

The Two Worlds.

No. 288.—VOL. VI. [Registered as a Newspaper.]

FRIDAY, MAY 19, 1893.

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For making me a little lower than
The angels, honour-clothed and glory-crowned ;
This is the honour—that no thing I know,
Feel, or conceive, but I can make my own
Somehow, by use of hand, or head, or heart ;
This is the glory—that in all conceived,
Or felt, or known, I recognise a mind,
Not mine, but like mine—for the double joy—
Making all things for me and me for Him.

THE MEDIUMISTIC EXPERIENCES OF MRS. M. A. KEEVES-RECORD, OF LONDON.

WE BECAME THOROUGHLY INTERESTED IN SPIRITUALISM.

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Mr. Overton asked me if I knew any friend who had passed on likely to answer my questions. I replied I should very much like the late superintendent of my Sunday-school (a Mr. Gladding) to answer them. This spirit friend came, and Mr. Overton asked him if he could answer my question. He said "Yes." Then Mr. Overton said, "In God's name if you cannot answer them say so ; do not mislead this young lady, if you do, you alone will be responsible." I then put my questions on the table, one at a time. When the answer had been given I wrote it out and put aside the slip of paper. Having treated all the answers thus, I requested the spirit friend to stay until I had examined them, to see if the answers were correct. I should say the table tilted the answers to most of them, as "yes" or "no" was sufficient ; those that were more difficult were explained by Mr. Overton. I examined the questions and then the answers, one by one, and found them all correct. I have them still. This meeting was a most solemn one to me. I felt then that spirit communion was a *fact*, and I determined to pursue it at any cost. My sister and her husband, and his sister, Miss Record, became generally interested in the subject. It seemed just the thing we needed to clear away the mists and doubts that shroud and beset the problems of life.

Beside our home circle we were invited to attend Mrs. Main's and Mr. Cogman's, which we accepted by dividing our time between the two, and many were the tests given through our mediumship. Mr. J. J. Morse was invited to attend the former, and developed very quickly. Many are the happy and instructive meetings we have had through his mediumship under her hospitable roof.

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Again, in a little time after the foregoing event, he was sitting at the table playing, and turned to his mother and said, "I shall die and go to see my dadda first, shan't I, mamma?" "I hope not, Arthur dear," his mother replied. "Yes, I shall, mamma ; yes, I shall," he affirmed. The little fellow must have been impressed by the angels, for I am sorry to say he now lies on his deathbed, and will soon fulfil the prophecy made in his childhood.

THE PUBLIC ADVOCACY OF SPIRITUALISM PROPHESED.

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I did not know any one of that name. One Saturday evening I went to see a friend of ours who lived close by. A gentleman friend of theirs was present, who was a good medium. He said to me, "Your guide is here. Her name is Julia Goodheart. You know her?" I replied, "I do not know any one of that name." "Yes, you do," he said. "I will draw you her profile." Which he did, and I have it still. She is often with me.

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but he and I. And if he can tell you, or show you what it is, I shall never doubt again." I then laughingly said, "Now Henry, what is it? Convince your wife this time." Which he did to her full satisfaction, and she rejoiced to realise that her loved one was near her still and fully cognisant of her circumstances, and could give her counsel and comfort in her daily life.

Her children, too, realised their father's presence, as it was our custom to allow them to be present at our circle. And they would often ask when were we going to have the next meeting, so that daddy could come. They were taught to listen to his counsel and follow his advice.

I now began to develop the gift of clairvoyantly seeing the living when they were miles away from where I was, and I could describe every particular concerning them, even to their general character and their tone of voice.

(To be continued.)

WHO ARE THE ANGELS?

By ALFRED KITSON.

It is necessary to clear the ground of erroneous conceptions regarding the nature of angels, in order to prepare the soil for the reception of the seeds of truth, love, and affection, which we hope to sow in the minds and hearts of an aspiring humanity. The idea that the term "angel" refers to an order of spiritual beings who have nothing in common with the birth, life, and death of humanity, that they were specially created for the service of God in heaven, is generally entertained. We have neither time nor space to trace out the inception and development of this idea, as we must utilise them to show that there is no warranty for it.

We must bear in mind that the Scriptures were written in Hebrew and Greek; that very often the meaning of certain passages of the former were very obscure to the translators, and that through this cause alone many errors have crept into the text. To wit, Joseph's "coat of many colours," Genesis xxxvii. 3, should be "a long tunic with sleeves." The "mules," Gen. xxxvi. 24, ought to be rendered "warm springs." The "unicorn," Num. xxiii. 22, should be "a wild ox." In Isaiah xlii. 21, 22, the "owls" should be "ostriches"; the "satyrs" should be "goats"; the "wild beasts of the islands" are "wolves"; and the "dragons" should be "jackals," etc.

With such facts as these before us we need not be surprised when we learn that the Hebrew term "malach" signifies a "messenger, or angel," while the term "malachi" signifies "my messenger, or my angel." And again, the term "sheliach zibbor," which is rendered "the angel of the Lord," signifies "the angel of the church," and was applied to the minister of the Jewish synagogue, because he was the mouth or messenger of the people to God, and as a messenger from God to the people is an angel of God, so a messenger from the people to God is an angel of the people. And hence it is that the bishops of the seven churches in Asia are, in the Revelation, by a term borrowed from the synagogue, called the "angels" of those churches. Thus argues the learned Dean Prideaux. The word "angel" is derived from the Greek "angellō," which simply means "a messenger."

What a different aspect would the Scriptures have worn, and what a beneficent influence they would have exerted over humanity if the translation had been correct in reference to angels! What a steady, clear light they would have shed on human life in the consciousness that our departed loved ones, and the good, the wise, and the noble of all times were a cloud of witnesses of our daily actions; that they were with us as God's messengers to watch over, guard, guide, protect, counsel, and when necessary, to reprove! How these messengers could have counselled the zealous religious reformers of Christianity; have corrected their errors and tenets as to the means of obtaining eternal salvation of all the cruel, blasphemous, and false conceptions of man's moral nature and God's character, degrading both alike, and would have placed the feet of humanity on the true pathway of life, viz., right doing, right speaking, right living as the only means of being right! What millions of human lives which have been sacrificed in religious wars, as well as millions of men and women sacrificed as witches—victims of more biblical blundering and interpolations—would have been saved, with all their unutterable misery and agony of heart and soul! We cannot undo this mischief, but we do deplore it.

We thus learn that angels are not a special order of spiritual beings who never lived on this earth, but are the good, the wise, the noble, and virtuous of earth's sons and daughters, among whom we count our fathers, mothers, sisters, brothers, sons, daughters, and friends in general, who are God's holy messengers, making known to all the recipients of their ministrations his holy and divine will; teaching us of life and its duties; the nature and conditions of the great life beyond the portals of the tomb; correcting the errors of thousands of years—the fall, the curse, the atonement, everlasting torment, a burning hell, and a wrathful God.

What a mighty, stupendous, and glorious mission these messengers, these angels, are engaged in! Let us welcome them to our hearts and homes, and nobly second their efforts by letting the light of the spirit become manifest in our daily lives—lives of justice, uprightness, sincerity, love, and kindness towards all mankind. Let us make known the glad tidings of great joy to the mourner, the oppressed, the downtrodden, and the outcast. Let us teach them that there is hope for all who will cease to do evil, and commence to do good. And thus will mankind learn who are the angels, and thank God for their angelic ministrations.

NATURAL LAW IN RELATION TO THE EXISTENCE OF A SPIRITUAL UNIVERSE.

By J. J. MORSE.

NATURAL law has aptly been described as the observed order of sequence in the phenomena of nature. In which case it merely records the amount of knowledge we possess of *how* things happen, but not *why* they happen; while, also, it must be remembered that "natural law" only implies limitations to the extent of knowledge, but not in the direction of non-knowledge. In other words, to limit the possible in nature to the amount of knowledge we possess as to "natural law" is arbitrary and injudicious, to say the least.

The intelligent Spiritualist unhesitatingly admits the operation of natural law as a factor in all problems pertaining to existence, upon whatever plane the existence may be expressed. But he can scarce repress a smile when those who talk so earnestly about natural law oppose their non-knowledge to his actual knowledge; as for instance, when it is vigorously asserted that there can be no "spiritual" world, as it is contrary to natural law. It is at once plain to any ordinary mind that the two difficulties here involved are what is meant by the terms "natural" and "spiritual," for upon these two questions turns the whole matter. A circle with two centres is impossible, yet an ellipse with two foci—an extension of the principle of a circle—is an ordinary and acknowledged fact. Without, just here, stating matter and spirit are the two foci of an ellipse which represents the dual universe, yet, nevertheless, the thought may be remembered.

The generally accepted teachings of natural law are that the universe is described as sufficient for its own phenomena; that matter and force are correlatives; that force is indestructible; that the sum of the universe ever remains the same; that a beginning, in the sense of a creating, is unknown; that phenomena represent the conditioning of matter under law; and that life and death, formation and de-formation represent the incessant and unending alternations in the play of constructive and destructive forces. So long as our attention is entirely concerned with effects and secondary causations, the above statements can be freely accepted. They form a rough summary of what we know about how some things are done, but that is all. They shed no light upon why they are done, nor do they in the slightest degree solve the problem of the nature of the *primum mobile*, or basic force, if one there be! If material phenomena are modes of force the intangible is responsible for the tangible as one of its modes. Is it the *only* mode?

Again. Admitting the supremacy of natural law, is natural law confined to this world, or has it a universal application to all other planets, suns, systems, and universes? That is to say, will whatever natural laws account for the existence and conditioning of this world, equally account for like matters in regard to all other worlds? And if so, must we not then admit that our knowledge of natural law being limited to our achievements must also limit our interpretations of the possibilities that may still lie beyond us, either in this or any other world, for we cannot honestly say we know all yet?

The hypotheses accounting for the existence of this earth may be divided as follows: It has always existed; it was thrown off the sun as a tributary body; it was "created" by God. Naturally the believers in the last will reject the teachers of the first as heartily as those teachers would reject the believers. Yet, in a sense not accepted by either, both may be true. The testimony of physical astronomy, geology, chemistry, and mathematics all tend to support the middle hypothesis, leading to the conclusion that the primal state of the earth was that of a nebulous, annular body, surrounding its source, and ultimately losing its annular homogeneity by the creation of a special centre of gravity, which, asserting sufficient influence upon the mass, became a nucleus, around which the nebulous mass associated. But as nearly everybody knows the theory of world building that arises from the foregoing considerations, there is no necessity to elaborate it further. The essential point to be presented is this, that, accepting as true the theory laid down above, the condition of this earth at the time of its evolution from the sun was that of an amorphous, nebulous, incandescent mass, a huge sphere of fire, and *utterly unlike the present earth we are all familiar with.* Further, chemical analysis shows us that it is possible to so reduce matter that it is resolved back, apparently, to its elements and primal forces.

Three points occur here. From the primal elements have come chemical substance, organic substance—vegetable and animal—consciousness, sensation, instinct, and intelligence. Are all these modes of force? If so, force is potentially possessed of these several things that it, force, thus actualises in the conditioning of itself! This "conditioning" represents what is described as matter, or the material world. There need be no grave objection raised. There seems to be some potential *sub-stance*, which, working along one line of operation, ultimates in the condition called matter. Is this *sub-stance* capable of operation upon any other line? Is it wise to argue the eternal persistence of a *material universe*? May not "death," either in minerals, trees, or men, be but a devolution of forces—that such parts as are fit may be, as it were, lifted up—else how account for the ascent of conditioning—from the imparticled to the particled, from the inorganic to the organic? If we look upon the earth as a mode, or condition, which had a commencement, may it not end? And if natural law has a universal application, may not commencings and endings—not of force or of the *sub-stance* of being—but of modes and conditions, as represented in earths, suns, and systems—follow as a natural result? And as the *sub-stance* is indestructible, it may vary in its modes, and create, consequently, new or other conditions and phenomenal manifestations, as real in their order as any known to us in our order. In which case a "spirit" world or a "matter" world are but differing modes—conditionings—of the one underlying persistent *sub-stance*. The "spirit" world is succedant to the "matter" world, and, possibly, carrying forward the results of this conditioning to a further unfolding of the potentialities contained in them.

