

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 24.—VOL. I.

FRIDAY, APRIL 27, 1888.

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Ladies' College, Ashted Rd.—Healing Séance every Friday at 7 p.m. Sec. Mrs. Power.
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Blackburn.—Exchange Hall, at 9-30, Lyceum; 2-30 and 6-30: Mr. Wallis. Sec. Mr. Robinson, 124, Whalley Range.
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Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mr. and Mrs. Carr. Sec. Mr. G. Bowen, 50, Cross Lane, Great Horton.
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Burnley.—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Mr. Hepworth. Sec. Mr. Cottam, 7, Warwick Street.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker Bank.—Mr. Hedley's School, Elizabeth St., at 6-30. Sec. Mr. J. Taylor, 57, Salisbury Street.
Cardiff.—12, Mandeville St., Canton, at 7, Developing; Tuesday, 7-30.
Chesterton.—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.
Cleckheaton.—Water Lane, at 2-30 and 6: Miss Bentley. Sec. Mr. G. Roberts.
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Marylebone Association.—24, Harcourt St., at 11, Mr. Hawkins, Healing, Mr. Goddard, Clairvoyant; at 7, Mrs. Wilkinson and Mr. Rodgers. Saturday, Mrs. Hawkins, 8, Séance. Four minutes from Edgware Road Station, Metropolitan Railway. Sec. Mr. J. Tomlin, 21, Capland Street, N.W.
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99, Hill St., Tuesday, 8; Wednesday, at 8, Séance, Mr. Mathews; Thursday, at 8, Members' Discussion; Saturday, at 8.
Shepherds Bush.—3, Haydn Park Rd., at 11, Healing; at 7, Séance. Tuesday, Development; Thursday, Séance: Mr. Jos. Hagon.
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Sunderland.—Back Williamson Ter., at 2-15, Lyceum; at 6-30: Mr. Lashbrook. Wednesday, at 7-30. Sec. Mr. G. Wilson.
Monkwearmouth, 3, Ravensworth Ter., at 2-30 and 6.
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Willington.—Albert Hall, at 1-15 and 6-30: Mr. J. Livingston.
Wisbech.—Lecture Room, Public Hall, at 6-45.

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THE ROSTRUM.

TRUTH—WHERE IS IT FOUND?

Abstract of a discourse given in the Milton Rooms, Bradford.

MR. J. B. TETLOW.

MR. TETLOW'S guides began their discourse by remarking that this question had been propounded all down the centuries, and received different solutions at the hands of those who endeavoured to solve the problem.

In our age, there are those who maintain that "truth" is recorded in a book, from which there can be no appeal. They urge that Deity revealed his will through this oracle *alone*, and that it is our duty to gratefully accept the written record and enquire no further. Let us, however, draw aside the curtain of time for a moment, and gaze upon that burning pile at Alexandria. The fanaticism of an Arabian general consigned to eternal oblivion the labours of some of the brightest intellects, whose names are "worthily inscribed upon fame's eternal bead roll," and robbed mankind of those priceless gems of Oriental lore—the accumulated knowledge of the ancients. And what justification did Omar offer in palliation of his ruthless conduct? His answer may be accepted as characteristic of those who contend that "truth" is found written within the pages of so-called sacred and inspired volumes. "If those 700,000 volumes are in harmony with the Koran, they are unnecessary; if they are opposed to its teachings, they ought to be destroyed." We are in hopes that by the diligent study of psychometry, many of those truths known to the ancients may be restored to mankind.

The policy adopted by this disciple of Mohammed, was precisely of the same nature as that, which, during the dark ages, when Christianity reigned supreme in Europe, induced the priesthood to ignore, nay, even to oppose, all secular knowledge, on the ground that the Bible contained all the knowledge that man required to know, in relation both to his necessities here and hereafter. We affirm that absolute truth is not to be found recorded in any book: we know that this assertion is a daring one, nevertheless, we trust in our succeeding remarks to maintain our position, and prove this to your satisfaction. In order to do this, it will be necessary to review the past; to glance at the repositories of other lands; to brush away the cobwebs of time from the Bibles of India, Persia, China, and Egypt; to carefully scan their contents in the illuminating and all-penetrating rays of reason, aided by the light of historical criticism.

To the devout Mohammedan the Koran is the inspired word of Deity, the standard which fashions his conduct and moulds his character. Did not the angel inspire Mohammed to write this book, and to reveal to mankind

the secrets of God? As this youth crossed the deserts in company with merchants trading between Arabia and Syria, and gazed up in silent adoration at those countless stars shining down upon him, a sacred fire was kindled in his breast, which each succeeding year only fanned into a greater flame, finally prompting him to seclude himself in a cave, during the sacred month of Ramadan, and there commune with those mysterious voices, which dictated the Koran. There, away from the busy haunts of man, did the hungering soul of Mohammed cry out "Where is truth to be found?"

It would be well for most men if they secluded themselves, for a season, from the petty turmoils of life to meditate upon that burning question, beneath the great vault of heaven, with no companions save those glittering points of light, those glorious jewels which adorn the sable mantle of night, and eloquently proclaim in characters of fire the majesty of their supreme architect. The Koran was the answer to this all-absorbing question,—a book, which a Canon of the English Church to-day affirms is as fit to be read and studied as the Bible. That great truths, and lofty thoughts, adorn this guide of Mohammedan life is a fact patent to every one who has read its pages; and to-day 200,000,000 of the human race accept this book as the infallible dictum of Deity. Back still further we have the sacred writings of Persia—the Zendavesta of Zoroaster. This venerable teacher enunciated a code of morals, more sublime than any the world had ever seen: ordained a form of worship simple; unfettered by priests and formularies. It recognises God as good, and the blue vault of heaven as the most fitting temple in which to worship him.

From the land of the Parsees we turn to that of India. And here we are face to face with that stately monument of ancient thought—the Vedas. Many long ages prior to the historic era, man endeavoured to elucidate the problem of truth, and the answers framed by him are embodied in those ancient Sanserit hymns styled THE VEDAS. There we find poetry and philosophy so intertwined as to extort our highest admiration. Pervading these ancient hymns is a spirit of deep reverence for the Great Unknown—the first mighty Cause; and millions of the human race have derived instruction and consolation from these venerable relics of bygone ages.

From Hindustan we transfer our investigations to China. In that nation of rigid customs, the product of antiquity, so married to tradition that the present becomes the past, the only distinguishing characteristic being the lapse of time, we have the writings of the Chinese sage, Confucius, whose pages are adorned with that priceless gem in truth's diadem, "To do to others as we would be done by." This hasty survey serves to show that religious truth must be sought for, not in books alone, but in the wide fields of the Universe.

The materials at man's disposal in bygone times, were insufficient to enable him to arrive at all truth. He had not yet mastered the lesson, nor made the discovery that accurate observation must be his only guide in searching for truth. We contend, then, that outside the region of

mathematics, truth cannot be found within the pages of any single book; and even the truths of mathematics were established by observation, as for instance, that twice two must be four, not five, is a self-evident truth. But as the diver dives beneath the ocean and brings up fresh glittering gems to the surface, so must he who would extend the boundary line of human knowledge, dive beneath the opinions of men recorded in the Bibles of antiquity, and by deciphering that infallible record, written by the finger of the Infinite in the rocky crust of earth, in the laws which govern its motions, and in the mathematics of the sky, supply the knowledge that truth is only to be found indelibly stamped upon the constitution of creation. The pages of the Bible are often marred with the record of dark and revolting deeds, the very recital of which brings the blush of shame to the cheek. And yet, for centuries, this book has been the criterion of all truth, and the human mind, cribbed and confined, has been compelled to wear the infantile garments of thought it supplies.

Joshua, it is said, commanded the sun to stand still, and you are told that it obeyed him. Have you ever realized what would follow if such an incident as this occurred? Why, it would hurl to destruction this earth and all its inhabitants. Mary "was overshadowed by the Holy Ghost," and the birth of a God was the result. In endeavouring to prove how utterly incompatible with moral, religious, or scientific teaching such an assertion was, the controlling intelligence invited the audience to form a more intimate acquaintance with Nature in her vast domain. To illustrate this, it was shown that reproduction was essential to the continuation of plant life, and the instrument by which Nature contrived to secure its propagation—the pollen—was sometimes wafted by the wind, or carried by an industrious bee until it fell upon the pistils of similar flowers, and thus the generation of plant life was continued; but without this fertilising process we should be denied one of Nature's chiefest charms. The same law held good in every form of animal life, and wherever we turned, the law of reproduction was immutable, hence we were not justified in believing the narrative that Jesus was born without the agency of a human father. Here Nature's laws and Biblical teaching were entirely opposed. The facts of Nature were "truths," the opinions of men visionary dreams. If Deity were the author of the Bible, and at the same time the architect of the Universe, how was it he did not tell the truth about his workmanship? The geologist delved into the crust of the earth, and reverently perused those marvellous tales inscribed upon its rocky pages; tales which carry us back to untold ages, while system after system was reared one above another—stupendous monuments of His wisdom, which chains suns and systems together in the indissoluble links of gravitation.

Here again, the Mosaic cosmogony and the facts of geology are opposed. Truth is embodied in the earth's strata, and not in Genesis, and the facts revealed by scientific teaching have exploded the fallacies of theological reasoning. You may say, "If the Bible is not to be relied upon, where then is truth to be found?" We answer, truth is to be found in God's bible of creation, found by a registration of past experience, compared with the ascertained knowledge of the age.

In this very town you have a technical school, and pay men to instruct in those branches of knowledge which they have made a special study of. You have your medical men in whom you place every confidence. These have acquired their knowledge through the labours of their predecessors; they dissected the human frame, and tabulated their researches; their successors extended the domain of their enquiries, and the operation is still going on. Gall and Spurzheim examined the human cranium, and thus laid the foundations of phrenology. The geologist examined the earth and classified the rocks. Later on the name of John

Dalton is conspicuous in association with chemistry, a science which has demonstrated that the myth of a physical resurrection is an impossibility.

Before the advent of steam, the industries of Lancashire and Yorkshire scarcely existed. From this we learn the importance of a new truth to mankind; from this we learn that truth is not found in books, but in Nature's plan. Go back a few centuries in the history of this country, and we shall find that this Protestant nation was Catholic. That the bonds of Rome were snapped asunder is due to the struggle between the licentious King Henry VIII. and the Papacy. This tyrant, anxious to secure a divorce, and finding papal opinion against him, resolved to proclaim himself head of the church as well as of the state, and the result was the Reformation. Prior to that event religious truth was only to be found within the pale of the Romish Church; subsequently the standard of appeal became the Bible. Thus all down the centuries, we find that the standard of truth is constantly changing. Fierce struggles had to be engaged in; rivers of human blood deluged the land, ere the final appeal from despotic tyranny was placed in the hands of the people. King Charles I. lost his head for asserting the divine right of kings to compel the nation to bow before the shrine of episcopacy.

Further on we find men compelled to attend church under pains and penalties if they disobeyed this tyrannical edict. Armies have met on the battle-field to plunge their swords in their brothers' breasts, in the supposed interest of truth. Men have invented the rack and thumbscrew, and broken the bodies of their victims on the wheel for the same cause. As we wade through these labyrinths of fiendish cruelty, we recoil with horror from the persecutions which man's hatred perpetrated on his fellow-men, and all in what they called the interests of "divine truth."

