11, Mr. G. Galley; 18, Mr. Bush (Anniversary); 25, Mrs. Jarvis.
 WEST VALE, Green Lane.—4, Miss Walton; 11, Mr. Postlethwaite; 25, Mr. R. White.
 The next meeting of the Yorkshire Federation will be held at Milton Rooms, Bradford, on Sunday, September 11, at 10-20 a.m.

ASETON.—4, Madame Henry; 11, Mr. Buckley; 18, Mr. Moorey; 25, Mrs. Johnstone.
 BLACKBURN.—4, Mrs. Green; 11, Mr. J. J. Morse; 18, Mr. Thos. Tyrrell and Miss J. Bailey; 25, Mrs. Wallis.
 BOLTON. Bradford Street.—4, Miss Gartside; 18, Mr. Buckley; 25, Mrs. F. Taylor.
 BRADFORD. 448, Manchester Road.—4, Mr. Todd and Mrs. Webster; 11, Mrs. Bentley; 18, Mr. and Mrs. Marshall; 25, Mr. T. Marsden.
 BRADFORD. Walton Street.—4, Mrs. Wade; 11, Miss Patefield; 18, Mrs. Beardshall; 25, Mrs. Connell.
 BURNLEY. Hammerton Street.—4, Mr. Featherstone; 11, Mrs. J. M. Smith; 18, Mr. J. B. Tetlow; 25, Mrs. Gregg.
 COLNE.—4, Mr. Hepworth; 11, Miss Bailey; 18, open; 25, Mrs. Green.
 COWMS.—4, Mrs. France; 11, Mr. Wm. Galley; 18, Mr. Wm. Hopwood; 25, Open.
 DARWEN.—4, Mrs. Stansfield; 11, Mr. Milner; 18, Miss Walker; 25, Mrs. Best.
 HUDDERSFIELD. Brook Street.—4, Mr. Macdonald; 11, Mrs. Craven; 18, Mr. Hepworth; 25, Mr. Tetlow.
 KIRKLEY. Assembly Rooms.—4, Mrs. Beanland; 11, Mrs. Gregg; 18, Mrs. Carr; 25, Mr. and Mrs. Hargreaves.
 KIRKLEY. East Parade.—4, Miss Myers; 11, Mrs. Ingham; 18, Mr. Hindle; 25, Mr. Hopwood.
 LIVERPOOL.—4 and 5, Mr. Proctor; 11, local; 18 and 19, Mr. J. J. Morse; 25, Mr. F. Hepworth.
 MANCHESTER.—4, Lyceum Anniversary, Mrs. Britten; 11, Mr. J. B. Tetlow; 18, Mrs. Green, Harvest Festival; 25, Miss Walker.
 MANCHESTER. Palmerston Street.—4, Mrs. Lund; 11, Mr. A. Kitson (Lyceum opening); 18, Mrs. Berry; 25, Mr. Rooke.
 OLDHAM. Temple.—4, Mrs. Wallis; 11, Mrs. Green; 18, Miss Gartside.
 OLDHAM. Barblam Place.—4, Lyceum open session, at 2-30, service of song at 6-30; 11 and 12, Professor J. Blackburn, D.M.; 18, Miss M. Patefield; 25, Mrs. J. A. Stansfield.
 PENDLETON.—4, Mr. Tetlow; 11, Miss Walker; 18, Mr. Macdonald; 25, Mr. Leeder.
 SOWERBY BRIDGE.—4, Mr. Sutcliffe; 11, Mr. Swindlehurst; 18, Mrs. Crossley; 25, Miss Pimblott.
 SUNDERLAND.—4, Mr. W. Murray; 11, Mr. R. L. Grice; 18, Mr. J. Wilkinson; 25, Mr. Alfred Mordey. Oct. 2, Mr. J. J. Morse, Liverpool; 16, Mr. J. H. Lashbrooke, Newcastle (harvest service.)
 WHITWORTH.—4, Mrs. Johnstone; 11, room closed; 18, Mr. Plant; 25, Mr. Johnson.
 YEADON.—4, Mrs. Beardshall; 11, Mr. Rowling; 18, Mrs. Bentley; 25, Mr. Essam.