In conclusion, my case is, the spiritual world of the Spiritualists rests upon the indestructibility of the *sub-stances* of the universe, of which it is a mode or conditioning, and is, therefore, in complete harmony with natural law, upon which it rests, and by which it is only possible. In no sense has it anything in common with mystical transcendentalism, or ignorant supernaturalism. Matter and spirit can thus be described as *terms* defining variant manifestations of the one *sub-stance*, on differing planes of conditioning.

TESTAMENTARY DECLARATION OF A SPIRITUALIST.—DR. J. A. Chaigneau, an eminent medical practitioner of St. Jean d'Angely, in France, who quitted his body at the age of 85, having been a Spiritualist for a quarter of a century, left behind him this profession of faith, which he directed should be read when the mortal part of him was laid in the grave, which was done accordingly: "My sentiments and my will delivered by Spiritualism from the painful doubt which had so long weighed upon my mind on the subject of the existence of God and of the immortality of the soul; and enlightened by the study of that doctrine and by the numerous facts which I have witnessed as to the presence of spirits, I declare that I believe in the immortality of the soul or spirit which disengages itself from our material body as soon as death takes place, and that I believe in God, His goodness and His justice."

THE RESURRECTION AND FUTURE LIFE.

By G. NEWTON.

CONCERNING no subject of vital interest to the human mind are theoretical doctrine and familiar belief and Spiritualism so widely discrepant as in regard to that most solemn event of human life, the resurrection after death. Life and immortality, rightly viewed, are not two distinct things, any more than time and eternity are. Life runs on into immortality, partitioned from it only by a thin dissolving veil of flesh and blood; time is simply that part of eternity in which we now exist. Doctrine says the resurrection is to happen in the remote future; Spiritualism proves that man is by birthright immortal, and that the resurrection occurs simultaneously with dissolution. Whatever light Scripture may have thrown upon death, the Spiritualist cleaves with undeviating affection to the fact of an immediate resurrection, and that death is the entrance into the better land. How beautiful is the monody of the old Greek poet:—

"Prote, thou art not dead, but hast removed to a better place, far from all ill. The winter pains thee not, neither does heat nor disease trouble thee, nor hunger nor thirst; nor is the life of man any longer desired by thee, for thou livest in the pure splendour of Olympus."

Cyrus, on his death-bed, desired the Persians to rejoice at his funeral, and not to lament as if he were really dead. The Arabs regard it impious to mourn for the deceased—"That is," they say, "for those who are with Mohammed in paradise." The healthy mind recoils from the chill idea of the coffin, and fastens on the sweet conviction that the vanished one is alive; it thinks of the corpse in the grave merely as an old garment, consecrated by the loved being who had used it, but of no value in itself, and soon to become the dust from which it was moulded. Never was there a more lovely illustration of this faith than the epitaph on the mother and child in the Greenwood Cemetery, at New York:—"Is it well with thee? Is it well with the child?" And she answered, "It is well."

In order to gain a true idea of the resurrection, we should have a clear conception of what the spirit is, and some knowledge of what constitutes death. The spirit is no mere appendage to man, formless and insubstantial, but *is man himself*. Death is simply the departure of man from his temporary material body, and entrance upon conscious life in the spiritual world. "It is the soul [spirit]," says Hierocles, "that is you; the body that is yours. What we are, is one thing; what we have, or some time have had, round about us, is another. We must not confound them." It is because they are confounded, that people cannot see how the spirit can be independent, and live and act separately from the body. As we cast off our clothes at night, and wake to the world of visions, so it is at death; we cast off our temporary bodies, which are only so much apparel, and become conscious of the world of spirits. A man never dies. A change comes over him, but life is never extinguished. It is a solemn thought, but somewhere, our departed friends are every one of them alive—consciously, vigorously, alive. Further, as the spirit is the man, and the material body his house, while upon earth, a man is never really buried. Man is where his conscious being is, his memory, his love; and since these cannot be put into the grave, the man is never put there. So far from the grave being our "last home," it is not a home at all, for we are never laid in it. "How shall we bury you?" said Crito to Socrates, before he drank the poison. "Just as you please," replied Socrates, "if you catch me!" Socrates knew better than that he should die. He saw death as a vapoury curtain, through which he would burst into another life. "I shall not die; I shall never die," is what every man ought to say; "bury me if you can catch me."

Burying, as commonly spoken of, is a gross material idea, thoroughly vulgar and unpoetical, the result of materialism in theology, and a striking proof of the small amount of spirituality current in the popular religious creed. To talk of a man being "buried;" put into the earth, and lying there, while his spirit is somewhere else, is no less false and illogical to the understanding than it is offensive to the feelings. We ought to teach children, from the earliest, that there are no men and women really in the grave, and, truly, they better understand and receive this truth than many of their elders. How difficult it is to make a child believe that its mother or father is under the sod; and how foolish the efforts sometimes made to force it to believe the degrading falsehood. Leave it alone to its heaven-born thoughts. Wrong feeling about dead bodies and the grave

does more than anything else to vitiate religious teaching, to hinder consolation for loss of friends, and, in general, to mar faith in immortality. Happy the day when all shall learn that the corpses of the departed are no more than relinquished garments of living men and women—temples of God in which divine service is over and finished, the chanting hushed, the aisles deserted, the spirit free, the resurrection past, and, lo—the child of angelhood. The conviction that our departed friends are alive fashions our own expectations. No one ever imagines from their heart that they are to lie indefinitely in the earth, but rather that death will be to greet and be greeted by old well-known faces, shining in the sweet lineaments of love—that as we were received when, as little infants, we entered this world, with tenderness and affection, so shall we be when, as men and women, we enter the next; that, in short, pleasant things and states will immediately supervene. It is enough that we have a spontaneous hope of it, for the hopes of the heart are rarely deceptions. "We are somewhat more than ourselves in our sleep," says Sir Thomas Browne; "the slumber of the body seems to be but the waking of the soul."

To enter the spiritual world, or rather, to become conscious of it, requires no long journey. Man is from his birth an inhabitant of it. Wherever there are material substances and material worlds, there likewise is the spiritual universe. Could we be transported to the most distant star that the telescope can descry, we should not be one hair's breadth more distant from the spiritual realm. It is only to the unintelligent that it is distant, and thus, like the beautiful—at once quite close and far away. The spiritual world is close to us, because we have concern with it. The notion that heaven is somewhere beyond the stars—a country on the convex side of the firmament, merely an elevated part of space—has long since been neutralised by the discoveries of astronomy alone. The blue, radiant, infinite sky is the material emblem of heaven; but heaven itself is within the human breast, when we are at peace with ourselves and all men. We can have heaven or hell here, according to our condition, the same as we shall have if we have not paid the debt due to God and man, when on the resurrection morn "we shall know as we are known." But yet we can say with the poet:—

My kindly neighbour, gone before,
To that happy spirit shore;
Shall we not meet as heretofore,
Some summer morning?
When from thy cheerful face a ray
Of bliss hath struck across the day—
A bliss that would not go away—
A sweet forewarning.

HOW LIVES ARE WRECKED.

By MRS. M. H. WALLIS.

"Yes, sir, that is old Ruth," said Stephen Morland, as I stood chatting to him one bright spring morning. "A queer figure, isn't she?" he went on. "Poor Ruth; her's has been a sad life! Like to hear her story, sir?" he asked, as he settled himself down to his work of net mending.

I had come to the little fishing village in search of health, and Stephen and I had grown friendly, he being generally ready for a chat. I had gone out fishing with him two or three times when the weather was calm, and he quite interested me with his quaint tales. I knew he loved to tell a story, so I assured him I should like to hear about "Old Ruth." As he had said, she was a queer figure—her dress picturesque, but more like a girl's than an old woman's—her hair silver white and falling loosely about her face, a bright-coloured handkerchief resting lightly upon her head. I had caught her eyes as she passed, and the mournful look in their dark depths gave me a strange thrill; it almost seemed to me there was a prisoned soul in them, dumbly asking for help.

"You wouldn't think, sir," said Stephen, "that twenty years ago there wasn't a bonnier lass in the village than Ruth; aye, fair and comely was she—a tall strapping wench, with bright colour in her cheeks and the light in her eyes, free of gait and fearless of tongue. Aye, sir, the lads were daft about her. She had a word or a smile for them all, but seemed as free from the heart-touch as any sweet flower that blooms."

"At last we noticed Jim Freeman was getting favoured

a bit. We were all interested, she was such a bonny lass. They grew fonder and fonder of each other. He was rather a quiet chap, but every now and then he would wake up and be the life of the place—a bright, honest fellow, and you couldn't rouse him quicker than by seeming to doubt his truth?"

"She loved him like her life; we soon saw that she'd give him the saucy word, but he was the light of her eyes."

"Well, they were married, and all the folks thought they would surely be happy. He was a 'lucky' fisherman; no matter whose boat was light his would be sure to be heavy; he'd a taking way, too, and people liked him, so their prospects were fair enough."

"Things went all right for a time, then we began to notice a 'dour' look on Jim's face, and Ruth—poor lass! her bright eyes looked dull, or else had a kind of fierce gleam in them."

"Then we noticed wherever he was she was sure to come stealthily in, and we thought she kind o' watched him. He would often take no notice of her, but go on laughing and talking with his mates or the other lasses."

"You know folks will talk, sir, but we none of us liked to say anything to them; but the tale got about that, in passing their cottage, loud words had been heard and sometimes screams, not of pain, but as tho' one on 'em was screeching like in right down anger. After a bit it all came out—she was jealous of him; couldn't bear him out of her sight, and was always o' taunting of him with speaking or laughing with t'other lasses, and he'd got to sneering at her, and, as if to plague her, would make some remark about a woman, as though he really liked others better than her."

"Then she would get wild with passion, and seem like one possessed, and make these strange screechings."

"I talked to him several times, telling him he should bear with her, but he would turn proud and cold-like and say she should not doubt him; he never thought in the way she hinted of any other woman than herself, but he was that proud he wouldn't tell her so, and when I tried to tell her she wouldn't listen, or would ask, scornfully, how much I was to get for telling those fine tales?"

"Poor lass! I did pity her. She was letting this flame of jealousy burn her up, and she got to look like a shadow of the bonny lass who was wed two short years before. Jim was almost as bad, getting thin and haggard, but with that proud set of his lips as showed he wouldn't give in."

"One day she caught him, as she thought, walking with one of Benson's girls. The truth was he had overtaken Jane Benson, and had walked with her a few steps to ask after her father, who had fallen and broken his arm a short time back. But Ruth watched them and fancied it was arranged between them, and when she taxed him with it Jim was too proud to explain, so the old quarrel became fiercer and fiercer, until one day, transported with passion, Ruth caught up the lamp and threw it at him as he lay in bed."

"The curtains caught fire, and soon the bed was a mass of flame. He was not much hurt, having quickly drawn the clothes up to shield his face."

"She, stupefied for a moment by what she had done, paused; then rushed to the bed and tried to drag him out. He thought, at first, she wanted to hold him there and pushed her from him. She staggered and fell, dragging the wreck of the bedstead down with her; one of the bars struck her head, and when they got her out she was unconscious. After a long illness she slowly recovered, and ever since has been as you see her now."

"She does not know Jim, but thinks she killed him and can never be forgiven, and is constantly going about with that mournful look in her eyes. He would give anything to undo the past, and tends her carefully. Look! yonder he comes—a haggard old man—to try and persuade her to go home with him."

"Aye, sir, pride and jealousy work a sight of evil, and I wish all those inclined to yield to 'em could see the wreck of these two lives."

"Going, sir; good morning. Thank ye, sir."

I turned thoughtfully away, after thanking Stephen for his story, pondering how little we know of the tragedy in the lives of those around us, and echoing Stephen's wish.

I left the little village shortly after, completely restored to health, but had met "Old Ruth" several times in my rambles, always with the same mournfully pathetic look in her eyes, and not far from her would be the "Jim" she did not know, who tried—in vain—to make up to her for his old-time pride.

THE REALITIES OF SPIRIT LIFE.

THE MANY MANSIONS.

AN INSPIRED DISCOURSE, BY MRS. E. L. WATSON.