The power which formerly existed in the person of a king is now transferred to the people. These scenes of bloodshed have become mere historical memories, and an age of reason is being ushered in. Meanwhile earnest students are seeking to find truth not in the religious systems of past ages, but in the living present; in the myriad voices of Nature—the rocky pages of the earth's crust, the wonders of creation, and the countless orbs which glitter in the arched canopy of heaven.

GHOSTLAND:

OR, RESEARCHES INTO THE REALM OF THE OCCULT.

ZWINGLER, THE BOHEMIAN.

To fulfil the promise which my teacher had made me of visiting Zwinger, we mounted several flights of stairs in an old house in — Stradt, and at last reached a landing upon which many persons were congregated around an open door, through which I was led by Professor Marx into a large apartment, shabbily furnished, and half filled with loungers, amongst whom I recognized more than one official of the constabulary force of the city.

Pushing his way through the assembled company, the Professor addressed himself to a little black-eyed, oriental-looking individual, who was seated on a table, dangling his legs, and fidgeting restlessly about, whilst a grave official was taking down depositions or making notes from what the other was saying. The moment the little man set eyes on the Professor he sprang from the table, and seizing his hand with a sort of fawning, propitiatory air, which seemed more like the action of deferential fear than real cordiality, he cried, "Ah, my prince of the powers of the air! welcome! ever welcome to Zwinger, but more especially at this time, when a most wonderful phase of your art—that is to say, of mine, or the devil's, or some of his imps', for what I know, has just been perpetrated through my innocent instrumentality." The little man whilst speaking manifested all

the feverish excitement of an actor anxious to overdo his part, but at the same time desirous to interest his listener, as one of whom he stood in some awe. Without paying any attention to this speech Professor Marx, turning to me, said calmly, "Louis, this is Zwingler."

"Adept [to Zwingler], a pupil of mine, for whose benefit I wish you to recite some fragments of your experience." Then seating himself upon the table from which the Bohemian had dismounted, and motioning me to a stool by his side, he proceeded, addressing the notary, to whom he had slightly nodded, "Well, Herr Reinhardt, what new discoveries has our lively little sleuth-hound been making?"

"Oh, nothing out of the common line, Professor," replied the other, in a grave official drawl. "We've caught the murderer of Frau Ebenstein; that's all."

"That's all!" cried the Bohemian, with a tone and gesture of frantic excitement. "That's all, is it? Slave of the dull earth, and the duller prison watch and ward! All, is it, to traverse nearly a hundred miles of ground, cross three rivers, plunge through marshes, scale mountain heights, pierce the forests, sink through the cavern's depths, and toss on the roaring rapids of the cataract; and still never to lose—no, not for a single moment—the scent of an invisible and unknown mortal, whom these eyes had never beheld, whom these hands had never touched, and of whom no sign, no token in the realms of earthly existence could be found, except by me, Zwingler!"

As he spoke he beat his breast and elevated his glittering black eye to the heavens in an attitude of ecstatic frenzy.

The notary, without the slightest change of feature, continued to write, unmindful of his rhapsody; but Professor Marx, fixing his piercing dark eyes upon the Bohemian, said in a calm, soothing tone, as if he were attempting to subdue a fractious child, "You are a marvellous being indeed, Zwingler, and that all the world knows. Come now! there's a good fellow, tell us all about it. Sit down—no, not there—there at my feet; so—that will do. Now, relate the whole story; we will listen most patiently, and admire most fervently. Remember, I have not seen you for two months, and only yesterday heard that you had returned in triumph from your long pilgrimage. When I was last here the tidings had just reached us that Frau Ebenstein, the rich widow of ———, had been foully murdered, her house sacked and plundered, and her destroyer ———"

"An unknown," broke in the notary, as if impatient to recite details which were specially in his line of duty; "whether male or female also unknown, but supposed to be the former on account of blood-stained footprints, marks of a large thumb and finger on neck of the deceased, and a torn neckerchief, evidently a man's, part of which was clutched in the fingers of said deceased, and part of which was found beneath the couch, saturated with gore, and rent, as if in a violent struggle."

As the speaker proceeded, strong shudderings seized the frame of the Bohemian, though the hand of Professor Marx, laid lightly on his shoulder, for a time subdued the spasms into slight shiverings, but when the neckerchief was mentioned, the little creature's excitement was frightful to behold. He writhed like an eel beneath the touch of the Professor, who at last, raising his hand, said quietly, "Now, Zwingler, proceed! Tell the rest in your own way."

"Yes, yes! I will tell," he cried. "I always do. When did I ever fail? Answer me that, prince of the air; answer me!"

"Never, my king of adepts; but go on."

"They brought me that neckerchief, then, sirs," he continued, as if addressing a vast assembly, but without looking at any of the loungers in the apartment, who now closed up about him; "and lo! as I clutched it, I saw—yes, instantly I saw, a dark-browed broad-shouldered Dutch serving-man; the man of blood; the man who did the deed; I swear it! I saw him do it. And oh! how horrible it was!

how cruel! how cowardly! and the poor old Frau! I saw her too—saw her struggle, plead, choke, die! All this I saw—out of that neckerchief, mein Herren! Instantly, as I touched it, it came like a flash, but full of the scene I describe, and full, too, of all its horrors! Then it went, as all scenes do after the flash I get of them as I touch the thing; after that I said, 'Give me my shoes; I must walk far. Put me a cup to scoop up water with, in my wallet; give me my staff, and let me go.' I had been hungry, and was about to dine, but I hungered no more; no, not for seven long days did I touch other food than the nuts and berries close to the path streaked with the murderer's life, and the waters of the rivers, streams, and cataract he had crossed; but I will tell you all. Listen! I choose my path as I always do, because a long black line seemed to stream out from the neckerchief I held in my hand, and point ever on the way I should go. It led me through the city; it pointed me into a low inn where he had stopped to rest. I told them such a man had been there. They shuddered, and said to one another, 'Zwingler!' and then to me, 'He has been and gone.'

"I knew it; but the way he had taken was still pointed by the black line. I know what you were going to say, Professor; *I see your thought*; you want to know if I see the line I speak of with my eyes, or with my soul's eyes. I reply, 'With both.' My soul feels the line, and it draws me on, and seems like a cord dragging at the object I hold, and pulling me in the direction I must take to arrive at the owner of that object. Sometimes I see the line, and then I do not feel it pull, but it never leaves one sense or the other—sight or feeling—until I abandon the object, or find the person to whom it has belonged.

"Well, sirs, thus it led me on, day and night, never suffering me to get out of *his* track. It guided me through several villages and some towns, and wherever it was the thickest and most palpable, there he had stopped to take rest or refreshment, and there I said, 'Such and such a man has been here,' and they answered with a shudder, 'Zwingler! he has come and gone.'

"I rested sometimes, but ever on the ground—the ground he had trodden; and then the black, vapoury cord seemed to coil up all around me like a misty garment. I tried to rest once, on a bed he had occupied, but oh heavens! all the scene of the murder was there. I heard her shriek; I saw her struggle; and what was still more horrible, it seemed to me that I was the murderer, and was actually doing the deed over again! I fled from the place, and should have lost the track, had I not returned to it again, and started afresh from that house.

"To one like me, Professor, that house will always be haunted; that is, until the murderer's shade melts away from it—and it will do in time. I answer your thought again, you see, Professor! It was near midnight, some time—I cannot tell how long—after I had started, that the black cord began to thicken and spread, and at length to assume the shape of a man.

"It trembled and quivered, and at first was only the indistinct outline of a man, but presently it grew more and more dense, and now behold! it was the ghost of the Dutch serving-man in full, walking just so far before me, above the ground one foot, and ever looking over its shoulder at something coming after it. That man went to a great many places in the town I was now hunting through, for the ghost was at every street corner, and in every alley, and lurking in all the dark lanes and by-streets, and though I knew he must be close at hand, by the density of the ghost, still he had wandered and wandered and lurked about in so many places, that I should have become confused, had not both senses been suddenly appealed to at once. I saw him, and at last I felt him. I felt him as it were, tugging at the neckerchief in my hand, and striving—Oh holy martyrs! how he strove to get it away from me!

"Sirs, he was just then thinking about that neckerchief, remembering he had lost it in the murdered lady's room, and wishing he had got it, and cursing his folly, and mentally longing to get it back. Lucky for me he did think thus, for his thoughts being set on the neckerchief, pulled at it so frantically that it led me straight to his hiding-place, and there and then I saw him, and screamed that that was the murderer of Frau Ebenstein, and the landlord and guests of the inn cried 'Zwinger, Zwinger'! He uttered a great cry, and fell as if he had been struck; and then it was they captured him and brought him thither."

"Aye! and the strangest fact of all this is, gentlemen," broke in the grave notary, unable to keep silence any longer, "that this wretch had changed his dress ever so many times, and when this wonderful Bohemian here tracked him to his lair, he was disguised as a sailor, and so disguised that none but the devil, or perhaps his particular ally, Zwinger, could have found him out."

"Pshaw!" replied the Bohemian, scornfully; "what know you of my art? I do not track the clothes of the man, but the man; his soul was in his hand, on his neck, and in the neckerchief around it, when he did the deed. The sleuth-hound senses the body of a man through the organ of smell. I sense it through smell, touch, taste, sight, and hearing. I sense soul through perception. Everything, every place, where soul has been is full of it; and once give me a link, a single thread of association, such as an object the soul I would track out has come into contact with, and the depths of the sea cannot hide it; the mountains cannot cover it; the disguise of a monarch, or the rags of a beggar, cannot conceal the identity of the man whose soul Zwinger would track out. But remember, sirs, Zwinger tracks souls, not masking habits."

The little Bohemian's slight form seemed to expand as he spoke with impassioned gesture and rapid utterance, into the proportions of a giant; and as he turned away to reply to some question addressed to him by one of his admiring auditors, the Professor murmured in my ear, "He has detected many criminals in this way. Give him a garment, a lock of hair, or even a rag that has come into contact with a living organism, and he will track out its owner with a fidelity unmatched by the best blood-hound that ever ran;" then addressing the Bohemian, he said aloud, "Glorious Zwinger! as wise as you are gifted, tell my young son here what you mean by a soul; he is eager to learn of you what soul really is."

"Soul is the life, my prince; you know that," replied Zwinger, half daunted, as he always seemed to be when addressing Professor Marx.

"You think, then, soul is the life principle, and nothing more—that which keeps the man alive; is that so?"

"What else can it be?"

"But what is the 'black cord' you speak of; what the essence which clings to substances, and enables you to describe, or sense, the person from whom it has flowed out?"

"The soul, of course, great master."

"Is the soul then a substance?"

"Is the air a substance? the wind a substance? You cannot see or feel either until they come into contact with some other substance, and when they do, although invisible, you know they are something. The soul is finer than air, more ethereal than wind; and only some souls as fine and pure as mine can sense it. But where you can sense the air, and feel the wind, Zwinger can sense the soul and feel its substance."

"Admirable, my little philosopher! and now, one question more. What do you suppose becomes of the soul after a man dies?"

"Pshaw, learned master! why ask me so foolish a question? What becomes of the body after a man dies; why not ask me that?"

"Why not, indeed?" muttered the professor, glancing

triumphantly at me; "but, Zwinger, if the form of a soul can appear whilst a man lives, can it not and does it not appear sometimes after death?"

