

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 35.—VOL. I.

FRIDAY, JULY 13, 1888.

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THE ROSTRUM.

THE BASIS OF IMMORTALITY.

ESSAY BY H. T. BUCKLE.

[NOTE.—We have been favoured with the receipt of the following extract from the posthumous work of the celebrated author, H. T. Buckle, in whose magnificent Essay on "Mill on Liberty" we find these unanswerable arguments.]

"THE Basis of Immortality is found in the universality of the affections, the yearning of every mind to care for something out of itself. For this is the bond and seal of our common humanity, the golden link which knits together and preserves the human species. It is in the need of loving and being loved, that the highest instincts of our nature are first revealed. Not only is it found among the good and virtuous, but experience proves that it is compatible with almost every form of vice. No other principle is so general or so powerful. It exists in the most barbarous states of society, and we know that even sanguinary and revolting crimes are often unable to efface it from the breast of criminals. It warms the coldest temperaments and softens the hardest hearts.

"In death, that moment of supreme desolation, the strongest of us would succumb but for the deep conviction that all is not really over—that we have as yet only seen a part, and that something remains behind. Something which the eye of reason cannot discern, but on which the eye of affection is fixed. What is that, which, passing over us like a shadow, strains the aching vision as we gaze at it? *Whence comes that sense of mysterious companionship in the midst of solitude, that ineffable feeling which cheers the afflicted?* Why is it that at these times our minds are thrown back on themselves and have a forecast of another and a higher state? If this be a delusion, it is one which the affections have themselves created, and we must believe that the purest and noblest element of our nature conspires to deceive us. So surely as we lose what we love, so surely does hope mingle with grief. That if man stood alone, he would deem himself mortal, I can well imagine. On account of his loneliness his moral faculties would be undeveloped, and it is solely from them that he could infer the doctrine of immortality. There is nothing either in the mechanism of the material universe, or in the vast sweep and compass of science, which can teach it. The human intellect, glorious as it is, and in its own field almost omnipotent, knows it not, for the province of the intellect is to take those steps and to produce those improvements, whether speculative or practical, which accelerate the march of nations, and to which we owe the imposing fabric of modern civilization. But this intellectual movement which determines the con-

dition of *many* does not apply with the same force to the condition of *the one*. What is most potent in the mass loses its supremacy in the unit—one law for the separate element, another for the entire compound.

"The intellectual principle is conspicuous in regard to the race, the moral principle in regard to the individual; and of all the moral sentiments which adorn and elevate the human character, the instinct of affection is surely the most lovely, the most powerful, and the most general. Unless, therefore, we are prepared to assert that this, the fairest and choicest possession, is of so delusive and fraudulent a character that its dictates are not to be trusted, we can hardly avoid the conclusion that, inasmuch as it is the same in all ages, with all degrees of knowledge, and with all varieties of religion, it bears upon their surface the impress of truth, and is at once the condition and consequence of our being.

"It is, then, to that sense of immortality with which affection inspires us, that I would appeal for the best proof of the reality of a future life. Other proofs perhaps there are, which it may be for other men or for other times to work out. But before that can be done, the entire subject will have to be re-opened, in order that it may be discussed with boldness and yet with calmness. This, however, cannot happen so long as stigma rests on those who cherish the belief. How mischievous as well as how unjust such a stigma is? One thing only I would repeat, because I honestly believe it to be of the deepest importance. Most earnestly would I urge upon those who cherish the doctrine of immortality, not to defend it, as they too often do, by arguments which have a basis smaller than the doctrine itself. I long to see this glorious tenet rescued from the jurisdiction of a narrow and sectarian theology which, foolishly ascribing to a single religion the possession of all truth, proclaims other religions to be false, and debases the most magnificent topics by contracting them within the horizon of its own little vision.

"Every creed which has existed long and played a great part, contains a large amount of truth, or else it would not have retained its hold upon the human mind. To suppose, however, that *any one of them* contains the whole truth, is to suppose that as soon as that creed was enunciated the limits of inspiration were reached, and the power of inspiration exhausted. For such a supposition we have no warrant; on the contrary, the history of mankind, if compared in long periods, shows a very slow, but still a marked improvement in the character of successive creeds; so that, if we reason from the analogy of the past, we have a right to hope that the improvement will continue, and that subsequent creeds will surpass ours. Using the word 'religion' in its ordinary sense, we find that the religious opinions of men depend on an immense variety of circumstances which are constantly shifting. Hence it is that whatever rests merely upon these opinions, has in it something transient and mutable. Well, therefore, may they who take a distant and comprehensive view, be filled with dismay when they see a doctrine like the immortality of the soul defended in this manner. Such advocates incur a heavy responsibility: they imperil their own cause; they make the fundamental depend upon the

casual; they support what is permanent by what is ephemeral; and with their books, their dogmas, their traditions, their rituals, their records, and their other perishable contrivances, they seek to prove what was known to the world before these existed, and what, if these were to die away, would still be known, and would remain the common heritage of the human species and the consolation of myriads yet unborn."

[As it has been alleged, on no less authority than that of the late William Howitt, that Buckle, the renowned writer on the history of human civilization, became convinced of the truth of spiritualism before his decease, through the mediumship of Mr. D. D. Home, we can well understand why he pleads so earnestly for belief in the doctrine of immortality.]

To the spiritualist who absolutely knows that death has no power to extinguish the soul, or obliterate even one of its functions, arguments, and mere wordy logic, seem poor in comparison with stern facts; nevertheless, it is eminently satisfactory to follow out the grand ideas suggested in the above extract, and trace how completely and universally the Supreme Author of our being has engraved the true witness of the soul's immortality upon the tablets of human consciousness and human affection.—Ed. T. W.]

THE SONG OF TRUTH.

From the unseen throne of the Great Unknown,
From the Soul of All, I came;
Not with the rock of the earthquake's shock,
And not with the wasting flame.
But silent and deep is my onward sweep,
Through the depths of the boundless sky;
I stand sublime, through the lapse of time,
And where God is, there am I.

In the early years, when the youthful spheres,
From the depths of Chaos sprung,
When the heavens grew bright with the new-born light,
And the stars in chorus sung—
Lo, that holy sound, through the space profound,
Mid their glittering ranks I trod;
For I am a part of the Central Heart,
Co-equal and one with God.

The world is my child. Though wilful and wild,
Yet I know that she loves me still,
For she thinks I fled with her holy dead,
Because of her stubborn will;
And she weeps at night, when the angels light
Their watch-fires over the sky,
Like a maid o'er the grave of her loved and brave;
But the Truth can never die.

One by one, like sparks from the sun,
I have counted the souls that came
From the hand Divine;—all, all are mine,
And I call them by my name.
One by one, like sparks to the sun,
I shall see them all return;
Though tempest-tossed, yet they are not lost,
And not one shall cease to burn.

I only speak to the lowly and meek,
To the simple and child-like heart,
But I leave the proud to their glittering shroud,
And the tricks of their cunning art.
Like a white-winged dove from the home of love,
Through the airy space untrod,
I come at the cry which is heard on high,—
"Hear me, O God! my God!"

—Lizzie Doten.

A TOUCHING story is told of the late Prince Imperial. He had joined the British army, and was one day at the head of a squad, riding on horseback, outside the camp. It was a dangerous situation. One of the company said: "We had better return. If we don't hasten we may fall into the hands of the enemy." "Oh," said the prince, "let us stay here ten minutes and drink our coffee." Before the ten minutes had passed the Zulus came upon them, and in the skirmish the prince lost his life. His mother, when informed of the facts, in her anguish said, "That was his great mistake from his babyhood. He never wanted to go to bed at night in time, nor to arise in the morning. He was ever pleading for ten minutes more. When too sleepy to speak, he would lift up his two little hands, and spread out his ten fingers, indicating that he wanted ten minutes more. On this account I sometimes called him 'Mr. Ten Minutes.'"

FRAGMENTS FROM "ART MAGIC."

OF THE SUBORDINATE GODS IN THE UNIVERSE—ANGELS, SPIRITS, TUTELARY DEITIES, SOULS, AND ELEMENTARY SPIRITS.

"When the Occult or Spiritual in human history first dominated the mind is as impossible to ascertain as who was the first man. The idea of subordinate Gods becomes a necessary sequence to the acknowledgment of deific existence at all, and it would be as useless to search for the country or time when Gods, Spirits, and Angels were first believed in, as to attempt ascertaining the locality and period where and when religious worship began.

"The origin of man's belief in Deity must be supplemented by his acceptance of intermediate spiritual existences, for the Soul which is the witness of the one, proclaims the other, and the chief difference between the opinions on these points is, that whilst the deepest and most incommunicable emotions of the Soul rest on its Author and Finisher, Deity, the senses may bear witness to the presence and operation of subordinate Spiritual existences in the phenomena that attend their ministrations.

"It is enough to affirm that the vestiges of humanity in every country and age, bear testimony to man's belief in the ministry and interposition in human affairs of orders of beings both superior and inferior to mortals, operating for good and evil, but always through methods beyond the power of mortal achievement, appealing to the senses through modes of action not possible to man without their aid, and after a fashion which proves them to be limited by none of the known laws of matter.

"From the days when the most ancient Sanscrit writings laid down modes of invoking spirits, described their qualities and prescribed the conditions under which mortals should hold communion with them, up to the nineteenth century, when the 'Spiritualists who permeate every land of civilization, print their little tracts descriptive of the best means of forming "circles" for the purpose of evoking spirit presence and communion, there never was an age or time when man in some form or other did not believe in Spiritual existences subordinate to the Deity; in the means of communing with them, and in their influence on human action for good or evil.'

"From the collected opinions of the Hindoos, Chaldeans, Persians, Jews, Hebrew and Oriental Cabbalists, Talmudists, Greeks and Romans, as well as from the author's own personal experience with spirits of different orders and grades, we present the following general summary of ideas, concerning the various degrees of Spiritual existences in the Universe.

"Whilst nearly every nation of antiquity deemed of God as the Demiurgus; neither male nor female, yet both; as of a Central Source of life, light, heat, and creative energy, one alone, yet incomprehensible, uncreated, and indestructible, all taught of subordinate procedures from Him. The first of these was a Divine Being corresponding to the Bramah of the Hindoo Trinity, the Osiris of Egypt, the Ormuzd of Persia, the Logos of Philo, the Adam Kadman of the Cabbalists.

"The idea embodied in this theogony was, that in the Deity resided the masculine principle of Power, and the feminine of Wisdom, called by the Cabbalists En Soph and Sophia. From the incomprehensible union of these two proceeded a third, the Logos, or Word, through which the will of God became manifest in expression—that is, in the evolution of forms—worlds, suns, systems, reproductive germs, and realms of progressive being. In this stupendous system, the superior emanations were Gods, directing the birth, formation and destinies of worlds; then came Archangels, charged with missions of Almighty power and wisdom. To them succeeded legions of Angels, some entrusted with the direction of Planets, Earths, Nations, Cities, and Societies, hence called 'Tutelary Angels,' and worshipped as Gods. Others,

exercising rule in specific groups, and classified by Hebrew Cabbalists as 'Thrones, Dominions, Powers.'

"The division of Angels and Spirits into grand Hierarchies, Legions, and specific offices of divine ministration, would occupy volumes, and give a vast and exalted perception of the antique view of Spiritual existence. Descending from the grander scale of angelic ministration, the Sages and Seers of antiquity identified certain spirits as the inspiring agencies of art, science, different branches of industry, and all the occupations of social, artistic, and even commercial life. The Hebrew Scriptures continually declare that God put it into the heart of such and such individuals, to work in brass or wood, fine linen, or rich colouring. In the direct and intuitional communion with Spiritual existences enjoyed by the Hebrews, it was assumed that all exceptionally great powers resulted from inspiration, and, as explained in the New Testament, *those were called Gods, to whom the word of God came*; so when the terms God, or Lord, were made use of to signify the source of the idea, Spiritual influence was the kernel implied in the expression.

