

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 37.—VOL. I.

FRIDAY, JULY 27, 1888.

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Beeston.—Temperance Hall, at 2-30 and 6: Miss Patefield. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Road, Leeds.
Belper.—Jubilee Hall, 10 2, Lyceum; 10-30, 6-30: Mr. W. V. Wyldes. Sec. Mr. H. U. Smedley, Park Mount.
Birmingham.—Ladies' College, Ashted Rd.—6-45. Healing Séance every Friday, 7 p.m. Sec. Mr. A. Cotterell.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2 and 6. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.
Blackburn.—Exchange Hall, at 9-30, Lyceum; 2-30 and 6-30: Mrs. Wallis. Sec. Mr. Robinson, 124, Whalley Range.
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Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6. Sec. Mr. E. Kemp, 52, Silk St., Manningham.
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Ripley St., Manchester Rd., at 2-30 and 6: Mr. Boocock. Sec. Mr. Tomlinson, 5, Kaye St., Manchester Rd.
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Burnley.—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Sec. Mr. Cottam, 7, Warwick Street.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker Bank.—Mr. Hedley's School, at 6-30. Sec. Mr. J. Taylor.
Cardiff.—12, Mandeville St., Canton, at 7, Developing; Tuesday, 7-30.
Chesterton.—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.
Cleckheaton.—Water Lane, 2-30 and 6: Miss Harrison. Sec. Mr. Eades, Westgate.
Colne.—Cloth Hall Buildings, 2-30 and 6-30: Miss Cowling. Sec. Mr. T. B. Hey, 3, George Street.
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Canning Town.—125, Barking Rd., at 7. Speaker wanted.
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Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
Islington.—Garden Hall, 309, Essex Rd., N., 6-30: Mr. U. W. Goddard. Tuesday and Friday evenings, Séance, 7-30, Mrs. Wilkinson.
Kentish Town Road.—Mr. Warren's, No. 245, at 7, Séance.
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- Tuesday, Mrs. Wilkins, 8, Séance. Saturday, Mrs. Hawkins, 8, Séance. Four minutes from Edgware Rd. Station, Met. Ry. Sec. Mr. Tomlin, 21, Capland St., N. W.
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Primrose Hill.—38, Chalcot Crescent, Regent's Park Rd., Monday, at 7-30, "Shelley" Circle, Open Meeting. Tuesday, at 2-30 to 4-30, Investigation Circle, Mrs. Spring.
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Wisbech.—Lecture Room, Public Hall, at 6-45.

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THE ROSTRUM.

PHILOSOPHY OF PRAYER.

BY HUDSON TUTTLE.

WHEN President Garfield lay tortured by the wound which in the end caused his death, the prayers of a whole nation arose as one united voice for his recovery. From sixty thousand pulpits petitions to the throne of grace ascended. There were days set apart when all united in appealing to God. President Garfield was eminent in the church as in war and politics, and if prayer ever received answer, it would seem that it ought to be in his case. Yet the good man, the scholar, statesman, and theologian died, just as he would have died had no petition been sent to the throne of grace. The ocean ship, freighted with passengers, is broken through by an iceberg, and slowly filling settles down into the waves. Wildly the best and purest men and women pray to God for help, but the ship is not thereby sustained or delayed a single moment her final plunge into the abysses of the sea.

On occasions of great public calamity, when drought blasts the harvest, locusts devour the fields, or pestilence rages, days are set apart for prayer. Every minister of the gospel and every layman daily prays with utmost fervour. Yet the rain falls not, the locusts devour, and the pestilence pursues its way without shadow of turning. Prayer in such cases is hopeless as it would be if a man should stand on a railroad track, and, when he saw a train approaching, pray God to stop it. It is a petition for the impossible.

In one way it yields results often of an astonishing character. If the worshipper is sincere, the attitude of prayer harmonizes and strengthens the faculties and enables the individual to bear with greater fortitude the vicissitudes of time; to bear, but not avert impending fate. How many captives chained in dungeons have, in imitation of the apostle, prayed fervently "with perfect faith" that their chains would fall off, and the bars of their prison door be drawn aside, to meet with no response. How many zealous martyrs have been led to the stake, praying to Jesus for deliverance which came not. And Jesus himself, in the hour of his mortal agony, prayed to the Father, to be answered by silence, and to find bitterness and mockery, a cross and crown of thorns, where he should have had a throne and the glittering sceptre of the nations.

The once all-powerful belief in the ability of delegated men to control events and elements by supplication to the Deity, which made the "medicine men," the priests and jugglers, the tyrants of mankind, has now in civilized countries dwindled into the intercessions for moral help, and an occasional prayer for physical changes, as for rain in

time of drought, the staying of grasshoppers, or the approach of disease.

It is difficult for the gospel minister to give up entirely the role of "medicine man," and cease to pray for the sick in the misty hope that God will answer. It is almost as troublesome for the preacher to let go his hold on the weather, and not follow the Indian's rattling gourd, shaken at the sky, with prayer for the same object.

Yet earnest prayer, within fixed limitations, may be and has been answered, as is proven by innumerable witnesses. Not by a personal God to whom the appeal is made, but by becoming harmonized with subtle spiritual forces, which work in ways not comprehended by a gross view of the world. When we consider human and spiritual beings as laved by an ocean of attenuated substance, elastic and receptive beyond comprehension, and that each being is a vortex of vibrations, we understand how from an intensely wrought mind vibrant thoughts go forth, and although they strike an infinite number of individuals who are not sensitive to them, they find others in mortal bodies or spiritual, as harps like-attuned set each other in vibration, and move those thus receptive to answer their appeals. The power and strength given by prayer arise from this harmonizing of the being by spiritual aspirations which lift the mind into the realm of superior spiritual forces. It is then that the appeal to God goes forth in vibrations, to be recognized by spirit friends, and by them conveyed to mortals who have the ability to respond, or directly reach some responsive mind in the mortal body.

The following narrative of Dr. Joseph Smith, of Warrington, England, which is accredited by the journal of the Society for Psychological Research, May, 1885, is a fine illustration of what is popularly known as God's answer to prayer:

"I was sitting one evening reading when a voice came to me, saying:

"Send a loaf to James Grady's." I continued reading, and the voice continued with greater emphasis, and this time it was accompanied with an irresistible impulse to get up. I obeyed, and went into the village and bought a loaf of bread, and seeing a lad at the shop door, I asked him if he knew James Grady. He said he did, so I had him carry it, and say that a gentleman sent it. Mrs. Grady was a member of my class, and I went down next morning to see what came of it, when she told me that a strange thing had happened to her last night. She said she wanted to put the children to bed, but they began to cry for want of food, and she had nothing to give them. She then went to prayer, to ask God to give them something; soon after which the lad to the door came with the loaf. I calculated on inquiry that the prayer and the voice I heard exactly coincided in point of time."

As a member of his class a close connection existed between Dr. Smith and Mrs. Grady, and he was thereby receptive to the eager appeal she made, incited by her children's cry for bread.

The case of Henry Jung Stilling has become a text in most orthodox books on the subject of prayer. He was a

physician at the court of the Grand Duke of Baden, the intimate friend of Goethe, who, impressed with his remarkable experiences, urged him to write an account of his life.

Stilling desired to study at a university so as to become a physician, and in answer to his prayer to know which he should choose was directed to Strasburg. In order to attend that school he required a thousand dollars, and he had only forty-six; yet with this he started on his journey, freely relying on heavenly aid. On reaching Frankfort he had only a dollar left. He made his case known by prayer. Walking on the street he met a merchant, who, learning his purpose of attending the university, asked where the money was to come from. Stilling replied that he had only one dollar; but his heavenly Father was rich and would provide for him. "Well, I am one of your Father's stewards," said the merchant, and handed him thirty-three dollars. Settled at Strasburg, his fee to the lectures became due and must be paid by Thursday evening, or his name be stricken from the roll. He spent the day in prayer, and at five o'clock nothing had come. His anxiety became unbearable, when a knock was heard at his door, and his landlord entered and inquired how he liked the room, and if he had money. "No, I have no money," cried Stilling in despair. "I see how it is," replied the landlord; "God has sent me to help you," and handed him forty dollars. Stilling threw himself on the floor and thanked God, while the tears rained from his eyes. His whole life's experience was of a like character. He prayed constantly to God, and at the last moment his necessities were supplied.

How difficult it is to suppose that God interested himself especially in one of thousands of students, a great many equally poor and needy, and as earnest in their efforts! How easy to suppose that a spirit friend, foreseeing the great capabilities of Stilling, interested himself, and by influencing this or that mind smoothed the way, and furnished the means he imperatively needed.

Rev. H. Bushnell, in his "Nature and the Supernatural," refers to an interesting incident he learned in his visit to California. A doctor had hired his house of one room, in a new trading town that was planted about a year, agreeing to give a rent of ten dollars a month. When the pay-day came he had nothing to meet the demand, nor could he see whence the money was to come. Consulting with his wife, they agreed that prayer, so often tried, was their only hope. They went according to prayer, and found assurance that their want should be supplied. When the morning came the money did not. The rent owner made his appearance earlier than usual. As he entered the door, their hearts began to sink, whispering that now, for once, their prayer had failed. But before the demand was made a neighbour came and called out the untimely visitor, engaging him in conversation a few minutes at the door. Meantime, a stranger came in saying, "Doctor, I owe you ten dollars for attending me in a fever, and here is the money." He could not remember either the man or the service, but was willing to be convinced, and had the money when the rent owner again entered. The same explanation applies here as to the preceding.

The celebrated artist, Washington Allston, refined and sensitive to a fault, had at first to struggle with great difficulties, and endure the pinchings of poverty. At one time he was reduced to the want of even a loaf of bread for himself and wife. In despair he locked himself in his studio and despairingly prayed for assistance. While thus engaged, there was a knock at the door, and opening it a stranger appeared, who inquired if the artist still possessed the beautiful painting, "The Angel Uriel." Mr. Allston drew it from a corner, and brushed off the dust. The stranger said he had greatly admired it when it was on exhibition, and inquired the price. The artist replied that as no one seemed to appreciate it he had ceased to offer it. "Will four hundred pounds purchase it?" said the stranger.

"I never dared ask one-half of that." "Then it is mine," exclaimed the visitor, who explained that he was the Marquis of Stafford, leaving the artist overwhelmed with gratitude.

The cure of Melancthon by the prayer of Luther is well known by every student of the Reformation. The former had been given over to die, when Luther rushed to the death-bed of his loved friend with tears and exclamations of agony. Melancthon was aroused, and said: "O Luther, is this you? Why do you not let me depart in peace?" "We can't spare you yet, Philip," was Luther's answer. Then he bowed down for a long hour in prayer, until he felt he had been answered. Then he took Melancthon's hand, who said: "Dear Luther, why do you not let me depart in peace?" "No, no, Philip, we can not spare you from the field of labour;" and added, "Philip, take this soup, or I will excommunicate you." Melancthon took the soup, began to revive, and lived many years to assist the sturdy reformer with his facile pen. Luther went home and told his wife, in joyous triumph, that "God gave me my brother, Melancthon, in direct answer to prayer."

Now, such a cure could be called faith cure, or magnetic healing. The state of feeling induced by long and fervent prayer was the source of the magnetic power, and therein, and not through the direct intervention of God, was the prayer answered.