"Does not the body appear, too, if you look for it? Surely it does not all fade away at once, but decays and corrupts, and at last disappears. No doubt soul and body both wear away, fade out, and melt into their original elements when they become separated, as at death. No doubt, too, some can see only the body, and some, like Zwinger, can see the soul as well; but both live only when they are together, and die when they are apart;" then, contracting his mobile features into a frown of impatience, he cried irritably, "But why torment me, and make me talk about things which only you great professors understand? I hate to think of death! I loathe it! I—I—fear it! I wish I could live for ever!" He was about to dart away, when Professor Marx laid a hand gently on his arm; the Bohemian stood as if transfixed, and muttered submissively, "What more would you have of me, great professor?"

"Only to accept this slight token of my young friend's gratitude for your instructive narrative, adept," replied the Professor; and as he spake, Herr Marx suddenly snatched from me the locket and ribbon of poor Constance, which I held, as he desired, during the interview in my right hand, and which he now as suddenly placed in Zwinger's.

Before I could pronounce a word of protest against this unexpected transfer, the Bohemian clutched at the ornament with an action so spasmodic and full of terror, that the words I would have uttered died on my lips. "Death again!" he murmured with a strangely piteous accent. "Ever surrounded with the faded blossoms of dead souls! But ah me! this was a cruel death! So young, so fair, so innocent! and destroyed too by the hand of him who should have been her protector! Herr Professor, I shall not have far to go to trace the soul of him who did this deed of blood."

"Hush, little dreamer!" responded the Professor in a whisper; "your art is not wanted here. Stay, I will change the token. Keep this, and be silent, or worse will come of it." So saying, he took back the locket, returning it to me, and, placing several silver pieces in the Bohemian's hand, led me through the crowd, who opened reverentially to permit the learned and celebrated Professor Marx to pass through. At home again, and in our quiet lodgings, the silence of the last hour between Professor Marx and myself was thus broken:—

"What think you of Zwinger, my Louis?"

"He fails to convince me that an apparition of a soul after death is only an apparition."

"Then what is it before death?"

"Aye! that is the question!"

"Zwinger's mode of philosophizing is crude enough," replied Herr Marx; "but the philosophy itself is unanswerable. Like the lower elementary, and the higher planetary spirits, the soul of man, the finest and most sublimated condition in which matter exists, inheres to all coarser forms, and thus it can be sensed, as Zwinger calls it, as a sphere, sometimes in a premonition of its approach, sometimes in the feeling of indescribable repulsion or attraction which we conceive for strangers even as we approach them, sometimes it can be seen in bodily shape, apart from the body, as in the case of the 'double' or 'atmospheric spirit,' and sometimes it can be seen when it has separated entirely from the body, ere it is quite resolved back again into its original elements. And that is all."

"And that is all," I mechanically repeated, feeling, however, at the same time, that the Professor was merely reciting a form of words familiar to him, whilst his spirit was abstracted, and his manner vague and wandering as my own when I repeated his last words.

As the Professor and myself relapsed into silence a chiming as of very distant bells was heard in the air; a singular radiance stole through the dim twilight obscurity of our

chamber, and settled about the table strewed with books, at which in the past morning I had been studying. That radiance at first appeared like a shimmering fire-mist; then it expanded, bent, curled, and at last seemed to weave itself into the proportions of a human form. Clearer, brighter, stronger grew the vision; at length the mists rose and parted on either side, disclosing the shining apparition and seraphic features of the dead Constance.

Turning her head of sunny glory towards me, she smiled, then bent over the table, seemed to select with swift action a large Lutheran Bible from a heap of books, opened it, took up the locket and black ribbon I had laid down near it, placed the ribbon like a mark across a certain passage, pointed to it emphatically three times, then she vanished from my sight and all was darkness.

What followed, or how long I may have remained unconscious of life and being, after this vision, I know not; but my first recognition of passing events was the sound of Herr Marx's voice speaking through the thick darkness of night which had fallen upon us, saying—

"Louis! are you awake? Surely, I must have had a long sleep, for the night has stolen upon me unawares."

The janitor at this moment entered with lights, and placed them on a sideboard.

The Professor, rising from his seat, took one of the lamps, and, advancing to the table, held it over the open Bible, at the same time exclaiming in a voice of singular agitation, "Who has marked these passages?"

I advanced, looked over his shoulder, and saw him remove the ribbon and locket, only to disclose several deep black lines, drawn, as if with Indian ink, beneath the following words, in different parts of the fifteenth chapter of the First Epistle of Paul to the Corinthians:—

"There is a natural body, and there is a spiritual body."

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed."

"Death is swallowed up in victory."

"O death, where is thy sting? O grave, where is thy victory?"

SPIRITUALISM IN JERSEY.

To the Editor of The Two Worlds.

Your letter inviting friends at home to send records of their experiences induces me to offer you an account of what we have received since our new society has been formed. We know there are many spiritualists on the island, but they are like sheep—scattered—having no shepherd.

We at Gorey have had a small, harmonious circle, in which we have visitors from other points, and mediums for different phases of spiritual power. At our first sitting a spirit hand appeared amongst us; subsequently a hand and arm. Since then we have had, during several sittings, good communications from different spirits, one of whom purports to be an Italian artist. This spirit on several occasions has given us direct spirit drawings. Another spirit who comes claims to be a Pole, and gives us descriptions of our spirit friends, most of whom have been recognized.

There is another spirit who frequents our circles, and who aids us in finding lost property. On one occasion a Polish spirit calling himself Yorskey held up a card on which we saw, *developed gradually*, a well-drawn picture of a face, claimed to be that of the spirit. Another card was suddenly withdrawn from the table, and was afterwards thrown down with a curious drawing upon it, claiming to be the likeness of a priest of the year 1077.

We have also received some singular chalk drawings done by spirit power, and many physical manifestations, such as the movements of ponderable bodies, apparitions of spirit hands, touches, &c.

[The above, and still more elaborate descriptions of spirit circles occurring at Jersey, are sent to the Editor by a

respected correspondent (Mr. G. R. Moore), and serve to prove—first, that spirit phenomena are abroad, and manifest in every direction wherever two or three are gathered together in the name of the spirits; and next, that MEDIUM SPIRITS are as active and essential to the manifestations from the spheres as on earth.]

THE REFORMER.

ALL grim, and soil'd, and brown with tan,
I saw a strong one, in his wrath,
Smiting the godless shrines of man
Along his path.

The Church, beneath her trembling dome,
Essay'd in vain her ghostly charm.
Wealth shook within his gilded home
With strange alarm.

Fraud from his secret chambers fled
Before the sunlight bursting in;
Sloth drew her pillow o'er her head
To drown the din.

"Spare," Art implored, "you holy pile,
That grand, old, time-worn turret spare!"
Meek Reverence, kneeling in the aisle,
Cried out, "Forbear!"

Grey-bearded Use, who, deaf and blind,
Groped for his old accustom'd stone,
Lean'd on his staff, and wept to find
His seat o'erthrown.

Young Romance raised his dreamy eyes,
O'erhung with paly locks of gold:
"Why smite," he asked, in sad surprise,
"The fair—the old?"

Yet louder rang the strong one's stroke;
Yet nearer flashed his axe's gleam.
Shuddering and sick of heart, I woke,
As from a dream.

I looked; aside the dust-cloud rolled;
The waster seemed the builder, too;
Up-springing from the ruined old
I saw the new.

'Twas but the ruin of the bad,
The wasting of the wrong and ill;
Whate'er of good the old time had
Was living still.

Calm grew the brows of him I feared;
The frown which awed me pass'd away,
And left behind a smile which cheer'd
Like breaking day.

The grain grew green on battle-plains,
O'er swarded war-mounds grazed the cow;
The slave stood forging from his chains
The spade and plow.

Where frown'd the fort, pavilions gay,
And cottage windows, flower-entwined,
Looked out upon the peaceful bay,
And hills behind.

Through vine-wreath'd cups, with wine once red,
The lights on brimming crystal fell,
Drawn, sparkling, from the rivulet head,
And mossy rill.

Through prison-walls, like heaven-sent hope,
Fresh breezes blew, and sunbeams strayed;
And with the idle gallows-rope
The young child play'd.

Where the doom'd victim in his cell
Had counted o'er the weary hours,
Glad school-girls, answering to the bell,
Came crown'd with flowers.

Grown wiser for the lesson given,
I fear no longer, for I know
That where the share is deepest driven
The best fruits grow.

Take heart, the waster builds again—
A charmed life old Goodness hath;
The tares may perish; but the grain
Is not for death.

JOHN G. WHITTIER.

THERE is nothing easier than to persuade men well of themselves; when a man's self-love meets with another's flattery it is high praise that will not be believed.

READ not to contradict and confute, nor to believe at first sight and take for granted, nor to find talk and discourse, but to weigh and reason and consider.—*Lord Bacon.*

BELOVED, let us love one another, for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love.—*St. John.*

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SPIRITUAL GIFTS.—No. 1.

WHAT CONSTITUTES SPIRITUAL MEDIUMSHIP.

THIS question is so often reiterated, together with its corollary, "Why do not the spirits come to *me* instead of to such and such an one?" that we deem quite one-half of the spiritualists—to say nothing of mere enquirers—fail to apprehend the true nature, operation, and limitation of spiritual *powers* miscalled "gifts," the latter word implying something specially conferred upon a recipient, rather than a result of organic and functional qualities. Using the words "spiritual gifts" however, in accordance with the general understanding of the phrase, we proceed to lay the corner stone of our philosophy—declared to the writer by teaching spirits themselves—in an attempt to define in what mediumship consists. Taking the ground assumed by "Sirius," the author of *Art Magic*, and strongly enforced by certain of our controlling spirits, we may say we consider that the human body consists of matter, force and spirit. Matter, the mould, formative, and external element. Force, the invisible but ever active life principle, which we shall call *magnetism*; and Spirit, the interior and only intelligent element in the organism. As it is with this second principle, magnetism, that we have now to deal, we shall confine ourselves at present to a description of the attributes and operation of that special element. Magnetism is the life principle of all things and all forms. It is motion, *per se*; and its two only modes are attraction and repulsion. In the motions of bodies in space, magnetism is called "centrifugal and centripetal force," centrifugal—driving off, or repulsion; centripetal—drawing-in, or attraction. Throughout the known universe these two modes of one force create and disintegrate; build up and destroy; recompose and decompose; in a word, move upon and through all known forms, animate and inanimate. In the inanimate world we call this element "force"; in the animated realm, "life." NO ONE HUMAN BEING IS A DUPLICATE OF THE OTHER, and all the infinite varieties of animal as well as human life proceed from inequalities in the distribution of the life forces. Let no controversialist ask whence come these inequalities.

We cannot step behind the influences of soil, climate,

heredity, physiological changes, &c., &c., to deal with the *primal* causes. We only affirm—it is so now; and dealing with living beings as we find them, we can resolve all the infinite varieties of the human family into three groups.

The first of these consists of organisms charged with a large excess of magnetism, but the balance of that excess tends towards the POSITIVE pole or attraction. The magnetic force in this respect gathers in from all sources, and hence, controls all objects which it approaches. Those endowed with this large excess of the positive quality are magnetizers. When the force clusters around the organs of nutrition, they are good nurses, good physicians, good healers. When it locates most abundantly in the cerebrum, or front brain, it produces great psychologists,—statesmen, successful merchants, traders, or persons who fill any department wherein they can mentally control their fellow mortals. Sometimes this powerful and positive life-force centres around certain organs only. Then the result is to create great musicians, painters, poets, calculators, inventors, or other specialists who exhibit abnormal powers in special directions.