"Below all the inspiring agencies for good were assumed to exist legions of evil spirits, almost as numerous, and scarcely less powerful to tempt and destroy, than good Angels were to bless.

"Between these two realms of opposing powers were ranged human Souls, not only in their incarnate forms of mortal being, but also as disembodied spirits, vast realms of spiritual existence being assigned them, interpenetrating and surrounding the earth, through which, in successive stages of growth and progress, the pilgrim Soul was permitted to win its way back to the celestial state from which it had fallen by mortal birth.

"Every human Soul was supposed to attract to itself from the moment of birth two Spirits, the one powerful to influence for good, the other for evil. These spirits were called by the ancients, good and evil Genii; and the natural propensities to vice or virtue in the individual to whom they ministered, were supposed to be stimulated or exalted, according as the Soul gave heed to the inspiration of the tempter, or the counsellor.

"Besides the realms of being above enumerated, it was claimed that other orders existed, neither wholly good nor purely evil; neither entirely spiritual, nor actually material in their natures; creatures of the elements, corresponding in their state, power, and function, to the different elements in the universe, and filling up all the realms of space with uncounted legions of embryonic and rudimental forms.

"These beings were, by reason of their semi-spiritual nature, invisible to man, and, because of the gross tincture of matter in their composition, unable to discern any orders of beings but themselves, except through rare and exceptional rifts in their atmospheric surroundings. They corresponded to the ether, air, atmosphere, water, earth, minerals, plants, and different elements of which the earth and the universe generally is composed. Some of these beings were malicious and antagonistic to man, and others harmless and good. All exerted power, especially in the direction of the element to which they corresponded; they were said to be endowed with graduated degrees of intelligence, and to have bodies subject to the laws of birth, growth, change, and death.

"From being invisible to man, except through rare or prepared conditions, they were termed spirits; from being embryonic, rudimentary, and attached only to certain fragments of the universe, they were termed Elementaries. Every plant and every world, every dewdrop and every sun, sustained swarms of this parasitical life, so that there was not an atom of matter but what was redolent of it. It was assumed that the evidences of that divine trinity which in man constitutes an immortal being, namely, matter, force, and spirit, were lacking, so they had no soul, and were not immortal. It was also taught of the Elementaries, that though they

propagated their species, were animated by will and some share of intelligence, lived their term of life, and died, still they possessed no concrete, self-conscious principle of being, sufficiently developed to enable the spiritual essence that escaped at death to become individualized, and retain a recollection of its past, or a personal consciousness of its own identity. Thence it was taught that the spiritual essence of the disintegrated organism was gathered up in death, and passed into some more advanced form of being; that each successive birth purified its nature, and enlarged its capacity—in fact, that it was life, instinct, and matter, in progressive stages of existence, and that this progress continued until the most rudimental sparks of elementary being expanded into fully developed spiritual blossoms, attained to the glory and dignity of self-conscious spiritual entities, gravitated to spiritual spheres, and from thence became attracted to earth, entered into the Soul principle of man, and thus united him in essence with all the lower forms of being, and themselves commenced a self-conscious and immortal stage of fresh ascending pilgrimages.

"The spheres of elementary existence,' says a famous Oriental Cabbalist, 'are as numerous, and their orders as rife with variety and function, as are planets, suns, systems, and realms of ether.'

"There cannot be a grain of matter but has its corresponding spiritual counterpart. Ranging from the infinitely large to the infinitely little, from a world to a monad, all things in the universe of matter are supplemented by a universe of spirit, and it is as unreasonable to suppose that mighty suns and resplendent planets should be destitute of Providential law, order, guidance, and maintenance, through deific tutelary Angels, as that a sand grain, or a dewdrop should be left to the direction of its own unaided and non-intelligent movements. All, all, are but external expressions of the Supreme Almighty and Deific soul, which, in sparks and atoms suited to the thing it vitalizes, animates, permeates and sustains all being, even as the Soul of man vitalizes his material structure.'

"We have given this teaching as a compendium of antique and chiefly of Oriental thought; but we now preface all farther attempts at elucidating the subject matter of this work, by claiming every iota of this philosophy to be the truth, as it appears to the mind of the author.

"From long years of communion with spirits of every grade, high and low, perfected and rudimental; from the privilege of wandering in their spheres in the clairvoyant condition, from visits made spiritually to the realms of elementary being where the poor, imperfect dwellers beheld in the astral body of their visitant an imaginary God, from dreams, trances, visions, open and oral communion with angelic beings and ministering spirits, the author insists that the doctrines herein enunciated are transcripts of the order of the Universe, as clearly laid down as the half-prophetic, half-bodimmed vision of humanity can apprehend it, and that, whether accepted or rejected, it contains holy truths, revealments which the Ancients understood, but man has now lost sight of, from undue devotion to material interests, and blind fanaticism in ignoring all spiritual research save such as comes through an effete and materialistic ecclesiasticism.

"The real spiritual truths of antiquity have never died; but yet their exhibition has only at times illuminated the ages with coruscations of light, so little understood that their holy radiance has been mistaken for the baleful glare of 'Supernaturalism.' They have never died; but, as yet, they only give promise, not a full assurance of the resurrection that is at hand.

"Mankind, absorbed in its devotion to the pursuits of material science, has ignored its spiritual interests, or carelessly committed them to the charge of an ignorant and selfish Priesthood; but when the day of true spiritual

awakening comes, when the Soul of the Universe shall be known and felt in the Souls of His Creatures, the light of Spiritual revelation will shine upon husks and figments of the dead past, of which reason, no less than intuition, will be ashamed. It will show the lifeless bodies of ancient faiths, from which the soul has long fled, leaving nothing but dust and ashes, forms and ceremonies, surplices and shaven crowns behind.

"It will show the painted Clown and many-coloured Harlequins of an ecclesiastical circus, still performing their dreary tricks in an amphitheatre from which the stately personages of the grand Drama have vanished, where the curtain has fallen, the lights are quenched, on which the eternal midnight of a dead age has set in, with nothing to relieve the silence but the fluttering wings of the spectral ideas which already begin to flit forth into the morning of a new day, seeking the resurrecting life and light of a new Spiritual religion."

THE PATH FROM MATTER TO SPIRIT.

Being a clear concise guide to all that is at present known of spiritual science, and the facts, phenomena, philosophy, literature, and beliefs commonly called

MODERN SPIRITUALISM.

BY EMMA HARDINGE BRITTEN.

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PART II.—OF MODERN SPIRITUALISM.

WHILST the facts and phenomena of spirit communion underlie all religious beliefs, and permeate all forms of history, there is still a speciality attached to the spirit communications of the nineteenth century which elevates them into a distinctive movement, and procures for them the peculiar designation of "Modern Spiritualism."

The peculiarities which distinguish the modern manifestations are these. Spiritualism has come, in this nineteenth century, after a long hiatus of time, during which, in Biblical phraseology, there has been "no open vision;" and, beyond the occasional rumour of hauntings and spectral apparitions, there has been no widespread interest in, or demonstrations of, spiritual action, since the great witchcraft mania of the seventeenth and eighteenth centuries. Next, it has seemed to follow as a sequence to the discoveries of Mesmer, and the practices of his followers in animal magnetism. We are assured by our spirit communicants of the present dispensation that "animal magnetism" has been one of the most powerful advent movements in preparing the way for spiritualism.

It has not only awakened public attention to the latent soul powers displayed by somnambulists, clairvoyants, mesmerized subjects, &c., but it has prepared thousands of human organisms for the reception of spiritual magnetism; and as this is only a higher kind, and more refined force than animal magnetism, so the phenomena evolved by both elements are kindred, and the one cannot but be regarded as the forerunner of the other. In Europe and America, where the experiments of the mesmerizers were inaugurated in every city, town, village, and district, spiritual magnetism and its kindred phenomena have followed in an order so rapid and universal, that we cannot disconnect the two movements—in fact, we consider them to be as much in the natural course of cause and effect, as the working of the telegraph has followed the discoveries of the electricians.

It is remarkable, that both Christ and his Apostles communicated their own spiritualistic powers by the laying on of hands; a fact well understood both by mesmerizers and spiritualists of our time, and one in harmony with those modes of development inaugurating the modern spiritual movement. For example: by the laying on of hands, or the magnetic touch, the mesmerizer controls his subject, who thenceforward may become the subject of spirits, and the medium of spiritual gifts. The only question is one of terms.

Change the term—"Receive ye the Holy Ghost" to "Receive ye the power of the spirit," and call the "laying on of hands" "mesmerism," and the philosophy of miracles becomes the *modus operandi* of mediumistic development.

After the death of the Apostles, the fervent zeal of their followers served to waken up the fires of spiritual *afflatus*, and make the early Christian Fathers, Saints, and Martyrs "wonder workers." When this fervid spirit of zeal cooled, and the power of the spirit was banished from the cold formulæ established by a self-indulgent luxurious priesthood, spiritual powers were only manifested in individuals, or in some great popular irruption of spirit power, such as witchcraft in the Middle Ages; mesmerism in the beginning of this century; and lastly, spiritualism.

SOME OF THE SPECIALITIES OF MODERN SPIRITUALISM.

One of the great specialities of modern spiritualism has been the fact that, unlike the magic of antiquity, it has fallen upon individuals without any of the ascetic practices by which the ecstasies of old evoked its powers. Next, it has fallen upon a larger number of persons, and covered broader areas of space, than any other spiritual visitation recorded on the page of history. It has also combined the influence of the religious reformer with the scientific demonstrations of spiritual force manifested in ancient magic and mediæval witchcraft. All religious reforms in past times have emanated from the psychological influence of some inspired individual, such as Moses, Jesus, Mahomet, Zoroaster, Luther, Calvin, &c., &c.

Thus religious beliefs may be attributed to the opinions of one leading mind, and have been called by the several names of their founders. Spirits, on the contrary, ignore the influence of individual mortals, and by using their speaking media, to a certain extent as instruments, they (the spirits) may be regarded as the true source of the ideas enunciated. It has often been remarked that the general principles taught in spiritualism are in perfect harmony, whilst the modes of utterance, and the deductions drawn by media from those principles, are frequently at variance with each other. Both these propositions may be accounted for, by the fact that the principles and facts of spiritualism are derived from one common source, whilst their expression and philosophical application are coloured by the opinions and degrees of intelligence in the human channels of communication through which they are rendered. And the last peculiarity which isolates the modern phase of spiritualism from all its precedents is the indication of a scientific basis for the phenomena produced. For example: we have learned that phenomena can only transpire when certain individuals, who stand related both to spirits and mortals, as mediums, are present. What constitutes the special force by which some persons are mediums, and others are not, will now be treated of.

IS MEDIUMISTIC POWER A GIFT FROM HEAVEN, OR NATURAL TO CERTAIN PERSONS?