Bishop Bowman gives the following account of the unexpected recovery of Bishop Simpson, when he was supposed to be dying:—

"I remember once, when there was a conference at Mount Vernon, Ohio, at which I was present. Bishop James was presiding one afternoon, and after reading a dispatch saying that Bishop Simpson was dying in Pittsburg, asked that the conference unite in prayer that his life might be saved. We knelt, and Taylor, the great street preacher, led. After the first few sentences, in which I joined with my whole heart, my mind seemed to be at ease, and I did not pay much attention to the rest of the prayer, only to notice its beauty. When we arose from our knees, I turned to a brother and said, 'Bishop Simpson will not die; I feel it.' He assured me that he had received the same impression. The word was passed round, and over thirty ministers present said they had the same feelings. I took my book, and made a note of the hour and circumstance. Several months afterwards I met Bishop Simpson, and asked him what he did to recover his health. He did not know, but the physician had said it was a miracle. He said that one afternoon, when at the point of death, the doctor left him, saying that he should be left alone (by the doctor) for half an hour. At the end of that time the doctor returned, and noticed a great change. He was startled, and asked the family what had been done, and they replied nothing at all. That half hour, I find, by making allowance for difference of localities, was just the time we were praying for him at Mount Vernon. From that time on he steadily improved, and has lived to bless the Church and humanity."

The Bristol Orphan Home is typical of its class. George Muller, its founder, began with no wealth, aside from his sublime faith in his appeals for divine aid. In his Thirty-sixth Annual Report, he says that in 1875 his faith was put to trial most severely. He commenced the year with 20,000 dollars in his treasury, which in three months was reduced to one-half, or only enough to meet expenses for a single month. The treasury had never been as low, and the number of orphans had doubled. He fervently prayed, as the situation became more alarming, and at the end of the month so many donations flooded in he had 48,000 dollars.

In the forty-one years this institution has been conducted, during which no appeal for charity has been made directly—except through prayer—3,325,000 dollars has been received. As the results of its use 46,400 persons have been taught in schools wholly sustained, and tens of thousands in schools assisted; 96,000 Bibles, 247,000 Testaments, and

180,000 smaller portions of the Scriptures circulated; above 53,500,000 tracts and books in various languages distributed; of late years 170 missionaries annually assisted; 4,677 orphans cared for; five large edifices built, at a cost of 575,000 dollars, able to accommodate 2,050 orphans.

Such an institution may have no organizing soliciting board on the earthly side, but of necessity must have on the spiritual side. It is a potent centre of attraction to those who have means, and are looking about for some worthy object. The leaders, with self-abnegation, devote their lives to the unselfish work, and the angel messengers, with equal devotion, act as solicitors to those they are able to approach. We may also regard earnest prayer going out on waves of thought, and directly affecting susceptible minds, calling their attention to the great charity, and influencing them to sustain it.

This explanation of the effect of prayer, and of the causes contributing to its answering, while removing it from the realm of miracle, makes the subject one of absorbing interest. The Divine Spirit never directly answers, but there are laws and conditions through which the earnest spirit is granted the assistance it desires. It is a mistake to refer the answer directly to God, as it would be to say he supports the world in space by his extended arm. Of course the case is also open to the direct intervention of angelic messages, for all this class of facts intimately blend, and are controlled by the same general laws, and it is difficult to determine to which of the two causes they should be referred. The door that admits angelic beings makes the influence of thought waves also possible.—*Golden Gate.*

"A LITTLE CHILD SHALL LEAD THEM."

THROUGH the ranks of the gathered people
The voice of the preacher rang,
As he spoke of the biting adder,
Of drink and its deathless fang.

Some soddened faces had darkened,
Some women had softly cried,
Some maudlin voices had muttered,
Some sorrowful sinners sighed,

As the preacher, with solemn warning,
Spoke out of the mighty power
One human soul o'er another holds
Till the final accounting hour.

"Why, even a little child," said he,
"Hath might in its fragile hand
To draw some foot from perdition back,
Some soul toward a better land."

"Aye, sir, that's so; true as Bible words
If you please, sir, I'd like to tell
How a drunken fellow, like me, gave in
To a bit of a child, like Nell.

"All the neighbours know—I expect they do—
How her mother, that's dead to-day,
Used to bid me stop all my drinkin' ways,
Used to run to the loft to pray.

"Well, I kind 'er promised her 'fore she died,
I would start on a different plan,
I would think of all she had said to me,
Be a faithful and sober man.

"Oh! my friends, I tried it a little while,
But I slipped low, and lower down,
Till there wasn't a clear spot on my soul,
Not a worse man about the town.

"But, sir, one night, as I lingered late
At the tavern to drain my glass,
I felt the touch of a little hand—
It was Nelly, my little lass!

"With her baby fingers she led me out,
While the men stopped their wild carouse;
Even Toper Jack he took off his hat,
As he would in a meetin' house.

"She was tired comin' so far from home,
An' I held her ag'in my breast,
Where she laid her head, as we jogged along,
Little Nelly so glad to rest.

"She said no word, an' no more did I,
But I tell you I did feel queer
When, across my roughened and grimy hand,
I felt dropping a great hot tear.

"Well, I've handled iron, as you all know,
When a'most red-heated, I guess,
But the bitter burn of my daughter's tear
Made me tremble, I must confess.

"An' I tell you, sir, if the angels see,
Nelly's mother was lookin' down
When that single drop burned across the hand
Of the sorriest man in town.

"For I looked right up to the solemn stars,
An' I promised just there and then,
In the sight of God an' of her that's gone,
That I'd try for the right again.

"An' now, when the lights of the tavern shine,
As I go to my home anear,
I see the face of my patient wife
Shinin' out of my daughter's tear."

There was no more need of an added word
To the softened and silent men;
There was only the sound of a woman's sob,
And the preacher's low-toned "Amen."

—*Ethel Lynn Beers.*

THE PATH FROM MATTER TO SPIRIT.

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

MODERN SPIRITUALISM.

BY EMMA HARDINGE BRITTEN.

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PART IV.—OF THE WRITING AND DRAWING MEDIUM.

THE next phase of spiritual mentality that calls for notice, is that of the writing medium. The method by which intelligence is thus rendered may be of a purely automatic character, some mediums being impelled to write from right to left, from the bottom of the page upward to the top, &c. At times the control is gentle and natural, the medium being impressed psychologically rather than compelled to transcribe whatsoever the spirit desires to communicate. In this way, whole volumes have been spiritually dictated, and many fine poems given. There are a few excellent writing mediums, whose speciality has been to answer sealed letters; the spirit addressed in the closed package, being able clairvoyantly to read the contents, and impress the medium to write an appropriate answer. In this way, thousands of admirable tests of spirit identity have been given.

The next phase of psychologic mediumship is that of the drawing medium. The varieties of this gift are very numerous. Sometimes media are impressed to draw spirit portraits, and in this way thousands of persons have received likenesses of deceased friends through the hands of total strangers. Others are impelled to draw flowers, fruit, landscapes, allegorical and symbolical groups of objects, and not unfrequently, strange assemblages of lines, circles, diagrams, and fragments, massed together in seemingly meaningless confusion. The general tendency of spirit drawings, however, is to represent scenes and objects, symbolical either of some leading idea, or the life-lines of the individual for whom the drawings are intended. There are a few rarely-gifted artists, whose performances have been executed whilst blindfolded. Rarely-endowed media of this character have given remarkable tests of spirit agency, by producing spirit portraits, or symbolical drawings and paintings, whilst thoroughly blindfolded, or by executing their work in the dark. Every phase of psychologic mediumship appears to be susceptible of subdivision into automatic and impressional performance. Thus the writing, drawing, singing, playing, dancing, speaking, and acting medium may either execute the will of the controlling spirit in a purely automatic way, being literally possessed for the time by the force of another mind, or he may act under the impression of that other mind, and thus make the performance measurably his own, although the stimulus to action proceeds from the influence of a spirit operator. These lines of demarcation apply as forcibly to what is called trance speaking as to any of the phases of action enumerated above.

THE TRANCE STATE

ranges from total unconsciousness, or deep somnambulism, through different degrees of semi-consciousness, culminating in that complete wakefulness which ascends to inspiration. In this latter condition, the subject's normal faculties are quickened and inspired by the addition of spiritual mentality. The inspiring force may be derived either from an individual mind, or the concentrated mentality of a circle of spirits: the result, however, is the elevation of the subject's normal power to the condition of "inspirational speaking." There are certain media whose speciality is the "gift of tongues." Such persons have been inspired to speak and write in various languages, unknown to themselves, but interpreted by others. In this way many remarkable tests of spirit power and identity have been given.

Some spirits can only control their subjects to write or speak in unknown characters or tongues. The controlling intelligences in such cases are spirits who have lived in most ancient days, and whose experiences of human control have not enabled them to express their ideas through any cognizable forms of language, but who are still eager to obtain a hearing through the influence they can exert over mediums. The value of such a control is very questionable, and we should recommend mediums for phases of this description to avoid the long-continued exercise of their powers in such vague and unsatisfactory methods. If, after a sufficient experience of these influences, no interpretation of the language or writing can be found, the medium should reject an influence that cannot be made available either for instruction or in proof of spirit identity. Still, this rejection should be made with caution.

The author's experience has shown, that several persons have been controlled, in the methods above indicated, to write in the most ancient Sanscrit, Hebrew, and Mexican characters; to imitate the hieroglyphics of Egypt and Central America; and in two instances, a vast mass of what the perplexed mediums deemed to be nothing more than "useless scratches," proved, on critical examination, to be finely-executed phonographic writings.

Spirits of all ages, and all grades of power and intelligence, press in through the now open gates of the two worlds, and rejoice in being able to control media, even to the most limited extent; seeking to re-present themselves once more to the world they formerly inhabited, just as the memory of our childhood's home retains its hold upon our affections to the latest period of our lives.

THE HEALING MEDIUM.

The next phase of spirit control of which we are called upon to write, is the gift of healing. When this is exercised by spirits through a human organism, it is sometimes effected by the laying on of hands and personal manipulations. The medium in this case may or may not be entranced; consciousness may be retained, or subdued. But when manifestations are made by a spirit through a human organism, the operator is not necessarily a natural magnetizer, but acting simply as a medium. Hence he may be even frail in health, or a little child. Spirit doctors very frequently select a certain medium for the exercise of their medical skill, and, by either entrancement or clairvoyant possession, use their medium's intelligence to direct the mode of treatment they wish pursued. By such methods as these, thousands of otherwise incurable diseases have been conquered, and thousands of valuable lives saved, that would otherwise have been sacrificed to the *scientific ignorance* of the medical faculty. Magnetism—or, as it has been termed "Mesmerism,"—together with all those powers of cure termed "Faith Healing," "Mental Science Cure," &c., &c., are all and each the results of MAGNETISM.

If, as above suggested, the operator be a spirit medium, the magnetic power may be exercised, first: by the spirit's action *through* "the medium" and the use of that medium—either in the trance condition or by impression—is, to act

as a channel through which spirit magnetism of a curative nature can be poured out. Secondly: by the spirit's impression upon the mind of the medium, causing him to see the disease, or realize it by pains and aches in his own person; and next, by impressing the medium with the medicaments which may be instrumental in effecting a cure.

Sometimes the medium, in the above category, is deeply entranced and wholly unconscious, sometimes awake, or partially so, and simply the subject of the spirit's psychological impression. In either case we speak of such influences as proceed directly from spirits.