WE have witnessed the birth of spirits into the spirit world, and watched with interest their first acquaintance with themselves within their new environments. They look with wonder upon the body from which they have escaped, and, turning their vision upon that in which they find themselves, note the correspondence between the two, and it is very evident to them that this change, which they supposed would destroy all substantiality, makes the world more real, their spiritual bodies being actually more tangible and real than the body of clay. How is this? It is simply a question of spiritual sensation; we are more really alive in our entire organisation than in the old house from which we have been removed by death. Things before impalpable to us are now, from the increase of this sensibility, clearly conveyed to our spiritual consciousness. To the eye is added not only the microscopic, but the telescopic lens also. The gift of clairvoyance, as it is called, is simply a prophecy—a promise of what all shall possess in the spirit world. To find the world of spiritual realities you have simply to develop the spiritual faculties which lie dormant within your present organisation.

In regard to the different views which spirits have of the spirit world, and of spiritual things, do they differ any more widely than you in your estimates regarding the earth? Suppose you ask a number of men to write the history of a day's experience in your city; let them travel the same ground, see the same persons, and meet with similar experiences, how different would be their descriptions! One is clear-sighted, intellectually developed, almost clairvoyant in his perception of human character; he studies the faces and reads the souls through the countenance: the other has none of this perception, and looks only upon the surface—notes only the physical form. This is precisely true of spirits entering the spirit world: each sees according to his unfoldment, and gives you a correct description as he sees his spirit world, the difference arising from the different degrees of culture of the perceptive faculties. Your present yearnings, tastes, habits, the tone of your character—all go with you into this new life, being a part of you; immortality were a mockery—nay, a misnomer, if it were not true.

The dividing walls between you and the spirit world exist in your own organisms, and they will be annihilated, and you shall, face to face, be in communion with the inhabitants of the spirit world; for the time cometh when clairvoyance will not be phenomenal and exceptional as now, but when all eyes shall be open to the realities of the world in which dear ones are now dwelling.

You think of the spirit world as a land of cloud—misty, vague, and unreal—and the idea that the spirit is a tangible being seems almost inconceivable. A moment's reflection will convince you that the spirit only possesses tangibility. It is the spirit that records certain states of its environments that gives you the idea of tangibility, and the spiritual realm is an open field, with beautiful forms and materials of which you have no knowledge or conception.

"In my Father's house are many mansions." The great variety in spiritual development precludes the possibility of such a heaven as the ancients pictured, where all shall be satisfied with the singing of psalms and the fingering of harps; for to meet the needs of each there must be a vast variety, and the further you advance in spiritual life, the greater the variety of individual experiences and necessities.

These mansions are graded to the capacity of the spirit; these homes are fashioned after the idea of the individual soul, not alike, but fitted to the necessities of each spirit; meeting every demand of the spiritual existence with fulness and with sweet reciprocity, making a way for every human soul, and life itself a gift of joy.

In this spiritual world into which the soul is introduced at the transition, elements with which you are unacquainted, but which are adapted to the higher state of being, come into use. Every soul gravitates to its real position in the spirit world, just as every man and woman in this world gravitates towards his or her own proper sphere.

You have heard of several spiritual spheres, and that it is difficult for the spirits of the higher spheres to communicate with the first sphere. This is also illustrated in your everyday life. How difficult it is for the philanthropist to make the miser feel or heed his communications; and, though their dwelling places may be side by side, they live in spheres wide apart. In the spirit world there are no dividing

walls save those springing from the spirit's consciousness. Each must gravitate to his own plane and society; therefore the good and the bad, the ignorant and the wise, find their proper place.

You are preparing your place in spirit life now; and as you build your houses of wood and brick, as truly are you building those mansions to which you will be transported at the change of death. It depends upon your own action, your own will, whether it shall be a palace or a hovel; whether it shall be adorned with beauty and harmony, or whether it shall present to you dread images of remorse that come up from the wasted years; perhaps pictures of little faces that you have caused to be bathed in tears; of woman's heart, upon which you have trampled; of souls that you have crushed by cold discouragement. It depends upon you whether the place shall be prepared by the beautiful ministrations of love, or whether it shall be barren and cold from selfishness. The dear departed ones are not idle; they live in a world of reality. Nature does not dismiss her children, but welcomes them in the new state as in the old, and there is room for a faithful love in the spirit world. Those who are mismatched here shall fall apart, and others who are truly your own shall meet you there. Souls whom you have never seen in the form you will find there, and they will seem like old acquaintances. They, too, are preparing a place for you, and, though its foundations are laid in your own life, their love can work wonders. Woe to him who by no generous act, by no sympathy, by no tender love has bound to him some soul that hath gone on before; for when he enters there it will seem like visiting a foreign land where the language is strange and communication impossible. But there are few such in this world, thank God, for the meanest wretch that walks the earth has, at some moment of his existence, given utterance to a tender thought; yearnings have poured from his being which have bound him to the sympathies of the angels, and, even as the babe born in a manger finds arms of love outstretched; even as the most woe begone of earth's sad children finds somewhere a pallet of straw laid by the hands of affection, so in the other life there wanders no soul in the shadows but some one is bound to it by sympathy, and the glory of love so kindling in these hearts shall by-and-by burn away the dross that makes the misery of the spirit world.

Oh! hearts that wait and yearn for the dear ones whose hands you have missed from the common toil of life—the darlings gone before—they are not idle there, but from the foundations of earth, which were laid in your hearts before, they are erecting those mansions, those homes of the soul, which are beautiful and bright, even as love has made them.

INSPIRATION.*

"INSPIRATION, whether direct from the Divine mind, or mediately through the minds of spiritual agencies, is not a miracle of past ages, but a perpetual fact, operative now as of old, and it is the method which, under the operation of Divine law, is employed to elevate man to higher spiritual planes. 'The preparation of the heart in man, and the answer of the tongue, is from the Lord.'—Prov. xvi, 1.

"All men," says Henry Ward Beecher, 'have hours in which they see and do not think. Men of genius now and then are luminous in this way. From their souls they throw light upon things, and know without reasoning.'

"With all men of genius inspiration flows in upon their minds independently of any creative power of their own. Thus Schiller, in writing, 'wondered whence his thoughts came from; they frequently flowed through him independent of the action of his own mind.' Robert Burns at one time, sitting down to write, penned these lines—

'Which way the subject theme may gang
Let time or chance determine;
Perhaps it may turn out a sang,
Or probably a sermon.'

"He was here in the best condition for the reception of spiritual influence, his mind being passive and consequently receptive—the proper mental condition of all true mediums.

"Mozart said he composed his music because he could not help it. 'When all goes well with me,' he says, 'when I am in a carriage, or walking, or when I cannot sleep at night, the thoughts come streaming in upon me most fluently; whence or how is more than I can tell.'"

* Dr. Crowell, "Primitive Christianity and Modern Spiritualism," Vol. I., pages 23, 24, and 25.

THE TWO WORLDS.

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EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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THE SPIRITUAL OUTPOURING.

ONE of the grossest blunders made by Theologians and Bible believers is the pretentious assertion that Inspiration, and spiritual gifts generally, ceased some 1,800 years ago, and that the whole evidence for human immortality is contained in the Bible.

Valuable as that book undoubtedly is as a record of man's spiritual strivings and experiences, it loses that value when unwarrantable claims are made in its behalf. Even its own pages bear testimony against the purblind bigots and partisans of creedal and orthodox Christianity when they deny the possibility of the exercise of spiritual powers by man, and the communion with the departed by earth-dwellers to-day.

Jesus is reported to have manifested to a few "chosen" friends when they were assembled, holding a séance, in the upper room, and the Revisers of the New Testament have been compelled to admit that it was claimed for Paul that he not only heard and spoke to Jesus, when on his journey to Damascus, but that he was spirit-guided by Jesus (or believed himself to be thus directed), for they now render the passage "But the Spirit of Jesus suffered them not," when he and his comrade would have gone to Bithynia. Peter is reported to have been clairvoyant, and to have been liberated from prison by spirit aid; and Paul urges his readers to "Cultivate the best gifts. Quench not the spirit. Despise not prophesying;" and enumerates the "gifts" which are strikingly accordant with modern mediumship—"wonders," "clairvoyance," "clairaudience," "healing," "words of wisdom," i.e., inspiration, "tongues," and "interpretation of tongues"—these all being divine powers which God "divides" to humanity severally as He will.

A séance is described in Ezekiel, where the prophet, in company with the elders, "sat before the Lord"; and a more recent record states that after the crucifixion the Apostles were assembled, most probably dispirited and sad because of the loss of their leader, and thus in a negative and receptive mood, when they experienced the strange phenomenal evidence of spirit presence and power by the sound as of rushing wind. Spirit lights appeared, and the inspirational influence impelled them to speak as the spirit (spirits) gave them utterance. These men were Galileans, yet the people of various nationalities heard them speaking in their own language, and were filled with wonder. How much the account owes to its phraseology it is difficult to determine, but the bare facts do not differ from experience in modern spiritual circles. Thus, when the day appointed was fully come, and they were all with one accord in one place, desirous to hold communication with the sainted departed, suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and they sat upon each of the mediums; and they were all filled with the power of the spirit, and began to speak with other tongues as the spirits gave them utterance, while some laid their hands upon the sick and they recovered, and others discerned the spirits who were present, and, having their eyes opened, rejoiced greatly. Now when these mediumistic experiences were noised abroad the people came together, and were confounded, while some were in doubt, saying one to another, "What meaneth this?" Others mocking said, "These men are filled with new wine," and others declared, "They are mad and have a devil; it is by Beelzebub, the prince of devils, they do these things." Then spake one of the inspired ones, "These men are neither drunken nor mad, as ye suppose, but this is that which was to come to pass." "Saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your old men shall dream dreams." "And

ye shall take no thought what ye shall say, for it is the Spirit that speaketh through you and not ye who speak." "For the promise is unto you and to your children and to all that are afar off." Put thus into biblical phraseology a modern séance may fairly be described, "Mediumship explained, and mediums defended and justified by the Book itself." In his work, "The Question Settled," the Rev. Moses Hull says:—

Here is a foreign power lighting upon the disciples in cloven, or a diversity of tongues, literally split tongues; that is, tongues that speak a number of languages. These illiterate Galilean fishermen fluently speak seventeen different languages, not one of which they understand. The power thus using these mediums is called "The Holy Ghost," that is, "pneumatous hagion." One of the definitions which Greenfield gives of the word "pneumatous" is "human souls," and we know of no better definition of the word "hagion" than "good." A spirit power lights upon them, that the Bible designates as the good spirit. Whose spirit it was we do not know. Of two things we are sure, first, it fulfils the Christ prediction, "I am with you;" second, it was just such a power as works on modern media.

It seems to us that if these men were inspired or controlled to speak in foreign tongues, the rational explanation is, that they were impelled to do so by spirits who were acquainted with the languages spoken, otherwise we are compelled to assume that the Almighty knows the different "tongues" which we employ on earth, and is acquainted with the parts of speech of all of them, and able to speak them all at once through human lips, a supposition so absurd, that it needs only to be stated to be rejected.

The Bible distinctly declares that God has revealed Himself through (or by) His angels, and has never left Himself without a witness, and there is no evidence that spirit manifestations should cease; on the contrary, it is asserted that the "signs" shall follow them that believe, and that the thing God doeth He doeth for ever; He is unchanging, the same yesterday, to-day, and for ever.

But, apart altogether from Bible tests, we know that the gulf has been bridged, and spirit presence and guidance are facts in modern times. Phenomena have occurred which have beaten down materialism, and compelled conviction in the minds of millions of people, most of whom were antagonistic, but were eventually forced to admit the fact, that death does not end all, and communion between the two worlds, is not only possible, but has actually occurred.

The world to-day is waiting for it hardly knows what. Scientific discoveries have led into the unseen, and to the very borders of the realm of spirit. Psychical research has revealed the innate possibilities of the human spirit while yet embodied, and is being forced (albeit with hesitating and lingering steps), along the path which leads to the spirit world. Religious sectarians are striving to pass beyond the bounds of their creeds, and career over the broad fields of natural and spiritual religion. Theologians, dropping their claims for supernaturalism, dimly foresee the light of the new Pentecost, and are striving to wheel into line with the great Inspiration which is being outpoured, baptising and exalting the souls who can receive its message.