It is a strictly organic attribute of certain individuals. Observation has shown that mediumistic power can be evolved in persons with whom it is latent; that it varies in quantity and quality in different organisms; comes and goes, and can be cultivated and so increase in power, or neglected and decrease. It is also known that some places and objects can be so charged with mediumistic force as to produce the phenomena called "hauntings." Again, objects touched by some strongly magnetic individuals, retain the impression of that touch, and become mediumistic, enabling spirits to manifest their presence through such inanimate substances. Thus, a trunk containing the author's wearing apparel, being sent on in advance of her coming to a house where there was no well-developed medium, enabled spirits to rap, move bodies, and produce other curious phenomena, whilst the said trunk was standing in the room she was to occupy. Directly the author arrived, the manifestations ceased; but the same results have been so often produced

in other cases, that it cannot be doubted that "force" or "virtue" inhering to objects charged with mediumistic influence, will enable spirits to produce phenomena, even in the absence of human media.

Lastly, the modern phenomena have been reduced to systematic modes of communion, by the application of the alphabet to certain signals, through sounds or motions, thereby rendering them far more intelligent and comprehensible than spiritual phenomena have ever been before. To summarize the specialities which stamp the nineteenth century spiritualistic movement, we claim it to be:—

1. The mental and physical unfoldment of the ages from matter to spirit.

2. The result of preparatory steps induced in the realms of causation and ultimated on earth in the discoveries of Mesmer and his followers.

3. It—modern spiritualism—transcends all other movements in the supermundane character of its origin, its spontaneity without human aid, and the immense universality of its influence in all civilized lands, and amongst all classes of mind and condition.

4. It is special as a religion as well as a science; its doctrines including all that is vital in religion, and its phenomena pointing conclusively to scientific laws and orderly demonstrations of scientific revealments.

5. Whilst it comes through human organisms, its origin, growth, and universal unfoldment have obviously transcended the power of humanity to produce, arrest, or control; hence it gives the most potential evidences of supermundane guidance that the page of history records.

6. Modern spiritualism can be studied as a science, and promoted by orderly methods of cultivation; hence it is removed for ever from the fanciful realms of "miracle," and makes religion scientific, and science religious.

7. It enunciates no dogma, binds the soul to no creed, but refers all the binding and governing powers of the universe to nature and nature's laws.

8. By introducing mortals to the conditions of immortal life, it conclusively demonstrates the consequences of our earthly acts and deeds; hence it opens up the "doomsday book" for the inspection of every human soul, and brings our actions and their consequences face to face, with such rigorous precision, that we can no longer mistake the evil and the good, or question what will be the condition of every soul hereafter.

9. It takes away for ever the doctrine of a vicarious atonement, by throwing man on his own personal responsibility; proving that all spirits are living in the absolute result of the deeds done in the body, and establishing the kingdoms of heaven and hell in the good or evil which each soul commits on earth, and carries with him, as a consequence, to the life beyond.

These are the specialities—never before paralleled in their entirety in any former dispensation—which gives us the right to say "Modern Spiritualism," in contra-distinction to the universal outpourings of spirit power, which have vitalized all preceding periods of time.

IS THERE ANY STARTING POINT FROM WHICH MODERN SPIRITUALISM DATES?

By common consent, spiritualists have agreed to date the consecutive facts of the modern movement from what have been popularly termed "The Rochester Knockings." This cognomen has been given to a series of disturbances which took place in the little village of Hydesville, New York State, America, in the cottage of David Fox, an honest farmer, of the Methodist persuasion, who resided with his wife and two little girls, in the scene where these hauntings commenced.

Full accounts of these transactions will be found in Hardinge's "History of Modern American Spiritualism;" Capuron's "Facts and Fanaticisms of Modern Spiritualism;" R. D. Owen's "Footfalls on the Boundaries of Another World;" Howitt's "History of the Supernatural;" and

almost every record of spiritualistic facts, subsequent to the occurrences alluded to above. In this brief compendium we can only skim over the main incidents, which are as follows. A Mr. Michael Weekman had rented a little cottage in the village of Hydesville, New York, some time about the year 1846. Finding his family annoyed by strange noises and apparitions, for which no mundane origin could be found, yet ashamed to complain of what he feared would be stigmatized as "superstitious folly," he quietly vacated the premises, and was succeeded by Mr. David Fox, who, with his family, endured a long series of harassing disturbances in the shape of knockings, poundings, groanings, the displacement of furniture, and occasional apparition of ghostly forms, before they made their annoyances public. On the night of the 31st of March, 1848, the disturbances became so loud and pertinacious that the suffering inmates could no longer endure the persecution alone. They summoned their friends and neighbours from all quarters of the district. The house and its vicinity soon became thronged. The invisible knocker readily responded to the demands of those present, and even testified joy at the opportunity of being questioned. A mode of signalling and obtaining intelligent answers to questions was soon organized. Every inch of ground was carefully searched, floors ripped up, and walls pulled down, in the vain effort to detect physical causes for the sounds and movements. When questions were propounded, which were to be answered by signal knocks, the invisible rapper reported himself as the spirit of a murdered man; named, or rather spelled out by knocking to letters of the alphabet, who was his murderer; declared that his body was buried in the cellar of that cottage, though partly consumed by quicklime, and answered correctly a number of queries that were put to him by the astounded visitors during the livelong night. Investigations of the most stringent character immediately succeeded this celebrated spirit *séance*, and, in a few weeks later, the Fox family removed to the neighbouring town of Rochester. The fame of the movement, the fact that it was in a large hall in Rochester that the first public tests, through spirit rappings, were given, and the general tone of *prestige* which attached to the first modes of intelligent spiritual telegraphy, have labelled this modern movement with the inappropriate title of "The Rochester Knockings," and caused spiritualists generally, especially Americans, to date the commencement of modern spiritualism from the occurrences at Hydesville, culminating on the night of March 31st, 1848.

(To be continued.)

EVERYBODY has heard of the man in the moon, but M. Faye, the Paris astronomer, has just read an interesting communication at the Academy of Science, which gives some curious information concerning the "Men in Mars." The author of the communication is M. Perrotin, of the Nice Observatory. This gentleman brought a powerful glass to bear on the planet, and from what he saw it appears that Mars is not only inhabited by men, but by most skilful and energetic canal-cutters and engineers, who put M. de Lesseps and his fellow-piercers of isthmuses "in back seats." Astronomers have already called the lines going from sea to sea on the surface of Mars "canals"; but M. Perrotin says that some of these waterways are, like the Panama project, still unfinished. M. Berthelot, one of the Academicians, is a bit of a wag, and he asked M. de Lesseps, who was present at the meeting, if he had by chance a brother projector in Mars, whereat all the learned astronomers smiled solemnly. M. Perrotin, of Nice, is, nevertheless, to be congratulated upon his interesting discoveries, which open up a curious vista of conjectures and probabilities.

It is better to live rich—that is, rich in the sumptuous enjoyment of all soulful things—and die poor in purse, than to live an empty soul-life, and leave millions for heirs to quarrel over.

PARENTS who wear out their lives in the acquisition of property to leave for their children to scatter, do a double wrong—first to themselves, and next to their children. The bird that would learn to fly must lean on its own wings.

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FRIDAY, JULY 13, 1888.

SECRET SYMBOLS OF THE ROSICRUCIANS.

SUCH is the title of a splendid volume containing twenty-four large plates, coloured and engraved in the highest style of art, illustrating the symbolism and esoteric beliefs of the Brothers of the Rosy Cross, called, and known in the 16th and 17th centuries as, the Rosicrucians. Besides the plates and a large amount of descriptive matter, commingled with the symbols, there is a brief but comprehensive—and rarer still, a *comprehensible*—treatise on the subject matter of the work (Rosicrucianism); a vocabulary of occult terms; a short treatise, allegory, and parable on the Philosopher's Stone; and several occult forms of prayer, &c., &c. For a still more comprehensive view of the remarkable volume before us, we will give the title page in its entirety. It reads as follows:—

"Cosmology, or Universal Science—Cabala—Alchemy—containing The Mysteries of the Universe regarding God—Nature—Man—the Macrocosm and Microcosm—Eternity and Time—Explained according to the religion of Christ—by means of the Secret Symbols of the Rosicrucians of the 16th and 17th Centuries. Copied and translated from an old German MS., and provided with a Dictionary of Occult terms, by Franz Hartmann, M.D."

The work is put forth by the Occult Publishing Company of 120, Tremont St. (Room 55), Boston, Mass., America. The cost is not stated. As the first authentic translation of what might be, and in all probability is, the work of Michael Mayer, or one of his Rosicrucian contemporaries, this volume is one of the rarest and most remarkable productions of modern times. To the student of ancient mysteries, the devotee of Cabalism, and any investigator into the true nature of the Rosicrucian basis of belief, the entire volume should be of priceless value. It might serve as a corrective, moreover, to the silly and even childish claims of *quasi* associations styling themselves "Rosicrucians," without one item of knowledge—beyond the name—of what its real meaning is.

Whether it would be expedient or practical to revive the mysticisms of the most ancient or mediæval periods, is not the question before us. Occultism is in the air. Its contagion is felt in every direction, and the inevitable drift of modern thought all tends to promote research into its hitherto sealed mysteries. "Knowledge is power," and if

the student of spiritual science desires to judge of the best path, or to select for himself the true road to spiritual light and truth, then must his choice depend upon the amount of knowledge he can glean from every possible source. In this view, Occultism, Theosophy, Ancient Cabalism, and Rosicrucianism, are legitimate fields for enquiry, and spiritualism itself, with its simple practical teachings, and what many transcendentalists would call its "common place" and "matter-of-fact" revelations from the spiritual spheres, could not fail to gain, rather than lose, by contrast with less practical, or perhaps we might say, less demonstrable phases of occult revealment. Truth has nothing to fear, either from free enquiry or contrast with error. Let no spiritualist, once assured of his ground, therefore, by crucial test facts, fear to be "led away" by investigating other systems; and it is in the belief that the truth alone can make us free, that we commend all who can afford the investment, and desire to acquaint themselves with what Rosicrucianism means, to study its claims in the magnificent volume put forth by the Boston Occult Publishing Company. We shall close this review by presenting a few passages from the letter-press introductory remarks by Dr. Hartmann.

"A few centuries ago, the name of 'Rosicrucian' produced a great stir in the world. It suddenly and mysteriously appeared on the mental horizon, and as mysteriously disappeared again. The Rosicrucians* were said to be a Secret Society of men possessing superhuman—if not, supernatural—powers: they were said to be able to prophesy future events, to penetrate into the deepest mysteries of nature, to transform iron, copper, lead, or mercury, into gold: to prepare an *Elixir of Life* or *Universal Panacea*, by the use of which they could preserve their youth and manhood; and moreover, it was believed that they could command the *Elemental Spirits of Nature*, and knew the secret of the *Philosopher's Stone*, a substance which rendered him who possessed it, all powerful, immortal, and supremely wise.

"Many historical facts seem to confirm the truth of these statements, and certain still existing legal documents, go to prove that gold, on certain occasions, has been indeed produced by artificial means; but the Rosicrucians always insisted that this act was only one of the most insignificant parts of their divine science, and that they possessed far more important secrets.

"Some of those people believed to be Rosicrucians, could heal the sick by the mere touch of their hands, or by means of some wonderful medicine, and they performed some extraordinary feats, which equalled those recorded in the Bible and other sacred books. Some were believed to have attained an age of several hundred years; some are believed to be still living upon this earth. The Rosicrucians themselves did not contradict these stories; on the contrary, they asserted that there were many occult laws and mysterious powers, of which mankind, at that time, knew very little, and which would, for many centuries to come, remain unknown to science; because all science is based upon the observation of facts, and facts must be perceived before they can be observed; but the spiritual powers of perception are not yet sufficiently awakened among mankind as a whole, to enable them to perceive spiritual things.