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

BATLEY. Wellington Street.—A public reception tea to Mr. Burns, Sept. 3, at 4-30, tickets 6d. At 7-30 Mr. Burns will deliver an address with phrenological examinations. Chairman, Mr. Bradbury, of Morley. Sept. 4, at 6, Mr. Burns will lecture on "Man, a model of the Spiritual universe."—J. W. W.

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

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

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

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

BRADFORD. West Bowling, Boynton Street.—Ham tea at 5 and entertainment at 7-15, Saturday, August 27. Tea and entertainment, 8d. and 4d.; entertainment, 3d. Mr. Widdop will give phrenological examinations in the ante-room, 6d. August 28: Flower services, at 2-30 and 6. Addresses by Mr. and Mrs. Olegg. Chairman, Mr. Hartley. Collection. Friends can have tea, 4d. each.

BRADFORD. Walton Street.—Mrs. Webster will give clairvoyance

and psychometry next Monday, at 7-45, and will distribute the bouquets of flowers kindly brought by friends to beautify the church at the flower service the day before.—J. R.

BIRMINGHAM. The People's Hall, Hurst Street.—Debate, Wednesday, August 31. Subject, "Is Modern Spiritualism of Spiritual Origin?" Mr. Victor Wyldes affirms and Mr. A. R. Gaschoni (journalist) denies. Open at 7-30 p.m., chair taken at 8 prompt.

BURNLEY. Guy Street, Street, Gannow Top.—I have pleasure in announcing the anniversary services, August 28. Miss Janet Bailey, of Blackburn, and other mediums will be with us.—E. W.

BURNLEY. Hammerton Street.—28, Mrs. Wallis.

DARWEN. Church Bank Street.—August 28: Annual fruit and flower service. Mrs. Craven will give trance addresses at 2-30 and 6-30. Miss Lily Pickup will give clairvoyance. Circle at 11. Monday, at 7-30: Lecture by Mrs. Craven. Clairvoyance by Misses Pickup and Janet Bailey. Collections. Tuesday: Fruit banquet and grand entertainment, almost entirely professional, at 7-30. Members and Lyceumists 3d.; non-members 6d. Contributions of fruit, flowers, vegetables, &c., respectfully solicited by Saturday at 7 o'clock at the above room. All friends welcome; those from a distance will be made comfortable. A great success is expected.

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

HUDDERSFIELD. Brook Street.—Aug. 28: Mr. J. J. Morse, of London. 2-30 p.m.: "Angels, Mortal and Immortal;" 6 p.m., "Man the Miracle Maker."

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*.

LEEDS. Psychological Hall.—Sunday, August 28, Three mass meetings on Woodhouse Moor (weather permitting) at 11 a.m., 2-30, and 6-30 p.m. The following speakers will take part—Mr. Johnson, Hyde; Messrs. Bush and Whitehead, Bradford; Mr. Bradbury, Morley; Mr. Stansfield, Dewsbury; and Mr. Champion, Leeds. We intend these to be the largest and most enthusiastic gatherings of Yorkshire Spiritualists that have ever yet been held. We hope to see friends from far and near. A public tea in the Hall at 4-30 p.m. Tickets, adults, 6d.; children, 4d. Collections at each service in aid of the society. Sunday, Sept. 4, interesting and attractive services at 10-30 a.m. and 2-30 and 6-30 p.m. Speaker, Mr. Champion. Special vocal and instrumental music by friends from a distance. Please turn up in good numbers. Public circles every Tuesday and Saturday at 8.

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

LIVERPOOL. Daulby Hall.—The committee will meet on Wednesday, Sept. 6, at 8 p.m., for the purpose of selecting speakers for 1893. Speakers please note, send dates and terms (including railway fare, &c.) to the secretary before the above date.