This New Gospel is the glad tidings of spirit, that matter and force are modes of motion and materialised forms of thought; all manifestations of the Supreme Mind. Man is an expression of Supreme Intelligence and Love, grown conscious and endowed with power to express the Divine Will and interpret the Divine purpose as represented in the object lessons of the external universe, and consciously respond to the Divine Wisdom, which thrills and pulses in his own subjective being. There is but One World, One Religion, One Life, One Intelligence, and through the varied modes of expression and reception, the race is growing towards that Unity and Love which shall banish strife, and bring about that harmony and joy which all seers have foretold, and for which all true hearts yearn.

Young beginners in Spiritualism are admonished not to embrace it out of mere curiosity, and with no higher motive than that of witnessing its phenomena. "Spiritualism is a science, for it is the science of the soul. We should therefore study the soul in its manifold manifestations, in both the corporal and incorporeal world. We should study the being in its successive states, in its different and progressive conditions; that is to say, we should study the evolution of the spirit as physical science studies material evolution. To acquire this knowledge, and to disseminate it as far as possible, so as to make it contribute to the welfare of humanity—this should be the end proposed to themselves by every society of Spiritualists."

IMMORTALITY AND MODERN FACTS.

[We extract the following testimony from *The Two Worlds* pamphlet, "Does man live after the death of the body?" by Rev. M. J. Savage. Post free, 13d.]

I NOW come to a problem that I could not even try to solve by any reference to this world. I had a lady friend who had been dead, as we say, for three or four months. I was having some sittings at this time with a personal friend, not a public medium, the wife of a leading physician of Boston. She possessed this psychic power, whatever it is. She was so shy about it, it would be impossible to hire her with money to consent to sit with any friend that she was not intimate with, and she kept it so carefully that many members of her own family, some of her sisters, did not know she was interested in it. I was sitting with her. She was a trance medium, giving the ordinary physical manifestations, spelling out messages by the alphabet, and then she was an automatic writer. This day her hand was controlled—and, by the way, her hand would write when she was reading a book, or engaged in conversation with me about some other subject, when she would be utterly unconscious of what the hand was writing. Now it would be a large, striking, dashing, business man's writing, signed by a man's name, then written with slowness and care, the little delicate handwriting of an old lady, each time suiting the character, and in no case being anything like her own handwriting in a normal condition. This day two pages of note-book were written over addressed to me. I was not thinking of this friend I have spoken of as having died, and, up to this time, the friend who was acting as psychic did not know that any such person as this friend of mine had ever lived, so there was no possibility of her guessing or surmising anything. Here came these two pages of notepaper written. I took it up and in perfect silence looked at it and read it, and said to myself, if it was possible I would be willing to take my oath that this friend of mine had written it. I turned as if she was present and said: "Won't you be kind enough to give me your name?" Immediately the name was given, maiden and married. I asked again, "How many children did you have?" "Five." We started a conversation that lasted for an hour, a natural conversation. I said: "Do you remember a book we used to read together, years and years ago?" And she answered that she did, and gave me the name of the author. "Do you remember one particular poem we were both especially fond of?" She gave me that, and so we went on in our conversation. When I was through with that I said again: "She has not said anything which I did not know," and again making a record of it, I put it aside, and said, "I want to know something that neither the psychic nor I ever knew." A week later we had another sitting. This same friend claimed to be present. It occurred to me to make a little test. So I said to her, "Do you know where your sister Ellen is this moment?" She was the only sister then living, and married and living in Maine, and this sitting was in Boston. I had reason for supposing that Ellen would be likely to be away from home in another part of the State; there were certain family reasons that made me think so, so all my mental prepossession was in favour of her being away. The answer came: "No, I don't know where she is; I have no means of knowing unless I could go or send." I said: "Can you send or go? Won't you go and find out?" "I will try." I said: "Shall I wait?" She says, "Yes," and we sat for about fifteen minutes, at the end of which time the table began to move. I said: "What is it?" She gave her name and said she had returned. I asked where Ellen was? She says: "She is at home in her own house; she is just getting ready to go out." I sat down and wrote her a letter, and said: "I will explain why I want to know some time, but now just answer where you were on such a day and at such an hour, and what were you doing?" The answer came: "I was at home that day as usual, and about the hour you speak of I made a call on one of the neighbours." Here was a little bit of news that came two hundred miles a little faster than the telegraph, and that neither the psychic nor I could have known anything about.

The next week we had another sitting. This dead friend came to me again and said to me: "Ellen is in great trouble; she is passing through the greatest sorrow of her life. I wish I could make her know that I care; I wish you would write her a letter for me." I said, "What is it?" And then there was a distinct and definite hesitation, as though it was a delicate matter she didn't know whether she would

speaking about or not. At last, after what appeared to be a little reflection, she said: "The cause of her trouble is her husband's infidelity and cruelty." I had never seen her husband but once; I should not know him now if he were before me. I had always supposed they were happy, and the friend who was acting as psychic did not know that there were any such people. She went into some detail to explain the situation. Then I sat down and wrote Ellen and said: "Are you in any special trouble, and if so, and you can, will you tell me about it?" I received a letter marked "Private and confidential," confirming every single thing that had been told me, and begging me at the end of the letter to burn it, saying: "If my husband knew I had written such a letter he would kill me."

Now, friends, what shall I do with a bill of news that tells me not only external things but internal mental facts and circumstances? I don't see how clairvoyance, or telepathy, or mind-reading, or any of the ordinary explanations can even touch it. When two people are alone in a room, and communications are made to them of something occurring in another State, then it seems to me that we must suppose a third intelligence as active to account for it.

THE EVIDENCES OF IMMORTALITY FROM SPIRITUALISM.

BY THE REV. E. R. SANBORN.

WHILE moralists are confounded by a maze of difficulties; appalled at the inefficiency of future rewards and pains to stay the present crimes; ashamed and shocked at the irreligion of the most religious, here is a force which trains men and women into the life of right by the simplest though subtlest influence—the love of unseen ones who are ever anxious for their higher growth!

CONVERTED BY SPIRITS.

I knew a man who was the roughest of the uncouth phases in this western life, full of blunt, repulsive speeches, heedless acts and intolerant deeds. One day he said an angel came to him; then another; they talked to him as angels talked to men of old in tents and fields and tabernacles. They broke him off his evil habits; they gave him a broader vision of the human life; they enforced him to his duty to his fellow-men, and built within him a faith in a future life, which was far more beautiful and fair than the partial heavens and hells of the old theologies. In this way his dead wife and boy subdued his whole life, and sustained him till he died. It was a genuine conversion, the exaltation of a life; not in the old way, but slowly and steadily remodelling his being. I could not understand it then, I do not understand it now, but I believed his story, for I saw the result of it in his changed and happy life. As I stood by his coffin I told the story to the many who had learned to love him, and they knew it as the story of a life. Before such force as *that* the dreariest life would soon be glorified, and the crudest being be refined. If all humanity could be touched by it to-day it would be the regenerating power of the race. To me it is a mystery, but to many it is a real fact. The laws through which these things operate seem to lie beyond our widest wisdom; still we have not yet found the bottom of the infinite ocean, nor all its shores. I think we shall some time.

Now, if these things be genuine, they furnish incontrovertible evidence of a continued life. Are they genuine? Time alone can tell. *They have better evidence in their favour than the religious revelations on which the mass of people hang their hope and faith.*

I sum the argument up in this result: As man has grown from the brutal to the intellectual being, still fashioning the human form to finer shapes, so will he grow to a maturity of spiritual being, ultimately as far above the intellectual stature of to-day as the present being is above the cave-man from whom he came. We catch foregleams of that time even now, in the strange manifestations of power which I have related as outside of Spiritualism. These show us the powers which are still undeveloped, and which demand no end of time for their full perfection. Then there come to us still stranger revelations, which are akin to them, but which tell us of a possible interchange of influence between those who have passed beyond, and those who are still here. Then there come other manifestations which cannot be scoffed at, showing us that those we love still care for us, and are toiling to bring us into the highest life.

Reasoning from what I know of the things called mesmerism, clairvoyance, and other modes of spiritual force, I am led to regard these other modes, which pass under the title of Spiritualism, as the activities of the spiritual being, which we are least acquainted with as yet, but which will outgrow all the imposture and nonsense of its infancy, and become a precious fact to all humanity.

DEEPLY INTERESTING ACCOUNT OF THE EXPERIENCES OF A SCEPTIC.

A TRUE STORY BY C. I. HUNT.

THE two friends, who will figure most prominently in the following brief conference and séances, had been more or less intimate from childhood. They were country boys; scholars in the same day and Sunday schools, and both became members of the same Christian church. But circumstances rendered it imperative that the friend, whom we shall in this narrative call "Materialist," should leave his country home for London, where he became, gradually but surely, an avowed unbeliever in God, in the Bible, and in immortality. His friend, who had also removed to London, had meantime become a Roman Catholic; and they each strictly adhered to their respective beliefs, without in the least destroying their mutual regard—their strong and abiding friendship for each other.

Peculiarly painful circumstances—the death of a loving mother, and other domestic trials and bereavements—had induced our Catholic friend to look into the subject of Spiritualism.

After overcoming the prejudices of his belief, and having had abundant proof of spirit-life and communion, he became an ardent Spiritualist, and endeavoured to bring as many as possible to a knowledge of the blessed and consoling truths of Spiritualism.

Knowing that his friend and early companion had become a devoted Materialist, he was anxious, and determined if possible, by argument—by adducing proofs of spirit-life, etc.—to bring him to a knowledge of what he himself knew.

These friends had mutually agreed to have an evening or two in conference on their respective beliefs, and Materialist promised to join Spiritualist's family séance at the close of their intellectual battle.

Spiritualist opened the debate as follows:—

SPIRITUALIST.—I often think of the long ago: our early friends, the old homesteads; parents, brothers, sisters; that dear old school-teacher, Mr. Hamilton, and all the rest.

MATERIALIST.—Ah me! every day I am reminded of the past. As Eliza Cook writes—

"The past, the past, how many a one
Comes back again in that sad word;
The cherished form for ever gone,
The voice of music now unheard."

S.—Yes! Can you possibly entertain the idea that all these abiding feelings, this cherished memory, this love which seems stronger than death, our identifying ourselves with a long past—can you really believe that at death we perish for ever?

M.—Well, yes; I cannot believe otherwise. It appears quite clear to me that when the brain has ceased to act, when once the heart is dead, the last breath drawn, the man lives no more.

S.—I am quite sure, my friend, you are thoroughly conscientious, but do you not at times feel that you are destined not merely for this world?

M.—Feel? I apprehend we must not be guided by feeling. Different peoples of different nations have all particular and peculiar experiences or feelings. Some anticipate that their eternal felicity will consist in, principally, sensual indulgence; others, that they will live on in everlasting hunting grounds, having their dogs to keep them company; while many feel that they will delight in singing hymns for evermore, etc.

S.—Yes, that is quite true; but is it reasonable to believe that man should have been created (or developed, if you like) with all his wonderful instincts, his deep feelings of unquenchable love, his mighty intellect, to be annihilated in a few brief years?

M.—It appears to me just as reasonable that man, after having done the best for himself and his race, should lie down and rest—it's only a selfish feeling, wishing to live.

S.—It would be, I confess, if we thought only of ourselves, but I am thinking of man doing the best, as you say, for himself and others in the world beyond; however, as you have frequently assured me that by argument alone there is not very great probability of your being convinced of the certainty of a future life, and as you are such a stickler for facts, we will try, if you please, facts as they are demonstrated in the spiritual séance.

M.—Quite willing, friend, but I dare say it was much easier for you to realise all these wonderful so-called facts of Spiritualism, for your former creed, as a Catholic, tended in that direction; but if your spirit-philosophy can convince me that a man is ALIVE when DEAD, living in another world when in the grave, I am willing to be convinced.

S.—The brethren of Dives were even more determined sceptics than you will prove, I hope. We are instructed that although their brother might have visited them from the invisible world, they would not believe. And I am quite able to testify to the fact that there are some minds which seem to be cast in such a materialistic mould that no evidence appears sufficient. I have known persons who have had spirit-people come back to them more than once, and yet have disbelieved—really thought it must be something that it was not—conjuring, natural phenomena, laws not yet understood, Satan, anything, in fact, save dead people (so-called) returning from the spirit-world to visit them.