The second group consists of those who are also charged with an excess of the life principle—magnetism; but in these the negative or repulsive polarity prevails. They all too readily part with their magnetism. Every person and every object draws from them, and as Nature always seeks an equilibrium, these persons, depleted of the life-force, draw again from their surroundings, and hence attract back, to fill up the vacuum, magnetism from all sources they come in contact with. Hence these individuals are the subjects of the aforesaid operators. They are "sensitives," easily controlled, always under the influence of others, or external objects—and these are MEDIUMS, and subjects of others' influences and others' minds. Can it be a marvel that, if the operators, the magnetizers, the powerful psychologists of earth die, and carry with them their life-principle or spiritual body, that they should be able to control their subjects just as readily as spirits, as they have done as mortals? In sleep, the body alone—worn out by the attrition of the day's duties—slumbers. The life-principle still remains, and carries on the functions essential to perpetuate mortal existence. In death, that life-principle departs, and this then becomes that spiritual body which clothes upon the innermost spirit, the duality of which is soul. Hence it must be apparent that the real force of the magnetizer, psychologist, healer, or controller in any direction, goes with the spirit at death, and enables that spirit to influence sensitive subjects as freely from the spirit-world as it did on earth. To account for the very great variety of mediumship that is now manifested, we have only to add that from antenatal or other causes, the magnetic force in mediumistic persons sometimes clusters around the cerebellum or back brain. In this case the magnetism given off furnishes a pabulum of a physical order, enabling spirits of corresponding nature to produce manifestations of a ponderable and ponderous kind. Sometimes the force lingers especially in the optic nerves, influencing spiritual sight. At other times it clusters about the organs of music, poetry, painting, language, ideality, &c., producing in each case a corresponding power in the controlling spirit to externalize the special faculty in question. Occasionally the excess of the life-force throbs throughout the whole system, rendering the subject sensitive in many directions, and hence certain media exhibit varied powers in many directions, though in general, most potent results are those which are confined to few and special faculties.

Volumes could be written on the physiological causes of mediumship, and the operative forces which create controlling powers, both on earth and from the spheres. The above rough digest of this most important subject must, however, suffice for the present, although we cannot close without touching upon the organic conditions which exist in the third group of mankind, or those who may be called the

NEUTERS OR NON-MEDIUMS.

Whilst every living creature is vitalized by the same life-principle, or magnetism, all are not charged in the same degree. The *excess* in one group of organisms, when of a positive or contractile tendency, produces operators, magnetizers, and controlling spirits. The *excess* in another group, when of a negative or repulsive tendency, produces subjects, sensitives, and spirit mediums. Between the two groups are the multitudes who are not charged with any excess, either in one direction or another. These are the "neuters" who are not mediums. Contact with magnetic operators, sensitives, and the strong desire of the soul, may externalize or, as it is termed, *develop* latent powers, and promote the accumulation of such forces as will unfold the powers either of the operator or the subject. As spirits, however, are prone to employ the most accessible means of communicating to earth, and avail themselves of *ready-made* mediumship, so it is most rational to suppose they take the first available *clerk* to the spiritual post-office, and use the first prepared *wire* to the spiritual telegraph they can find. And that is why messieurs the critics, scientists, and captious inquirers, spirits can, and therefore sometimes *do*, communicate with you "illiterate," "vulgar," "common-place" individual called "a medium," and don't come within "*my learned sanctum or my highly-refined presence to convince me.*" "When they do, I may believe; until they do, why—it's too low and vulgar, and I shan't have anything to do with it," &c. All right, Monsieur Scientist and Madame Exquisite! *N'importe!* The world goes marching on. Spiritualism does not want you, does not wait for you, and in God's providence, and in nature's immutable laws, it may be full time for you to commence to live your life over again—and that *as a little child*—when you yourselves become spirits.

In our next paper we propose to enter upon the spiritual side of the subject, and trace out the *modus operandi* of spirit control.—ED. T. W.

THE BANE AND THE ANTIDOTE TO POPULAR INFIDELITY.

In our Number 20 Rostrum article we have exhibited in full the plea set up for the "Disestablishment of Hell," together with the destruction of all its buildings, foundation stones, fiery fuel-stores, bituminous larders, pitch and tar lavatories, &c., and this article was followed up by a pathetic elegy on the gentleman who formerly presided in these diabolical dominions. But in order to do justice to both sides of so important a question as that of the existence of Hell and its founder, and the personality of the Devil and his Creator, we must give the opposition a chance to be heard, and this we now propose to do by quoting a few passages from a leading journal in which the actuality of Hell and the personality of the king of the aforesaid place of torment are ably defended by no less a personage than Mr. Spurgeon, the popular Baptist preacher. In view of the secession of some of his members, or rather their daring insinuations that the fires of Tophet might not be quite so hot as have been represented, or still worse, that there might come a time when they would be extinguished altogether, with the contingent probability that its former inhabitants should get baptized and be saved. Mr. Spurgeon has been for some time conducting the most determined and uncompromising opposition to the above awful heresy. Take as an example the following explicit protest:—

"In a letter to *The Baptist*, in which he expresses his anxiety to remove all personal grievances out of the present struggle, Mr. Spurgeon says: 'I must, however, protest against any one saying that he believes orthodox doctrines, "but not in Mr. Spurgeon's sense." I believe these doctrines, so far as I know, in the common and usual sense attached to them by the general usage of Christendom.'

Whatever the Council does, let it above all things avoid the use of language which could legitimately have two meanings contrary to each other.' He states the real point at issue in this way, 'Is the Baptist denomination on the old lines or on the new? It cannot, as a rule, run upon both.'

"In another communication, relative to the Pastor's College Conference, Mr. Spurgeon says: '*I will, under no pretence whatever, remain in fellowship with men holding the New Theology and Post-mortem Salvation.* I have a right to choose my own companions. . . . If the present method is not acceptable, and I feel driven to forego it, I intend to resign my connection with the Conference, and invite those brethren who feel that they can go with me heart and soul to resign with me, and form another Conference. . . . In any case, if I stand alone, God helping me, I will rid myself of all complicity with the sad apostasy of these evil days.'

That there might be no mistake in the doctrines on which Mr. Spurgeon and his special supporters mean to stand, they were again and again reiterated at the last Conference, and faithfully acknowledged by the majority in these explicit words:—

"The following facts and doctrines are commonly believed by the Churches of the Union: 'The divine inspiration and authority of Holy Scripture as the supreme and sufficient rule of our faith and practice, and the right and duty of individual judgment in the interpretation of it; human sinfulness and guilt; the Deity, the Incarnation, the Resurrection of our Lord Jesus Christ, and His sacrificial and mediatorial work; justification by faith, the faith which works by love, and produces holiness; the work of the Holy Spirit in the sanctification of all who believe; the resurrection of the dead, with the eternal blessedness of the righteous and the eternal punishment of the wicked.'

Great is the Baptist Union! If, indeed, Hell is disestablished in every other part of the known world, those good Christians who claim eternal Heaven for themselves and eternal Hell for their neighbours, may at least comfort themselves with the assurance that its fires are blazing as fiercely as ever beneath the "Spurgeon Tabernacle at Newington Causeway."

AMONGST THE SPIRITUAL RANK AND FILE.

We have received from a correspondent accounts of a very successful *séance* held with Mrs. Wilkinson, Physical and Test Medium, 32, Hawkesley Road, Stoke Newington, N. The writer declares that the party assembled received flowers brought by spirits, excellent test messages by writing, and other interesting phenomena. Our correspondent adds:—"I have recently had other sittings with Mrs. Wilkinson, and I believe the cause would receive a great impulse in the right direction if she were more generally known, for I am fully persuaded that the manifestations through her mediumship may be implicitly relied upon as genuine." We do not give any further details of these *séances*, first, because that which may be new and interesting to the sitters present, is in repetition an oft-told tale, and one which possesses no interest to any one but the sitters themselves. We would kindly add that unless our correspondents are known to, and can be vouched for by, the Editor, it would be desirable that those who report *séances* should give their own names appended in evidence of their good faith.

The lack of test mediumship and opportunities for investigation are serious drawbacks to the advancement of the cause of spiritualism in England. Private sittings are *too private* to be available for strangers, and whilst professional mediumship is liable to be abused, its exercise has been of incalculable service to inquirers, and might be so again. We gladly make mention of any records of circles that might be open to the honest inquirer, and although we dare not

advocate claims that we cannot personally establish, we recommend investigators to avail themselves of any opportunity that may be offered to enquire into the consoling and elevating doctrine of spiritualism.

The spirit of the following letter will speak for itself:—

“Will you please say in the next issue of *The Two Worlds* what the spirits teach concerning Jesus Christ? Opinions differ so much on this question that it will be a relief to know what the spirits really teach.—Yours faithfully,
“JAMES HARDMAN.”

Our questioner must be prepared to draw the line between what spirits *teach* as *opinions*, and what they agree in declaring as *facts*.

Out of any thousand spirits who pass from earth to the life beyond, you may take the average of two-thirds of that number whose *opinions*—especially upon religious subjects—are too fixed to be at once altered by a change of state. Instances have been known wherein material, earth-bound spirits could not even realize for a long time that they had left the body; others, especially bigoted religionists, find their state changed, but not their minds. They still look for a final judgment day, a Saviour, and a personal God. To these, the realization of their cherished idiosyncrasies are only deferred, not extinguished, until they progress beyond their narrow status of thought. Another source of error, often generated in spirit communion, is the prepossession of the minds that receive that communion. There are scores of circles at which every spirit is banished and tabooed as evil if any communication is given in opposition to the ideas of the medium or sitters. In circles of this kind, no reliance can be placed on the messages received, the positivism of the mortals present either attracting spirits of a similar frame of mind, or distorting the communications to suit their own views.

The question necessarily arises, then, can there be any reliable communications from the spirit world? If so, how obtained?

To this we answer we must gather up the consensus of what is taught from the spirit world, rather than limit our deductions to what we may receive through one or a few sources only. One of the most patent and universal facts disclosed by spiritualism ALL OVER THE WORLD is, that the doctrine of any vicarious atonement for sin is a fatal delusion. Every soul that enters the second stage of existence is in personal judgment for the deeds done in the body. The good are in heaven and gloriously happy, the evil in the hell of remorse and misery. There are thousands of graduated states of happiness and misery, but all are proportioned to the good or evil the soul has wrought on earth. And these states are utterly irrespective of beliefs or opinions. Now the facts thus stated are affirmed by every returning spirit. After listening to spirit communications in every country of civilization, at tens of thousands of circles, and that, during a period of nearly thirty years, the Editor is unable to recall one single instance in which any guilty soul averred that his sins had been atoned for by the merits of another, or that he had been “saved” from the consequences of sin by any Lord, Saviour, or other means than by personal repentance and personal atonement. We make no comment on this beyond what common-sense readers can draw for themselves.

As to the existence of Jesus Christ, where one spirit alleges knowledge, others declare they know nothing of him. Take the consensus of spirit opinions upon the life and mission of Jesus, and intelligent communicants, when they do believe in his existence, will declare he was only an inspired man, a great prophet, and a good teacher like Buddha, Zoroaster, Confucius, and other prophetic men.

To sum up—if the spirit lives and can communicate from the life beyond the grave, then no earthly beliefs can equal the authority of spirit communications upon those generalities wherein ALL SPIRITS AGREE.

If all spirits agree in affirming AS A FACT that they are in judgment for the deeds done in the body, and that they are all, and without exception, happy or miserable in proportion to the good or evil of their earthly lives; then the Christian assumption of a vicarious atonement for sin, by a blood-offering to a God of love and justice, is a terrible delusion, all the differing teachings or theoretical opinions to the contrary. Jesus only takes his place as one of the great and good men of earth, whose mission was to teach mankind to do good; not to offer a premium for the commission of sin and wrong by taking the consequences on himself.