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

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

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

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

MRS. HOYLE has removed to No. 1, Grape Street, off Gibbit Lane, Halifax.

MR. SWATRIDGE, of 88, Fortress Road, Kentish Town, London, N.W., offers his services as a trance medium to any society during 1892 and 1893.

NEWCASTLE-ON-TYNE.—28 and 29, Mrs. E. Gregg, of Leeds, short addresses and clairvoyant delineations.

NORTHAMPTON. Masonic Hall.—28 and 29, Mr. V. Wyldes.

OPENSHEAW. Granville Hall, Liberal Club.—Saturday, Sept. 3: Tea party, entertainment, and ball. Tickets 1s., from members of society. As the future of our society depends on the success of the above, we trust members and friends will do their utmost to assist us.

ROCHDALE. Regent Hall.—Sunday, Sept. 4, opening of the new organ. Afternoon, Musical Service; evening, Service of Song, "Poor Mike." Organist, Mr. Fred Barker. 11, Mr. W. Johnson; 18, Mr. W. Rowling; 25, Mrs. Craven.

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

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

YEADON. Town Side.—Sept. 3: a tea at 4-30. Entertainment of songs, readings, recitations, dialogues. Tickets, 6d.; entertainment, 2d. Proceeds for newly formed Lyceum.

PASSING EVENTS AND COMMENTS.

MRS. J. M. SMITH is, we are sorry to learn, very ill, and is afraid she will not be able to fill her engagements. Societies please note.

KEEP US SUPPLIED with all particulars requisite to make the "Platform Guide" correct and reliable. Friends who have recently advised us of errors have our thanks.

"LOV'D ONES FOR A TIME DEPARTED" is the title of a poem set to music and published by A. Ashworth, printer, Wisbech; price 1d. each. It has merit, and the music is good, but some of the rhymes ought to have been corrected before it was printed.

"KNOW THYSELF" is the title of a small monthly devoted to phrenology, price 1d., edited by Ida Ellis. It will be interesting to students of the subject to which it is devoted. It can be had at 115, Taylor Street, Batley, Yorkshire.

A GHOST IN SEEDLEY PARK.—Under this heading Mr. Tetlow has a good letter in the *Salford Reporter* in reply to a reporter who, the previous week, "poked fun" at Spiritualism. Mr. Tetlow cites a lot of testimony and "goes for" the believers in Bible Spiritualism, who yet reject the modern manifestations of the spirit.

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

A HOME FROM HOME is a good description of Mrs. Morse's hotel. A good number of visitors have already made it their temporary home, and have been surprised to find so quiet and country-like a spot so centrally situated. It is clean and comfortable. Really good beds, pleasant rooms, and a cheerful influence pervades the house. If you are going to London, write for particulars as to terms, and you will find them moderate, and the accommodation excellent. (See advt. on front page.)

BIRMINGHAM friends are struggling hard to promote the spread of Spiritualism, and are gaining new members. There is a strong effort being put forth to proclaim the higher aspects of our great truths. A Mr. T. H. Aston has been writing in the *Weekly Mercury* under the heading "Is Spiritualism Humbug?" and yet he confesses "I know nothing about Spiritualism or its phenomena!" Comment is needless.

"THE ETHICAL ECHO" is a monthly magazine, published in Dublin at 1d., devoted to ethical culture and enquiry, a subject which is making ever-increasing demands upon the thoughtful people of this age. The editor promises to be "critical, eclectic, and reconstructive, studying without prejudice the underlying truths of all the great religions." He will publish communications from all classes irrespective of creed. Published by C. Richardson, 64, Dame Street, Dublin.