"They say that if our spiritual powers of perception were fully developed, we should see this universe peopled with other beings than ourselves, and of whose existence at present we know nothing. They say that we should then see this universe filled with things of life, whose beauty and sublimity surpass the most exalted imagination of man; we should learn mysteries, in comparison with which, the art of making gold sinks into insignificance.†

* For a further historical account of the Rosicrucians, their origin, founder, doctrines, and doings, see No. 14 of *The Two Worlds*.

† For other observations on the Elemental or Nature Spirits, read "Art Magic Fragments," in this number.

"They speak of the inhabitants of the four kingdoms of nature—of Nymphs, Undines, Gnomes, Sylphs, Salamanders, and Fairies—as if they were people with whom they were most intimately acquainted, and as if they did not belong to the realm of fable, but were living beings of too ethereal an organization to be perceived by our gross material senses, but living, conscious, and knowing—ready to serve and instruct man, and be instructed by him.

"They speak of Planetary Spirits, who were formerly men, but who are now as far above human beings, as the latter are above animals, and they seriously assert, if men knew the divine powers which are dormant in their constitution, and were to pay attention to their development, instead of wasting their lives and energies upon the apparently insignificant affairs of their transient existence upon earth, they might, in time, become like those Planetary Spirits or Gods.

"Who can imagine or describe the glories of the Unseen? Living in a world of gross material forms, we know nothing about the ethereal forms of life that inhabit the immensity of space. We are prone to imagine that we know all that exists; but reflection tells us that the infinite realm of the unknown is as much greater than that of the known, as the ocean is greater than a pebble lying upon its shore. Nature is one great living whole, and the spiritual power acting within her, is Omnipotent and Eternal. He who desires to know universal nature and the Universal Spirit, must rise above temporal and personal considerations, and look out upon nature from the standpoint of the Eternal and Infinite. He must, so to say, step out of the shell of his limited personal consciousness, and rise up to the top of the mountain from whence he may enjoy a view of the wide expanse of the All.

Therefore the Rosierucians say, that he who knows the ONE, knows ALL, while he who believes he knows many things, knows only the illusions of the shadow produced by the light of the ONE."

[NOTE BY THE EDITOR.—The above are given as examples of the style in which Dr. Hartmann introduces the Rosierucian symbolism.

Every line of his Introduction is equally beautiful and suggestive, but between the felon who is said to have murdered the kind warder of the prison—the man who had been his best friend—and the author of "Art Magic," who claims to have held communion with the half-formed Elementals and the glorious Planetary Spirits—a long and weary hiatus alike of moral and mental powers exist. Can those MILLIONS who stand on the millions of steps between the two extremes, leap at once to the upper round of the ladder?]

MY CREED.

If you call me "unbeliever" and proclaim me in the wrong,
I may grant you, yet shall tell you that the burthen of my song
Only asks the right to reason, of the soundness of the bark
And the knowledge of its pilot, ere we sail into the dark.

I shall answer, I shall tell you—unbeliever that I am—
That I only seek to battle with the shoddy and the sham;
For I hold to all that's noble, all that's gentle, all that's good—
God and angels—Love's evangels—and a common brotherhood.

I believe in gentle living—tender dealing with our kind—
Holding all men in communion though to idols they be joined;
That until shall lift the shadows that enshroud our mortal eyes,
We should never judge the motive that behind the action lies.

I believe in earnest labour for salvation; faith alone
Only sends us empty handed, up before the harvest throne,
Like a horde of beggars, crying, "Sheaves we have not, Lord, but see
In our hands are our credentials, showing how we trusted Thee."

Better, far, with manly spirit, take one single grain of wheat,
Gained by earnest, honest labour; and go lay it at His feet;
Saying, "Lord, it is as nothing—and we would that it were more—
But the field in which we laboured Thou best knowest what it bore."

Adam's sin—the blood atonement; endless fire for sinful man!
On the throne a God of vengeance!—take them, brother, if you can;
But for me—and for me only—I must raise the candid doubt,
Whether here and there a dogma must not soon be stepping out?

For the ages level upward, step by step, and stage by stage;—
Each cap-stone a new departure for some higher building age!
Yet, however high uprising, still the temple cannot stand,
If it be not firmly anchored to the rock beneath the sand.

Lo! the midnight tempest cometh! and the builders with alarm
Hear the voice of mighty waters—see the arrows of the storm!
Yet, unharmed, the fabric standeth in the purple morning grand!
If unto the Rock of Ages it is anchored 'neath the sand.

So I answer, and I tell you that there yet may be a doubt
If I'm quite the "unbeliever" that you fain would make me out—
Since I hold to all that's gentle! all that's noble! all that's good!
God and angels—love's evangels—and one common brotherhood.

—John W. Storrs.

SPIRITUALISM IN MANY LANDS.

A HIGHLAND SEER AND SCOTCH SUPERSTITIONS.

ONE of the most interesting figures in all Scotch history of prophecy and second-sight was Kenneth Mackenzie, better known as *Coinneach Odhar*, examples of whose remarkable utterances have been known throughout the Highlands for over one hundred and fifty years. The Mackenzies of Scotland had from time immemorial been a mediumistic race. Much that occurred in their lives greatly influenced the people to believe in their infallibility; and though the reliance in what these seers claimed to know of the present and predict of the future—entertained by all classes, from peasant to prince—is pronounced "superstition," there unquestionably was a large percentage of truth from a high spiritual plane, often clouded with the ignorance of the channel through which it was transmitted, or the credulousness and misunderstanding of those who received it. Beliefs like the following, almost universally held, must have had other than a mythical foundation: "Among the Mackenzies the death-candle was always said to appear before the death of any leading member of any branch. A large light appeared at some distance in the sky, sailing slowly till it arrived above the place where the person whose death it predicted lived; when it would slowly disappear in a brilliant coruscation of light. In Tulloch Castle a cold hand was always said to be laid on the face of the person whose death it foretold. In another family a white owl always appeared when any member was going to die, and in another a black dog; while on the west coast of the Highlands an old woman, commonly called the 'Gruagach,' appeared to foretell the death of some important member of the family to which she belonged."

Similar beliefs and so-called superstitions have existed not alone in Scotland but in all other countries, and it would be an interesting study to trace them to their origin and to the events and conditions in which they had their rise.

Kenneth Mackenzie was born on the island of Lewis. Various traditions as to the means by which he became possessed of the gift of second-sight are told, the most generally accredited one being that, having fallen asleep on a hillside, he upon waking found a small round white stone on his breast, which gave him the power of prophecy, and saved his life in several instances. "He occupied a comparatively humble position, but being a man of some slight education and refinement, was much sought after by the great people who lived in that part of the world, not only for his wonderful knowledge, but for the gentleness and excellence of his life and influence."

Among his prophecies of general interest was the following: "The day will come when long black carriages, without horses, will go through the country, and cross the stance (market-place) of the Muir of Ord." This is fulfilled by the Highland Railroad, now crossing the spot mentioned. Another: "The country will be crossed from sea to sea by white bands." This was fulfilled by the building of roads after the battle of Culloden by Gen. Wade and his army. An interesting corroboration of this was related to the well-known authoress Mary Jeanie, by a lady who, soon after her marriage, made an expedition into Kintail to see the country. "She was," she says, "an Englishwoman, and had never heard of Coinneach and his prophecies, and one day was

taken to the summit of one of the highest hills in Lochalsh by one of the MacRaes, a family of great antiquity in Ross-shire, and one of the subject clans of the Mackenzies. On arriving at the top, she was struck by the curious effect on the scenery of the great roads which intersected the country on all sides, and exclaimed to her companion, 'Oh! Captain MacRae, the country looks as if it were covered by white bands of ribbon!' To her surprise the old man reverently took off his hat, saying softly, 'Eh! my dear, but those are the very words that Coinneach Odhar himself said over a hundred years ago.' One other prediction was that the day would come when Tomnahurich would be kept under lock and key, and large ships sail round under its shadow, events at that time most improbable. But since then the Inverness people have made a cemetery on Tomnahurich, with two gates, which are opened only to admit visitors, and the Caledonian Canal now runs below the hill; in these the dual prediction of Coinneach finds its fulfilment.

Coinneach was all his life closely related to the family of the Earls of Seaforth, then the great head of the Clan, and one of the most powerful chiefs of his time, and it was through the malignancy of the wife of Lord Seaforth, "a haughty proud woman of violent and jealous temper," that he died the death of a martyr. Lady S. often consulted the seer. Lord Seaforth having gone to Paris, leaving Lady S. at home in Scotland, the latter became uneasy at his protracted absence, and summoning Coinneach, demanded that he should tell her where Lord Seaforth was. "The seer put his white stone to his eyes, and assured Lady Seaforth that her lord was well and happy. 'But,' asked Lady Seaforth, 'where is he?' 'That is not necessary for your ladyship's knowledge,' answered Kenneth, 'be assured he is well.' His assurances only increased the curiosity and anxiety of Lady Seaforth, who from persuasion went on to use threats, until Kenneth at last said, 'Your lord is well and happy, and he is in a fair chamber hung with fine tapestry; there is a bonnie lady with him, and he is on bended knees before her, with her hand pressed to his lips.'"

At this, the rage of Lady Seaforth knew no bounds. The disclosure became public. She branded the seer as a liar and slanderer, and declared that there and then she would take instant vengeance, and have him burnt as a wizard, for exercising the black arts and disgracing the name of one of the noblest families of the North. Mary Jeune says:

"No time was allowed for preparation, no prayers for forgiveness were heard, no opportunity given for intercession, and the seer was led forth to execution. Finding that all hope was gone and he was abandoned, Kenneth resigned himself to his fate, and on his way to execution, paused before the vindictive Countess, and, drawing forth his white stone, uttered the prophecy or doom of the family of Seaforth. Having uttered the solemn and terrible prophecy, he threw the stone away from him, and tradition says it fell into a small well close by, from which immediately gushed out a large spring of water, which, spreading, formed Lake Ussie. From Brahan, Kenneth was dragged by order of Lady Seaforth, now doubly incensed by his prophecies, to Chanory Point, some twenty miles distant, where he was burnt to death. Lord Seaforth arrived at Brahan shortly after, and, hearing of what had occurred, rode furiously to Fortrose, hoping to avert the doom of the seer, but arrived only in time to see the expiring embers of the fire that had destroyed his devoted vassal."

The same author sums up her narrative thus: "The prophecy regarding the line of Seaforth covered a long period, ending with the time when its broad lands should pass to strangers, and itself be no more; the prediction was fulfilled to its minutest detail. The presence of spirits from the unseen world has been generally recognized in the Scotch Highlands, but the character given them was in keeping with the severe doctrines of the church, that appear to have held to a belief that the God of the universe had either voluntarily or by force relegated all his governing and controlling prerogatives to Satan, so far, at least, as this world was concerned. After describing several of the most prominent 'superstitions' and beliefs, our author notes that in all of them a very important part was played by the devil. She then proceeds to narrate events that rival in their diabolic aspects the old days of witchcraft; in which affairs the church seems to have enacted the leading parts, presumably

to counteract the disorder; but, however honest and good-intentioned in its motives, it unquestionably, as in the seventeenth century, increased rather than allayed it."—*Murray's Magazine*.

CAROLINE CORNER IN STYRIA. VISION IN A GLASS OF WATER, APRIL 13th, 1888.

Sun rising over the desert. A young woman veiled, carrying a babe in her arms, and mounted on an elephant; a Bedouin on either side; preceded by a luminous heart in the sky. They draw up at a little thatched house, before which is a sacramental fire.

EXPLANATION GIVEN IN TRANCE, SAME DATE.