There are still other states in which marvellous healing powers are exercised, all of which seem to proceed from the operator's own spiritual nature. Whether any human being is wholly free from spirit influence, or can, and does, exercise his interior occult nature without attracting and receiving power from the spirit world, is a question that we do not at this time propose to discuss. We *incline* to the belief that we are as much in the spirit world now as we could be without the hindrance of our material bodies, and that not an act or thought of ours is wholly free from influence attracted to us from the spirit world, just as our earthly friends are attracted to us by similarity of thought and kindred pursuits.

Be this as it may, we here affirm—not only as the result of direct spirit teaching, but also from a long series of carefully conducted observations—that the only healing pabulum given off by spirits or mortals, is MAGNETISM, or the *vital principle*; and that whilst will, psychology, &c., &c., may be the *directing* power, the true secret of all occult healing is the projection of magnetism from one body to another. This may be effected by touch, passes, massage etc., or by a silent flow induced by will, and given off without contact. It may be communicated from body to body through some intermediate substance magnetized, and sent in letters, or it may even be projected through the air—forced and directed by will, and traversing space independent of all intervening obstacles. Herein lies the difference of results with those who are termed "Faith healers." All these persons may wish to cure their subjects, and may aim to do so, but unless their WILL is the carrier of *strong healing magnetism*, they will never succeed. When magnetism abounds, and is projected by will, although the true source of the cure may be unknown to the operator, and sent forth involuntarily and unconsciously, then may the cure be effected.

There is still one other pre-requisite for the performance of cures, whether made in the name of magnetism or mind, and this is, that there shall be a magnetic adaptation or scientific relation between the magnetisms of the operator and subject. Magnetism, as a universal life principle, is ONE, and an unit, but when charging material forms of infinitesimal diversity, it becomes modified by the channels through which it flows, and hence the imperative necessity of making allowance for the adaptation which ought to subsist between the magnetic forces of the operator and subject.

Unhappily, the world has no science of occult forces. Those to whom the charge was given to master and teach such a science, in the oft-quoted words, "Now concerning spiritual gifts, brethren, I would not have you ignorant"—are not only ignorant themselves, but their aim has been to keep their followers ignorant, and punish, or put them to death when spiritual gifts were manifested by others; hence we have no science, no knowledge of spiritual gifts, powers, and potencies, except what we are trying painfully to learn, by many experiments, a few successes, and many failures.

At present, then, we are not justified in the attempt to lay down laws for the discernment of the different qualities of organism, which might be most beneficially adapted to each other in the processes of magnetic healing. Meantime, that all success in this direction results from organic

relations and adaptation, and that failure is the *vice versa* of these conditions, years of experience and experimental observation have proved.

Let us then proceed in the true practical method of careful experiment, noting the characteristics of operators and subjects in general, and by a record and study of our facts from living subjects, we shall yet arrive at the truth, and be in a position to eschew the empirical systems of healing by occult forces.

(To be continued.)

GOATS AND SCAPEGOATS.

BY BEVAN HARRIS.

SPENDING a few days in London last week, my attention was attracted by a passing cart containing three goats. On enquiring of a bystander their probable destination, I was answered, "Smithfield." Addressing my daughter, who was with me, I said, "You should buy one and keep it in your garden, where there is plenty for it to eat, and in return, it will give you milk for your delicate little infant girl." "Yes," said my informant, "that's right. Children never ail anything, so long as a goat runs among them." This remark surprised me, and I would like to know if any of the readers of *The Two Worlds* who are naturalists, can give me farther information on this subject. I know that goats are often kept in proximity with stables, and that the idea has gained ground, that the presence of goats is supposed to drive away diseases and promote the health of horses. This notion I had heretofore regarded as a mere superstition, but my worthy informant—whose experience it seemed, exceeded mine—assured me this idea was based on fact and not fancy. He added, that he knew of a case where a goat was kept about a stable, and when one of the horses was sick, that goat, he said, would linger round the invalid, and its breathing and odour was believed to draw off the disease from which the horse suffered. Now as this idea appears to be more general than might be supposed, it involves some curious physiological questions. We know that certain individuals of our own species are gifted with healing powers, and their very approach to the sick bed is the signal of alleviation and returning health. Why then may not our Heavenly Father have similarly endowed some of those we call "the lower creatures," and rendered even a poor goat an instrument of the same beneficent power, with which he has endowed the human healer? If this be true—and many similar reports seem to confirm it—then is it not a physiological fact of some importance, and one worth enquiring into?

In this connection, another thought strikes me. Does this discovery (if founded on fact), throw any light upon the Levitical "scapegoat" of the Jews? (See Lev. xvi, v. 20—25.) It seems to me it does so, for as we know that the whole of our orthodox creeds are only the adumbrations of the old astronomical religion of antiquity, our ancestors, who "felt after, if haply they might find God," in their ignorance and inexperience—now regarding him as an implacable monster, hating one portion of his creatures, and exhibiting a partiality to the few, alike repellent and incomprehensible to the natural mind—may have altogether misunderstood the veiled and allegorical sense of these Hebrew writings. Thus the beautiful and natural fact of the goat being the healer of disease, may—if known to the ancients—have been distorted into the idea that this animal might be a fit symbol of bearing away the transgressions of mankind, especially as disease in olden times was deemed to be the result of sin or transgression. Thus the beautiful fact of healing physical disease, is distorted by human ignorance and priestly assumption into a preposterous myth, worked to the advantage of cupidity and the thralldom of the human spirit, so that instead of the restoration of physical health and vigour, we get the monstrosity of a sacrifice for diseased souls, in the

shape of a vicarious atonement for sin. Thus we find the "scapegoat" of old, converted into a human sacrifice, as being more precious, and therefore more efficacious! Whatever the origin of the illogical and immoral myth may be, we find teachers enough to-day who tell us, unless "our sins are laid on Jesus," as sins were fancifully laid on the scapegoat, we are "undone." They keep repeating the words "How shall we escape, if we neglect so great salvation?" Refuse *their ticket* (stamped with the "blood of Jesus" and packed on to this human "scapegoat"), our salvation is impossible!

"How shall we escape?" not how shall we grow God-like? but "escape" his burning wrath? which they tell us can only be turned aside by letting him smite something—a bull, lamb, goat, or man! a pure and innocent creature—that the *impure* and *guilty* may "get free." Away with such immoral soul-destroying dogmas!

It must ever remain true, while the universe is governed by righteous laws, that "*He that doeth righteousness is righteous.*" To insist that heaven can be obtained by vicarious sacrifice—substitution of one for another—or the transfer of guilt to innocence, is to admit the destruction of the eternal foundations of justice, wisdom, and truth. It is *atheistic*, for it denies "the one living and true God," and sets on his throne an idol who whimsically plays fast and loose with eternal principles.

SPECIAL NOTICE. READERS, ATTENTION! SECOND PRIZE ESSAY.

WE have much pleasure in announcing that the diagram, illustrative of the Second Prize Essay, has been at length completed, and will be published as a Supplement, together with the essay, in next week's issue—No. 38.

The supplement illustration has been presented to *The Two Worlds* by the successful competitor, at his own expense.

ALSO in the same number will be given "Another Christian Minister on the Rampage against Spiritualism," or the sermon of Dr. Ross, LL.D., of Lancaster, reviewed.—Order your numbers in advance.

THIRD PRIZE ESSAY.

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

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

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

CIRCUMSTANCES ALTER CAT CASES.—The Rochdale bench of magistrates (says *Truth*) gained an unenviable notoriety some few weeks ago by their dealings with a Rev. R. Napier Sharpe. The reverend gentleman was charged with torturing a cat, and was proved to have set his dog on to it, and to have then broken the cat's back with a stick. Still, the magistrates (members of the rev. defendant's congregation) accepted his solicitor's statement that there had been no intention of ill-treating the cat, and dismissed the summons. Last week a similar case came before them, the only differences in the two being that in the second the accused contented himself with setting his dog on to the cat, and did not attempt to break its back; and that, being a weaver employed at a factory, he could not afford to send a solicitor to represent him. The weaver was fined forty shillings and costs, or two months' imprisonment with hard labour.—[*Query by the Editor.*]—Would some grave and reverend Bishop answer us—which will stand highest in the Kingdom of Heaven, the clerical monster that tortured the cat, or the members of his congregation that let him off scot free?

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"THE TWO WORLDS" Publishing Company, Limited, has been registered, but we shall be happy to allot shares to those spiritualists and societies who have not joined us. Send in your applications for shares at once.

To CONTRIBUTORS.—Literary Communications should be addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, JULY 27, 1888.

SPIRITUALISM IN GLASGOW.

(By the Reporter of the Glasgow Evening News.)

SPIRITUALISM is by no means a new development in this city, but it has been very much in the background lately. There are indications, however, of an intention on the part of our local spiritualists to enter upon a more vigorous propaganda, and, as Special Commissioner for this paper, I have received instructions to look into the matter in an unbiassed spirit. I have spent some days in making careful inquiries at some of our leading local spiritualists, and have been favoured with numerous books and pamphlets to inform me as to its wonderful history. Local matters, however, first call for attention. There has been an association of spiritualists in Glasgow, I am informed, for nearly thirty years, and at present the number of members formally connected with the association is not less than seven hundred. There is, besides, a large number of Nicodemuses, especially among the wealthy classes, who secretly support the association, though they do not wish their names to be known. Many of the members who are most prominent in the work of the association shrink from publicity. In fact, the Glasgow spiritualists are, for the most part, troubled with no anxiety to proselytize. They believe that they have got revelations from the spirit world, which brings immortality into the region of demonstrative scientific truth, and that this light they would be glad to share with their fellow-men; but they have no great desire to press their doctrines on a world which is not yet prepared for them. They say that the spirits are mightier than men, and that the good work will triumph at the proper time.

One of the most distinctive products of Glasgow spiritualism is a new apocryphal gospel, which, it is alleged, is produced from spirit communications received through Mr. David Duguid, the Glasgow trance-painting medium. The first volume was published in 1875, under the title of "Hafed, the Prince of Persia," and it purports to be composed mainly of communications given by Hafed, who was the chief of the Magi who visited Christ at his birth, and who was, according to this later-day revelation, closely associated with the early training of the founder of Christianity. Towards the end of the volume there are revelations from Hermes, the Egyptian priest, and these are continued in a second volume under the title "Hermes," which was pub-

lished a few months ago. Viewed simply as works of imagination, the two volumes are certainly wonderful productions. The spiritualists who know Mr. David Duguid well, simply scout the idea that he could have produced the books himself. In the preface to "Hafed," Mr. Hay Nisbet, the well-known printer and publisher, explains that the book took its origin from rough notes which he had taken of the trance utterances of Mr. David Duguid, and afterwards extended that he might read them at the private meetings of the Associated Spiritualists of Glasgow. The revelations deal both with earth life and spirit life.