TO CORRESPONDENTS.—Incog.: Many thanks. We agree with you as to the unwisdom of publishing contentious matters, thus forging bullets for our enemies. But we are averse to the "hushing up" process. That has been adopted by the churches too long. If there are errors and abuses it is, perhaps, as well that they should be brought to light in the movement as well as out of it. At the same time we join with you in deprecating the practice of "every discontented individual rushing into print to air his grievances," and shall endeavour to prevent liberty degenerating into such licence.—R. Timson: If yours is correct it is a bad case, but we cannot enter into family matters, you must settle it at home.—W. D. B.: Your questions have been received but we have not had time or space to reply, have been so very busy. The best place would be in the Thursday circle or on a Sunday night. Will see what we can do by-and-by.—T. Smith, Oldham: You should read up on mesmerism.—T. Judson: Your letter went to the old address, and has just arrived as we go to press. Next week.

SHALL IT FAIL?—Mr. Percy Smyth writes: "I am asked by the promoters of the Sunday meetings at Victoria Hall, Bayswater, W., to crave space for a few words to those of your readers who reside in this district. The importance of maintaining work here has long been felt, and the meetings in question were started as a trial. Each meeting that has been held has been well attended, but the collections have been totally inadequate to admit of their continuance unless the Spiritualists come forward in a more generous spirit. It is therefore my wish to draw attention to the fact that *it rests entirely with them* whether these meetings shall be sustained. The only motive which prompted the minds of those who are carrying them on was necessity; and their resolve is that if work is to be maintained the meetings must be self-supporting. The promoters wish to publicly tender their thanks for the gratuitous help which the London Spiritualist Federation has rendered, and also for the space assigned in your journal; and sincerely hope that the trial will not prove a failure."

SPIRITUALISM LECTURE IN NOTTINGHAM.—The devotees of Spiritualism appear to have formed themselves into a federated church, having representative centres in most of the principal towns. They have evolved what they term a religion out of their Spiritualistic researches, and in Nottingham they regularly hold services on Sunday at the Masonic Hall Lecture Room in Goldsmith Street. Occasionally they experiment in the science of clairvoyance; they are devout, and their proceedings are characterised by a reverential bearing. They have prayers and hymns, the latter accompanied by the music of an American organ, and an earnest address by a lecturer on the duties of a godly

life. Yesterday, Mr. F. Hepworth, of Leeds, delivered two "trance addresses." In the morning, after an extempore prayer, he spoke on the subject of "Spiritualism—a religion." He claimed for it that they believed in the same God that other denominations believed in, and that their hope of reward was the same heaven. It seemed to them that no matter what school of thought instituted a certain process or method of worship, it might claim to be religious, so long as it claimed to worship God. The first, the only and great charge Spiritualism made to man upon earth was to do right; it told him of the consequences of the neglect of that duty, and of the rewards resulting from obedience to it. James, as an associate of Jesus, possibly knew something of His thoughts upon the subject when he wrote in his epistle—"True religion, pure and undefiled, is this—to visit the fatherless and the widow in their affliction, and to keep oneself unspotted from the world." There was no mention of creed in it. There was simply declared the universal principle of kindness, the principle of sympathy, the power and principle of justice and mercy. By that they were assured that their religion must be one of action rather than faith. That was the religion of Spiritualism—the religion of action, the religion which told men distinctly that they must live a life of goodness, manifesting their faith by action. Religion was righteousness. It was the worship of God. But some said they did not worship God as Spiritualists. They worshipped God in the brightest, the best, and holiest way by assisting their fellow men, believing that God was goodness, and by ousting such evil forces as envy, hatred, and uncharitableness, and admitting in their stead the holy spirits of justice, truth, morality, love, kindness, and other godlike principles which went to make up a true religion in man.—Mr. J. F. Hewes, who presided, in alluding to the number of converts to Spiritualism, mentioned the case of Judge Edmonds, who resigned his position as judge of the Supreme Court in America rather than give up his advocacy of its claims on public attention.—In the evening Mr. Hepworth's subject was "Spirits—their presence and power." He claimed that it had been scientifically proved that there was communion between the spirits of the departed and those on earth, and said the Spiritualism of the future had higher aims and objects than spirit-rapping. The mission of Spiritualism was to teach people how to live.—Mr. Stevens presided at the organ.—*Nottingham Guardian*, August 15th.