The vision shown is that of the Virgin Mother and the New Messiah. The luminous heart indicates a commingling of the essences of all the religions of the earth. In *Geist Kraft Stoff* it has already been explained how that the first-born of God (Sons of Light or of the Morning) are the saviours of the world, messengers from Him of the true Redemption. Even now on earth preparations are being made for this New Dispensation; but the Messiah will not be born of misguided and perverted Christendom, but of an ancient Arab tribe, who were formerly kings in Persia, and of the Zoroastrian religion. These people have been awaiting their Messiah for many hundreds of years. They must look for him from the year 1890 to 1900. An immaculate, holy incarnation will it be, presaged by numerous apparitions in the skies. His teachings will harmonize and unite the spirituality of Christianity, Mahometanism and Judaism. The New Messiah will have many Apostles, who will wander over the earth abolishing everything unholy, and setting up naught but the pure and godly as an offering in its stead. Much persecution will they suffer, but in their strength they shall not be wanting! A hundred years it will take to bring about this New Order on the earth. A more spiritual type of mankind will be the outcome, and the year 2,000 will usher in the realization of the Celestial Herald: "Peace on earth, good will towards men!"

The above vision and explanation were given for *The World's Advance-Thought* through my friend Countess Adelma Von Vay. The explanation was given quite spontaneously—that is, the medium's mind in no wise colouring or bearing upon it. Her mediumship being of such high order and reliability, lends more value to such a communication than is to be ordinarily accorded. It seems to me that the points of light are making for One Centre, where they are to converge in one grand, magnetic luminosity, instinct with spiritual life and warmth to draw up souls to its haven, and at the same time shed its inspiration, in electric rays, penetrating all corners of the earth.

While partaking of the manna we must not neglect the more material (alas, necessitous!) sustenance. The peasants here and in Hungary (more especially since the inundations) are very badly off. Let me remind your generous readers that the proceeds of both *Æonen* (by my benevolent and gifted hostess) and *Beyond the Ken* are devoted to their relief. All subscriptions will be received by the Countess Adelma Von Vay (Gonobitz, bei Poltschach, Stayermark, Austria), who to her native titular nobility has been given that of "*Proprietress of the Styrian Soup Kitchen!*" (a benefaction maintained by the Countess in the interest of the poor).

From this little paradise on earth Countess Adelma and I send you our greeting, God speed with your noble work.

CAROLINE CORNER,

—*The World's Advance-Thought*.

SPIRITUAL INTERNATIONAL CONGRESS IN BARCELONA.

(Translated from the *Moniteur* of the 15th of April, 1888, by C. G. Helleberg.)

At the same time as the Universal Exposition which will take place this year at Barcelona, the Spiritualists of Spain are preparing an International Spiritual Congress in that

city, to be held in the month of June. A preparatory Congress took place already the 26th of February last, when an executive commission was effected, representing Spiritualism in Spain, which should prepare the basis for the International Congress. This initial step, taken in a country suffering from a clerical yoke more intolerant and among a people still borne down by the most abject fanaticism, speaks loud of what immense progress Spiritualism has made in Spain.

SPECIAL NOTICE. READERS, ATTENTION!

SECOND PRIZE ESSAY.

THE SECOND "TWO WORLDS" PRIZE ESSAY has been adjudged by the Board of Directors, and will be published as soon as possible. The present delay is occasioned by the preparation of a fine photo-zinco diagram illustration to be executed by a patent process, and to be sent as a supplement sheet with the paper in which the essay is published. That essay contains an account of one of the most "CRUCIAL TESTS OF SPIRIT POWER AND AGENCY EVER PUBLISHED." (*Statement by Professor Alfred Russell Wallace.*)

As this essay will furnish one of the most indisputable proofs of spirit agency on record—as it can neither be questioned by sceptics nor denied by the bitterest opponent—the spiritualists desirous of being armed with this unanswerable statement are advised to send in their orders as early as possible for the number containing the SECOND "TWO WORLDS" PRIZE ESSAY. The name and address of the successful competitor will then be given, together with the Essay.

THIRD PRIZE ESSAY.

A PRIZE of ONE GUINEA has been generously contributed by Mr. and Mrs. Goldsbrough, of Bradford, for the best Essay on the following subject:—

"SPIRITUALISM: IS IT A SCIENCE, A RELIGION, OR BOTH?"

Competitors are requested to write on one side of the paper only; to limit their essays to *not more* than four columns of "The Two Worlds," to send them in before, or by the end of July; to number and put a *nom de plume* (name or figure) on their essay; and send with it a *closed envelope* containing their full name and address. This envelope will not be opened until *after* the Committee have decided on the essay to be chosen. As *one only* can be selected, those who desire their essays returned, in case of failure, must send stamps for return postage.—Ed. T. W.

WE desire to call the attention of our readers to the following two appeals, in *both* of which every earnest spiritualist must feel a deep interest. It seems a great reproach to the cause of spiritualism, that with our vast and world-wide array of believers in its practical and humanitarian teachings, so many of its advocates—especially those so faithful and self-sacrificing as the two in question—should have to appeal to the public for assistance in their hours of indigence and old age. All the good that spiritualism has effected, the happiness, peace of mind, and reformatory influences it has distributed to its tens of thousands, grows out of the labours of its workers, and we have long regarded with shame and indignation the tirades that have been published against compensating those devoted workers for labours, that in any other direction in life would have commanded just and ample remuneration. Let the spiritualists look to this, and begin to redeem this *pharisaical* error, and wipe out the *cant* of claiming that every other service upon earth should be paid for but that which is rendered for spiritualism, by generously helping those whom devotion to this cause has reduced to the necessity of appealing for aid to the class of people in whose service they have become worn out and reduced. These gallant workers have done all they could for spiritualists. Now let us see what spiritualists will do for them.—Ed. T. W.

[The first of these Notices we have only now been requested to insert in "The Two Worlds."]

TESTIMONIAL TO MR. ROBERT COOPER, OF EASTBOURNE.

To the Editor of "The Two Worlds."

MADAM,—Before closing the subscription to the annuity fund for Mr. Robert Cooper, of Eastbourne, may I venture to ask you to give your readers an opportunity of exhibiting their appreciation of the disinterested devotion of one of the veteran pioneers of our movement? The important work performed by Mr. Cooper was rendered at a time when the advocacy of spiritualism was conspicuous for the sacrifices which it entailed, and the amount of opprobrium it brought upon its adherents. Twenty-five years ago the pioneers of the spiritual reformation were shown no quarter, nor did they expect any, and Mr. Cooper cheerfully submitted to the loss of both reputation and estate in order that he might spread the glad tidings of a new and higher dispensation. A kind communication has just been received from Messrs. Colby and Rich, of the *Banner of Light*, Boston (where Mr. Cooper resided about five years), enclosing draft for £33 11s. 10d., the amount subscribed in the United States. One generous donor, in sending a second subscription, touchingly refers to Mr. Cooper's help and generosity in the early days, and hopes that this present opportunity of affording him substantial aid in his declining years will be widely responded to.

The annual subscriptions promised to the fund are as follows:—

| | £ | s. | d. |
|-------------------------------------|---|----|----|
| Thomas Grant, Esq. | 5 | 0 | 0 |
| Lady Cathlness | 5 | 0 | 0 |
| James Mylne, Esq. (of India) | 5 | 0 | 0 |
| William Tebb, Esq. | 5 | 0 | 0 |
| J. C. Eno, Esq. | 3 | 3 | 0 |
| W. Glendenning, Esq. | 2 | 0 | 0 |
| A. C. Swinton, Esq. | 1 | 1 | 0 |
| Dr. Stanhope Speer | 1 | 1 | 0 |
| Hon. Percy Wyndham | 1 | 0 | 0 |
| Mr. Thomas Shorter | 1 | 0 | 0 |
| Miss Shorter | 1 | 0 | 0 |

The donations are as follows:—

| | | | |
|--|----|----|----|
| Received from the Holborn Town Hall Anniversary meeting of April 27th, 1888 (through Mr. James Burns) | 7 | 7 | 0 |
| Gift from a friend (A. M. W.) | 5 | 0 | 0 |
| N. Fabian Dowe, Esq. | 3 | 0 | 0 |
| H. W. Wedgewood, Esq. | 2 | 0 | 0 |
| Sir Charles Isham | 1 | 0 | 0 |
| Dr. George Wyld (for three years) | 1 | 0 | 0 |
| Received from America | 33 | 11 | 10 |
| J. Mylne, Esq. (India) | 5 | 0 | 0 |

It will be seen that the total of the above subscriptions and donations will only yield about £35 per annum, a sum very inadequate for the purpose required. It should also be borne in mind that annuities depending on various subscriptions invariably diminish through death and other causes. Further subscriptions and donations may be sent to Mrs. Tebb, 7, Albert Road, Regent's Park, London.

W. TEBB.

To the Editor of "The Two Worlds."

The many friends of Mr. Robert Harper, late of Birmingham, and now of London, will regret to hear that he is now in reduced circumstances, having been for over twelve months almost without an income. Nearly two years since Mr. Harper obtained what promised to be a good position in London, but the venture on which he was engaged did not succeed, and since then what little means he had has been expended in supporting his family.

For over twenty-five years he has given his services, without cost, to many societies over the country, ever being anxious to use his eloquent gifts in propagating our gospel; not only so, but he has been most liberal in support of the cause and its workers.

Those who know the man admit that no more brave, brotherly, sincere, and unselfish soul ever graced the ranks of spiritualism.

Mr. Harper has many friends in America, who hold out good hopes that if he was located there that work would be found for him and his family. To obtain the necessary funds to carry out this object, the Glasgow friends have considered that an appeal might be justly made to the spiritualists of the country who may have come under his influence. A sum of about £40 is needed to liquidate some debts owing, and cover the cost of five passages. Subscriptions will be thankfully received by Mr. E. W. Wallis, 61, George Street, Cheetham Hill, Manchester; Mr. Andrew Drummond, 80, Gallowgate, Glasgow; or the undersigned.

JAMES ROBERTSON, President,

Glasgow Association of Spiritualists.

Glasgow, July 2nd, 1888.

The Glasgow friends have subscribed £5.

"A man was once asked what he thought of the doctrine of annihilation, and on a moment's reflection he replied, 'Well, after all, I do not think I should like to be annihilated; I might regret it afterwards.' Here was the latent soul protesting against the cruel doctrine that blots out life."—J. J. Morse.

According to the *Chicago Herald*, Washington Irving Bishop, the mind reader, trickster, and would-be exposé of spiritualism, has become a total wreck from the use of cocaine. He fled from a private asylum in San Francisco and went to Honolulu, where he has become much worse. This is the man who was patronized by the clergy, doctors, and others in this country to discredit spiritualism, and who ran off with the takings of his Glasgow meetings, which should have gone to a charity. We do not glory in his shame, we pity him.

We shall next week print the list of names and addresses of mediums for the convenience of secretaries. Mediums who have removed since April 13th will oblige by sending their new address to this office. Cut out the list and keep it for reference.

CHRONICLE OF SOCIETARY WORK.