Without going into the philosophy of the subject in the meantime, I shall relate some of the stories which have been told me by prominent Glasgow spiritualists. One of the members of the association recently went to a private medium in this city, and told him that he was expecting a letter from America. The medium at once went into a trance, and was controlled by one of his guides. He then told his friend that the letter from America was on its way, that it was a bulky letter, and that he would be disappointed at its contents. He then gave a full account of what the letter said. A few days after the mail arrived, and the forecast of the medium was fulfilled to the letter. In another case a boy was missing after midnight, and his parents were afraid that something had happened to him. The father was taken by the secretary of the Spiritualists' Association to a medium named William Ritchie, who sailed for America a short time ago. Ritchie immediately went into a trance, and was controlled by "Abou," an Arab. The father of the boy was instructed to put his hand to the brow of the medium, and Abou was thus enabled to describe the appearance of the house in which the gentleman lived, and to give a very life-like description of his wife. Abou was then asked if the little boy was on the earth or the spirit side of existence, and after taking a look round he discovered the body of a boy lying in the Clyde, and he gave a very minute account of his appearance and clothing. He also told exactly where the body lay, and next day it was discovered by Mr. George Geddes, of the Humane Society, in the precise position which had been indicated.

Some time ago a daughter of one of the principal office-bearers in the Glasgow Spiritualists' Association was very ill, and her medical advisers were of opinion that an abscess was forming on her brain that would ultimately prove fatal. A medium, who is frequently controlled by a Jew named "Jacobs," was called in, and Jacobs, who was skilled in medicine when in earth-life, and has pursued his studies with great success since he passed over to the spirit land, at once made a careful inspection of the patient's brain, and found that the earthly doctors were completely astray. The young lady was soon restored to perfect health. I have recounted these marvels in perfect good faith, without heightening or caricaturing them. In the meantime, I express no opinion whatever. I have seen nothing as yet that cannot be adequately explained from natural causes, unless, perhaps, it be the wonderful faith of the spiritualists in the marvels which they relate to me.

The subject of spiritualism in Glasgow has attracted considerable public attention since I wrote my first communication, and, apart from all theories on the matter, it is undoubtedly a subject of legitimate curiosity. The limits of space have only permitted me to make a very small selection from the numerous wonderful stories that have been told me. I have formerly mentioned that I asked the Glasgow spiritualists to exhibit their ghosts for my inspection, and they have not done so. They explain, however, that the conditions under which such manifestations take place are of a very delicate character, and it is only when the aura of the various persons present harmonizes perfectly that materializations are at all possible. The presence of a healthy, honest sceptic, with an open mind to all demonstrable truth, is not, I am informed, at all unfavourable to

the development of such phenomena; but the presence of scoffing sceptics, who have made up their minds that the whole affair is a fraud, would almost certainly prevent the spirits from manifesting themselves. I have, however, met among the spiritualists apparently hard-headed Scotsmen, who solemnly declare that they have seen materializations by the dozen under conditions in which deception was impossible. One of the Glasgow spiritualists the other day gave me a most circumstantial account of the appearance of his father's ghost at a *séance*; and the truth of the manifestation was, he stated, further attested by subsequent revelations through a trance medium, relating to private business matters which could have been known to no other person than his father, who had passed over to spirit life. The first step which I took in my inquiries into spiritualism in Glasgow was to listen to an address by Mrs. Britten, an eminent medium, and a copious contributor to spiritualistic literature. After the meeting I had a long and interesting conversation with the medium, who is a highly cultured and agreeable lady. She has spent a large part of her life in propagating spiritualism, both in this country and in America, and she freely admits that there have been many pretenders, who sought to produce what they declared to be spiritualistic phenomena, and she insists that it is the duty, both of spiritualists and of the general public, to exercise a watchful scepticism regarding all manifestations professing to be produced by spiritual agency. She rightly contends, however, that the exposure of false pretenders does not necessarily prove that the whole system is a fraud.

[We have the pleasure of adding to the above *civil*, but still *non-committal* article,—one, we believe, that goes quite as far as reportorial prudence will allow—that spiritualism in Glasgow is steadily, faithfully, and most creditably sustained.

There are several good speakers, excellent writers, and clear thinkers in the Glasgow Association. Mr. and Mrs. Wallis's good work, whilst residing there, laid foundations that will never be displaced, and the superstructure being constantly added to, these firm supports promise—in due time—to reach a pinnacle of enduring power that will be worthy alike of the cause, and the good and faithful workers who have upreared it.

Our readers will be pleased to learn that we have been furnished, by the courtesy of an esteemed Glasgow friend, with a brief but most interesting and noteworthy memoir of the celebrated painting and trance medium, David Duguid, the author of those remarkable works, "Hafed" and "Hermes," and the medium of some of the most wonderful spiritual phenomena upon record.

We hope to commence this memoir very shortly, and can promise our readers a subject of profound interest and psychological marvel in its perusal.—*Ed. T. W.*]

SPIRITUALISM IN BIOGRAPHY.

OLE BULL.

THOSE who sneer at the idea that spirits can make their presence known to mortals through the simplest of methods—methods neither more complex nor yet more simple than the batteries and wires by which the messages of kings and kaisers are interchanged—are still ready enough to allow that spiritual inspiration is constantly manifested in the lives of great and exceptional persons, such as poets, artists, musicians, &c. Again and again, the writer of this article has heard the claim made that OLE BULL, the king of all violin players, the very crown and apex of a great musician, was an inspired man; that he must be so, and that nothing less than the influx of a higher and better world could breathe through the marvellous tones and glorious improvisations of this peerless performer. It was not until the present writer had met and conversed with this magician of sweet sounds, that the secret of his life and power was made

clear to her. Ole Bull was not only an openly professed believer in spirit communion, but he declared, in a large company of spiritualists, in New York, that from the time he could remember he had never been without *the voice* of an invisible being, who advised, instructed, and often rebuked him. When "hammering out" his musical ideas as best he could, as a boy, the voice would often praise, sometimes find fault with him, and tell him to try again, or practise in another way; or at times say, "Bravo," which was a sure sign he was going on well. Unlike the voice of Socrates' "Demon," which was always the same, the voices which Ole Bull declared "had accompanied him through life" were often changed, but to his mind ever seemed to bring such a strong idea of identity with them, that no mortal power could have convinced him it was not Tartini, Spohr, Guarnerino (the celebrated maker of violins), but above all, Paganini, or Joseph Haydn that spoke to him. After the decease of his friend, Madame Malibran, he said it would have been impossible to persuade him that she was not *still alive* in some state that enabled her to speak to him as familiarly as in olden time; moreover, he said this beloved spirit friend, together with Pasta, would come and "sing on his violin bow," and when he used to hold it suspended over the instrument at the close of certain delicate passages without touching the strings, he could clearly hear the voices of his friends, *singing echoes*, and he felt obliged to pause and listen.

On one occasion, he said, he was so delighted at a very fine performance of the Handel and Haydn Society, as they sang "The Hallelujah Chorus," that he rose to his feet and fairly danced his applause by stamping. When the enthusiasm of the occasion ended, he distinctly heard a voice which he *knew*—though he could not explain *how he knew it*—to be that of Handel, murmuring in his ear, "Only shadow music, sung by shadows."

"My soul replied, and asked," he said, "Where then is the substance, master?"

"In my world," the voice replied, "where alone all things are real, and music is the speech."

Such was the faith, the inner life and inspiration of Ole Bull; and having, we trust, so far interested our readers in one who shared their faith, and spoke in his delightful music so clearly of heaven and the speech of angels, as if an angel orally spoke, we shall give a few clippings from an American paper, in which a dear friend of the great musician has written a pleasant and graphic sketch of Ole Bull's life. This writer says:—

"The fond recollection in which the name of good Ole Bull is held is conclusive proof that 'a great man's memory may survive his life,' not 'half a year,' but while the soul responds with sublime desires to the enchantment of sweet sounds. It was long ago, February 5th, 1810, when the little Ole first opened his eyes to the light in the Norwegian village of Bergen. Both Ole's parents were musical. 'Uncle Zeus' and grandmother Gedskén Edvardine Storm were specially fond and proud of him; saved him from much of the harsh discipline of his time, and indulged many of his fancies. He imbibed the rules of art unknowingly. He did not conceive the music as produced by players, but as proceeding from the instruments played, jubilating, triumphing, quarrelling, fighting with a life of their own. Playing in the meadow, when he saw a delicate bluebell gently moving in the breeze, he fancied that he heard the bell ring, and the grass accompany it with the most enrapturing fine voices. Uncle Zeus played the violoncello, and had a collection of instruments. When only three years old the music was dancing all through Ole, and he must give it utterance. Running home he would seize the yardstick, and, with another small stick for a bow, endeavour to imitate what his uncle had played. He heard it, as he always affirmed, with his inward ear. When five years old his uncle bought him a violin 'as yellow as a lemon.' He played well on it

from the first, though he had received no instruction. He would stand by his mother's knee, while she turned the screws which would not yield to his little hand. The tuning was not easy, since his ear made him critical even at that age. His uncle taught him notes at the same time he was learning his primer. The imaginative turn of his mind gave him a profound sympathy with nature. Herr Paulsen, a Dane, was his first teacher. One evening he was in his cups, and could not play in Uncle Zeus' quartette, so the latter told Ole he might try. His memory served him well, and he played each note correctly. He gave the passages like an artist, and his uncle had him elected a member of the Tuesday club. He was fond of composing original melodies, and in these he imitated the wind in the trees, the rustle of the leaves, the call of birds, the babble of brooks, the roar of waterfalls, and the weird sounds heard among his native mountains, and he used positively to declare he heard all the music he afterwards composed sounded out and arranged in the air before ever he played it.

"Ole and his six brothers used to select sea-shells of different tones to blow upon, and, under his direction, they practised until they produced some musical and pleasant effects. At other times the boys improvised songs with accompaniments. Ole would seek out the most solitary places, where he could sit and play undisturbed. If he could not make his instrument utter his thoughts, he would, after patient trial, fling it away, and not even look at it for many days. Then he would get up in the night, and play the strangest airs and melodies. At other times he would play almost incessantly for days together, hardly eating or sleeping in the meantime.

"Some one asked the grandmother how she could rest when the boys, so full of fun and mad frolic, were with her. 'Why, my dear,' she replied, 'if we sent nurses after each one, what would their guardian angels have to do?' The death of a baby sister made a great impression upon the sensitive Ole, especially as he had imbibed the idea that the little one hovered around him in visions, listened to his music, and was growing up to be a beautiful angel.

"At the age of nine Ole played the first violin in the orchestra when his father acted at the theatre. His father was one of the best amateur actors in Bergen. In 1822 a Swedish violinist, Lundholm by name, settled in Bergen. From him Ole received instruction. When fourteen years old, one evening his father brought home two Italians, and their talk was a revelation to him. They told him all they knew of Paganini. He appealed to grandmamma, and she procured him a bit of Paganini's music, which he played to his heart's content. In irony Lundholm told him to try this, which he had secretly mastered, and all were astonished.

"Ole's father wished him to become a clergyman. After three years' study, he was sent in 1828 to the University of Christiania. His fame preceded him. Restrained by his tutor from playing, he resorted to whistling and singing. Before long he could whistle, sing, and accompany himself on two strings, and later, in playing on all four strings at once. Occasionally he would combine six different themes at the same time. Accident made his examination a failure—though in reality a good thing. Old Thrase taken ill, he was appointed *ad interim* musical director of the Philharmonic and Dramatic Societies. A month later, on the death of Thrase, he was regularly installed in these offices, and at once attained independence.