HIGH-HANDED ATTEMPTS TO STAMP OUT SPIRITUALISM BY LAW, IN MASSACHUSETTS.

A TRIAL has just been decided in one of the Judiciary Courts of Boston, the details of which we commend to the attention of spiritualists in other countries besides America. The following excerpt from the *Banner of Light* gives a brief, but sufficient notice of the proceedings of its result:—

“Certain religious (?) bigots in this State have been endeavouring for several years to crush out modern spiritualism in various ways. Their *modus operandi* has much resembled the methods ascribed to the Heathen Chinee, viz., ‘Ways that are dark and tricks that are vain.’

“In the first place they got hold of a superannuated actor, named Waite, and secured his services to go into Tremont Temple, Boston, and harangue against our cause, giving him to understand they would see that he was fully remunerated financially—and he was, as he pocketed about \$700 by the operation. The said Waite subsequently brought woe to the hearts of his creedal abettors by going to Lynn, where he secured a large tent for ‘divine services,’ and everything went on swimmingly, until the said pious (?) individual eloped with a deacon’s daughter!

“But our worthy bigots were not to be deterred from their fixed purpose to ‘crush out spiritualism,’ as they expressed it, and so they prevailed on Rev. ‘Flavius’ Cook to ‘fill a long-felt want’ by descanting upon ‘spiritualism with an *If*.’ As he had had a sitting with the independent slate-writer Watkins at Mr. Epes Sargent’s house previously, and had signed an affidavit endorsing this phenomenon, his speech on the latter occasion fell flat.

“Then the mind-reader Bishop was picked up to “expose spiritualism.’ That enterprise also proved an unremunerative venture to them.

“After this, a number of ‘highly respectable’ individuals banded themselves together to assault, by brute force, the physical mediums; until finally a case was carried into court—only to become a *nolle prosequi*.

“As a last resource these same bigots a short time since petitioned the General Court of Massachusetts to pass a law to suppress mediumship—their appeal being so cautiously worded that of necessity any legislation based upon it could be stretched if need be so as to reach all genuine mediums, while intimating that it was aimed only at bogus ones. The petition was duly received, and referred to the Judiciary Committee, while a hearing was had on Wednesday, Feb. 23rd, which resulted in a report to the House that ‘it is inexpedient to legislate to prevent the fraudulent impersonation of spirits or deceased persons at any séance or religious meeting.’

“At this hearing a strong delegation was present at the State House in support of the raiders and their brute-force doctrines; while the spiritualists were represented by Alfred E. Giles, Esq., of Hyde Park, Massachusetts. While this gentleman declared himself the enemy of fraud wherever found, and in whatsoever department of life, he was of opinion that the proposed statute trenched on dangerous ground, and would be provocative of more evil than good if it became a law. He thought the petitioners were evidently directing their appeal to the Legislature to

protect the *feelings* of the community regarding 'the loved and lost.' But since *when* had the popular systems of religion proved so careful of the feelings of bereaved men and women in this regard? While the false was to a certain extent blended with the true among medial phenomena, he would much rather say (as did one of old) to those who were counselling the course now proposed: 'Nay; lest while ye gather up the tares ye root up also the wheat with them; let both grow together until the harvest,' confident that in the end the true would be vindicated by discriminating patrons, while the pretenders would pass out of sight entirely through want of support. He protested against such a delicate subject as was here involved being taken from the realm of occult forces and relegated to the decision of brutal policemen and uninformed judges—uninformed because inexperienced in that direction. He had no desire to see the old Salem witchcraft days revived in Massachusetts; and the Judiciary Committee of the Legislature for 1888 proved by their report some days later that they had not, either."

SPIRITUALISM IN MANY LANDS.

THE AKHALS OF MOUNT LEBANON.

SHEIK BECHIR has for some years devoted his time, singular as it may appear, to the cultivation of magic, and the stories he relates of his interviews with immaterial beings are novel and startling. At times he will place a jug between the hands of two persons sitting opposite to each other, when, after the recital of certain passages, taken indiscriminately from the Koran and the Psalms of David, it will move spontaneously round, to the astonishment of the holders. A stick at his bidding will proceed, unaided, from one end of the room to the other. On two earthenware jars being placed in opposite corners of a room, one being empty, the other filled with water, the empty jar will, on the recital of certain passages, move across the room. The jar full of water will rise of itself on the approach of its companion, and empty its contents into it, the latter returning to its place in the same manner that it came. An egg boiling in a saucepan will be seen to spring suddenly out of the water, and be carried to a considerable distance. A double-locked door will unlock itself. There cannot be a doubt that an unseen influence of some kind is called into operation, but of what kind those may conjecture who like to speculate upon such matters.

But it is in the more serious cases of disease or lunacy that his powers are called into play. Previous to undertaking a cure he shuts himself up in a darkened room, and devotes his time to prayer and fasting. Fifteen, and sometimes thirty, days are thus passed in seclusion and fasting. At last, one of the genii, described by him to be much of the same appearance as human beings, will suddenly come before him and demand his bidding. He then states his position, and requires assistance in the case he is about to undertake. The genius replies at once that his request is granted, and encourages him to proceed. . . . That the Sheik stoutly maintains his intercourse with spiritual agents to be real and effective is unquestionable; and, indeed, the belief in magic, and in the interposition of an order of unseen creatures in worldly affairs, at the bidding of those who choose to devote themselves earnestly to such intercourse, is universal throughout the entire population. . . . There are priests who affirm that the Psalms of David contain an extensive series of necromantic passages, which, if thoroughly understood and properly treated, would place the world entirely at man's disposal, and invest him, through their medium, with miraculous powers.

Instances could be multiplied in which the most extraordinary and unaccountable results have been brought about by the intervention of individuals who make this communion

the subject of their study and contemplation. But as the ears of Europeans could only be shocked by assertions and statements which they would not fail of holding to be utterly fabulous and ridiculous, the subject is merely alluded to in these pages to indicate the existence of a very prominent and prevalent belief in Lebanon.—*Wm. Howitt.*

"THE TWO WORLDS" PRIZE ESSAY.

SPECIAL NOTICE.

THE Committee appointed to select the finest essay on "The best means of advancing the cause of Spiritualism in Great Britain," having made their choice, the said essay will be published in next week's issue (No. 25) of *The Two Worlds*, and the prize of one guinea, contributed by Geo. Heppleston, Esq., Fern Bank, Fartown, Huddersfield, will be sent to the successful competitor, whose name and address will be published in connection with the essay.

All parties desiring their unused essays returned, can have them by sending stamps for postage, otherwise the Committee will feel privileged to make quotations from them, or print them when desirable on future occasions. The numbers selected from have been twenty-seven.

"THE TWO WORLDS" SECOND PRIZE ESSAY.

The Board of Directors have much pleasure in announcing a second prize of one guinea, contributed by R. Fitton, Esq., of 44, Walnut Street, Cheetham Hill, Manchester, to be given for the best essay on the following subject:—

"THE BEST CERTIFIED EVIDENCE OF MODERN INTERCOURSE
BETWIXT THE TWO WORLDS, THE NATURAL AND THE
SPIRITUAL."

Competitors for this prize must send in their essays from this time up to the Third Wednesday in May—i.e., May 23, when a committee will be formed from the Board of *Two Worlds* Directors to decide upon the merits of the several essays. The prize will be assigned on June 7th, and the name and receipt of the successful competitor be published in the current issue of *The Two Worlds*. Competitors must send in their MSS. plainly written on one side of the sheet only (the length not to exceed at most four columns), and directed to "The Editor;" and each essay must be accompanied by a sealed envelope, containing the full name and address of the sender, marked "Prize Essay," and numbered with a number or word corresponding to the number or word on the essay. The envelopes will only be opened by the committee after the decision has been made.

The Editor has great pleasure in announcing that several other ladies and gentlemen have signified their intention of offering prizes for future competition on various spiritual subjects, and all who take an interest in the success of the great cause of spiritualism are hereby earnestly solicited to join in this noble enterprise. A club of several members can combine to offer a prize.

Competitors desiring the return of their MSS.; if unused, must send stamps for return postage.

THE *Journal of Man* says, "In the 20th century, Psychometry will become the guide of the nations. The world will understand itself. Every mile on the globe will be similarly known. An important event anywhere will be immediately known everywhere. The planets and their inhabitants will be known, and much more known that need not be mentioned at present. The healing art will approximate to perfection. Criminals will be reformed. Their number will be diminished. The juvenile nations of the earth will be more or less under the care of the adolescent, and peace will be maintained. These are not psychometric forecasts, but national inferences, from our increasing rate of progress."

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—*Franklin.*

TRUTH is born with us, and we must do violence to nature to shake off our veracity.—*Lord Hartington.*

CHRONICLE OF SOCIETARY WORK.

BACUP. Mechanics' Institute.—The above fine building was taken for the lectures of Mrs. Hardinge Britten last Sunday, and was crowded both afternoon and evening, at least a thousand persons assembling on each occasion. The subject of the afternoon was "Man, the Immortal." In the evening the audience selected seven from a great number of scientific and problematic subjects for the speaker to discourse on. Both meetings were of a truly Pentecostal character, and many a one cried with heart and voice, "It was good to be there." Dr. Britten occupied the chair.

BERMONDSEY.—Mrs. Spring devoted the evening to giving clairvoyant descriptions. All present went away satisfied.—*J. D. H.*

BIRMINGHAM. Oozell Street.—Owing to indisposition of our worthy president, Mr. Baldwin presided. Mr. C. Mason (a local trance medium) lectured on "After death: the judgment." The control spoke upon the erroneous doctrines emanating from orthodox teachers. He maintained that the spirit, after leaving the body, was not to be judged according to their conceptions. Instead of being rigidly consigned to good or evil places, we were, he said, judged according to our conscientious development at the termination of our material existence. He repudiated the popular idea of damnation, saying that we had all to pass through similar spiritual gradations to obtain eminence in the spirit world. It was a beautiful discourse, full of sympathy. The speaker greatly enhanced his reputation.—*W. J. Walters.*

BISHOP AUCKLAND. Gurney Villa.—Mr. J. Wilkinson, in the absence of Mr. W. H. Robinson, gave two discourses, "Mediums," and "Man's Immortality, and How to Prove it." The speaker proved the immortality of man scientifically, but could not do duty to the subject on account of the short time at his disposal. Mr. J. Wilkinson is only a young platform worker, but if he perseveres he will win many to the noble truths of spirit communion.—*H. W., Cor.*

BLACKBURN.—Mrs. Menmuir addressed large and attentive audiences. In the afternoon, after a brief discourse, she went among the people, describing conditions and giving clairvoyant descriptions. Evening: Mrs. Menmuir spoke briefly, touching on many social questions. Her Scotch guide, "Nelly," then controlled her whilst she gave clairvoyant tests, many of which were recognized.