M.—Well, to speak as I now feel, I fancy I should believe much the same. You talk of "spiritual facts"—this seems to be almost nonsensical; however, I shall listen to anything you have to advance in proof of what you call spirit-life.

S.—Now, my friend, do you not think if, by any possibility, it

could be demonstrated to you that those we call dead, and whose bodies have been consigned to a cold tomb, still live and love, a new world would be revealed to you?

M.—Ah, yes! If it could be demonstrated, a new world and something more would, indeed, be revealed to me.

S.—I pray God that I may be able to bring you in contact with such phenomena that you will be able to know the dead live.

M.—You say phenomena. I hope you do not mean chairs being thrown about, one's hair pulled, and other ludicrous things I have heard being attributed to the agency of spirits.

S.—I cannot now fully answer the question to your satisfaction; ere long you will, I doubt not, be in a somewhat different state of mind.

M.—In whatever condition of mind I may be, such trifling as I have alluded to seems to me utterly beneath the dignity of spirits, supposing they are spirits.

S.—Perhaps we had better separate to-night. We may, I think, continue this conference a long time in vain; one experiment might be more effective than all our discussions. If you are here next week I will arrange for a quiet domestic séance.

The anticipated evening came. **S.**, with his good wife and little girl (the medium) were ready to receive their friend. A séance was arranged; **S.** read a portion of Scripture and offered a brief prayer, neither of which had much meaning to our materialistic friend, and as he was told to simply place his hands on the table, one might easily have discovered an irrepressible smile on his countenance. A hymn was sung alone by the little girl—one which the friends in earlier years often sang together in the old chapel at home. It began thus,—

"When I can read my title clear," etc.

The singer coming to the words,

"May I but safely reach my home,

My God, my heaven, my all,"

the table rose from off the floor about a foot, was suspended thus for half a minute, it then gently returned.

This spontaneous movement of the table seemed to puzzle **M.** He quietly glanced at all hands on the table, looked into the faces of the sitters, also very intently looked around the room, and under the table.

S. told him most probably the spirits moved it. He made no reply, but smiled.

When the child had finished the hymn the conductor asked—

"Are our spirit friends aware that our old companion who is with us is not able to believe and has no knowledge of a future life?"

Almost before the question was finished three hastily given raps were made on the table. The meaning of raps, etc., had previously been explained to **M.**

Next question—"Can you manifest in any way so as to convince our brother of your presence?"

"We will try," was spelt out.

Just at this moment the little girl was entranced (she was a trance and physical medium) and quietly turned to **M.**, with closed eyes, and took his hand, kissed it, and played with his hair—parting in the centre of forehead—sighed heavily, then took his hand again, pressing it: and in a few seconds she was in her normal condition.

The question was asked if this was a friend of **M.**?

"Yes, Rose," was the answer.

"I know no one who has died of the name of Rose," said our investigator.

Again the little girl was entranced, and motioned him to rise from his seat; she then took both of his hands, and tried to dance with him around the room, smiling the while. A somewhat serious expression rested on **M.**'s countenance after the dance was over.

"Do you remember any one, it may be years ago, who was in the habit of doing anything similar to this?"

M. covered his face with his hands, and said, "I will try to think."

Presently he said, "It is quite true; I knew a little girl named Rose Stewart—a school companion—who was very fond of me; when she visited us she used to ask, childlike, to have a dance with me; and on these occasions she frequently insisted on parting my hair. The dance made me think about it." He continued—"This seems very strange, but might not your daughter, in her mesmeric state, have been able to exhibit this latent memory in the way she has done?"

"I don't think so," quietly replied our Spiritualist, who now began to feel that he had a veritable "Thomas" to convince. After a few minutes had elapsed, the first séance was closed.

The following, in brief, was the conversation which followed:—

M.—Very sincerely do I thank you for giving me this opportunity. I may say, that although some things which have occurred seem strangely curious, yet I cannot admit that I think any part of the phenomena is to be attributed to spirit agency.

S.—No; not very probable that you can realise so much. Be with us again next week—a young man, a writing medium, will join our circle. The spirit voice is also given through him.

M.—With pleasure I will be with you.

The appointed evening found the same friends again together, joined by the young man.

The séance was commenced as the first. For half an hour they sat and chatted without any evidence of the presence of spirit-people. Eventually the hand of the young man commenced trembling. Our host supplied him with paper and pencil, and he quickly wrote the following—

"Tell him it was Rose. I have not forgotten our schooldays."

This bewildered **M.** a good deal, but he thought, maybe the friend has been told all about the last séance. His hand again wrote—

"Are you not hard to convince?"

M. thought this subject might be in a similar condition to the little girl last week, both in that peculiarly sensitive, lucid state, so as to be able to read him altogether.

Here were facts which he must account for in some way. Still he could scarcely reconcile the above ingenious suggestion with his materialistic creed. Just at this juncture a voice was heard apparently close to his ear—a child's voice—

"Papa, I am with you, and your little darling still loves you so very much."

"Whose voice was that?" impetuously cried **M.**

"A spirit voice called you 'Papa,'" responded the conductor of the séance.

The sincere but still doubting "Thomas" visibly trembled, and gently articulated, with much emotion, "Great God, is this true?"

Longfellow's hymn was here suggested.

"And they sit and gaze upon me," etc.

After which the little daughter of S. became entranced, walked up to her father and said—

"We intend to manifest more palpably next week. The loving child of your friend is very happy to think her father is likely to grasp this great truth of spirit-communion."

The séance now closed.

The next was held under similar conditions. Same sitters in subdued light—not quite enough for M.

After the lapse of a few minutes everything in the room appeared alive, shaken as with a strong wind—but only for a few moments. After which a voice was distinctly heard—

"Your friend's little daughter 'Alice' will come to him to-night."

Just then the medium girl said—

"I see a pretty little girl about nine years of age, putting her arms around your neck, air, and says her name is 'Allie.' She is telling me that you are her own dear father; that just before she passed away you wept so much that it grieved her sadly, and since she has been in the Summerland even, when she has thought about it, her happiness for the time being was marred, and would have been more so if she had not known that she would meet you again. She also says that her grandfather—your father—is with her, and sends his great love to you, and at the next sitting will be able to show himself to you. She is now kissing you and smiling, and seems rather puzzled that you do not recognise her spirit presence. She has just written on the cover of a little book, which she is holding up for me to read, 'Tell papa that his Allie is not in the grave.'"

"Well," exclaimed M., "this is marvellous, wonderful, indeed! Is there then, life beyond the grave?"

At eight o'clock, in the next week, the friends met again. It was observed that M. looked particularly grave and thoughtful.

When the Bible was read, and prayer offered, his demeanour was noticeably different to what it had been at the two first séances. As the conductor concluded his invocation with these words—"We thank Thee for a knowledge of this great fact of spirit life." "Amen," devoutly and earnestly came from M. A hymn was then sung, at the close of which he turned to his old friend, and said, "Light is coming, my child lives!"

After this an extraordinary manifestation took place. While every soul in the room seemed filled with the spirit, rejoicing with joy unspeakable and full of glory, scepticism was being met by facts too potent and too blessed to be evaded or explained away.

The little girl was again entranced, and laid her hand on the shoulder of M., and said—

"Your spiritual birthday has arrived. We are always pleased and thankful when an incarnated spirit has sufficient light or knowledge to comprehend the glorious fact of its continuous existence after physical death. Especially do we rejoice in your case—in one so sincere, so truthful as you have ever been to the light within."

At this moment a spirit-voice, in tender accents,—which seemed to come from over the spot where the trance-medium was sitting—said—

"Yes, we thank Thee, O Father, that our friend will now prove what we know by blissful experience that death has lost its sting, and the grave its victory!"

The still entranced medium then said to M.—

"Your father will try to speak to you in a materialised form, and your little girl will be with him."

"Yes," responded a spirit-voice, "and his father will give him a rose and a message for his mother."

In a few minutes the two mediums were influenced to remove from the table to one side of the room—on the sideboard a lamp was dimly burning. A deep silence now ensued for about two minutes when the girl medium sang the old song—

"Home, sweet home."

During the singing of the last verse a little figure emerged from—Where? Apparently coming from close to where the mediums were sitting. The attention of each sitter was eagerly directed towards it. After having made two or three unsuccessful attempts to walk towards the circle, the little form gradually disappeared. After singing again, a tall spirit-man, apparently about sixty years of age, made himself visible between the two mediums, and hesitatingly walked a pace or two towards the sitters, when M. exclaimed aloud—

"Good and great God, it's my father!"

Just at this moment a little girl was seen just behind the spirit-man, and almost hidden from the view of M. where he was sitting. The father smiled and held out his hand to his son, who convulsively grasped the hand, kissed it, and said—

"Is it possible, is it possible? It is my own dear father!"

The parent bowed his head in assent; he did not seem to have sufficient power to speak, laid his materialised hand gently on the head of his son, when it became evident to all, spirit and mortals, the visitation—so wonderful, so affectionate and tender—was almost more than M. could bear. Quietly the risen parent disappeared, and with him the spirit-child.

The mediums remaining partially under control; after a few minutes the sitting was continued, and the fond parent again stood in their midst with the little girl by his side, hand in hand, and almost before our now converted friend, in his agitation, could raise his eyes, a whispering voice was heard—

"Papa, dear papa, I am come to see you."

The poor but happy father was melted into tears—big, manly, fatherly tears—and hurriedly reaching over to where his child was standing, took her dear little hand in his own, and with a solemnity that can never be forgotten, said—

"Lord, mine eyes have seen thy salvation."

The little angel-child smiled and whispered—

"Yes, papa, 'tis salvation! You can and will thank God that he has permitted me to come. I am so happy—would like to speak a long

time with you—Grandpapa and I are nearly always together, we talk about all of you, and very frequently visit you. Tell mamma that I have several times taken her to my spirit home, but she has not remembered it, only as having dreamed about me. Grandpapa is not able to speak to you, but wishes me to tell you that you are to take this rose [which appeared to be handed from the spirit-man to the child] and send it to Grandmama—it will not die for several days—he also sends this message—

"How very brief till the time we meet again; I shall be with you when you are crossing the River, and with joy shall welcome you to our dear and hallowed spirit home, when we shall be able to look back on our chequered earth-life, and see that our Heavenly Father has done all things well."

At the conclusion of this given message both forms disappeared, and the séance closed.

Not a word was spoken for a few minutes after the benediction had been pronounced, then the silence was broken by our once materialistic friend, who quietly, but with emotion, said—

"Father, thy son was dead and is alive again, he was lost and is found."

Then grasping the hand of his old friend, overcome by his strong new-born convictions and feelings, he at length spoke—

"Now I know something of the feeling of Thomas when he exclaimed, 'My Lord and my God!' My child; my father live! Oh, this wonderful revelation! This surprising truth! This new world!"

"Spiritualism? Blessed be God that I know what it means!"

"Cold materialistic philosophy, farewell! a long and an everlasting farewell!"

With these words, this once sincere sceptic—this man of strong intellect—wept tears of joy as he took the girl medium on his knee and kissed her, saying—

"OUT OF THE MOUTHS OF BABES THOU HAST PERFECTED PRAISE"

SPIRITUAL THOUGHTS AND TESTIMONIES.

NO REPORTS NEXT WEEK, owing to Whit-week holiday.

ONE of the greatest truths of spiritual science, I take it, is that immortality means *opportunity* instead of *doom*. This is the scripture of the Infinite revealed in Nature. It is in Nature and Human Nature that we are supreme.—*J. Rutherford*.

SPIRITUALISM gives to its believers the satisfaction of the conviction that the clouds which darken the mind during its transition disappear, and that the freed spirit, in a light brighter than that of earth, sees with a clearer vision than is possible in a tenement of clay.

THE HIGHER FACULTIES should always control the conduct of life. Each and every faculty of the mind has its own appropriate function and office to perform, and within its sphere of activity is promotive of good and conducive to happiness. Whenever any lower faculty transcends its sphere and encroaches on that of a higher, evil and unhappiness result.—*Hudson Tuttle*.