BISHOP AUCKLAND.—Mr. W. Walker gave two interesting lectures. In the afternoon, "Fresh Light on an Old Doctrine." Evening, "Immortality and Progress," which were very much appreciated, especially in the evening, as we had a much larger audience.—*E. T.*

BRADFORD. Birk Street.—Mr. Boocock spoke in the afternoon and in the evening on "The Bible." He gave forty clairvoyant descriptions, most of them readily recognized. Some were of a most remarkable character.—*A. H.*

BRADFORD. Ripley Street.—Miss Cowling, of Bingley, was utilized to good effect both afternoon and evening by her spirit controls. Afternoon subject, "Love One Another." Evening subject, "Is Spiritualism a Delusion or not?" Clairvoyant descriptions after each discourse, which were recognized, in some instances remarkable tests were given.—*J. T. D.*

BRADFORD. Walton Street.—A very successful day with Mrs. E. H. Britten. Our church was filled with respectable and intelligent people; their minds were enlightened and spirits refreshed by the knowledge which was conveyed in a brilliant discourse on "The Coming Religion." Man is ever seeking knowledge respecting his destiny in the hereafter; this can only be gained by spirit communion; and thus as spiritualism supplies the spiritual wants of the people, it must be the coming religion. Evening, we were crowded to excess. The control took six subjects from the audience, which were brilliantly answered, to the satisfaction and upliftment of all. Would to God we were under the tuition of many like Mrs. E. H. Britten. July 22nd: Miss Harrison will give trance addresses, following with clairvoyance.

BLACKBURN.—On July 5th, we had a trip to Ingleton, and greatly enjoyed ourselves among the woods and the fine waterfalls, swollen by the late rains. For those who love noble scenery this is a most delightful spot. July 8th, Miss Jones, of Liverpool. Afternoon: subject, "The Golden Ladder," followed by many remarkable psychometric tests. The evening was entirely devoted to tests; numerous articles were handed up, and in every case the guides gave correct clairvoyance and psychometry. Next Sunday, July 15th, we hold our Annual Floral Services, for the benefit of the Lyceum field-day. Mr. Wilson, of Halifax, will deliver three addresses. Friends from a distance are invited, and will be made heartily welcome.—*A. A.*

COLNE.—On Sunday last this society held their first meeting in their new premises at the Cloth Hall. Sunday afternoon: Mr. Plant's subject was "Spiritualism—What has it done?" Evening: "The Resurrection—How and When." Large audiences listened to instructive and interesting discourses. It is taught by Christians that all who suffer the change called death are laid in the grave to await a physical resurrection, when the angel Gabriel, with one foot on land and another on the sea, trumpet in hand, will pronounce that "Time shall be no more." The fallacies of a physical resurrection were pointed out; there would not be enough material to provide bodies for all. Also what confusion there would be on the battle-fields—one seeking a leg or an arm, another a head, &c. The real resurrection takes place when the body dies. Clairvoyant descriptions at the end of each service: twenty-two given, seventeen recognized.

DARWEN.—Mr. T. Postlethwaite discoursed on subjects taken from the audience in the afternoon. A member of the Roman Catholic faith raised discussion on various parts of the subjects, which was replied to in a masterly and satisfactory manner. Evening subject, "Has Man a Soul?" Psychometric delineations were given. Our excursion to Rivington was greatly enjoyed, and we hope that we have assisted to unionise the societies in the cause. The morning circle as usual.—*G. W. B.*

DEWSBURY.—July 2: Mrs. Stansfield's Irish control, "Mike," gave an excellent little address on "Thy will be done," after which "Zenna" took the meeting, and chose to request the sexes alternately to come on to the platform, and then followed a number of good tests in psychometry, accompanied with prescriptions in several cases. The meeting was a very interesting one. July 8: Mrs. Beardshall, medium. Afternoon subject, "Death," which was amply demonstrated to be not the awful thing commonly supposed, but a transition from one sphere of existence to another. Evening, "Spiritualism: Is it a benefit to humanity or is it a delusion?" Well treated. Both subjects were followed by successful clairvoyance.—*W. S.*

EXETER.—Mr. F. Parr delivered an instructive address on "Spiritualism: a Gospel of Works." Mr. Hopcroft has consented to pay a return visit on Sunday, July 15th, many of the outside public evincing a desire to hear him again. His visit has given a great impetus to the work. He will conduct two services—morning, 10-45: evening, 6-45. *Local friends please note.*

FELLING.—Mrs. Peters gave twenty-nine delineations, twenty-seven were recognized, many being given to strangers to the movement, all going away highly satisfied.—*G. L.*

GLASGOW.—Morning: Mr. J. Griffin lectured on "Education." Arguing from a spiritualistic point of view, the lecturer gave a sound practical discourse on the cultivation of a proper understanding of the laws of nature, so as to live in a better and higher state in the future. Mental development and the quickening of the moral perceptive faculties should be the primary object of every educational movement. Messrs. Macdowall, Drummond, Harkness, Walrond, and others spoke on the same subject. Owing to the Fair holidays there will be no meeting on Sunday next, the 15th. Mr. Walrond will lecture on "The Teachings and Uses of Spiritualism," on the 29th July.—*G. W. W.*

HETTON.—Mr. J. Livingstone gave a grand address on "What Evidence have we of a Future Life?" which was well received.—*J. T. C.*

HUDDERSFIELD. Brook Street.—Monday, July 2nd, Half-yearly meeting for election of officers; Mr. Leonard was elected president, and Mr. F. R. Green vice-president; our esteemed secretary, Mr. Briggs, being obliged to resign, Mr. Green was elected secretary: the rest of the officers were re-elected. July 8th: Miss Keeves, at 2-30 p.m., took subjects from the audience, her address on "Evolution of Thoughts" being masterly. At 6-30 p.m. her guides discoursed on that small but deep meaning word "Love." Pen would fail to describe the interesting, pathetic, and beautiful manner in which the subject was dealt with. The feelings of all must have been, that it was good

to be there. Monday, 9th: Miss Keeves gave a private séance to members and friends, with satisfaction to all, who wish her God speed in her noble work.—*F. R. G.*

HUDDERSFIELD. Kaye's Buildings.—We had with us Mr. Bradbury, who answered in the afternoon six questions on "Science, Religion, and Reform." Evening subject, "The Evolution of Spirit."

LANCASTER.—July 3: In the evening, Mrs. Green gave "The First Brick to our Building Fund," a lecture to women only, which was a great success, for which we return her our heartiest thanks. July 8: In the afternoon, Mr. Hepworth delivered a powerful address on "Spiritualism: Fact or Folly." Seventeen subjects were sent up for the evening's address, from which six were selected and treated in a very exhaustive and elaborate manner, giving great satisfaction, with seven clairvoyant descriptions, all recognized.—*J. B.*

LEICESTER.—Flower service, 3-0 p.m. The guides of Miss E. Wesley lectured on "Home Love," and stated that there were many houses of misery. Parents were earnestly desired to develop love at home, and to do their best to propagate love of home. At 6-30, the guides of Mr. J. Bent lectured from "The Lord openeth the eyes of the blind," contending that David did not mean physical but spiritual blindness. They expressed an earnest hope that all societies may be more in unison, more strongly banded together, so as to form one grand and noble body of seekers and advocates of truth and spiritual enlightenment. The proceeds of the service will help to give the Lyceum children a treat.—*W. J. O.*

LONDON. Cann ng Town, 125, Barking Road.—The controls of Mr. Savage spoke on "True Worship" and "In my father's house are many mansions," which they handled in a masterly manner to the satisfaction of a respectable audience. In conclusion, they described the surroundings of several persons very successfully. Remarks were passed that if the parsons of the Churches would preach like that, they would be worth listening to.—*F. W.*

LONDON. Garden Hall, Islington.—Very satisfactory commencement and audience. The guides of Mr. Matthews gave a powerful address, followed by personal messages highly appreciated by the receivers, his clairvoyant descriptions being all recognized. Next Sunday, Miss Hawkins, trance and clairvoyant, at 6-30 p.m. Séances on Tuesday and Friday evenings, by Mrs. Wilkinson, at 7-30.—*J. H. J.*

LONDON. Marylebone.—Morning, very good attendance. Mr. Hawkins employed his healing powers, Mr. Goddard, jun., being very successful in clairvoyant descriptions. Harmonious conditions. In the evening, after singing and invocation, Mrs. Hawkins was controlled by a spirit, who, when in the form, was an earnest worker in the cause of spiritualism, and was, he said, well known to a few friends present, the control being, when in the form, a trance medium. After a short address, the guide gave some very satisfactory clairvoyant descriptions, nearly all recognized.

LONDON. Progressive Association, 24, Harcourt Street.—Last Sunday, at 3-30, a very earnest address was delivered on "Social Abuse and Remedies." It was spoken in the "Hour with Spirits," by one who exemplifies when stirred by his theme, the fact that the inspired owner of the speaking body is as much a potent shade as the spirit who, to reach the outer hearing, borrows a carnal robe. Two controls and an Irish recitation gave contrast to the general tenour of the proceedings. Questions are particularly solicited, as well as the efforts of youthful speakers.

LONDON. Peckham.—Morning: The discussion on "Exploded Christianity" was continued by Mr. Cartwright, and an interesting debate ensued. Evening: Mr. W. O. Drake gave a good address on "Salvation: How commenced, and when completed," a novel subject to many, but one which was well received by a good audience. Man's salvation was brought about by the acquisition of knowledge, or soul growth, and to be saved from ignorance, we must develop the inherent spiritual powers within. A large number of questions were submitted. Mr. Edwards will give gratuitous healing on Monday afternoon, from two till four, and on Thursday evenings at the Society's Rooms. Mr. R. J. Lees on Sunday evening next.—*W. E. L.*

LONDON. Wandsworth Common.—Good meeting on the common. Mr. Rodger spoke to a small audience on "Geology and Spiritualism" in the afternoon, and to over a hundred in the evening, when, by desire, he explained various proofs of spirit manifestation in the Bible. Meeting with considerable opposition, which he successfully combated. Mr. Cannon and Mr. Goddard spoke as usual. Harmonious circle indoors, at 8-15. Mr. Rodger spoke very nicely, and Mr. Cannon's control gave a good address. Meetings every Sunday, at 3-30 and 6-30 on the common. Circle at 8-0 at my house. Shall be glad to welcome any friends to help us.—*Uther W. Goddard, 6, Strath Terrace, Clapham Junction.*

MANCHESTER. Assembly Rooms.—Mr. J. B. Tetlow took questions from the audience in the morning. Evening subject, "Life in the Spirit World." He showed we were in the kingdom of the spirit while in the physical body; when so-called death takes place we have not finished our life—as the snake sloughs his skin in the spring, so we cast off the body and enter the spiritual kingdom. Several psychometrical tests were given. Morning and evening attendance very good. In the afternoon we had an open-air meeting on the open space in Devonshire Street, opposite Bennett's clock. Mr. Macdonald turned up unexpectedly, and opened the meeting. Mr. Tetlow spoke at some length; the spirit of opposition was to the fore. All being well, the last Sunday in this month, Mr. E. W. Wallis will lecture in the same place at 2-45, p.m.; subject, "The Spiritualism of the Bible." In the evening, at the Assembly Room, Downing Street, "Reply to Dr. Talmage."

MANCHESTER. Psychological Hall.—Miss Gartside was absent owing to sickness. Afternoon, a lecture was read on "The connecting link between mind and matter." Mrs. Doxey's guides spoke briefly on "Where are the dead?" Afterwards a member was entranced and taken on the platform, giving clairvoyance; all recognized. Evening: Mr. R. A. Brown discoursed eloquently on the "Old and New Religions," the audience being thoroughly delighted.—*J. H. H.*

MIDDLESBOROUGH. Spiritual Hall.—June 23rd and 24th: A brilliant trilogy closed Mr. Lashbrooke's ministrations. The conditions that expatriate such a man may well result in good for Natal (his destination), but are scant credit to Britain. July 2nd: Oration by

Victor Wyldes, "Masks and Faces;" successful biological delineations. July 8th: Two admirable addresses by Mr. Robson, Newcastle. The following officers have been elected for the current half-year: president, Mr. W. Dobson; vice-president, Mr. A. McSkimming; treasurer, Mr. W. Shirley; librarian, Mr. Roeder; committee, Mesdames Clark, Lister, and Shirley, Messrs. Kenvin, Lister, Moffatt, and Watts; financial secretary, Mr. J. Clayton; corresponding secretary, Mr. Stirzaker, 101, Grange Road West.