"In 1814 began a new epoch in the liberty of the country. Later, Ole Bull convinced not only the outside world but the Norsemen that they could foster sons worthy their renown. The ambition of many a youth was kindled by him, who afterwards became widely known as musician, painter, sculptor, and poet. In 1831 the cholera raged fearfully. Ole had means to carry him through the winter, which he lost through the base treachery of a friend.

"Through a sign "Rooms to Let" he gained admittance where his resemblance to a recently deceased son proved his salvation. The old lady's granddaughter, the beautiful Alexandrine Felicie Villemint, an orphan, afterwards became the wife of Ole Bull. Paganini came to Paris in 1831, and Ole heard him for the first time. Once, worn out and exhausted by the difficulties in a new composition, his father seemed as in a vision to stand before him as he was playing, and to speak with his eyes rather than lips this warning: 'The more you over-work, the more wretched you make yourself; and the more wretched you are, the harder you will have to struggle.' Ever after he avoided over-exertion or practice, as it deadened the finer sensibilities which must be relied on for inspiration. In the 'Polacca Guerriera,' the novelty and marvellous difficulty of the finale, in which the violin alone performs four distinct parts, and keeps up a continuous shake through fifteen bars, completely electrified the audience. There was a tempest of applause. In 1879 his E-string broke, and he substituted harmonics. He said: 'If you have the audience under your spell, never break it by a change of instruments, even for a broken string.' He married in 1836 the lady before mentioned. . . .

"Late in June of 1880 Ole Bull sailed the last time for home, for Europe. He had not been well. The first days out revived him. Later, what seemed a violent attack of sea-sickness, the first he ever had, reduced his strength. At Liverpool he revived, but more violent symptoms soon appeared, and great concern was felt lest he could not bear the journey, on which he insisted when he found he did not improve. Once home he seemed to gain steadily, and restoration was anticipated. A few days after his arrival the annual encampment of militia troops at Ulven, a few miles from Lyso, broke up. . . . The fleet was conducted through the inner fjord, that opportunity might be given to show the sympathy and affection of the troops for the man whose music had so often entranced them. The foremost vessel of the fleet came to rest immediately under the window of the music hall. Too feeble to present himself, Ole Bull ordered the American flag with the Norwegian arms in the escutcheon to be run out. The band played with infinite sweetness an original composition of the master, followed by a superb, ancient Norwegian air, this succeeded by the proud national hymn. At the close, dipping its flag, the head of the fleet silently moved away. The successive vessels, slowly following, dipped their flags in turn and passed around the island to resume their course.

"The sick one bravely fought the disease at every step, and calmly awaited the issue. As his body weakened, his soul seemed stronger, and full of hope for humanity. He gave the sweet assurance that life had been precious to him, and a smile lighted the way as he passed beyond. The day was a beautiful one, full of sunshine and gladness and the fragrance of flowers.

"All honour was paid by King and people. The city was in mourning, with hundreds of flags at half-mast, among them the royal standard. The common council offered a central lot in the old cemetery. The newspapers were enclosed in broad black bands as never before, except for the royal family, and contained tributes and accounts of his life.

"On Friday, the King Sverre, one of the largest of the coast steamers, came out with friends to view the remains that lay in state in the music room. On Monday, the funeral ceremonies took place, and honours more than royal were accorded. All the patriotism and love of country which he had shown were returned in the spontaneous outpouring of respect and love. The King Sverre returned, bringing the family and intimate friends to the impressive services of prayer, poem, address, music. The casket was borne by peasants down to the steamer, which on entering the fjord, was met by a convoy of sixteen steamers ranged side by side, a wonderfully impressive escort.

"As the fleet slowly approached the harbour, guns fired

from the port, and answered from the steamers, echoed and re-echoed among the mountains. The harbour and shipping were covered with flags of all nations at half-mast, the whole world paying its last tribute to a genius which the whole world had learned to love and know. The quay was covered thick with green juniper, and festoons of green draped its front to the water's edge. Every shop and place of business was shut. The whole population stood waiting, silent, reverent. As the boat touched the quay one of the artist's own melodies was played. Young girls dressed in black bore the trophies of his foreign success; his gold crown and orders were carried by the distinguished men of Bergen. As the procession passed slowly along the streets strewn with green, flowers were showered on the coffin, and tears were seen on many faces; but the silence was unbroken save by Chopin's funeral march and the tolling of the church bells. At the house where Ole Bull was born, the procession halted while a verse of a poem, written by a friend, was sung. At the grave Pastor Wallum read the service, and spoke with feeling of the work and life of the departed, and the gratitude of his country. After the address a hymn was sung, and Edward Grieg, with touching words, laid a wreath upon the coffin, that laurel expressing the gratitude of thousands. When he said 'Peace to thy ashes!' Mr. Bendixen, with fitting words, in the name of Bergen's National Theatre, laid their wreath upon his grave.

"After the coffin had been put in the ground and the relatives had gone away, there was paid a last tribute to Ole Bull—more touching and of more worth than the King's message, the gold crown, all the orders, and the flags of the world at half-mast, a tribute from poor peasants, who had come in from the country far and near, men who knew Ole Bull's music by heart—who, in their lonely, poverty-stricken huts had been proud of the man who had played their 'Gamle Norge' before the Kings of the earth. These men were there by hundreds, each bringing a green bough, or a fern, or a flower; they waited humbly till all others had left the grave, then crowded up and threw in each man the only token he had been rich enough to bring. The grave was filled to the brim, and it is not irreverent to say that to Ole Bull in heaven, there could come no gladder memory of earth than that the last honours paid him there were wild leaves and flowers of Norway laid on his body by the loving hands of Norwegian peasants.

"Ole Bull, though he had no dogmas to offer, fully accredited the being of God, the immortality of the soul, and the immense superiority of unseen supernal forces to the seen. He lived an ideal life, free from mercenary aims, so charming and enchanting men that his name has now become a household word through all Norway."

SPIRITUALISM IN MANY LANDS.

GHOSTS IN PENSACOLA. POLICE TERRIFIED BY THE SPIRITS OF DROWNED SAILORS.

A short time since two foreign sailors were drowned in the harbour here, writes a Pensacola correspondent of the *St. Louis Globe-Democrat*, and the stevedores say that their ghosts walk, and nothing can induce the majority of them to go near the wharves at midnight. A dozen sailors of a British vessel lying at anchor a quarter of a mile from shore came ashore on liberty, and, like all jack tars, had a jolly time, ending by getting as drunk as so many lords. Two of them missed the return boat, and on going down at midnight found that they were left. Being just far enough "over seas" not to know the danger of the strong tides, they undressed and plunged in to swim out to the ship, leaving their clothes on the wharf. Some negroes passing by, stole the clothes. The next day the bodies of the two men were cast ashore a mile below town.

The second day after, a darky came into the police

station, and, handing the captain a package, told him that it contained the clothes of the two sailors. The negro added that the men who had taken them had given them to him to return, as the ghosts of the two men had appeared to them in nature's garb, and with horrible imprecations demanded their clothes. The frightened thieves did not dare to keep them after this, and returned them at once.

The chief laughed at the tale, and putting the clothes to one side, thought little more of it. The next day the patrol who was stationed at the central wharf, where the sailors left from, asked for a change of station, alleging that the cold night air from off the water was bad for him. He was given another post and a different officer given that beat. He, too, applied for a change, and successively six different officers gave up the place. The chief then investigated, and was told the following story:—

"At about 11-30 the attention of the policeman on duty was attracted by a noise like as if a swimmer was climbing up the side of the wharf. Suspecting thieves, he hastened there, and opening his bull's-eye lantern, threw his light on the spot where the noise was heard. As the rays illuminated the dock there stepped into the circle of light the ghostly forms of the dead sailors, magnified to huge proportions, stark naked, seaweed clinging to their hair, and their faces, and bodies horribly eaten by fish and crabs. They stalked past the officer without seeming to notice him, and going to the spot where their clothes had been left, appeared to be hunting for something. Their vain search seemed to render them perfectly furious with rage. The officer dropped his lantern and fled.

"The others all corroborated his tale and related the same general experience, save the last one, who added to his story that one of the spectral figures came up and attempted to embrace him, with a drunken leer on its corpse-like face. No officer is stationed there now, and not a darky in the city would go on the dock at midnight for 1,000 dollars. During the day hundreds of people have visited the spot and commented upon the strange tale. The officers are laughed at by many, but they stick to their story, and refuse to do duty on that particular wharf."

PERSONIFICATION OF THE RAINBOW.

THE rainbow is one of the atmospheric phenomena that have been most generally personified. Peoples of almost every part of the world have made of it a living and terrible monster, whose most venial offence is that of drinking up the waters of springs and ponds. This belief is found among the Burmese, Zulus, Indians of Washington Territory, ancient Mexicans, and Finns, and exists among the popular fancies of the Slavs and Germans, and some of the French populations. The Zulus and the Karens of Burmah imagine that the rainbow spreads sickness and death. The Karens, when they see one, say to their children, "The rainbow has come down to drink; do not play, for fear that harm may come to you!" Very singularly, too, the street boys in Volhynia run away, crying, "Run, it will drink you up!" In Dahomey, the rainbow is regarded as a heavenly serpent, *Dank*, which insures happiness. The modern Greeks hold it to be a beneficent but just and severe hero. They say that any one who jumps over a rainbow will change sex at once, but this saying, which is also current in Alsace, is only a picturesque way of indicating the impossibility of transforming a man into a woman, or a woman into a man. The Delians offered cakes to the rainbow, and the Peruvians put its image on the walls of their temples. The Caribs considered its appearance on the sea a favourable prestige, but on the earth its influence was pernicious, and they hid from its view. It was personated by a viper.—From "Primitive Worship of Atmospheric Phenomena," by Count Goblet d'Alviella, in *Popular Science Monthly* for May.

CHRONICLE OF SOCIETARY WORK.

BRADFORD. Birk Street.—Afternoon. Mrs. Beardshall's guides took for their subject, "A new commandment give I unto you, that you love one another," which was listened to with rapt attention. Evening subject, "Who are the Saviours of the World?" after which very good clairvoyant descriptions were given.—*A. H.*

BLACKBURN.—Mr. Tetlow spoke to moderate audiences. Afternoon subject, "Phenomena of Spiritualism," which was dealt with in a masterly manner. The guides referred to elementary spirits, and said some people harbour the same, which is detrimental to their welfare; others use their psychological force to injure others—at their own risk, for sooner or later they must be the sufferers. The guides urged the necessity of cultivating the better part of spiritualism. Evening subject, "Spiritualism—the despair of Science and the mainstay of Religion," was a continuation of the afternoon's discourse. Spiritualism is the one grand fact and the one glorious truth which will ere long be appreciated and embraced by the children of men.—*H. S.*

BISHOP AUCKLAND.—Morning: Mr. George Wilson, of Newcastle, gave a few cheering words at our Lyceum; his "Experiences in Spiritualism," in the afternoon; and in the evening "Is Spiritualism a Science or Religion, or both." All were well satisfied, and we hope to have him again soon.—*E. T.*

BURNLEY. Tanner Street.—The guides of Mr. G. Smith gave two eloquent and powerful discourses from subjects chosen by the audience, afternoon and evening, which were highly appreciated by delighted audiences. It is a pity that those really admirable discourses were not reported and published, as the control gives much information of a remote period of time, both as to the natural world and the origin of man. After the evening's lecture, the guides examined a few persons as to their diseases, and prescribed suitable remedies. They are well able to do good to the bodies of people as well as teach.