THE UNSEEN.—Mr. Haweis well says: "All great discoveries have at first been derided as ridiculous and then denounced as impious, and lastly adopted as a matter of course. Let us, then, as we have to learn to labour and to wait, stand firm for the expansion of human faculty, increase of human growth, accession to human knowledge, and welcome, as all in the day's work, even the silent apparition or the gibbering ghost."

I WANT the character of Spiritualism and Spiritualists so elevated that it will be unquestioned. I want it said of the former that it is the grandest and purest system of blended science, philosophy and religion possible for man to conceive; that Spiritualists are the most unselfish and magnanimous; the most devoted and affectionate of husbands and wives; the most kind and considerate fathers and mothers, the most devoted of patriots, with patriotism broad as the world.—*H. Tuttle*.

THE GREAT REVERSAL.—What we call "life" is only the forest road. "Death" is reaching the sunny open land and home. A *Century* poet is right:—

I dreamed two spirits came—one dusk as night,

"Mortals miscall me Life," he sadly saith:

The other, with a smile like morning light,

Flashed his strong wings, and spake, "Men name me Death."

WHEN STATEMENTS ARE MADE which were in the knowledge of the dead, but which were not in the knowledge of any living person with whom the medium was in communication, Rev. M. J. Savage is disposed to accept the hypothesis that there has really been a communication from the other side of the grave. Except on that hypothesis he does not see how to account for many facts which have come within his own knowledge.

WHEN TRUTH ALONE shall be taken for authority, and not authority for truth, the possibilities for good will be greatly multiplied, and spiritual and temporal prosperity will result. The heaviest burden carried by people is their blind and unreasoning devotion to their present beliefs, no matter how they came into possession of them. They think they must protect them at any cost, right or wrong, reasonable or traditional. We should rather all be truth-seekers only. Truth cannot harm any one, but it is all that makes us free.

WALTER HOWELL says:—"I know a lady in private life who receives answers to sealed letters. The replies are given clairaudiently. I have had several letters answered, and I know of several non-Spiritualists who have received most wonderful evidence of spirit return through this one medium. At times varied languages are spoken, and these have been interpreted in some instances by a linguist. In the company of friends this same instrument will give remarkable descriptions, convey messages, and for a while lift the veil that hangs 'twixt us and the immortal people. Spiritualism does not build churches, but it converts the home into a sanctuary; it rears no altar, but transforms the hearthstone into a shrine; it has no self-appointed clergy, but heaven anoints the inmates of our household, and lo! our sons and daughters prophesy, and our young men and maidens dream dreams, and upon the lyre of the human spirit the lyric of the summer-land is played. Thus, where we least expect it, the voice of the spirit is heard, and the light of the angels chases away the shadows from the valley of death."

W. T. STEAD (Editor, *Review of Reviews*).—"Before many months are over, I think it will be admitted by every candid mind that the persistence of the individual after death, and the possibility of communicating with that individual, has been as well established on a scientific basis as any other fact in Nature. That, you may think, is a bold assertion. It is not an assertion; it is a prophecy, based upon facts which are within my own knowledge and of which I speak with as much confidence as I do anything which has ever come within my own personal observation."—Jan., 1893.

GERALD MASSEY, in his "Coming Religion" says: "The Spiritualistic Religion is going to conquer, because it is not afraid of any new facts that may be dug out of the earth or drawn down from the heavens. The Church may call it superstition; but our superstition will be the death of theirs. Let me tell you that this despised Spiritualism will put a light into one hand and a sword into the other, that have to be flashed in on many dark places, and through many a dungeon grating of human kind, in spite of the birds of the night, that may hoot at the light and blaspheme against its brilliance."

BISHOP CLARK of Rhode Island wound up his tribute to Phillips Brooks, at the recent memorial service held in St. John's Chapel, Cambridge, in the following inspiring strain: "How many perplexities he has relieved? How many souls he has lifted up into a purer and serener atmosphere, and rescued from the contaminations of the world and the flesh! How many he must have found awaiting him in Paradise! And now his last word has been spoken, and he sleeps in silence. Sleeps in silence so far as our apprehension goes, but he never was so living as he is now. Such a man could not die. He has only gone to some grander work in a higher sphere. That is all."

THE *Annali dello Spiritismo* (Turin) quotes from the *Epistola* of the famous Grotius, page 405, part 2, the following curious anecdote: "Such an one, who did not know a word of Greek, went one morning to find M. de Saumaise, who was counsellor to the Parliament of Dijon, and showed him these words, which had been spoken to him in his sleep, and which upon waking he had written down in French characters: *Apithi! ouc osphraïne ten sen apsuchian*? The man asking what these words meant, M. de Saumaise replied: 'Save thyself! dost thou not sense the death that threatens thee?' Mindful of this warning, the man obeyed it, and immediately quitted the house he was occupying, which became a heap of ruins on the night following."

THE *Christian Union*, a New York religious magazine, in an appreciative notice of Dr. James Martineau, the distinguished Unitarian preacher, author, and philosopher, says that "in philosophy he is an intuitionist; in faith, a Spiritualist—not in the sectarian and narrow sense of a believer in materialised spirits, but in the broad and philosophic sense of a believer in the spiritual world." That is just the beauty, and the pity of it! A few hours' experience of spirit-phenomena would rob Martineau of much of his delightful transcendentalism. On the other hand, it would vitalise his often too marvellously marbled pages, and make him a living messenger to our age and time.—*The Harbinger of Light*.

UNDER date of March 14, 1858, the well-known writer, Louisa Alcott, wrote in her journal, published since her death: "My dear Beth [a younger sister] died at three this morning, after two years of patient pain. . . . A curious thing happened, and I will tell it here, for Dr. G. said it was a fact. A few moments after the last breath came, as mother and I sat silently watching the shadow fall on the dear little face, I saw a light mist rise from the body, and float up and vanish in the air. Mother's gaze followed mine, and when I said, 'What did you see?' she described the same light mist. Dr. G. said it was the life departing visibly. . . . So the first break comes, and I know what death means—a liberator for her, a teacher for us."

DR. ERMACORA deals trenchantly with some of the objections raised against Spiritualism by pseudo-scientists, and makes a good point when he remarks that the fact of spirits sometimes personating those of a higher grade and professing to speak in their names, does not invalidate the truth that they are actual intelligences, outside of ourselves, who do thus converse under pseudonyms. There are plenty of impostors and pretenders in the physical world. It would be strange indeed if they should cease to lie and deceive, directly they pass out of the flesh. Impostors of this kind simply lend additional weight to the apostolic injunction: "Believe not every spirit, but try the spirits whether they are of God; because many false spirits are gone out into the world."

HE DID NOT LIKE BEING CALLED A FOOL.—A world-famous man, Church of England clergyman and scientist in one, said to me one day: "I do not talk about my psychic experiences and knowledge with everybody. I used to think all who had anything to do with these things were fools; and I do not enjoy being called a fool." Said another man to me, a scholar known on two continents, "Suppose you and I should come to believe, it would only be a couple more cranks!" But it begins to look as though the "cranks" might get to be in the majority, when a famous German philosopher can say that "the man who any longer denies clairvoyance does not show that he is prejudiced; he only shows that he is ignorant."—*Rev. M. J. Savage*.

REV. H. R. HAWES says repeated experience has at last placed one conclusion beyond dispute, viz.: "That it is unsafe to denounce what it may be difficult to examine, but still more risky not to examine what we propose to denounce. The importance of ghosts [or spirits] if they exist, and if they are what they profess to be, is quite incalculable. He (Mr. Stead) thinks it possible that by ascertaining the conditions under which communications may be had, and intelligently testing the means, an increase of the human faculty may be acquired, and a new source of knowledge and power—perhaps a new world of spiritual attainment—opened up which may raise our descendants in the near future as much above us in the scale of life as we are above the cave men of the past or the bush men of the present."

A RESPECTABLE man in Stockholm bought an estate of another, paid for it, and received an acknowledgment, says the *Chicago Mail*. The purchaser died soon after, and not long after the seller demanded payment of the widow, threatening that non-compliance would cause him to take possession again. The widow was terrified, for she knew her husband had paid, but after making a most minute search she was unable to find proof anywhere. As the deceased had been on kindly terms with the Russian ambassador, she had recourse to him, who, being well aware what assistance Swedenborg had afforded in such

cases, promised the widow that he would talk over her case with him. Some days after Swedenborg came to the ambassador and bade him tell the widow that on a certain night her husband would appear to her and give direct information where the receipt was secreted. This was awful to contemplate, but, as impending ruin stared her in the face, she determined to sit up on the night in question, keeping her maid, however, with her. But the latter fell into a deep sleep, and all efforts of the widow were unavailing to keep her awake. At midnight the deceased appeared. He looked grave as though displeased, and then pointed out the place where the receipt lay in a little desk in another room attached to the wall, on which he disappeared. The widow went the next morning to the place he had indicated, and there found the receipt.

SOME YEARS AGO, Lord Tennyson, not then a peer, showed extraordinary interest in the Spiritualistic movement. On the occasion of his meeting with a well-known poet, who was a declared believer in and preacher of the occult doctrine, nearly the whole of their conversation, which, by-the-way, took place in the Laureate's bed-room, he being at the time temporarily indisposed, took the shape of a grave discussion of the genuineness of certain phenomena which were then matters of public comment. Ever since the time in question the Spiritualists, in speech and in prints, have, without intermission, claimed Lord Tennyson as one of their order. And it is a singular matter of fact, to be taken, of course, for just what it is worth, that that claim has never once been disputed.—*Light*.

LOVE BRINGS THEM BACK.—I think one thing is perfectly certain, that those who have gone out of the physical life with deep love for those on earth will seek to come back, and will surely find the way; and also that those who are bereaved and who believe in the possibility of spirit return, will have their hearts gladdened by knowing their dead are with them, but if the desire for communion on either side is faint, then it is not likely to take place. It may be that the love is greatest on the side of the spirits, who may be always near and not recognised. Millions of hearts have been lightened, great joy has marched to the souls of this world, because he or she has had the satisfaction of knowing so clearly there is no death. Abundant is the testimony from all ranks of life. The stone has indeed been "rolled from the sepulchre," the loved ones have gone in with us and become again participants of our joys and sorrows. I wish it were possible for all to see and know their loved ones are with them. Intensity of feeling oftentimes hides them from our view; reasons we may not fully comprehend may make it unwise to come back just yet. When the heart is full of din they can only wait, but some bright morning when calm has come the consolation will be at hand. Your joys will come.—*James Robertson*.

MEDIUMS AND HOW TO TREAT THEM.—Whatever that force may be which constitutes a difference between a "medium" and a non-medium, it is certainly of a mental and magnetic character—that is, a combination of the subtle elements of mind and magnetism, and therefore of a psychological and not of a physical character. Whilst the Spiritualists of this generation have had no one to teach them either what spiritual gifts are, or how to use or how to abuse them, experience has shown that the conditions under which spiritual phenomena are produced through mediums are not only helped or hindered by their mental states, but also by the will, magnetism, and mental states of those who surround them. Investigators have again and again proved that the presence of some individuals promotes and aids the manifestations of spiritual power, while that of others absolutely quenches or nullifies it, and that in hundreds of well-proved cases in which human agency or fraud was utterly impossible. The most philosophical writers on occult subjects all testify that while honest scepticism is not obnoxious or injurious to medium power, determined antagonism, ill-will, "hatred, and contempt" are, and hence it is that strong prejudice, bigotry, and, above all, the proud self-sufficient assumption of associative bodies have invariably been found to quench and destroy the power they pretend to investigate.