NOTTINGHAM.—Mrs. Barnes, medium. At the evening meeting the chairman narrated a touching scene he witnessed in our beautiful Arboretum. A luckless sparrow fell into the duck pond, when a brood of young coots immediately surrounded it, and pecking the unfortunate on the head—despite his pleading looks—soon ended his career. The controls were invited to state how they look upon these struggles for life in creation. We had a beautiful response, and many useful lessons set forth. Briefly, it was stated, that man was destined to bring about the reign of love, not alone among mankind, but in the animal world. The evils of the wholesale slaughter of animals for food, with the demoralizing effect on all concerned, was strongly emphasized. A splendid proof of spirit identity was given at the close.—J. W. B.

PENDLETON.—Mr. T. Hunt's controls gave two interesting lectures. Afternoon: on "The Lives of Souls on the earth plane, and in the spirit-world;" and on "The Modus Operandi of Materializations," giving expression to some very logical definitions of the methods by which the spirits obtain the remarkable results sometimes shown. Too little is known of this subject, and the sooner all are made to understand the conditions requisite and the methods the spirits employ, the better will our friends on the other side manifest their presence to our sight.—J. E.

SALFORD.—July 1: Mr. Ormrod's guides spoke afternoon and evening on their own subjects. It was a source of joy and pleasure to listen to such sound doctrines. July 8: Mr. Lee Bone, who, I am glad to say, is much improved in health, at 2-30 gave an instructive address. In the evening four subjects, chosen from a large audience, were dealt with in an able manner, all were well pleased. I am sorry to say our friend Mr. Carline will not be able to speak on Sunday, being still unwell. Mr. Lee Bone will again oblige.—T. T.

SOUTH SHIELDS. 19, Cambridge Street.—Wednesday, 4: Mr. Lashbrooke spoke on "The Process of Creative Development," in a clear, able, and eloquent manner. As this was Mr. Lashbrooke's last engagement before leaving for Africa, several members expressed their hope that he would do the cause of spiritualism as much good in his new field of labour as he has done here. Sunday, 8th: 11 a.m. The guides of Mr. J. Forster gave the invocation. Mr. Murray addressed the meeting; very ably giving grand spiritual advice, and showing the necessity of living a good life here, to fit us to enter the higher spheres hereafter.

SOWERBY BRIDGE.—Our anniversary was in every way satisfactory and a success. Fortune seemed to smile upon us. After a lengthened series of rainy and cloudy days, Sol shone out with all his splendour, and secured us one of the pleasantest days of the season. The morning exercise consisted of an ordinary Lyceum Session, giving the public an opportunity of judging of the merits of the Lyceum system. The session was divided into two parts, the interim being occupied by Mr. E. W. Wallis, who gave a practical address to young people, which was much appreciated. The afternoon subject, "Is Man a Failure?" gave every satisfaction. The evening attendance was very good, and Mr. Wallis in capital form. The discourse on "Spiritual Gifts Explained" was one of his best efforts, full of interest and information, and really a boon to spiritualists and non-spiritualists. The choir rendered splendid service by the excellent performance of very good music, which materially contributed to the pleasantness of the meetings. Mrs. Harwood Robinson and Miss Haigh both sang solos with good taste and effect. At the close the president, Mr. Lees, and also Mr. Wallis, made touching references to the departure for the higher life of Mrs. Thomas Gaikroger. Hymn No. 307 in the Harp, was sung by the choir, and thus the sympathy of many went out in sweet and harmonious song to greet our beloved sister on the shores of the summer land. The collections amounted to the handsome sum of £14 5s., for which the committee tender their best thanks.—L. B.

SUNDERLAND.—Mr. J. Forster, of South Shields, gave a short address, after which he gave a great many descriptions of spirit friends, and some striking proofs of his ability to sense different things that have happened in the life time of those who came before him. A fair audience. I heard several strangers say that they would like to have him (Mr. Forster) again soon. There were about eighty descriptions and tests given, and nearly all were acknowledged.—G. W.

WESTHOUGHTON.—Mr. J. M. Smith's afternoon's subject was "Marriage, Temperance, and Education." Evening: Subjects sent up by the audience—"Origin of Man?" "Who was the greatest reformer, and why?" "An angel opened the seventh seal, and there was quietness in heaven for the space of half an hour." Clairvoyance followed each discourse, which was very telling in the evening; two favourable audiences. We have a good harmonium for sale, £3 cash: will suit a young society. Apply, Sec., J. Pilkington, 66, Chorley Road.

WIBSKY.—10-30; Miss Harrison spoke on "Coming Events," and was listened to with great attention. She gave nineteen clairvoyant descriptions, eighteen recognized. 2-30: Subject, "A home not made with hands, eternal, in the heavens." A large congregation. Fifteen clairvoyant and psychometric delineations, all recognized. Evening subject, "I would that ye were wise and considered the latter end," which was very interesting and encouraging. She gave thirty clairvoyant and psychometric descriptions, all but two recognized.—G. S.

WILLINGTON.—Mr. W. Scott gave a most eloquent and interesting address on "Salvation by Faith." He showed how this world could be made happy and comfortable for humanity if they saved themselves from ignorance and sin by knowledge and love.—G. C.

RECEIVED LATE.—Leeds, Psychological Hall: Miss Wilson addressed fair audiences. The chairman read from *The Two Worlds*, and the speaker followed with a practical address on "What is Spiritualism?" At night a powerful discourse on "The duty of man" was given.—Leigh. The guides of Mrs. Pemberton lectured on "The pilgrimage from Christianity to Spiritualism," and "Who are the true saviours of the world?" Both lectures were eloquent, forcible, and telling.—

Scholes. Cottage meeting at the house of Mr. J. Rhodes. Mr. Wainwright's guides spoke eloquently, afternoon and evening, as did Mrs. Roberts, who also gave thirteen clairvoyant descriptions, eleven recognized. Mr. Wainwright gave delineations of character, with success. Hyde Park: Mr. Vale and Mr. Burns gave good addresses to fairly numerous audiences. Eighty *Two Worlds* were given away.—Burnley: Miss Walton gave two lectures with pleasing effect to fair audiences. Park Gate: Mr. G. Featherstone lectured eloquently on subjects chosen by the audience; and Mrs. Hobson was successful with many clairvoyant descriptions.—Monkwearmouth, 3, Ravensworth Terrace; Mr. Barker related his experiences, and gave delineations successfully.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Mr. Ward conducted. Classes were taught by Mr. Ward, Mr. Tyrrell, and Miss A. Abram. Large attendance, and many visitors.—A. A.

BRADFORD. Addison Street.—Opened with singing and prayer. After the silver and golden-chain recitations; marching and calisthenics were gone through in a pleasing manner. A prize was given for the best verse on "Kindness," to be composed by the children, which was given to Miss M. A. Pinder, twelve years of age, for the following, which was thought to be the best by the ladies and visitors. Kindness: Be kind to all dumb animals, for God hath willed it so: He placed them here under our care, and we should love them too. Be kind to all the dicky birds, for they do us no ill: Our great Creator made them all, therefore we should not kill.—J. Jackson.

GLASGOW.—As an inducement to the children to produce original compositions, our energetic teacher, Mr. T. Wilsun, offered a prize for the best essay on "The Summerland, and how to get there." Three scholars submitted papers, namely, Miss May Robertson, Masters Ernest and Louis Urquhart, all of which were very good. The prize, however, was awarded to Miss May Robertson, who was accordingly presented by Mr. Wilsun with a handsome book. Since the opening, thirteen weeks ago, the scholars have made thorough good progress. We trust the autumn and winter months will bring progress to a much higher standard. For the benefit of our readers we give the successful essay: "The Summerland.—My idea of the summerland is, that after our time is over in this world we begin living in the spirit, away from all the suffering and pain of the earthly sphere. After we have passed to the higher world all our past life comes before us as if in a mirror, and all the generous and kind actions we have done in this world will make us glad to think of them. All our kind friends who have passed on before us will welcome us and show us the right way to go. The best way to progress is to go to the lower spirits and lend them a helping hand, and help them to grow away from all the low and demoralizing actions they have done while on earth. Perhaps in the summerland the prince will be lower than the beggar; it is not the position that is held that things are judged by, it is the person's own spirit. Very often a person in high rank would refuse to give a beggar a bit of bread. How much suffering of conscience they will have to endure when they go to the other world and look back on their past actions! However, as time rolls on they will begin to grow wiser, and the more advanced spirits will aid them to live a better life in the spirit than they led while on earth. They will soon learn that the only way to be happy is to forget themselves and help to bear others' burdens. How often those who are left behind mourn at the loss of one who has gone before, whom they think dead; but this great truth which we have obtained teaches us that they still live and love us.—MAY ROBERTSON (Aged 13).—G. W. Walrond.

HUDDERSFIELD. Kaye's Buildings.—On July 8th we opened our Lyceum. Attendance 60. This number will speak for itself. We got on exceedingly well, and great praise is due to our conductor, Mr. J. Hemingway, for the able manner in which he drilled group after group from the oldest to the youngest.—J. H.

LEICESTER.—Flower Service: At 10-30, opening hymn, prayer, recitations by Master C. and Miss Nelly Young, catechism of health, hymn, lesson on flowers by Mr. C. W. Young, conductor, interesting and instructive to children and adults; closing hymn, invocation by the guides of Mr. C. W. Young. Present—27 children, 6 officers, and small congregation.—W. J. O.

MANCHESTER. Psychological Hall.—Attendance good. Programme: Opening hymn, invocation by Miss Ada Stanistreet, silver and golden chain recitations, recitation by Miss Bletcher, marching and calisthenics; formed groups, closed with invocation by a visiting friend, Mr. Pugh.

OLDHAM.—Morning: Owing to the fresh stock of Lyceum Manuals, just out, we interspersed the programme with many new songs and recitations, all of which caused much pleasure and interest. Our numbers were good, although several scholars were absent. Those Lyceumists who attend "rain or shine," are the best and most trustworthy, both as regards progress and behaviour. Afternoon: One of the young ladies led in the silver-chain recitations, thus bringing in fresh interest. It would be as well that both sides of the Lyceum should practise "reading" at home, and so become more able to discharge duties they may be asked to fulfil.—W. H. W.

PARK GATE.—Morning: Present—4 officers, 35 members; afternoon—6 officers, 38 members. The usual programme was gone through. The officers and leaders have great pleasure in announcing the anniversary on Sunday, July 15th, when hymns, recitations, dialogues, musical readings, &c., will be rendered by the children. Addresses will be given by Mr. Alfred Kitson, of Batley, Lyceum advocate. The much-longed-for trip to Roach Abbey, for the children, will take place on July 24th. All parents and friends wishing to join us will please apply for tickets at least one week before the above date. Tickets for adults, 1s. 9d. each; children under twelve years of age (non-members of the Lyceum), half-price. I would here state 1s. 9d. is the one charge for all adults, whether officers, leaders, or friends. We trust all parents and friends will rally round us, making it a good time, to be remembered by all. Tickets to be had of Mr. Marriott, musical director, 29, or Mr. J. Hobson, guardian, 41, Ashwood Road.—E. H.

SOUTH SHIELDS. Cambridge Street.—Present: 7 officers and 27 children. Usual silver and golden-chain exercises, with marching and calisthenics, in a very creditable manner. Invocation by Mr. Wilkinson. Classes formed for lessons, afterwards closing with hymn and invocation. Mr. Burnett, conductor.