BRADFORD. Birk Street.—Mrs. Whiteoak being taken suddenly ill, Mr. Farrar spoke on "Spiritualism: What is it?" Twenty clairvoyant descriptions were given by a well-known medium, mostly recognized. Evening: Mr. Farrar offered a harmonizing prayer. Mr. Salsbury spoke on "Spiritualism: Its Use and Abuse," relating experiences in America and India, and by a well-delivered explanation gave great satisfaction. (Mr. Salsbury is a very clever normal speaker.) There was great disappointment at Mrs. Whiteoak not being present, the place being packed, scores going away unable to get in.—*T. H. C.*

BRADFORD. Horton Lane.—Miss Parker proved an excellent and successful substitute for Mrs. Connell, who through a slight mistake was not able to fill her appointment. Miss Parker's clairvoyance was exceptionally good—forty-two descriptions given, thirty recognized; also three guides, leaving only seven unrecognized. Mrs. M. Jackson spoke in the evening for the first time on Sundays.—*G. B., Sec.*

BRADFORD. Ripley Street.—Mrs. Russell's guides discoursed afternoon and evening, giving great satisfaction. She gave a number of clairvoyant descriptions, mostly recognized.—*T. T.*

BURNLEY.—Mrs. Butterfield gave two good lectures. Afternoon subject, "The Real and the Unreal." After the service, the most interesting ceremony of naming a child took place, in which Mrs. Butterfield's remarks were good and touching, the audience being much affected by her earnest words. Night subject was taken from the hymn sung—"Light in the Darkness," which was handled in splendid style.

CROMFORD AND HIGH PEAK.—Mr. Walker's controls gave an able address upon "Why does a man live and why does he die?" pointing out that when Columbus first realized that he had found other beings in human form in other parts of the world, he began to see that there was a loving God, who had been kept out of sight by the teachings of theology, which had kept all people from worshipping the same God. Man was only beginning to see why he lived, and realizing the glorious beauties of nature, and by the laws of evolution saw the necessary change from the physical form. Man should work upon the lines of self-improvement, leaving behind him footprints that others may be encouraged to do good. Man cannot weigh spirit or define God. Man lived because the spirit lived after the change, because it has to be more perfected. The greatest lesson was for man to aspire to outlive in time all preponderating propensities, letting conscience be the monitor. Work upon these lines, and you will be glad that you have lived.—*R. J. O.*

DARWEN.—In the absence of Miss Walker, through sickness, Miss Jones addressed the meeting. Fourteen psychometric readings were given from various articles, all of which were very successful. Good audiences at each service. We would recommend her to all societies for this branch of the phenomena of spiritualism.—*Geo. W. Bell.*

FELLING.—The guides of Mrs. White described thirty-nine spirit friends to thirteen of the sitters, many being recognized; others unknown in consequence of the passing on of the spirit before the recollection of the friend still in earth life. Vote of thanks was passed. All spoke very highly of Mrs. White and her guide's powers. We hope she will continue the good work. This was her first time on the public platform.

GLASGOW.—Morning: Mr. Wm. Corstorphine gave a very choice selection of readings and recitations in a manner calling forth approbation from all. "Nellie's Prayer," by G. R. Sims, was rendered most touchingly. Evening: Mr. G. W. Walrond lectured on "The fallacies of orthodox creeds and Christianity." The lecturer clearly and in unmistakeable language stigmatized the doctrine of the orthodox future of eternal punishment for the smallest sin as one of the most infamous fallacies in this civilized and educational age of progress. The lecturer was listened to attentively, and received unanimous appreciation.

HECKMONDWIKE.—Mr. Metcalf desires to express his gratitude to the friends at Heckmondwike for the kind reception they gave him. He feels he did not not succeed as well as he expected, owing to a disturbing element from a sceptic. He gave a good number of clairvoyant

descriptions, about three-fourths being recognized. [We know our Heckmondwike friends are very kind and sympathetic, and have a hard battle to fight, but they are brave and determined, and will make their mark in the town.]

HETTON. Miners' Old Hall.—Mr. J. T. McKellar gave an eloquent address on "Where are the Dead?" which was well received.—*J. T. C.*

KEIGHLEY.—The anniversary services in connection with the Lyceum, East Parade, were celebrated in the Lecture Hall of the Mechanics' Institute. J. Armitage, Esq., of Batley Carr, and J. Lamont, Esq., of Liverpool, delivered eloquent addresses to large and appreciative audiences. Special hymns and anthems were ably rendered by a choir of children, instrumentalists, &c., numbering about 100. Collections were taken at each service, which amounted to £19 5s. 6½d.—*S. C.*

LEICESTER.—Lyceum at 10-30, twenty-one children present, and full staff of officers. 6-30: Mr. Timson in his normal state gave a very instructive lecture on "Man's Animal, Moral, Social, and Spiritual Faculties." He carried our thoughts from the lowest intellectual race of savages up to the highest form of civilized humanity, and claimed that in future generations the people would become more and more enlightened as to what they are made of, and for, in this life, and as to a knowledge of the life hereafter.—*W. J. O., Sec.*

LONDON, EAST. Canning Town, 125, Barking Road.—Full attendance. Mr. Weedemeyer in the chair. Mr. Rodger gave an address on "Ancient Spiritualism." At the conclusion several gentlemen asked questions, and addressed the meeting. Mr. Wortley, in seconding a vote of thanks to the lecturer, said he should like to hear an address on modern spiritualism; that greater wonders had been performed by Andrew Jackson Davis and others than any record of the Ancient World. The Chairman announced an experience meeting for next Sunday. He was glad to see the strangers, and hoped they would come again and bring their friends.—*Cor.*

LONDON, SOUTH. Peckham.—Morning: Mr. Stokes gave a sound, practical paper on "Mediumship," mainly drawn from personal experiences—valuable alike to spiritualists and investigators. A profitable conversation closed an interesting meeting, which was, however, very sparsely attended. Evening: Crowded meeting. Miss Young favoured with a short but beautiful spiritual address, which was much enjoyed. Mr. Young and Mr. Cartwright also addressed the meeting.—*W. E. L.*

MANCHESTER.—Mr. B. Plant's morning subject was "Spiritualism, a Science and a Religion." Thirteen clairvoyant descriptions, eight of which were recognised. Evening subject, "Immortality," a question for old as well as young. All must face it, for it could not be escaped. For eighteen hundred years Christian theology had taught of heaven and hell, but had never demonstrated by facts that the soul lives after death. Modern spiritualism proved by facts that man is a two-fold being—mortal and immortal, and by angel messengers showing themselves to our own eyes, by the gifts of healing, and of prophesying, that the soul of man does live after death of the human form. The soul could not be destroyed or carried away to hell, or even to heaven, until it became like unto God who dwells in that sphere to which all souls tend. Twenty clairvoyant descriptions, eleven recognized. A very large audience.—*W. H.*

MARYLEBONE.—Morning: very good attendance. Mr. Hawkins magnetized several, some expressing themselves much benefited by his previous treatment. Mr. Goddard, whose clairvoyance was very successful, giving two friends, unacquainted with the subject, remarkable proofs of spirit presence. Evening: Mr. Veitch chose for his subject, "Immortality," which he handled in a most able and intelligent manner; the same being greatly appreciated by those present. The speaker mentioned the names of some of the greatest men in past ages, from Socrates down to John Stuart Mill, in connection with the subject of his address. We also had the pleasure of Mr. Robertson, of Glasgow's, company, who kindly volunteered to preside over the meeting, and, in a brief and telling speech, informed his hearers of the unspeakable joy he had experienced from his connection with spiritualism.—*Cor.*

MIDDLESBROUGH.—Mrs. Connell spoke on "Brotherly Love and Harmony," earnestly exhorting her hearers to avoid all causes of ill-feeling, and take each other by the hand up the ladder of progress. She gave interesting clairvoyance, relating a case in which she had, by that means, saved a young man's life. Evening subject, "Can Spirits Return?" The spirit of interest and inquiry was abroad, prompting people to seek and find evidences of spirit return. Again the medium gave telling clairvoyance, in two instances giving warnings against impending ill.—*J. C.*

MILES PLATTING.—2-30: Miss Hollow's controls discoursed upon "Is Spiritualism a Benefit to Humanity?" showing the great benefits it conferred upon man, spiritually and physically, if used aright. Evening: "True Religion" was explained. It was not by prayer alone, but by assisting each other in every possible manner, that all may live bright and pure lives, and be prepared for that great change termed death, but which is the passing on from this material to the higher spiritual life. Afterwards the guides of Mr. Clark spoke briefly on the "Philosophy of Spiritualism," showing that the best way to further the cause was not by picking continually at our opponents, but to improve ourselves and set them an example of kindness, towards which they must eventually come.—*J. H. H.*

MONLEY.—Afternoon: Mrs. Beanland gave a short address on "Whom or what God shall we worship?" which was well received, and elicited expressions of general approbation, followed by sixteen clairvoyant tests, fourteen recognized. Evening: subject, "The Responsibilities of Man." Eighteen clairvoyant descriptions given, sixteen recognized, and two doubtful; in two or three instances full names were given. We congratulate her on the success attained.—*J. B. L.*

NELSON.—On Saturday last the spiritualists and friends had their first tea party in their new rooms behind the Public Hall. The attendance at the tea was not so large as had been expected, but sufficiently numerous to nicely fill the lecture room at the after-entertainment. The friends have been busy for some time making the premises neat and comfortable; the windows and walls being beautifully adorned with pictures, flowers, and mottoes. The programme was a model for taste and variety, and having been hastily drawn up from amateurs amongst ourselves it reflects great credit upon the management. Songs

were admirably rendered by Miss Greenwood, Messrs. Hanforth, R. Walton, W. Booth; recitations were given in good style by Misses Boyson and Waddington, Messrs. T. Booth, E. J. Whittaker, and T. Coppock (the latter gentleman's piece had been composed by himself); a stump oration by Mr. W. Tillotson; a reading by Mr. Wilkinson; and a practical speech by the secretary on "The Cause at Nelson" completed the list. All performed their parts ably, and the entertainment, which lasted till nearly eleven, was a great success. Some of the recitations were very laughable, and all passed off happily. [We cannot publish the names of songs, &c.—our space is too limited.]

NORTHAMPTON. Oddfellows' Hall.—The guides of Mr. Wyldes gave a discourse on "Evolution" at 2-30, and on "Spiritualism of the Age" at 6-30. Both subjects were handled brilliantly. An attempt at organised antagonism melted away like a dissolving view. After each discourse Mr. Wyldes gave a number of psychometric tests, which were marvellous, and admitted to be correct. Mr. Wyldes is making his mark here. The room was packed at night.—*T. H.*

NORTH SHIELDS.—Two excellent lectures from the guides of our ever-welcome friend, Mr. J. S. Schutt. Morning, on "The Chemistry of a Sunbeam," and evening, on "What is Christianity?" To give a digest of them would be almost impossible. Verbatim reports can alone do them justice. These lectures are just what are required; the guides have always something new to present; suggestions productive of thought; statements which require study, and call into play the reasoning faculties of the individuals. The result of such addresses must be a stimulus that will tend to advance the intellectual status of all who have the pleasure to hear them. After the evening address the guides named a child in a very pleasing manner.—*W. W.*

OLDHAM.—April 18: Mr. B. Plant's guides spoke on two subjects chosen by the sitters, "How to know each other better" and "Our Spirit Homes." Both well handled. Some very striking clairvoyances followed. All seemed well satisfied. Mr. Plant is making great progress. April 21: A tea party, promoted by the ladies, when nearly 100 were present. After tea, the chair was occupied by Mrs. Gibson, Miss Lily Jackson, pianist. The programme comprised recitations by Misses Horsman, Saxon, Gould, Horrocks, and Meakin; songs by Miss Taylor; an address by Mrs. Bailey; a dialogue by Misses M. and H. Platt; and glees by the choir. Gentlemen assisting were fined one penny for each offence. The object was to reduce the debt on the hall. £3 12s. 7d. was handed over for that purpose. April 22: Mrs. Bailey gave two addresses, when the attendance was very large, especially in the evening. Clairvoyant descriptions were given with unusual clearness, and mostly instantly recognized, and all acknowledged after.