SPIRIT VOICES.—In Boswell's "Life of Johnson," Vol. VIII., pp. 70, 71, edition of 1876, the writer mentions that the conversation at a dinner party given by the Doctor happening to turn upon apparitions, their host remarked that a total disbelief in them was inconsistent with the assumption or conviction that the soul exists after death; and he went on to speak of a not unfrequent occurrence, the being "called," that is to say, hearing one's name pronounced by the voice of a known person at a great distance, far beyond the possibility of being reached by any sound uttered by human organs. "An acquaintance on whose veracity I can depend, told me," said the doctor, "that walking home one evening to Kilmarnock, he heard himself called from a wood by the voice of his brother who had gone to America; and the next packet brought accounts of that brother's death." Macbean (the printer) asserted that this inexplicable calling was a thing very well known. Dr. Johnson said that one day at Oxford, as he was turning the key of his chamber, he heard his mother distinctly call "Sam." She was then at Lichfield, but nothing ensued. Shakespeare, it will be remembered, speaks of "airy tongues which syllable men's names;" and repeated mention is made of the audition of such voices in the Hebrew and Greek Scriptures. Of late years they have become some of the most familiar phenomena of Spiritualism.

SPIRITUAL PHILOSOPHY.—Alfred Russel Wallace says: "The essential teachings of Spiritualism is that we are all of us in every act and thought helping to build up a mental and spiritual nature which will be far more complete after the death of the body than it is now; just as this mental fabric is well or ill built, so will our progress and happiness be aided or retarded; just in proportion as we have developed our higher mental or moral nature, or starved it by misuse or undue prominence or physical or sensual enjoyment, shall we be well or ill fitted for the larger life. Spiritualism also teaches that every one will suffer the natural and inevitable consequences of a well or ill spent life; and the believer receives certain knowledge of these facts regarding a future state. Even the existence of evil, that problem of the ages, may be dimly apprehended by Spiritualists as a necessary means of spirit development. The struggle against material difficulties devolves the qualities of patience and perseverance and courage, and undoubtedly the fruits of the ages, mercy, unselfishness, and charity, could not possibly be exercised and trained except in a world where wrong and

oppression, misery, and pain and crime called them into action. Thus even evil may be necessary to work out good. An imperfect world of sin and suffering may be the best and perhaps the only school for developing the highest phase of the personified spiritual existence."

ITALY.—The October number of the *Annali dello Spiritismo* (Turin), contains an interesting disquisition by the editor, Signor Filalete, on the question "Was Virgil a Medium?" All real poetry is inspiration, and implies mediumship. Hence we have never doubted that of Virgil, who, as Signor Filalete points out, possessed the gift of prophecy. This was acknowledged, indeed, by the Fathers of the Latin Church; while, in the Middle Ages, he was looked upon both as a saint and a magician. And it is no wonder that Dante, one of the most mediumistic poets of modern Europe, appealed to Virgil for inspiration, and exclaims, *Per te poeta fui, per te Cristiano* (through thee I poet was, through thee Christian.) The Mantuan poet, like the Florentine, had been shown a vision of the darker spheres, and has described in the sixth book of the *Aeneid*, the unhappy spirits moving along, sombre and sinister shadows, amidst the gloom and solitude of endless night. And as Virgil inspired Dante, so we find Dante inspiring an avowed Spiritualist like Longfellow, to commence and perfect that admirable translation of the *Divina Commedia*, which he enriched with such a wealth of notes and comments. By-and-bye, when we have completed our earthly pilgrimage, one of the numberless sources of knowledge which will be revealed to us in the spirit-world, will be that of the way in which the torch of genius has been handed down from age to age, and of how the great minds of antiquity have been the inspirers of those of later times.

THE TRACT SEASON.—Mr. Bevan Harris writes: "In our movement we have many fine stalwart men and beautiful ladies who could no more publicly give a tract to a stranger than they could fly to Summerland before their appointed time. Let me assure all such there is no danger of arrest, as the act is not illegal in any of the highways or parks of the land. I would recommend timid souls to carry a few in their pockets, and leave one occasionally, *secretly at first*, in public places they may be visiting. By such a small beginning they will grow more courageous, and presently will enclose one in a letter, and by-and-bye actually give away thousands out of doors. Would that two or three volunteers had rendered some help last Sunday at Celestine Edwards' meetings in Newcastle. I do not desire to diminish circulation of our periodical literature, and especially of our Missionary Numbers. There is room for far more than all. Spiritualism here began through a stray leaf being picked up, and its suggestions acted upon. Much might be done if Lyceum conductors would get their *elder students* to do some work. What a nice change from being cooped up in a hall this hot weather. A P.S.A. might be enjoyed by all in turn visiting our parks and other places of resort. But, oh, the ladies! If they would only come out it would be done and well done. A lady giving away tracts in the street would draw all across the road. Try it, dear friends, and you will have the bliss of feeling and knowing you 'have done what you could.' I have an old book, in which it is written:—'*He that knoweth to do good and doeth it not to him it is sin.*' There are sins of omission as well as commission."

RE THE MORAL VALUE OF SPIRITUALISM.—Rev. H. R. Haweis says: "Phenomena in themselves are neither good nor bad. Morals can alone be decided by tendencies; and the tendencies of ghosts and of occult things generally are clearly of all sorts—good, bad, and indifferent. Therefore there are but two counsels of perfection in this matter—'By their fruits ye shall know them,' and 'Try the spirits.' But to acquire knowledge is just what we are sent here for, nor could any have been acquired had men listened to the parrot cries of *Cui bono?* and *Non licet!* To ascend into the air, to control the lightning, to govern steam, to imprison sunlight, to conserve the very voice of the dead, even to deaden pain by anaesthetics—one and all have been denounced as invasions of the Divine prerogative and flying in the face of God, a parleying with the devil, or a diving into unlawful secrets; and had the 'idler' and the 'timidities' and, I will add, the persecutors been heeded in the past, we should never have had the balloon, the steam-engine, the photograph, the phonograph, the telephone, the telegraph, or even chloroform. Thus history, that irresistible cynic, repeats herself. All great discoveries have at first been derided as ridiculous, and then denounced as impious, and lastly adopted as a matter of course. Let us then, as we have to learn to labour and to wait, stand firm for the expansion of human faculty, increase of human growth, accession to human knowledge, and welcome as it comes to us all in the day's work, even the silent apparition or the gibbering ghost."

A WORD IN SEASON.—A pamphlet, entitled "A Short Address by Rochester to his Friends and Opponents," presents in picturesque and vivid contrast, death as contemplated by the materialist, and the transition, so called, as it reveals itself to our spiritual guardians. We quote the writer's description of the latter aspect of it: "From the body growing stiff in the final struggle are detached electric sparks bursting the luminous threads that bound them to every pore, and out of this vapour of fire is formed by gradually condensing this something which gave matter life and sense; a diaphanous body, light as a cloud, a faithful image of him who has just been quitted. And when the soul, recovering from the first bewilderment, perceives that it still exists in spite of the terrible pain it has just undergone, that its intelligence acts as well as before, that it sees itself surrounded by beloved faces long since buried in the tomb that was thought eternal, does not this death so much dreaded lose its horrors? 'Has not the delivered spirit regained all its social rights? It lives, it is no longer alone, nailed down in the narrow bier, in the isolated cemetery. With the swiftness of thought it hurries towards those whom it loved, revisits the places it inhabited, recalls the thousand little reminiscences of its former surroundings, remains near its kindred, sees what goes on, influences and prays for them. And if only the survivors knew how to employ this marvellous power which, by the intervention of a band of electric fire, permits the spirit to cast a bridge of communication from its fluidic heart to the carnal hearts of its kindred, to speak to them from beyond the grave, to make itself recognised by undeniable proofs, to convince them that it is the same, that it loves as it loved when on earth, that at the solemn moment of separation we are expected by devoted friends, that

death is not destruction, but only another phase of the existence of the soul. Do not such moments break down the last barrier between the grave and the earth, do they not allay the terror that death inspires?"

STUDY THE PHILOSOPHY.—The main benefit to be derived from Spiritualism is the cultivation of the spiritual nature under proper guidance. Immortality has been well established through spirit return, but through no other source. When you are convinced of it, either by friend or by phenomena, begin your education. One might as well be a Churchman as a Spiritualist unless spiritual progression is the mainspring of existence. Let me reiterate the importance of individual study of the great philosophical religion which the spirit world has given to man. Why will ye not, oh wonder seekers, turn from amusement unto instruction? Know ye not that the manifestations ye seek come from a plane very near your earth, and often are governed by evil minds? Aspire to higher things and greater knowledge. Come up out of the valley of materiality. Let the world see that Spiritualism has made you spiritual, otherwise Churchmen with apparent reason will exclaim: "His mouth speaketh foolishness and his feet tread the path of folly." The spiritual religion, or philosophy as it is generally termed, should cultivate and refine mortals as it does spirits, and you may believe that unless you are thus improved you have not yet discovered its mission. Coarseness and sensuality are incompatible with its lessons; yet how often does intolerant ignorance charge Spiritualism with all manner of corruption because some follower has failed to lift himself out of vulgarity. The philosophy of Spiritualism cannot be responsible for the acts of Spiritualists any more than a good man can be held responsible for the acts of a bad man.—*Carrier Dove* (California).

"THE BANNER OF LIGHT" quotes from a Pittsburg paper's report of a remarkable test given in public by a medium in that city: "Mr. Wiggin took up a letter and holding it as usual to his forehead said, 'I get the name of Emma, and then the name of Margaret, and it seems as if a spirit that was Emma wishes to deliver a message to Margaret. Is there anybody here named Margaret?' 'Emma was the name of my daughter,' said an elderly woman in the front row. 'Ah, that is it; and your name is Margaret?' The woman nodded. 'Margaret Dinahover, Doanher, or some such name. Ah, it is Danehower.' 'Margaret Danehower is my name,' said the writer of the letter. 'Yes, that is the name, and I have a communication for you from your daughter Emma. Why, I feel as if I was burning, as if I was being cremated. What is it?' The greatest interest became manifest in the audience. 'Emma says to her mother that her mother is not to feel any regret on her account. She says to her: 'I became unconscious before the flames reached me, and did not feel any pain at all. I did not feel anything after I became unconscious, and you are not to think that I felt the pains of being burned. I am quite at rest, and have experienced no pain at all.' 'Glory be to God!' cried the mother. 'Then I get the name of Hiram, and there is a child? The message says that these suffered no pain from the flames, for they were unconscious. It seems as if they were in a family. They all desire that no uneasiness should be felt on their account.' Mrs. Danehower is the mother of the unfortunate woman who with her husband and child was burnt to death in the two-storey frame building, at Sharpsburg, about three months ago, and she went home last night very much relieved, as she said."

THE Paris correspondent of the *London Standard* writes: A large number of unpublished manuscripts of Victor Hugo have been handed over to the National Library. One of these interesting relics is extremely curious. It is written in red ink, and in a very much smaller hand than the usual bold penmanship of the great writer. In it he describes his experience at a spirit-rapping séance, and he clearly believed in the supernatural character of the manifestation. I attempt a translation: "Record of a strange phenomenon which I witnessed several times—the phenomena of the Tripod of ancient times. A three-footed table dictated verses by means of raps and strophes emerging from the shadow. It goes without saying that I never mixed up with any verse of my own any one of these verses, the offspring of mystery. I have ever religiously left them to the unknown, who was their sole author. I set aside even their influence. The work of the human brain must stand apart, and not derive aught from phenomena. The external manifestations of the invisible are a fact, and the internal creations of thought are another fact. The wall that divides these two facts should remain inviolate in the interest of science and observation. No breach should be made in it—and to borrow (any of these spirit verses) would be a breach. It is, therefore, I repeat, as much from the dictates of religious conscience as from the dictates of literary conscience—it is from a feeling of respect for the phenomenon itself—that I have refrained from using these spirit verses, having laid down the law not to allow any mixture in my inspiration, and to preserve to my work my own absolutely personal impress." This was not written, as perhaps might be imagined, when the clouds of impending dissolution had darkened the poet's intellect. The above extraordinary morceau is dated February 28, 1851.