CLACKHEATON.—Mr. Taylor, of Batley, a very promising medium, spoke well in the afternoon, on "Spiritualism: Is it of benefit to mankind?" and evening: "Hell: Where and what is it?" Clairvoyance very good, twelve given, ten recognized. Sunday, August 5th, we open the Oddfellows' Hall, Westgate, for our regular services. Mr. Rowling, of Bradford, and Miss Caswell, from Dewsbury, will assist. We are very desirous of success, and shall welcome any friend from a distance.

COLNE.—Saturday Mr. E. W. Wallis attended our meeting. Sunday afternoon, his guides showed how men's opinions were changing. Illustrations of the spheres were then given. At the close of this service, a committee was formed for the visitation of the sick, in the town and district. Evening: Questions were answered, so as to give the most perfect and unanimous satisfaction. Congratulations at the great progress of Colne were given by Mr. Wallis, who was pleased to see that they had now premises of their own, and hoped they would continue to grow as they had during the past year, and they would become a great power in Colne.

DARWEN.—Mr. Walsh's controls gave addresses. Afternoon, "The Greater Spiritualism of the Nineteenth Century." Evening, "The Crowning Goodness of God." Clairvoyance was given in the afternoon, psychometry after service in the evening, the tests being highly successful, especially to non-spiritualists, to whom they were given.—*W. J. M.*

DEWSBURY.—July 16: Mrs. Craven kindly gave her valuable services. Subjects were chosen from the audience, the guides treating them in a well-delivered discourse. The audience was delighted, and hope to see Mrs. Craven again as soon as possible. July 22: Afternoon, Miss Keeves gave a grand treat, her guides discoursing on "Love, Light, and Liberty." Love coming alone from the all-wise Father of all, who in his natural world demonstrates an all-pervading love. There was a good audience, who were well pleased at what they had heard. Evening, Mrs. Stansfield favoured us with a good address on "Speak gently to the erring ones," followed by successful clairvoyance. The chairman in the afternoon was Mr. Campian, of Leeds, an ex-Wesleyan local preacher.—*W. S.*

EXETER.—July 15: Mr. Hopcroft's visit. Morning: Discourse on "Re-incarnation, and the Affinity of Spirits," by request. Evening service: Mr. J. Page read a letter from an Exonian in Glasgow, congratulating the Exeter spiritualists, and sympathising with them in their endeavours in priestridden Exeter. Six subjects were handed in, the most important being "What is the occupation of spirits?" "How are they governed?" and "Do you preach that there are any means of coming to God, except through Christ and him crucified?" The audience were thoroughly satisfied with the treatment of the subjects, after which "V. G." controlled in her usual happy way.—*A. H.*

FELLING.—Our tea on Saturday afternoon was a complete success, although disappointed by Mr. Berkshire, who was to have given an entertainment. He was ably substituted by Mr. Edwards, of Wardley, who gave a short eloquent address; followed by Mrs. Peters, who gave delineations to several friends from Newcastle, Elswick, and other places, all going away highly satisfied.—*G. L.*

GLASGOW.—July 12: It was a great treat to have our dear friend, Mrs. Wallis, again. Her guides gave a splendid discourse on "Spiritualism and the Advantages of its Divine Philosophy." The lecture was well delivered, and full of good sound advice. 22nd: Mr. Finlay read extracts on "Clairaudience and Clairvoyance," from Serjeant's "Scientific Basis of Spiritualism," with some personal experiences on the same subject. Mr. Griffin and others contributed to the morning's instruction. The inclement weather caused a small attendance. Mr. Walrond next Sunday, on "Spiritualism and its Teachings."—*G. W. W.*

HALIFAX.—July 15 and 16: The best days with Mr. Schutt we ever had. His guides had good subjects, and handled them in a clever and intellectual way. All appeared well satisfied. July 22: Mr. and Mrs. Carr spoke very well. Afternoon, Mrs. Carr's address was on "The Duties of those who are Mediumistic," and impressed them to use the gifts, and not hide them. We trust the address will do good, as the harvest is great and the labourers few. Evening, Mr. Carr replied to Dr. Talmage. The subject was well treated, and all were highly satisfied as far as I could hear. Mrs. Carr's address was short. July 23: Mrs. Carr spoke on "Is Spiritualism a new Religion?" proving very nicely that it is as old as the Bible.

HECKMONDWIKE.—Mrs. Hillier gave two good discourses. Afternoon, fair attendance, "What is the use of Spiritualism?" It teaches mankind the path in which they should go, and raiseth above them a star of light. Eight descriptions were given, all being recognized. Evening, "The satisfying portion of human nature;" the subject being well dealt with, and much appreciated by a large audience; followed by sixteen descriptions, fourteen recognized, giving great satisfaction.—*J. C.*

HETTON.—Mr. W. Walker gave a grand address on "Immortality and Progress," which was well received by a good audience.—*J. T.*

HUDDERSFIELD. Kaye's Buildings.—The guides of Mr. Hepworth gave a very interesting discourse on "The Communion of Saints." In the evening, they answered questions, given by the audience, to the satisfaction of all.—*J. H.*

LANCASTER.—Although we have had the Rev. Dr. Ross on our track, we had splendid audiences to listen to Mr. Proctor, blind medium, of Dalton, who gave two vigorous addresses. Afternoon, on "Moses and Elias on the Mount of Transfiguration;" evening, "Spiritualism v. Christianity." Mrs. E. H. Britten will reply to Dr. Ross on August 5th.

LEICESTER.—6:30: Mr. James Hill lectured on "The Fall of Man," which was dealt with in a reasonable, interesting, and instructive manner to those who had not given themselves time and thought to study the subject.—*W. J. O.*

LONDON. BERMONDSEY. Horse Shoe Hall, 214, Old Kent Road, S.E.—Mr. Wallace's guides gave a splendid discourse to a fair audience, on "The Bible, as a spiritual book, but the teachers have misconstrued the correct interpretation." Mr. J. Burns gave a stirring address on "True Religion"—to feed the hungry and attend the sick.—*J. D. H.*

LONDON. CANNING TOWN. 125, Barking Road.—A crowded audience greeted Mr. Hopcroft, whose guides asked for a subject from the audience. A question was put about "The wrath of God, and how to appease Him?" The guides said that God was a perfect God, and where there was wrath there was not perfection, after which they gave an address on "What is Spiritualism?" I am not able to do justice to it, such was the power and eloquence. Wonderful and successful clairvoyance closed a real spiritual feast never to be forgotten.—*F. W.*

LONDON. Garden Hall, Islington.—"Mind Reading," a subject suggested by one of the audience, was dealt with by the guides of Mr. Walker, in a lucid and exhaustive manner, to the satisfaction of all. Twelve clairvoyant descriptions followed, conditions harmonious. A unanimous vote of thanks was accorded the medium.—*J. H. J.*

LONDON. Marylebone.—Morning: Very fair attendance. Mr. Hawkins employed his healing power. Mr. Goddard, sen., has left town for a few weeks, but the control of a medium spoke, "On the existing system of teaching," showing the great desire to cram the head, while ignoring the heart and neutralizing the hands. Evening: Mr. Clack gave a powerful and earnest address on "Spiritualism," to a good audience, exhorting all to develop their spiritual natures, that the angels may aid them in promulgating this glorious truth. Great satisfaction was expressed.—*Cor.*

LONDON. Winchester Hall, Peckham.—Our summer outing and Lyceum excursion, on July 17th, was favoured with pleasant weather. Some sixty friends participated in a most enjoyable trip. Sports and games were indulged in. A vigorous attack upon an excellent tea formed an important item. Home at 8-30, with many expressions of good will and hopes for another such day. July 22nd: "Personal Responsibility v. Vicarious Atonement," opened by Mr. U. W. Goddard, provided a profitable morning's discussion. Evening: Mr. R. J. Lees delivered a splendid address—"Is Spiritualism Anti-Scriptural?" followed by a large assemblage. Viewed from an orthodox standpoint, the lecture opened up many new ideas as to the spiritual communications in the Old Testament. A number of passages were quoted to prove that spiritualism is in accordance with the scriptures. Mr. Lees announced he was ready to debate with orthodox friends. Questions submitted were well answered. We are much indebted to Mr. Lees. He will be with us again shortly.—*W. E. L.*

LONDON: Open-air work, Kensal Road, near the Cemetery.—Small attendance. Mr. W. O. Drake addressed the meeting. A large quantity of this week's issue of *The Two Worlds, Light, and Medium and Day-break* given away. Next Sunday, at 11 a.m., Mr. J. Hopcroft is expected.

LONDON: Hyde Park, near the Marble Arch.—The meeting was not so numerously attended, in consequence of a large demonstration going on at the same time. Messrs. Valē and Burns spoke, and 130 copies of the weekly spiritualistic papers were given away.—*W. O. D.*

LONDON: Progressive Association, 24, Harcourt Street.—Impressive comments were made by Nelson on "Battle and Fame," called forth by a tyro's lecture *re* "The Evil of War." Nelson assured us that, though not unhappy, he is bound to Trafalgar Square, to counter-impress those liable to be affected by martial glory. Open meetings on Wednesdays and Sundays at 3-30.

MACCLESFIELD.—Mrs. Gregg spoke: afternoon, on "True Religion," and evening on "Angels and their Missions;" very instructive and interesting discourses. The clairvoyant descriptions after each service were nearly all recognized; in some instances remarkable tests were given. Next Sunday we have our esteemed friend Mrs. Groom.

MANCHESTER. Downing Street.—Miss Walker gave two lectures: morning subject, "From the cradle to the grave;" evening, "The origin of man." After each lecture several clairvoyant descriptions were given, to the apparent satisfaction of good audiences.—*W. H.*

MANCHESTER. Psychological Hall.—2:30: The controls of Mr. G. Wright dealt with subjects selected by the audience. Evening, he replied to Dr. Talmage, showing the untruthful and inconsistent remarks in his sermon, proving that spiritualism coincided with a great deal mentioned in the Bible. He dealt largely with the teaching of spiritualism for the upliftment of humanity.—*J. H. H.*

MIDDLESBROUGH. Spiritual Hall.—10:30: Mrs. Yarwood said work and sympathy meant more than religious forms. As snow or slush took our footprints, so our real selves were revealed without the aid of religious labels. This earth would never be destroyed, but in a higher stage of development be humanity's permanent home. Several delineations followed. A large and gratifying meeting at night.

NEWCASTLE-ON-TYNE.—Mr. J. S. Roberts delivered a lecture, entitled "The psychology of the poetry of Robert Burns." He gave an

interesting outline of the early life and training of the Scottish poet; also several selections from his writings, showing his want of sympathy with the Calvinistic teachings of the times in which he lived.—*P. S.*

NOTTINGHAM.—Medium, Mrs. Barnes. Exceedingly pleasant meetings. Two most acceptable addresses, and all felt "it was good to be there." Speaking of the ministry of angels, the control gave interesting earth experiences, his observations at deathbed scenes, when he was struck with the many cases where the dying saw departed friends standing by them; he then thought it was want of spiritual sight that prevented us from seeing them all along the way. As the best means of increasing the cause, he urged each to live the life that would command respect.—*J. W. B.*

OLDHAM.—Mr. T. Greenall, of Burnley, spoke, afternoon and evening. Each discourse was followed by clairvoyance, especially successful in the evening.