OPENSHAW.—Morning: the guides of Mr. J. C. MacDonald gave an interesting lecture, on "Glimpses into Spirit Life." "The Relationship of Spirit Communion to the Progress of the World," was the evening subject. The controls pointed out the necessity of purifying ourselves and making the earthly casket fit for spirit communion; not till then shall we have the brighter intelligence which is in store for us. Many strangers present. I enclose tea party bill. Openshaw Benevolent Fund: Circles commenced last Wednesday, when Mr. R. A. Brown kindly gave his service (which was of an impressive character). Thanks to those who came forward and contributed, we collected the sum of 18s. 9d., which was divided amongst members who are in need; hoping to be more successful with our future meetings.—*J. C.*

OSWALDTWISTLE.—April 19th, Mrs. Hall, of Gateshead, held a séance. The results were splendid. Many friends of sitters materialized and walked around the room. Flowers were brought and given to each person, fifteen being present. April 22nd, Mr. Walsh spoke in the afternoon on "Mediums and Miracles;" evening, "The soul of things," to a good audience. The controls dealt with the subjects splendidly.

PENDLETON.—Mr. Postlethwaite's guides spoke on the "Philosophy of Mediumship," and pointed out that modern spiritualism conclusively demonstrates the after life, and settles the question of the immortality of the soul. Although recognizing no middleman between God and man, it does more, for it points out that man is directly responsible to God, and the saving power lies in himself in the development of his powers. Evening subject, "The Science of Spirit." The intolerance and bigotry of the age in refusing to scientifically investigate this great question were referred to, and the hearers exhorted to take heart, for they were sure to win. It is far better to go alone in the path of right than with the multitude who are wrong.—*J. E.*

RAWTENSTALL.—On Wednesday, April 18th, many friends followed the remains of Brother John Riley, with flowers and wreaths, to the grave side. After the service of the minister, we asked permission to sing a favourite hymn, to which the minister consented, but Mr. Riley's brother and sister, who are members of the so-called Christian church (the brother being a local preacher), would not allow us to sing nor put flowers on the grave if they could have stopped us. We did leave the flowers, in spite of all the religious bigotry. What would they not do had they power? The wreath the singers purchased was not allowed to be put on the grave, so we have placed it in our meeting-room to his memory. April 22nd, Mr. Newell gave two grand discourses. Afternoon: "If we break the divine law do we offend God?" The control showed that we could not offend God, for God is perfect. Man, in breaking God's law, punished himself. Evening subject: "If a man die shall he live again?" This was what some would term a funeral sermon. The people seemed filled with wonder at the eloquent oration and clear and forcible explanation of the subject.—*J. B.*

SHEFFIELD. Board School.—Afternoon: Mr. Hughes gave excellent advice to those wishful to become mediums. Eighteen clairvoyant descriptions, sixteen recognized, the other two were controls. Evening: Mr. Shaw answered six questions, sent up from the audience, to the satisfaction of all.—*T. W.*

SKELMANTHORPE.—The guides of Miss Walton delivered two addresses, which were very much appreciated by large audiences.—*N. P.*

SOUTH SHIELDS. 19, Cambridge Street.—April 16th, at 7-30 p.m., a fruit banquet and social in honour of our brother, Mr. R. Parker, on his departure to Winnipeg, America. The committee presented him with a handsome volume on Mesmerism. Mr. Parker expressed a wish to make the acquaintance of Winnipeg spiritualists. It is to be hoped the friends at that place will make a friend of Mr. Parker. They will

find him an earnest worker in the cause.—19th, at 7-30, Mr. J. Wilkinson and Mr. J. J. Currie both addressed the meeting.—Sunday morning, at 11, Mr. W. Davidson spoke very ably, and gave clairvoyant descriptions of spirit friends, mostly recognized. Evening, at 6, Mr. J. G. Gray spoke on children being more governed by the spirit world than men and women, when he clearly proved them to be more pure, inasmuch as they have not been guilty of the crimes that men and women have, thereby being more fit to be the recipients of truths from those angelic beings. It was an eloquent lecture and well appreciated.—*A. P. F.*

SOWERBY BRIDGE.—Having no speaker, we arranged a service by members of the Lyceum, this being thought a means of bringing out our local talent, and putting us on our merits. The choir during the evening rendered good service. Mr. Lees presided with his usual ability. Mr. Hey gave a short reading with satisfaction. A gentleman from Halifax gave a few fairly successful delineations of character.

SUNDERLAND. Back Williamson Terrace.—April 22: Mr. Robinson, of Newcastle, gave a very interesting lecture, subject, "Philosophy of Spiritualism," which was greatly appreciated. The Wednesday night meetings are postponed until further notice.—*G. Wilson, Cor. Sec.*

TYLDESLEY.—Mr. Wright was in good spirits, as usual. Afternoon: His guides displayed remarkable skill in replying to the gross charges recently made by a well-known reverend gentleman. They completely demolished the reckless assertions in a manner not easily forgotten, and with renewed vigour portrayed the true position of spiritualism. In the evening they again took up the charges, and from a moral and scientific point of view clearly showed how unfounded and misleading were his assertions, and finally appealed to those present to investigate for themselves, and not be gulled and hoodwinked by anyone, but prove it, and then they would be better able to judge who were right. Questions were allowed, and an individual asked if Mr. Wright was prepared to debate. In answer, Mr. Wright promised to meet any local gentleman in debate, if they desired.—*Ralph Whittle, Sec.*

WALSALL. Temperance Hall.—The guides of Mr. Wallis gave two addresses. The morning subject was "Spiritualism: the Interpreter and Revealer;" and in the evening, "The Needs of the Hour." Both lectures were delivered in an eloquent manner, the enthusiasm of the audience indicating appreciation.—*A. B. M.*

WESTHOUGHTON.—Mr. Mayoh gave two grand discourses. In the afternoon he spoke normally on "Spiritualism Scientific." To prove his statements, he referred to Professors Hare, Wallace, Crookes, and many others. In the evening he spoke on "Spiritualism: the Universal Religion," which he treated in an exhaustive manner. Instead of people going about exposing spiritualism—having no knowledge, comparatively speaking, of the phenomena—it would be better if they would investigate and prove the truth for themselves. The discourses were listened to by attentive and good audiences.—*J. P.*

WEST VALE.—April 15th, Mrs. Ingham gave two capital discourses, which gave general satisfaction to the audiences. April 22nd, Mr. A. D. Wilson, in his usual manner, gave two stirring addresses to very appreciative audiences, all going away highly satisfied.—*T. B., Sec.*

WIBSEY.—Mr. Peel was listened to very attentively. In the evening he spoke on subjects chosen by the audience: "Spiritualism, what is it?" and "Belshazzar's Feast," which was very instructive.—*G. S.*

WILLINGTON.—Mr. Eales's guides spoke on "True Happiness and How to Attain It," and showed how people had been seeking it in all ages but failed to gain it, to a good audience. We are going to start our meeting every Sunday, and thank the Gurney Villa spiritualists for helping us on with our society.—*G. C.*

RECEIVED LATE.—Dewsbury: Good discourses by Mrs. Dickenson; large audiences. Wonderful clairvoyance; one description caused a sensation, it being given to a well-known gentleman, of a friend of his (still alive). She told him to warn his friend of danger on water.—*J. W. B.* Huddersfield: Brook Street. Beautiful addresses by Miss Keeses, who answered questions at both services in an impressive manner.—*J. B.*

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning: Hymn and invocation. Programme consisted of three s.-c. recitations, one musical reading, three g.-c. recitations, and vocal solo. Reading, "What is a Falsehood?" showed the evil of lying, prevaricating, and keeping silent when untruths are spoken. We participate in the falsehood when we knowingly let it go unchallenged. Calisthenics without marching. Groups for special lessons. These over, Lyceum duly closed. Afternoon programme: One m. r., three s.-c. recitations, vocal solo. Marching and calisthenics. Reading, "An Ice Accident," showed how three boys got upon a piece of ice at the breaking-up of the river, and pushing out incautiously got into the stream, when the ice was beyond their control to put back. One little fellow lost his life by trying to reach the shore; the others were ultimately rescued. A parallel was then drawn between the incident and those people who first begin to take strong drink, how they grow bold with repeated trials until they lose control of themselves, and are carried away by the tide of intoxication to a drunkard's grave. Vocal solo, three g.-c. recitations, closed with hymn and benediction.—*A. K., Sec.*

BLACKBURN.—Hymn 48. Invocation by the assistant conductor, after which lessons were given on Phrenology, Physiology, and Beauty of Pictures.—*Hon. Sec., M. Brindle, 63, Victoria Street, Mill Hill.*

BURNLEY.—Opened with hymn and prayer by conductor. A good attendance. Marching and exercises gone through. Officers present, 6; members, 52. Closing hymn and prayer by the conductor.

GLASGOW.—A capital attendance—about forty children and ten adults. Mr. Wilson offered up prayer, and gave the Lyceum a most effective address on "God," pointing out in what manner God was manifested in all the works of nature. Mr. Walrond gave the silver-chain lesson, with explanatory remarks on "Brotherhood." He also instructed the children in the marching exercises. Mr. Corstorphine spoke on "The Duty of Obedience." Assisted by Messrs. Bowman, Lambert, Ritchie, Anderson, and others, much progress was made. The children thoroughly appreciated the variety of instruction afforded.

LONDON, SOUTH. 33, High Street.—Opened with hymn and prayer. Programme: Musical reading, silver-chain recitations, recitations by William Edwards, Mabel Edwards, Lily Coleman, Clara and Ernest White. Lesson on Physiology: Digestion; very easy and instructive. Song, golden-chain recitations, hymn and prayer closed the session. I earnestly ask the spiritualists of Peckham to bring their children, so they may assist in the good work. W. T. Coleman, conductor.

MILES PLATTING.—Fair attendance. Programme: opening hymn, silver and golden-chain recitations gone through very nicely; marching and calisthenics; formed groups for Astronomy, Phrenology, and Physiology; recitations by members, closing with hymn.—*Cond.*

OLDHAM.—Morning: programme included excellent recitations and pianoforte solo. Usual groups formed. At the close the Lyceum Committee decided to form a Spiritualists' Relief Society. This decision was taken on account of the fact that, in many families when old clothing, collars, ties, boots, &c., are worn out, or nearly so, they are placed with persons who give them away as coming from church and chapel goers. To obviate this apparent defect, a committee of six ladies kindly consented to manage the above-named society, and distribute amongst the really-deserving cases, at home or otherwise, all such articles as are consigned to their charge. This marks a truly spiritual epoch in a Lyceum which has so swiftly and surely advanced towards maturity. First Public Lyceum Session, Sunday, April 29th (see Notice).—W. H. Wheeler, Conductor and Secretary, 69, Queen's Road.

SUNDERLAND.—Hymn and invocation, silver-chain recitations, and recitations by the scholars, marching and calisthenics and formed classes, closing with hymn and invocation.—*M., Cor.*

WESTHOUGHTON.—Hymn; invocation by J. Pilkington. A short address was given by J. Fletcher. Readings, recitation, marching, &c., in an interesting manner; hymn and benediction. Attendance 18.—*W. C.*

PASSING EVENTS.