SHAKESPEARE A SPIRITUALIST (?).—Francis Victor Hugo, in his introduction to the second volume of his translations of Shakespeare's plays into French, edition of 1865, says: Shakespeare did not question the existence of the invisible world; he rehabilitated it. He did not deny man's supernatural power; he consecrated it. James VI. says: "Accursed be spirit!" Shakespeare says: "Glory be to spirits!" This side taken by the poet was not the premeditation of a tactician; it was the result of a conviction. Shakespeare had a profound belief in the mysterious. Convinced that there is an intermediate world between man and God, Shakespeare was led by logic itself to a recognition of all the creatures wherewith the pantheism of the Renaissance filled the world. Above us, around us, and below us, there are circling thousand of beings who see us, and whom we do not see. These beings animate creation everywhere. They form a superior humanity, seeing further than we, and knowing more than we. And we, junior humanity, have not the right, forsooth, to address ourselves to this elder sister! We have not the right, forsooth, to evoke her, to consult her, to conjure her. We, sad lumps of flesh that we are, must needs be forbidden in our perplexities to call upon these luminous auxiliaries! "The Midsummer Night's Dream" depicts the action of the invisible world on man. "The Tempest" symbolises the action of man on the

invisible world. In the former, the work of the poet's youth, man obeys the spirits. In the latter, the work of the poet's ripe age, it is the spirits who obey man. Prospero is he who from the depths of despair becomes all powerful, the worker who, by his science, has tamed matter, Caliban, and by his genius the spirit, Ariel. Prospero is man, the master of nature, and the despot of destiny; he is the man-providence.—*Exchange*.

"I SHOULD BE LOST if it were not for the comfort of *The Two Worlds* every Friday, as I am living in a country village, no Spiritualists that I know of for miles and miles, five miles from nearest railway station. I intend to take a tour on my bicycle first opportunity to some distant places round, and distribute some of *The Two Worlds* about, as I have a lot of old numbers by me. These eastern counties want waking up. I am 29 miles from Norwich. Wish I knew the address of any Spiritualist there; nice little bicycle spin, shall steer that way; can drop papers as I go along, every little helps. With best wishes, regretting the above small sum is not £13, trusting Spiritualism and sale of *The Two Worlds* will increase in the prayer of LONELY SPIRITUALIST."

A NUT TO CRACK.—We cut the following extract from a letter published in *The Morning* in January last. "A clairvoyant gave me a nut to crack, and I have not cracked it yet Finally, she became more lucid, and described a death-bed, and a female relative watching by it alone. Then she repeated a message which the dying person gave for me to the watching relative. The occurrence had taken place years before, and the recollection of the message had become dimmed. However, the communication caused the circumstances surrounding the event to come surging up. I remembered then how I had travelled night and day to see the dying person, but through stress of weather had arrived an hour or two too late. When I did finally reach home, the watcher by the bedside, who was my sister, gave me a message. It concerned me alone, and could have no meaning for anyone else. I recollected the purport of it, but could not recall the exact words. Being much struck by the coincidence I wrote to my sister and asked her if she recollected the circumstances and could give me the exact words of the message. She replied that the whole thing had passed from her mind. I then sent a key and asked her to open a certain desk and forward to me a certain note book. In that note book I found the record of the death, and the dying words given to my sister as a message to me. The words given to me by the clairvoyant coincided exactly. I have never been able to understand how she came to know that message. She could not have read it from my mind, because at the time I saw her it was not, consciously at least, in my mind. My sister had never been in London, nor within two hundred miles of it. Did she read what was in the note book, or did a kind spirit read it for her, and communicate it to her? I confess I am puzzled."

THE SPIRIT'S MISSION.—We extract the following from a "direct" writing through the mediumship of Mr. Cole, of Brooklyn, and published in the *Progressive Thinker* for August 6th: "Our mission in returning to earth scenes is to educate mortals that the spiritual and not the animal shall be the characteristic of humanity; that the spiritual shall dominate and create those conditions in which virtue, purity, and love shall abide and attract the weary wayfarer of vice, and wash off his stains of crime in the sweet waters of peace and regeneration. Permit but the spirit, or if it better please you, the conscience, to have its intended away, and lusts and appetites of the flesh will be lost in an atmosphere of high aspiration and virtuous ambition; crime will rapidly grow less; prisons for the punishment of crime will become temples for worship; the barriers of caste will fall at the brothers' trumpet blast; fraternity will be more than a name, it will be the prevailing element in mortal, as it is in spirit life. In fine, the world will return to that state of purity, honour, and truth where the spirits of the present and absent may mingle and associate, be known of one another, and enjoy those privileges which indeed arise from freedom in its widest sense. This is our mission; this is our object of manifestation, and we seek not to benefit ourselves, who require no benefits, but our mortal friends, who are groping in the dark, mere servile tools in the hands of a false public opinion. Our mortal ranks are formed, and recruits are constantly swelling their number. Keep none back. Better far be free on the mortal, than wait to be free on the spiritual side of life. Let the two spheres move on in harmony, hand in hand, down through the coming ages of time, that the condition of one may not conflict with that of the other, but both blend and intermingle their common attributes in the great progressive march to a final goal, whose attainment shall be the crowning achievement of a glorious struggle."

PHYSICAL MANIFESTATIONS IN 1814.—In Professor Dowden's "Life of Shelley" (Vol. I, pp. 481-483), the biographer quotes from the poet's journal a narrative of certain Spiritualist phenomena which occurred in 1814 to Jane Clairmont, half-sister to Mary Godwin, whom Shelley afterwards married. "She told me," writes the poet, "that a pillow placed upon her bed had been removed, in the moment she had turned her eyes away, to a chair at some distance, and evidently by no human power. She was positive as to the fact of her self-possession and calmness. Her manner convinced me that she was not deceived." On the Friday and Saturday of the following week the same phenomenon was repeated. A week later Shelley made the following entry in his journal: "In the morning, the chimney-board in Jane's room is found to have walked leisurely into the middle of the room, accompanied by the pillow, who being very sleepy tried to get into bed again, but fell on its back." There can be very little doubt that Miss Clairmont was a medium, but knowing nothing whatever of the nature and origin of such manifestations, was so terrified by them that the poet described her countenance when she rushed down stairs, after the first of these phenomena had been witnessed by her, as "distorted most unnaturally by horrible dismay," and overspread with a ghastly pallor. In the same volume, Professor Dowden quotes from Shelley's journal the following entry, under date December 24, 1814: "In the evening Hogg comes. He describes an apparition of a lady whom he had loved appearing to him after her death. She came in the twilight summer night, and was hardly visible. She touched his cheek with her hands, and visited him many successive nights. He was always unaware of her approach, and passed many waking hours in expectation of it." Hogg, it may be added, was a very matter of fact barrister, cynical and sceptical; and with so little belief in an after life that he was expelled from the University of Oxford for contumacy in not disavowing atheis-

tical opinions. Consequently he was about the very last man to imagine that a spirit had appeared to him.—*Harbinger of Light*.

PROSPECTIVE ARRANGEMENTS.

THE HOLIDAYS next week will necessitate our going to press on Tuesday. Matters for our next issue must reach us on Monday morning at latest.

NOW READY, "The Rise and Progress of Modern Spiritualism," by James Robertson, post free, 6d. This pamphlet should be read by all inquirers into Spiritualism.

A SPECIAL OFFER to new readers.—We will supply you with *The Two Worlds*, post free, for 24 weeks for 2/6. A pink wrapper will be used when your subscription terminates.

"DOES MAN LIVE AFTER DEATH?"—This subject is admirably dealt with in *The Two Worlds* pamphlet No. 1., price one penny. Post free 1½d. It is a splendid pennyworth. 18 copies post free for 1s. 4d.

BLACKBURN. Northgate.—June 4: Service of Song, "Sister Dora," by the choir, assisted by our own string band.

BLACKPOOL.—May 21: Mr. T. Postlethwaite; 28, Mrs. Russell. Mediums having vacant dates please communicate terms, etc., to Mr. Wm. Howarth, 48, Belmont Avenue.

BURNLEY. Robinson Street.—Members and friends please bear in mind the party on Saturday, 20th, at five o'clock. Tickets, 6d.—W. Harrison, cor. sec.

COLNE.—Members and friends of the Society and Lyceum intend to hold a public Demonstration and Field-Day on Whit-Monday, May 22. All Spiritualists and Lyceumists in the district are earnestly invited to attend to make it a success. A procession will be formed at the rooms, Cloth Hall, at 10-30, and will then parade through the principal streets, returning to the hall, where buns and tea will be provided free. While on the route it is intended to distribute literature pertaining to the movement, and we shall be glad to receive any parcel containing the same. After refreshments the party will proceed to a field for enjoyment and suitable recreation. At 4-30, a public meat tea will be provided. Adults 9d; children 6d.

DUMFRIES.—Enquirer desires to know if there are any circles held in Dumfries; and would be glad to know any resident Spiritualists.—Address, R. D. S., *The Two Worlds* office.

LANCASHIRE LYCEUM DEMONSTRATION.—The next meeting of delegates will be at Bartlam Place, Oldham, Saturday, May 20. Tea will be served at 5 p.m., meeting afterwards.—J. B. Longstaff, hon. sec., 28, Caton Street, Moss Side, Manchester.

LONDON. 311, Camberwell New Road.—May 28: A public tea at 5 p.m., in aid of the piano fund. Tickets 9d. Hoping to see many friends.

LONDON. Shepherd's Bush Road. 16, Melrose Terrace.—A Spiritual meeting is held on Thursdays, at 3 prompt, Mr. J. M. Dale presiding, in connection with the Busy Bees.

LONDON. Stratford.—Annual meeting of members of society after the service on Sunday, 21st, to receive the report and balance sheet.—J. Rainbow, hon. sec.

LONDON.—Open-air Work.—The Parks, etc., intended to be worked during the season, include: Battersea Park, Blackheath, Clapham Common, Clerkenwell Green, Finsbury Park, Hyde Park, Kensal Green, Peckham Rye, Regent's Park, Ravenscourt Park, Stratford, Tottenham, and Victoria Park. Due notice will be given of meetings. Mass Meetings will be held during the season, as follows (weather permitting): June 4, Victoria Park; July 30, Battersea Park; Aug. 27, Hyde Park. Meetings to commence at 3 p.m. and 6-30 p.m. punctually. N.B.—At these meetings it is hoped that the workers will be rewarded by the sympathy of Spiritualists being present in their numbers.

MANCHESTER. Pendleton, Cobden Street Lyceum.—Whit-Sunday (weather permitting), a procession round the district. Special Hymns will be sung on the route. Whit-Thursdays, Lyceum trip to Walkden. Train leaving Pendleton (new Station) at 9-12 a.m., and returning at 7-55 p.m. Prices for Lyceumists under 12, 3d.; over 12, 7d. Friends under 12, 4½d.; over 12, 9d. Lyceumists will be provided with provisions.—James Jackson, secretary.

MR. J. J. MORSE has Sunday, July 23rd, vacant.

MRS. WALLIS will hold special meetings, Glasgow, 21st; Macclesfield, 28th.

NEWCASTLE-ON-TYNE.—Mr. W. Westgarth, May 21, at 6-30. Subject: "Social States on Earth and in Spirit Life." Mr. E. W. Wallis, May 28 and 29.

NOTTINGHAM. Masonic Hall.—Whit-Sunday, May 21: Professor Timson, of Leicester. Morning: Address and psychological delineations. Evening: "The Inner Man" and psycho-clairvoyance.

OLDHAM. Bartlam Place.—Lyceum intend going to Middlewood on Whit-Friday, and would like surrounding Lyceums to join in making it a pleasant field-day. For further information write T. M. Barker, 3, Caroline Street, Oldham.

ROCHDALE. Regent Hall.—21: Mr. E. W. Wallis, at 2-30, "The Bible and Spiritualism;" at 6, "Is Spiritualism Witchcraft?"

TO SOCIETIES AND OPEN AIR WORKERS.—Handbills, leaflets, etc., for distribution will be forwarded free, on payment of carriage only. Apply to J. Allen, hon. sec., the Spiritualists Intl. Corresponding Society, 14, Berkeley Terrace, White Post Lane, Manor Park, Essex.

TYNE DOCK Society will have a tea at 5 p.m. and social on Whit-Monday, May 22nd. Admission, tea and social, 9d.; social only, 6d.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mrs. M. R. Palmer, 3101, North Broad Street, Philadelphia; Australia, Mr. J. Webster, 5, Peckville Street, North, Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlosbauer, 65, Königgrätzer Strasse, Berlin, S.W.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenouson, Ade, Christiania; England, J. Allen, hon. sec., 14, Berkeley Terrace, White Post Lane, Manor Park, Essex; W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne; or, Robert Cooper, 2, Manchester Street, Brighton.