PARKGATE.—The controls of Mr. S. Featherstone discoursed to an attentive audience, upon a subject given by a friend, the chairman, viz., "Are they not all ministering spirits?" which was handled to the satisfaction of all. Mr. Hobson gave successful clairvoyance.

PENDLETON.—Mrs. Green gave two eloquent addresses. Afternoon subject, "Life beyond the grave." The departure of a soul to the spirit realm, and the form lying silent and inanimate, called up many questions. Even those who believe in the eternal life, as taught by orthodoxy, shudder at the approach of death. But the silence of the grave has been broken, the veil torn aside, departed friends return, and the wise and intelligent come to inspire to acts of love and goodness. Evening, the controls addressed a very large meeting, and during an eloquent and impressive address seemed to carry the audience with them. Prior to the address, an infant was named, giving it for a spiritual name, "Star of Hope." Clairvoyance followed both lectures. In the evening eight delineations were given, all recognized.—*J. E.*

RAWTENSTALL.—Two splendid discourses by Mr. Z. Newell. Afternoon subjects, "The advance of thought," and "If thy soul is required this day, where will it go to?" The evening subject was "The Planetary World and its influence over man, and communion of saints."

ROCHDALE. Blackwater Street.—Mr. Schutt spoke to moderate audiences. Afternoon subject, "The Bible: What it is, and what it is not?" Aply treated. Apt allusions were made to the Talmud, the discarded book of Esdras, and Ezekiel's prophecy. We were directed to study Nature, seeing that her scripture is the most authentic and reliable. Evening: Lecture on "The philosophy of life;" was reported for this journal.

ROCHDALE. Regent Hall.—Mr. B. Plant gave two discourses. Afternoon subject: "Does man live after the change called death?" which was very ably dealt with. Clairvoyant descriptions followed each discourse, twenty being given, eighteen recognized—some were very clear to the point.—*G. D. T.*

SALFORD.—2-30: Miss Blake dwelt at length on "The evils arising from intemperance, and the misery and destitution it causes." 6-30: subject, "Is God the Creator of all life?" very ably dealt with. Clairvoyant descriptions were given at each service, in which Miss Blake is very successful.—*T. T.*

SHEFFIELD. Central Board School.—Afternoon: Mr. Inman's guides spoke on "Sowing seeds of kindness," showing how spiritualists ought to love one another; listened to by an attentive audience. Evening subject, "Where do you intend to spend eternity?" Clairvoyant descriptions were given successfully at each service.—*T. W.*

SLAITHWAITE.—Miss Patefield spoke well to thin audiences, giving clairvoyance at the close of each service.

SOUTH SHIELDS. 19, Cambridge Street.—July 18, 7-30: Mr. J. J. Corry gave a reading. Mr. W. Westgarth's control gave his experience in spirit life, which was very interesting. Mr. J. Wilkinson spoke on "Serious Thoughts." Mr. Pesco also addressed the meeting. All well appreciated. 22, 11 a.m.: Chairman gave a reading, and Mr. Pesco related his interesting experiences in spiritualism. Evening: Mr. J. J. Corry read, and Mrs. White, of Sunderland, gave clairvoyant descriptions of spirit friends, mostly recognized. A very good audience.

SOWERBY BRIDGE.—The guides of Mr. Johnson gave an eloquent discourse on "Spiritualism, as a religion." They maintained that creeds and dogmas had too long held sway. Spiritualism taught a practical religion, not asking for belief, but demonstrated the fact of immortality. A fairly good audience.

SUNDERLAND. Centre House.—Mr. Lashbrooke gave his last lecture before going abroad, to a fair audience. All seemed greatly satisfied. Subject, "From state to state in the spirit world," which he handled in a manner that gives great credit to the medium. The members of the connexion bade Mr. Lashbrooke farewell, wishing him godspeed and success.—*G. W.*

WESTHOUGHTON. Children's Floral Service.—The hall was beautifully decorated with flowers by Mesdames Ralphs, Pilkington, and Fletcher, and did credit to their taste. Afternoon an interesting and appropriate address was delivered by Mr. J. Mayoh. The evening was mostly occupied by the children, in suitable songs and recitations. An address on "The pea, and the lessons we may learn from it," was given by Mr. J. Fletcher, of Westhoughton. Both meetings were a success. On Monday, Mr. Fletcher will give an address on "The sagacity and morality of plants."

WILLINGTO. Albert Hall.—Mr. J. Scott gave his experiences as a spiritualist, in a plain and interesting way, and gave twelve clairvoyant tests, all but one recognized.

WIBSEY.—Mr. Armitage spoke on four subjects chosen by the audience, which were dealt with very ably. Evening: Two subjects were chosen, and eloquently and forcibly dealt with.—*G. S.*

LATE. Bradford, Ripley Street.—Mr. Boocock gave two good addresses. Successful clairvoyance and psychometry.

THE FIRST VOLUME OF THE TWO WORLDS.—Arrangements have been made whereby we can offer cloth cases for binding to our readers who desire to preserve their numbers, at 1s., postage 3d. extra. At the completion of the volume we shall be prepared to bind it for our readers for 1s. 9d., in stout cloth covers, carriage extra. Or to supply the complete volume already bound for 6s., carriage extra.

PROSPECTIVE ARRANGEMENTS.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR AUGUST, 1888.

- Corresponding Sec., Mr. J. Whitehead, 21, Airedale Square, Bradford.
- BATLEY CARR:** Town Street, 6 p.m.—August 5, Mr. Espley; 12, Mrs. Ingham; 19, Mr. Armitage; 26, Mr. Parker.
- BREKTON:** Temperance Hall, at 2-30 and 6.—August 5, Miss Walton; 12, Mrs. Beardshall; 19, Mrs. Denning; 26, Mrs. Dickenson.
- BRADFORD:** Little Horton Lane, Spiritual Temple, 1, Spicer Street, at 10-30 and 6.—August 5, Mr. Armitage; 12, Mr. Espley; 19, Mrs. Gott; 26, Mrs. Illingworth and Mrs. Whiteoak.
- BRADFORD:** Otley Road, Spiritual Meeting Rooms, 2-30 and 6.—August 5, Open; 12, Mr. Gee; 19, Mrs. Craven; 26, Miss Patefield.
- HALIFAX:** Spiritualist Institution, 1, Winding Road, 2-30 and 6, and Monday evenings at 7-30.—August 5 and 6, Mrs. Wallis; 12, Lyceum Anniversary; 19, Mr. Hopwood; 26, Mr. Holmes.
- HECKMONDWICK:** Church Street, at 2-30 and 6.—August 5, Miss Harrison; 12, Mrs. Yarwood; 19, Miss Parker; 26, Miss Illingworth.
- KEIGHLEY:** Assembly Rooms, 2-30 and 6.—August 5, Mrs. Ingham; 12, Mrs. Denning; 19, Mrs. Clough; 26, Mrs. E. H. Britten.
- LEEDS:** Psychological Hall, Grove House Lane, Brunswick Terrace, 2-30 and 6-30.—August 5, Miss Keeves; 12, Mr. Armitage; 19, Mr. Holmes; 26, Mrs. Ingham.
- LEEDS:** Spiritual Institute, 23, Cookridge Street, at 2-30 and 6-30.—August 5, Mrs. Midgley; 12, Miss Musgrave; 19, Mr. Oliver; 26, Mr. Gee.
- MORLEY:** Spiritual Mission Room, Church Street, 2-30 and 6.—August 5, Mrs. Dickenson; 12, Mr. Parker; 19, Miss Tetley; 26, Mr. Espley.
- WEST VALE:** Mechanics' Institute, 2-30 and 6.—August 5, Mr. Parker; 12, Mrs. Crossley; 19, Open; 26, Miss Walton.
- WIBSEY:** Hardy Street, 2-30 and 6.—August 5, Miss Wilson; 12, Miss Harrison; 19, Mr. Wainwright; 26, Mrs. Scott.

BRADFORD: Addison Street; services at 2-30 and 6-30; Lyceum, 9-45 a.m.—5, Mr. Murgatroyd; 12, Miss Patefield; 19, Mrs. Whiteoak; 26, Mrs. Beardshall. Healing meetings, Thursdays, at 8-30. Conducted by Mr Hopwood and friends. All are invited. J. Jackson, assistant secretary.

BRADFORD: Milton Rooms, Westgate.—6, Miss Musgrave; 12, Mr. Hepworth; 19, Mr. and Mrs. Carr; 26, Mrs. Wade; Sept. 2 and 9, Open.

BRADFORD: Walton Street, Hall Lane.—5, Mr. Holdsworth; 12, Mr. Holmes; 19, Mrs. Wade; 26, Mrs. Yarwood, and on Monday, 27th, at 7-30.

BURNLEY.—5, Local; 12, Miss Caswell; 19, Local; 26, Miss Cowling.

CLECKHEATON: Oddfellows' Hall.—5, Mr. Rowling and Miss Caswell; 12, Mrs. Connell; 19, Mr. Bush; 26, Mr. Hopwood.

COLNE.—5, Mr. Swindlehurst; 12, Open; 19, Mrs. Yarwood; 26, Mrs. Gregg.

HUDDERSFIELD: Brook Street.—5, Mr. Wallis; 12, Mr. A. D. Wilson; 19, Mrs. Gregg; 26, Miss Keeves.

HUDDERSFIELD: Kaye's Buildings.—5, Mr. E. Bush; 12, Miss E. Cowling; 19, Mrs. Connell; 26, Mrs. Craven.

NELSON: Bradley Road.—5, Mrs. L. Wade; 12, Mrs. Craven; 19, Miss Musgrave; 26, Mr. T. Postlethwaite.

OLDHAM.—5, Mr. W. Johnson; 12, Mrs. Groom; 19, Mr. J. B. Tetlow; 26, Mr. J. Somers.

SALFORD.—1, Local; 5, Mr. Standish; 8, Local; 12, Mr. Lee Bone; 15, Local; 19, Mr. Mayoh; 22, Local; 26, Mr. Ormrod; 29, Mr. Carline.

SLAITHWAITE.—5, Miss Caswell; 12, Miss Keeves; 19, Mr. Johnson; 26, Mr. Taylor.

SOWERBY BRIDGE.—5, Mrs. Green; 12, Mr. Kitson; 19, Mrs. Britten; 26, Mrs. Wallis.

BREKTON. Temperance Hall, Spiritual Mission Room.—The members and friends announce that they will hold their annual tea and entertainment, Saturday, August 4th; Tea on the tables at 5 o'clock; Tickets for tea and entertainment, 8d., 6d., and 4d. each; Entertainment only, 2d. We shall hold our anniversary on Sunday, the 5th, when Miss Walton, of Keighley, and other friends, will give addresses, and the leaders and scholars of the Lyceum will sing their Whitsuntide hymns. We give a hearty invitation to all.—James Robinson.

BLACKBURN.—Lyceum Field Day, Saturday, the 28th. We hope to have a grand turn out in our procession, and cordially invite all spiritualists and friends round about to come and join our ranks, and to enjoy themselves with us in the field, by taking for once a necessary recreation. Time of starting from the hall, 2-30 p.m., in procession to Witton Park.