NORTH-EASTERN SPIRITUAL FEDERATION.—First annual gathering at the Hall of Progress, Felling, Durham, Aug. 14. The day was extremely fine. In the morning an attempt was made in the Market-place to arouse these villagers to the truths which were propounded by that valiant Spiritualist, Mr. Forrester. The tones of his magnificent voice arrested the gaily-dressed people who were wending their way to their accustomed places of worship; they stopped to listen to his fervent appeal. Sneers were upon the faces of many of them, and sardonic glances were shot at him as he nobly advocated the truths of the new gospel. It was a delightful sensation standing out there in the open-air and speaking to the people. Below, in the valley, could be seen the sinuous Tyne, dotted with vessels, while the ferry-steamers, filled with their living freights, eagerly made their way to the delightful resorts of Tynemouth and South Shields. To the left could be seen the majestic tower of St. Nicholas's Cathedral, and the low hum of her bells could be distinctly heard above the noisy tumult of the Salvationists. In the afternoon we held a camp meeting in an adjacent field, where, by the combined efforts of Messrs. Harris, Weightman, Stevenson, and Graham, a forcible appeal was made to the throng to shake off their dull and stupid superstition and rise to the sublimities of Spiritualism. Mr. Harris characteristically alluded to the vain attempts of the celebrated Mr. Moody to denounce Modern Spiritualism, and ventured to express his opinion that that gentleman, rather than denouncing a delusion, was himself labouring under the grossest mistake of reason and judgment. At the "Hall of Progress" tables literally groaned under their delicious burdens. The country air having quickened our appetites, appreciative justice was done to the repast. Tea over, we prepared for the climax of the gathering in the form of a grand "array of stars," who took the platform in the presence of a capital audience. Mr. Robinson, of Newcastle, kindly presided, and, having adverted to the claims and aims of Spiritualism, called upon Mr. Jas. Clare to initiate the business of the meeting. Taking for his theme "Enthusiasm," he strongly urged his fellow-Spiritualists to display more warmth and sympathy in the movement. He alluded to the apathy and want of courage exhibited by many who professed to believe, and sarcastically censured their weakness in not assuming a bolder attitude in proclaiming the truths which they had discovered. The processes of a too engrossed attention to subtle distinctions and perplexing paradoxes was gradually destroying the passions of the human soul. More vitality was required in our services, and this could alone be secured by each one contributing their quota in making the meetings bright and attractive. Mr. Harris followed and recounted his experience, also supplementing the appeal of Mr. Clare for more life in the meetings. Mr. Stevenson attributed his present intellectual condition entirely to the influence of Modern Spiritualism. Mr. Forrester eloquently testified to the virtues and graces of our cause. Messrs. Grice and Graham followed, and with another speech from Mr. Hall the Conference closed with votes of thanks to the ladies and to the chairman. In reviewing the work done last Sunday, we cannot but feel proud of the result. But a few years ago the mention of Spiritualism excited the utmost contempt and scorn, yet, by the persistence of such veterans as Messrs. Dobson, Wright, Hall, Milson, Mr. and Mrs. Peters, and other faithful friends, we have succeeded in establishing a very firm foundation in what is jocularly called "musty Felling." In addition to the stimulus which Spiritualism has received by the invasion of the "Federal Stars," it has also been the means of bringing the leading advocates more in touch and sympathy with each other. This is a most useful result, for by the comparison of notes and the play of suggestion we are enabled to see the steps we have traversed and the prospects of the future. One grand feature of the gathering was the unanimity which prevailed amongst the members. Each seemed bent on rivalling his neighbour in making the gathering successful, and their efforts were not in vain. In years to come Aug. 14, 1892, will stand out prominently as the red-letter-day in the memories of the Felling Spiritualists. [Is it true that North Shields Spiritualists have gone to sleep? Cannot some enthusiasm be aroused there?]

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