PASSING EVENTS.

STUART CUMBERLAND AND OTHERS.—We have received from various sources copies of papers containing Stuart Cumberland's version of his experiences in sôances. We are not apologists for fraud, but believe that wherever fraud exists it should be exposed, and the shameless impostors denounced. We do not, however, deem Mr. Cumberland's mere *assertions* to be evidence; we see no reason why the boasts of a man, whose business it is to get himself talked about, and to amuse the ignorant public by conjuring and other tricks, should be believed before the serious testimony of thousands of sane, honest, and capable witnesses. If his statements make spiritualists insist upon better conditions, and put investigators on their guard, no harm will be done. Truth is mighty and will prevail.

NOTICE.

The Lyceum Conference Committee have great pleasure in announcing that the Prize of One Guinea offered for the best original Lyceum tale, has been awarded to

MR. A. D. WILSON,
8, Battison Road, Halifax.

Further particulars of publication will be announced in a few weeks.

EXETER.—Opening of a new Spiritual Hall in Longbrook Street, July 1st. This Hall, formerly used by the Baptists, was opened by Mr. J. Hopcroft, of London. Mr. W. T. Rossiter, of Torquay, chairman. A goodly number of persons attended the morning service, and after a short address by the chairman, who announced that a subject might be chosen by the audience, the following was selected: "What effect has Social Evolution on Morality?" The controls fully traced out the process of evolution, scientifically, socially, and morally, demonstrating the enormous good it has on the morality of man, ultimately showing that evolution could not transpire without the aid of spirit to govern the operations of the forces of nature. The discourse was warmly received. Mr. Hopcroft gave clairvoyant descriptions, which were remarkably successful in most cases. Evening: the hall was quite full, about 200 being present. The subject was again submitted from the audience, viz., "What are the Advantages of Spiritualism over Orthodoxy?" The control readily gave very beautiful illustrations, and compared apostolic times, when men were sent to preach the gospel to every creature, without food or scrip—with our bishops, and their retinue of followers, who comprise a great trading community living on their poorer brethren's credulity. They showed the difference between science and theory, by such men as Darwin, Wallace, and others, who had fearlessly spoken out their convictions. Descriptions followed of a clairvoyant character, several being recognized. Discussion was entered into with strangers. Monday evening above 70 sat down to tea, and many were so deeply impressed by the descriptions given on Sunday, that they had come again, filling the hall in every part. One visitor remarked that the voice of his friend had sounded in his ears constantly since, and he never could forget it. The spiritualists of Exeter may well say it was quite a red-letter day for them. Other most successful meetings followed, which, I hope, may continue to unite them all in the bonds of close friendship.—*W. T. R.*

A generous friend to the cause, who is pleased with the tone and management of *The Two Worlds*, has just taken up 100 shares in THE TWO WORLDS PUBLISHING COMPANY LIMITED, and in response to many questioners, we desire to announce that the share list is *not* closed. We shall be happy to forward prospectuses and forms of application on request.

Subscriptions from friends in Belper in aid of a fund to provide an outfit and passage money for Mr. T. M. Brown, who is anxious to return to his family in Sydney. Mr. W. P. Adshead £1, Mr. G. H. Adshead £1, Mr. Sowray 10s., Messrs. Wheelton Bros. 10s., Mr. H. E. Welch 5s., Mr. A. Bodell 2s. 6d., Mr. B. Bodell 2s., Mrs. F. Smedley 2s., Mr. Ash 2s., Mr. T. Smedley 1s., Mrs. J. Bates 1s., Mr. C. Welch 1s., Mr. Smith 1s., Mr. G. Bodell 1s., Mrs. Oldknow 6d., Mr. H. Wigley 6d. By friends at the home circle of Mr. and Mrs. Wallis 8s. 6d. Mr. W. P. Adshead writes that he has received a letter from some unknown friend (a spiritualist) enclosing £20 for the relief of Mr. T. M. Brown, and hopes that this, with the sum subscribed by others, will suffice to enable him to return to his family. [Mr. Brown expects to leave the country at the end of July. Letters for him should be sent to care of Mr. T. Young, postmaster, Howden-le-Wear, R. S. O., Co. Durham.]

GLASGOW.—The members of the Association of Spiritualists have presented Mr. Robert Harper, who is leaving England for America, with a gift and a written testimonial, signed by the president and office bearers, acknowledging their appreciation of the very valuable services given gratuitously to Glasgow and the cause at large during the last 25 years, by this venerable and inspired advocate of spiritualism. Mr. Harper's worth, as a scholarly expounder of the Holy Truth and his power of holding an audience spellbound by his marvellous utterances are universally recognized. We bid him a pleasant and safe voyage and God speed.—*G. W. W.*

WESTHOUGHTON PICNIC TO RIVINGTON.—July 7th. All seemed to enjoy the splendid drive, their faces beaming with smiles. Shortly after our arrival upwards of thirty Darwen friends drove up in a waggonette. Tyldesley friends also joined at our hall. After tea several went in the dell, close by, others going through the beautiful chapel yard of the Unitarians, under the guidance of Rev. Thompson, resident minister. This gentleman, being a fine type of true religion; his company added much to our pleasure (he promised to give us a lecture about the latter end of August). The chapel dates back to 1703, is of the old style of Architecture and covered with ivy. At Mr. Thompson's wish we visited his home, and by the courtesy of Mrs. Thompson were shown through the garden. She expressed her sorrow at not being able to accompany us to our meeting. We made our way to Dean Wood. Mr. M. Harwood, president of the Darwen Society, presided over the assembled friends. After singing and impressive

invocation was made through Mrs. Fish, of Darwen, full of aspiration and true worship, Mrs. J. M. Smith (Leeds) in cheering and encouraging words, demonstrated the necessity of such gatherings, and urged that spiritualism should be practised in all stages of life. Dare to be a spiritualist, work out the spiritual philosophy, and be true to the core. This is the essential part; away with jealousy, cultivate brotherly and sisterly respect. We sang again. Mr. J. Mayoh (Bolton), delivered a spiritual address on "Nature," contrasting the rustic scenery we beheld with the crowded population of the cities. These people are the sons and daughters of God as much as the princes and monarchs, and their conditions deserve urgent attention. Speaking of the white badge we wore, he said it was a symbol of purity, and hoped we should become as spotless. After another hymn, Mr. Whittle (Tyldesley) said it afforded him very great pleasure to be present, and felt sure he was expressing the same feeling for his friends. The president (Darwen) remarked that this was the first, but he hoped it would not be the last, of such gatherings. Mrs. Smith pronounced the benediction. A vote of thanks concluded. We numbered 102 adults, and 18 children. I am sorry to report that Mr. Joseph Coop fell while alighting from the omnibus, when in motion, and the fore and hind wheels of the next waggonette ran over his feet, the ankle parts being much crushed. He is progressing very well, and will be able in the course of a few days to follow his vocation.—*J. P.*

TALMAGE ON THE RAMPAGE.—We have had the article on Talmage set in three pages, suitable for a four-page tract, leaving the front page blank for societies to print their monthly plan of speakers upon, or other announcements. We can supply 500 for 2s. 6d., or 1,000 for 4s. 6d. We hope to be able to use a large quantity of these, and shall be glad to receive orders at once.

PROSPECTIVE ARRANGEMENTS.

Mr. Swindlehurst has two dates vacant, viz., July 22nd and 29th. He is too earnest a worker, and too good a speaker, to be idle. Fill up his dates, friends. Address, 25, Hammond Street, Preston.

BRADFORD. Birk Street.—Flower Service, July 29th, to be conducted by Mr. and Mrs. Hargreaves. We shall be glad to receive flowers from any friends, which will be distributed amongst the sick persons in the neighbourhood and hospital.—*Miss Hargreaves, 607, Leeds Road.*

BRADFORD. Milton Rooms, Westgate.—At 2-30 and 6, July 22nd, Mrs. Wallis, of Manchester, will lecture and give clairvoyant descriptions.

BRADFORD. Walton Street Spiritual Church, Hall Lane.—July 29, we intend to hold our Flower Service, which will be conducted by the guides of Mrs. Russell. Trance addresses, followed by clairvoyance. Special hymns and anthems will be sung by an efficient choir. Friends not able to attend can aid us by sending bouquets of flowers, which will be distributed to the sick and needy at the close of the services. Collections, afternoon and evening, in aid of the Church funds. All remittances, in aid of the spiritual work, thankfully received.—*T. Russell, 191, Bowling Old Road.*

DENHOLME (Bradford). Mechanics' Hall.—July 15: Mr. E. W. Wallis will deliver three addresses, at 10, 2-30, and 6 o'clock. Miss Patefield will give clairvoyant descriptions. As these are the first lectures delivered in Denholme, it is hoped Bradford friends will do their best to make the meetings a success.

FELLING.—The committee and members intend holding a public Tea and Entertainment on Saturday, July 21st, in the Spiritual Hall. Tea on the tables at five o'clock p.m. Adults (to tea and entertainment), 8d. each; children, half-price. Hoping to see as many of our Shields, Sunderland, Wardley, and Gateshead friends as can make it convenient to spend a night with us.—*G. L.*

OPENSHAW.—Our friends will hold their camp meeting at Mr. Smith's farm, near Mottram, on Sunday next, the 15th. Last Sunday's camp was a success. Trains, &c., same as last week.

PECKHAM. Winchester Hall.—Annual outing to Cheam Park, Surrey, on July 17th. Meetings during day. Sports, &c., will be held. Train from Peckham (Rye Lane, L. B. & S. C. Rly.), at 9-15. Tickets, including Tea, 2s. 6d.; children, half-price. May be had from the hon. sec., Mr. W. E. Long, 99, Hill Street, Peckham.

PICNIC AT RYTON.—The Newcastle Lyceum will hold a Picnic at Ryton-on-Tyne, on Monday, July 16th. Assemble at the Cordwainers' Hall at 12-30 p.m., leave Central Station by 1-15 train for Ryton. All friends desirous of going with them are cordially invited. Tickets for adults, 1s. 6d. each, including tea and train. Return by train at 8-36 p.m. Friends who cannot go so early can follow on by other trains about every hour, and if they go in parties of ten, the same tickets will pass them, but otherwise must pay the difference in fare. If the weather should unfortunately prove very wet, the arrangements are liable to modification.

SALFORD. 48, Albion Street.—On bank holiday, August 6th, this Society have arranged to have a Picnic, by luries, to Molyneux Brow (in a field engaged of Mr. Smith), to start from the Society Room at twelve o'clock prompt. Tickets for adults, 8d. each, and provide their own refreshments, which are to be had very reasonable in the district. Tickets for children, 6d. each. The children will be supplied with cake, buns, and milk free. We should be very glad to meet friends from the surrounding district on that day.—*T. T.*

YORKSHIRE DISTRICT COMMITTEE.—At the last meeting held at Batley Carr, June 25th, it was decided to hold the next meeting at Leeds Psychological Hall, on Sunday, August 12th, at 10-30. After the usual business, dinner will be served. Then a special meeting will be held for the purpose of considering the best means of making the above committee a more useful, powerful, and representative body. The committee extend a hearty invitation to all who feel interested, and hope that friends will manifest an interest by their presence at this meeting. To commence at two o'clock. Tea will be provided. The following officers were elected at last meeting: President, Mr. Pickles, Keighley; vice-president, Mr. Robinson, Beeston; secretary, Mr. Whitehead, Bradford; treasurer, Mr. Armitage, Batley Carr.

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