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

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

HALIFAX.—On 30th July we have a tea for members only (a social gathering), which is given by two members—as a beginning for a building fund, and to arrange about a sale of work at Christmas. We have also agreed to open our room every Tuesday for the development of members only, conducted by Mrs. Hitchon. Every Thursday evening, our room is open for service, conducted by Halifax mediums. The committee would be pleased to receive names to assist of any mediums at Bradford, Keighley, or surrounding district, who feel disposed to come and speak for expenses only, which will be a brick in our church, and in their spiritual home above.—*S. J.*

IDLE.—The officers elected for the meeting room for the six months commencing July: President, Mr. T. Murgatroyd; secretary, Mr. T. Shelton; treasurer, Mr. G. T. Stewart; committee, Mr. H. Garnett, Mr. T. Renton, Mr. J. Myers, and Mr. J. Calvert.—*T. S.*

MANCHESTER. Downing Street.—July 29th: Mr. Wallis will lecture on the open space opposite Bennett's clock, off Hyde Road, at 2-45 p.m.; subject, "The Spiritualism of the Bible." At 10-30 and 6-30 at Co-operative Assembly Rooms. Evening subject (by request), "A reply to Talmage."

NOTTINGHAM.—Lyceum Treat will be held at Gedling, Thursday, August 2nd. Friends invited. Tickets, 8d. each, not including rail fare. Donations invited.

OLDHAM LYCEUM.—The Second Public Session will be held at 2-30 on Sunday afternoon, July 29th. The children will go through their "exercises" physical and spiritual, after which Mr. Peter Lee, of Rochdale, has kindly consented to speak, especially to the children. This is a grand opportunity for all friends and parents to investigate the Lyceum system, and will we trust, not be overlooked by them.

PENDLETON.—On July 10th, at the house of Mr. Chadwick, the committee of the Pendleton Society handed to Mrs. Jackson a purse of gold, £22 10s., the sum collected in her aid by the friends of the Pendleton and Salford Societies. We are requested, by Mrs. Jackson, to thank one and all who have assisted, and to express her heartfelt gratitude for the proof of true sympathy, shown by this effort, to assist her and her orphan children.—*J. E.*

PASSING EVENTS.

We have been compelled to considerably cut down the reports this week to make room for the numerous monthly plans and announcements of various kinds, and to do full justice to the attack made upon us by the Rev. Dr. Ross (a Church of England clergyman) in St. Anne's Church, Lancaster. A complete and crushing rejoinder will appear in the editorial columns of *The Two Worlds*, in No. 38, written by Mrs. Britten. The same issue will contain the Second Prize Essay, illustrated by a gratis supplement. The unanswerable experience narrated in the essay disposes absolutely of the false and abusive charges made, and together with the supplement and Mrs. Britten's reply, will form an invaluable number which should be widely circulated. We regret the Lyceum reports are crowded out till next week.

ANSWERS TO REV. DR. ROSS, AT LANCASTER.—Dr. Talmage is answerable for a great deal. His thrice-published sermon furnished material for Rev. (?) Ashcroft, who repeated many of its foolish assertions, and now comes a Rev. Dr. Ross, of Lancaster, who has preached against Spiritualism. Upon reading his sermon we find that he has followed Talmage's line of treatment, actually used many of his sentences verbatim, and employed his assertions again and again without in any way acknowledging the source from whence he has drawn them! After this glaring plagiarism he dares to charge the spiritualists with deceit and dishonesty! The *Lancaster Observer* of July 20th (which in its issue for July 13th reported Dr. Ross's sermon) contains no less than five letters, occupying more than two columns and a half of space, all of which adversely criticise the sermon in question. Mr. M. Condon leads off, affirming that Dr. Ross's sermon is biased and one-sided; his attitude egotistical, unscientific, and unworthy, and challenges the doctor to prove his statements, to wit—"Spiritualism is a religion of deceit, fraud, and imposition. The mediums are sickly and scraggy-looking, with bony fingers that twist and tremble. That spiritualists are poor deluded dupes who believe in lying mediums; that it is a farce and a lie, a snare and a delusion of the Devil. That it breaks family ties, causes immorality to run rampant, and leads young men and women into profligacy and sin." Mr. Condon wonders "in what school Dr. Ross has learned such *blessed Christian charity*" [the school of Talmage], or "from what pool he has gathered such dirty mud" [*The Christian Herald* of May 23rd], and declares that he is ready to defend the truth against Dr. Ross, or any who may think as he does. Mr. J. Swindlehurst says: "Shall I, at the bidding of a clergyman who probably has not spent two hours in earnest investigation [no, he is content to deal out Talmage second-hand!], deny the evidences of my own sober senses revealed during the long years of my research? Yes, I will recant, I will deny the evidences of my own senses." He offers to do so *publicly on one condition*—"that the Rev. Ross shall as *publicly prove* his charges to be *true* as he has *publicly asserted* them to be *true*. Either spiritualism is wrong, and the spiritualists are what Dr. Ross declares them to be, or they are not. Their guilt can only be proved by unimpeachable evidence—by facts. Assertion is not, nor ever can be, proof. . . . At present the rev. doctor has not advanced one tithe of evidence." He refers the doctor to the Dialectical Report in contradiction to the assertion that "hidden levers move the tables," a phrase Dr. Ross has—well—*borrowed* entire from Talmage. He goes on to deal with the assertion that "its teachings are immoral," and "immorality runs rampant," that spiritualists at their meetings talk of "spiritual matches" and "elective affinities," &c. [more Talmagian fireworks], and says, "these are specific charges," and grave ones too, which are either true or false, and asks, "when and where were these meetings held when such infamous doctrines were taught." "Let us have the names of the persons who are guilty of such gross conduct. *We challenge you to produce your proof*," and he declares "such assertions a gross libel upon as respectable a class of persons as ever met together in Lancaster." He asks that the Rev. Ross shall "point out the Lancaster families, giving streets and names, where family ties are broken up and immorality runs rampant? If he cannot, will he withdraw the charges? for I can assure him that we spiritualists care as much for the honour, the purity, and the morality of our 'sons and daughters,' as do our Christian brethren." You have set the doctor a task that will tax his ingenuity, brother Swindlehurst; but will he withdraw the charge, or admit that he made it on the good faith of an untrustworthy guide like Talmage? We shall see. Mr. Peter Lee says that he has read many attacks made by Christian ministers, but does not remember any characterized by more prejudice and virulence, or "which showed such an utter disregard of logical statement," and confidently refers to the literature of spiritualism in

refutation, "with full confidence that a morality will be found therein which transcends that of orthodox theology." He says we are getting used to such attacks, and indeed have reason to court them, as they are most effectual in making the cause more public, and stir up enquiry. "To attempt to discredit any sect by citing the rascals that infest it is as lame a method as could well be adopted;" but he is willing to accept that basis, for he is certain that in a fray with such weapons Dr. Ross would be ignominiously worsted. He (Mr. Lee) is willing to visit Lancaster, and deliver a lecture on the "Crimes of Preachers," and if the creed in which a man believes be the test of his immortality, he will prove beyond doubt that, in the history of spiritualism, there is not a tithe of the crime, nor so heinous, as that recorded against men of that class to which Dr. Ross belongs. That is an easy task, friend Lee, providing you can get a hearing. The papers teem with the misdeeds of preachers, including murder, suicide, seduction, forgery, offences against children, nameless offences, &c., &c. We have newspaper cutting of recent date, giving reports of police proceedings in this country for all such crimes. But is it *moral* for one preacher to take another's sermon, hack and carve it, appropriate the greater part as his own, and give no acknowledgment to the author? How's that for honesty and deceit—which? Our space is wellnigh exhausted, and two letters remain—one by "a Spiritualist," and the other by "Mr. A. Hudson." The first deals with the Biblical aspect of the matter, and quotes texts to prove Bible spiritualism. He also gives a long list of names of eminent spiritualists, which will probably be an eye-opener to Dr. Ross. "The rev. gentleman asks, 'What have you to give us if the gospel of Jesus Christ is unworthy of our confidence?' I answer: The gospel of man's responsibility for his every action, his every thought, his every word; in fact, that men be men in every sense of the word, and not weak-minded cowards, wishing, hoping, and cringing, that they may reach heaven upon the back of another, but standing by their deeds, and boldly taking the consequences of them, as true men ought and will." He proffers to meet Dr. Ross, and "prove to him that there is a power—a loving, thinking, reasoning power—outside man that can and does hold communion with man still in the flesh." Mr. Hudson quotes the testimony of Robert Chambers and Prof. De Morgan. He protests against the infamous falsehood that spiritualism advocates immorality, and objects to be weighed in the same scales with Lot, David, and a host of other Bible characters whose doings are unfit for publication, and asks for proof of one person led into profligacy by spiritualism. He, too, points to the spiritualism in the Bible, and answers Dr. Ross's question, "Can spiritualism give comfort in trouble or death?" thus. "I answer, yes; it reunites the friends separated by death, strengthens the weak and desolate by the presence of angel guidance and protection, and cheers the afflicted with the certainty of a brighter world," with which beautiful and true thought we will close this review of these noteworthy communications. We can only thank the Editor for devoting so much space to give the spiritualists a chance of defence; and we draw his attention, as a question of public morals, to the painful fact that while charging others with immorality the reverend doctor has himself been guilty of a very questionable proceeding in appropriating, without acknowledgment and passing off as his own, the main ideas of the discourse of another man. The engineer is hoist with his own petard with a vengeance!

Re the Harper Testimonial. Mr. Wallis has received 10s. from "a friend, Liverpool," 10s. from "a friend, Bacup," and collected 5s. at his home séance, and would be pleased to receive further contributions.

Mr. T. M. Brown writes: that he expects to get away August 3rd. He acknowledges the receipt of money sent him by Mr. Wallis, and says everybody has been very kind, for which he is exceedingly grateful; he cannot write much but feels more than he can express.

Mr. Swatridge gratefully acknowledges two £5 notes from "A Spiritualist," received July 9th, "who trusts, notwithstanding discouragements, he may be able to carry out the wishes of his guides." He desires to sail for Boston early in August, and would be thankful for further help.

Quiet but good work is being accomplished in Heywood. A few new members have been added to the roll, and an intelligent interest is being manifested by thoughtful people. God speed the work.

Visitors to the West of England can obtain comfortable board and lodgings at Marazion Villa, Boulevard, Weston-super-Mare. Mr. and Mrs. Scott are earnest spiritualists, and we are sure will do their utmost for the welfare of their visitors (see advt.).

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SPECIAL NOTICE.—Our correspondents most commonly preface their letters with the request that "they shall appear in the next issue." This, in all cases, is an impossibility, seeing that our arrangements with our publishing house are that they shall always have a number in hand in advance. Besides this, prize essays and numerous *apropos* articles are always cropping up, demanding insertion far more urgently than many of the communications received. As far as possible we give each the earliest attention that circumstances and conditions—of which the public know nothing—will allow. Meantime, we beg our friends to exercise the same patience in degree that we are obliged to exert during at least sixteen hours of editorial labour each day.

N.B. OMIKRON.—Respectfully declined. We believe in progress, and teach it; Omikron does not. Let everyone be fully persuaded in their own minds!—T.L., Jas. B., A.A.A., Vindex, Leo, Astra, Sirinity, Truth Seeker, Amabile, received; will be dealt with all in good time. Poems—"Faded Leaf," "To My Mother," "Greeting to a Friend"—kindly declined; unsuitable to our columns.

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