TO PRESTON SPIRITUALISTS.—The writer is desirous of forming public meetings on Sundays, &c., in Preston. Preston spiritualists who will co-operate are requested to communicate to "E. W.," care of *Two Worlds*.

Mr. T. M. Brown, the well-known test medium, is about to publish his autobiography before he leaves the country. The book will contain sketches of photographs of himself and his spirit guide, Bretimo. It is to tell of his STRUGGLES and TRIUMPHS, and will be a "short sketch of my history—Religious career—How I became a spiritualist and medium—My first circle—Marriage—Travels in England for many years as a pioneer medium—My journey to South Africa and experiences while there—Forming circles and developing mediums—also travels over most of the Australian colonies—Maryborough, Sydney, Melbourne—South Australia, &c., with an account of doings on board ship, and work done during my stay in the colonies—Comments on paid and unpaid mediums—Public test mediums—Useful advice to investigators in forming circles—Why mediums do not develop—Healing mediums (an important work)—Trance and inspirational mediums—with other useful knowledge for all magnetizers, by the author, T. M. Brown, spirit medium, late of Sydney, N.S.W. The price to subscribers before publication will be 1s. 3d., for one dozen copies, 12s.; after publication, 1s. 6d. per copy. No doubt Mr. Brown's many friends will be happy to read the account of his remarkable career, and help him by sending on subscriptions for this book. His present address is c/o Mr. E. Rhodes, 42, Fremie Street, Everton Road, C.-on-M., Manchester. [Advt.]

WEST VALE.—The beloved daughter of Mr. and Mrs. Midgley aged 15 years, passed on to the higher life, and was interred at the Wesleyan Cemetery, Stainland, on the 16th. This being the first spiritualistic funeral, there was a large attendance. Mrs. Wade, of Keighley, conducted the service. Hymn No. 26 was sung at the home before starting, and hymns 187 and 183 were sung at the grave side. Many friends from Halifax, Slaithwaite, and Sowerby Bridge showed their sympathy for the bereaved parents by their presence, and all joined in helping to make the service very impressive.

As will be seen by the Rawtenstall report, the recent stirrings of religious prejudice and bigotry by the misrepresentations of the reverend showman, found expression at the graveside in the unbrotherly conduct of a preacher of the commandment, "Love one another." Is this all the good effected by centuries of orthodox teaching? The man only acted up to his creed which consigns his brother to eternal hell. Our Rawtenstall friends did well, and will stand manfully to their guns, and dare like Daniels to maintain an unpopular truth in the face of all opposition. There is no moral cowardice in the true spiritualist.

PASSED TO SPIRIT LIFE.—Mrs. Sarah Hamer, aged thirty-nine years, of Rawtenstall, passed to higher life on April 9th; her mortal remains being interred in the Rawtenstall Cemetery, April 14th. Also, Mr. J. Riley, of Rudsholme, Crawshaw, aged twenty-six years, passed to higher life, April 14th; his mortality was interred on April 18th, at Goodshaw Church burying ground. Both were devout spiritualists. Mr. Riley leaves a widow and two small children in great distress. Mrs. Riley has much to contend against, and can expect little assistance from the orthodox. Any spiritualist who can aid the fatherless and the widow should send contributions to Mr. J. Barnes, 17, Rosevale Cottages, Cloughfold, Rawtenstall, who will see that Mrs. Riley has them.

Mr. Swatridge gratefully acknowledges receipt of two £5 notes from "Spiritualist" to help him to carry out the wishes of his guides in going to America.

Mr. T. S. Swatridge (the cripple), inspirational speaker, asks prompt engagements to lecture for Sundays or week nights, to help him carry out the wishes of his guides for relief from his affliction. For dates, &c., address 88, Fortess Road, Kentish Town, London, N.W.—[ADVT.]

HEALING AT SUNDERLAND.—Mr. Reid, Walker's Buildings, Washington, writes to say that he was almost blind, and unable to work for nearly two years. He was in the infirmary twice, and turned out as an incurable. The doctors were very sorry for him on account of his youth. He underwent two operations and has been examined several times, and has been under forty-eight doctors in Newcastle and Sunderland and derived no benefit. He tried everything he was recommended, but to no purpose, until he was prevailed upon to attend the Spiritualist Meeting-room. He had to be led up the stairs. He felt great relief from the first magnetizing. He was under treatment for twenty-two weeks [he does not say how often weekly, once or twice presumably], and only missed six times. He is now cured, has been able to work for four months past, and is in good health. He expresses his thanks to God and gratitude to the spirits and mortal healer. Mr. James Murray, 14, Moor Street, Hendon, Sunderland, was the medium.

PROSPECTIVE ARRANGEMENTS.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR MAY, 1888.

Corresponding Secretary, Mr. J. WHITEHEAD, 21, Airedale Sq., Bradford, BATLEY CARR: Town Street, 6 p.m.—6, Mr. Espley; 13, Mrs. Connell; 20, Lyceum Anniversary; 27, Mrs. Gregg. BEESTON: Temperance Hall, 2-30 and 6.—6, Mrs. Ingham; 13, Mrs. Scott; 20, Miss Musgrave; 27, Miss Cowling. BRADFORD: Bowling, Harker Street, 2-30 and 6.—6, Mrs. Jarvis; 13, Miss Tetley; 20, Mrs. Hargreaves and Mr. Thresh; 27, Mrs. Smith. BRADFORD: Otley Road, 2-30 and 6.—6, Miss Walton; 13, Mrs. Wade; 20, Mr. Peel; 27, Mr. Holmes. HALIFAX: Horton Lane, 1, Spicer Street, 10-30 and 6.—6, Mr. Holmes; 13, Mr. Holdsworth; 20, Miss Wilson; 27, Mrs. Ingham. HALIFAX: 1, Winding Road.—6 and 7, Mrs. Groom; 13 and 14, Mr. Hunt (anniversary); 20, Mrs. Britten; 27, Mr. Hepworth. HECKMONDWIKE: Church Street, 2-30 and 6.—6, Miss Harrison; 13, Mrs. Beanland; 20, Mr. Crowther; 27, Mrs. Gregg. KEIGHLEY: Assembly Rooms, Brunswick Street, 2-30 and 6.—6, Mrs. Scott; 13, Miss Musgrave; 20, Miss Patefield; 27, Mr. Holdsworth. LEEDS: Psychological Hall, Grove House Lane, 2-30 and 6-30.—6, Mr. Plant; 13, Mr. Wright; 20, Open; 27, Mrs. Yarwood. LEEDS: 23, Cookridge Street, 2-30 and 6-30.—6, Mr. Hopwood; 13, Mr. Hepworth; 16, Mr. Wright; 27, Mr. Bush. MORLEY: Mission Room, Church Street, 2-30 and 6.—6, Mrs. Dickenson; 13, Mr. Hopwood; 20, Miss Tetley; 27, Mrs. Connell. WEST VALE (near Halifax): Mechanics' Institute, 2-30 and 6.—6, Mr. and Mrs. Carr; 13, Mr. Armitage; 20, Mr. Hunt; 27, Mr. Johnson. WIBSEY: Hardy Street, 2-30 and 6.—6, Mr. Parker; 13, Miss Harrison; 20, Mrs. Butler; 27, Miss Harris.

BRADFORD. Walton Street, Hall Lane.—6, Mr. J. Schutt, and on Monday, 7-30 p.m.; 13, Mrs. Yarwood, and on Monday, 7-30 p.m.; 20, Mr. Hopwood; 27, Mrs. Wade.

BRADFORD. Ripley Street.—6, Miss Capstick, and Miss Bott; 13, Mrs. Whiteoak; 20, Mrs. Russell; 27, Mr. Boocock.

BURNLEY. Tanner Street.—6, Mrs. Green; 13, Mr. Plant; 20 and 27 Open.

COLNE. Free Trade Hall.—6, Mrs. Green; 13, Mr. Tetlow; 20, Open; 27, Mr. Hepworth.

HUDDERSFIELD. Kaye's Buildings, Corporation Street.—6, Mr. E. Bush; 13, Miss E. Cowling; 20, Mrs. R. Wade; 27, Open.

IDLE. 6, Mrs. Beardshall; 13, Mrs. Wighton and Miss Myers; 20, Miss Walton; 27, Miss Harris.

LEICESTER.—6, Mrs. Gregg, 3, and 6-30; 7, Mrs. Gregg, 8 p.m.; 13, Mr. Bent; 20, Mr. Young; 27, Mr. Bailey.

NELSON. Bradley Road.—6, Miss Caswell; 13, Miss Cowling; 20, Mr. G. Smith; 27, Mrs. Crossley.

OLDHAM. Spiritual Temple.—6, Mr. W. Johnson; 13, Mrs. Butterfield; 20, Mr. J. B. Tetlow; 27, Mr. J. Somers.—Sec., J. S. G.

OPENSHAW.—6, Mrs. Butterfield; 13, Mrs. Green; 20, Mr. W. Johnson; 27, Mr. J. Walsh.—J. C., Cor. Sec.

ROCHDALE. Blackwater Street.—April 29, Mrs. E. H. Britten; May 6, Mr. Carline; 13, Miss Keeves; 20, Mrs. Craven; 27, Mr. Schutt.

OPENSHAW. Mechanics' Institution, Pottery Lane.—A social Tea Party and Entertainment for members and friends will be held on Saturday, May 12th. The programme will consist of songs, readings, recitations, solos (vocal and instrumental), and glees, by the members of the choir and the Lyceum, assisted by a few friends. An efficient quadrille band will be in attendance. Tea at 4-30 prompt; entertainment at 6 p.m.; dancing at 8 p.m. until 11-45 p.m. To prevent overcrowding, the Committee have decided to strictly limit the tickets to 250. No admission after tea, and no money taken at the doors. Tickets, 1s. each, may be obtained from Mr. Page, 14, Lord Street, South Street; Mr. Cox, 7, Fern Street, Ashton Old Road; Mr. Boardman, 370, Ashton Old Road; Mr. Boys, 5, Stuart Street, Bradford; Mr. Packer, 9, Barlow Street, Wellington Street; Mr. Hadfield, 190, Clowes Street, West Gorton; Mr. Stewart, 227, Clowes Street, West Gorton; Mr. Hill, 123, Grey Mare Lane; or from any member of the committee. Children under twelve half price. An early application for tickets is desirable to prevent disappointment. Proceeds, after paying all expenses, will be divided between the Progressive Lyceum and the Benevolent Fund of the Society. N.B.—No pass-out checks will be issued after 10 p.m.

PECKHAM. Winchester Hall, High Street.—Quarterly Social Gathering on Tuesday, May 8th, at 7-30 p.m. Admission 6d. Proceeds to Organ Fund.

WEST PRITON. Co-operative Hall.—April 29th, at 2 and 5-30 p.m., Mr. J. G. Grey, of Gateshead, will deliver two trance lectures.

OLDHAM. Children's Lyceum.—Sunday, April 29, at 2-30, there will be an Open Lyceum Session, during which the children and scholars will go through their reading, recitations, marching, and calisthenics. Several solos will be sung, and Mr. W. H. Wheeler will deliver a short address on "The Lyceum, its Constitution and Aims." Parents and friends specially invited. All are welcome.

Curative Mesmerism, Massage, Magnetic Healing,
and the Herbal System of Medicine strictly carried out by

J. W. OWEN,
MESMERIST, MASSEUR, & MAGNETIC HEALER,
Qualified Medical Herbalist (by Examination),

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