

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 40.—Vol. I.

FRIDAY, AUGUST 17, 1888.

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Batley Carr.—Town St., Lyceum, 10 2; 6: Mr. Armitage. Sec. Mr. J. Armitage, Stonefield House, Hanging Heaton.
Batley.—Wellington St., at 2-30 and 6. Sec. Mr. Taylor, 3, Fleming St.
Beeston.—Temperance Hall, 2-30 and 6: Mrs. Denning. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Road, Leeds.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30 Sec. Mr. H. U. Smedley, Park Mount.
Birmingham.—Ladies' College, Ashted Road, 6-45. Healing Séance every Friday, 7 p.m. Sec. Mr. A. Cotterell.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2, 6: Mrs. Smith. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.
Blackburn.—Exchange Hall, at 9-30, Lyceum; 2-30 and 6-30: Mrs. Green. Sec. Mr. Robinson, 124, Whalley Range.
Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2-30 and 6: Mrs. Wade. Sec. Mr. Poppleston, 20, Bengal St.
 Spiritual Rooms, Otley Rd., at 2-30 and 6: Mrs. Craven. Sec. Mr. M. Marchbank, 129, Undercliffe Street.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Gott. Sec. Mr. M. Jackson, 35, Gaythorne Road.
 Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. and Mrs. Carr. Sec. Mr. E. Kemp, 52, Silk St., Manningham.
 Upper Addison St., Hall Lane, Lyceum, 9-45; 2-30 and 6-30: Mrs. Whiteoak. Sec. Mr. Smith, 227, Leeds Rd.
 Ripley St., Manchester Rd., at 2-30 and 6: Mr. Espley. Sec. Mr. Tomlinson, 5, Kaye St., Manchester Rd.
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Burnley.—Tanner St., Lyceum, 9-30; 2-30, 6-30: Local. 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.—Oddfellows' Hall, 2-30, 6: Mr. Bush. Sec. Mr. Eades.
Colne.—Cloth Hall Buildings, 2-30, 6-30: Mrs. Yarwood. Sec. Mr. Hey, 3, George St.
Cowms.—Lepton Board School, 2-30 and 6: Sec. Mr. Whitfield, Peace Hall, Lepton.
Darwen.—Church Bank Street, 11, Circle; 2-30 and 6-30: Mr. Hopcroft. Sec. Mr. G. W. Bell, 30, Marsh Terrace.
Dewsbury.—Vulcan Rd., 2-30 and 6: Mrs. Beardshall. Monday, 7-30: Local. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Batley Carr.
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Felling.—Park Rd., 10, 2, 6-30: Local. Sec. Mr. G. Lawes, Crow Hall Lane, High Felling.
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Leicester.—Silver St., at 10-30, Lyceum; 3, Healing; 6-30: Mr. Barra-dale. Thursday, at 8. Cor. Sec. Mr. C. W. Young, 84, Norfolk St.
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Liverpool.—Daulby Hall, Daulby St., London Rd., at 11 and 6-30: Mr. Armitage. Discussion, 3. Sec. Mr. Russell, Daulby Hall.
London.—Bermondsey.—Horse Shoe Hall, 214, Old Kent Road, S.E. (corner of Surrey Square), at 7: Mrs. Yeeles. Sec. Mr. Haggard, 82, Alscot Rd., Bermondsey, S.E.
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Canning Town.—125, Barking Rd., at 7. Experience Meeting.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
Islington.—Garden Hall, 309, Essex Rd., N., 6-30: Mrs. Wilkinson, Psychometry. Tuesday and Friday evenings, Séance, 7-30.
Kentish Town Road.—Mr. Warren's, No. 245, at 7, Séance.
Marylebone Association.—24, Harcourt St., at 11, Mr. Hawkins. Healing, Mr. Goddard, jun., Clairvoyant; 7: Open Meeting. Tuesday, Mrs. Wilkins, 8, Séance. Saturday, Mrs. Hawkins, 8, Séance. Four minutes from Edgware Road 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.
Stepney.—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.
Walworth.—102, Camberwell Rd., at 7-30.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise St., 2-30 and 6-30: Mrs. Wallis. Sec. Mr. S. Hayes, 20, Brook Street.
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Mezborough.—At 2-30 and 6. Sec. Mr. W. Warren, Top of Wood St.
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Wisbech.—Lecture Room, Public Hall, at 6-45.

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THE ROSTRUM.

THE PHILOSOPHY OF LIFE.

A Lecture delivered at Blackwater Street Rooms, Rochdale, Sunday evening, July 22nd.

By THE GUIDES OF MR. J. S. SCHUTT.

LIFE, mystic word! Yet how much is to be comprehended therein. The sage but lives to realise how little, and yet how mighty, he is in that littleness, immensity ever remaining before him to explore. It is said men live, move, and have their being in God, but how much is comprehended of God? We will try to conceive of a Divine existence in some form or state, and perhaps the best conception we can have is that of the Hindoos, in their Brahm, a mighty spiritual presence or power brooding o'er the realm of cosmos, and had that presence or power never operated it would never have become manifest. By operation it became manifest; but what is the creative word, this word made flesh, that was with God, and that was God? There is some of the mystery of life embodied in these forms. They are not mythical, nor fanciful, but actual realities, living manifestations of truth in the lives of all good people to-day. Had the word never been spoken Divinity would have dwelt in the universe alone, no purpose would have been served; there would have been a monarch without a subject, a ruler with none to rule over. If you take this view you will be compelled to conclude it was absolutely necessary for this God—give it whatever name you please—to do something in order to manifest His or its presence, power, dominion, and majesty. We hear much concerning man's fall, and it is this dogma that makes redemption an absolute necessity. Man, they say, fell, was expelled from Eden, and that in the curse which followed it was decreed that by the sweat of his brow should he eat bread. But does this comprehend the mystery of the fall? We hold it does not. If this was absolutely necessary, then it was necessary for God himself to fall. How? Because one atom of the Divine nature would have to traverse all processes of matter, to leave realms celestial, and travel down the incline, as it were, through the juncture of matter and spirit, through the realm of elementals, and down to the very foundations of the mineral kingdom; then, by the wonderful law you term evolution, uprise through all grades and processes of matter until you reach that, which is the best expression you have, of the grand man. What is the grand man? The macrocosm. What is the little man, coming nearer to that expression? The microcosm. All of you are worlds in yourselves, and each lives in his or her own world. You are universes in yourselves, and can lock up your own citadels, and if the mind be rightly trained you become impregnable

fortresses of self. Who comprehends the term, self? In this is involved the whole question of being, and its great mystery. It was an absolute necessity for God to create man, because nothing else than that created in the Divine image could comprehend the Divine image. God could not express Himself as fully through the mineral kingdom, the vegetable kingdom, or the lower orders of the animal kingdom as he could in man, the microcosm, the representative of the universe. It was needful that, by the law of evolution, God should bring into existence beings who, by the nature of their peculiar structure, should be able to comprehend something of their own imperishable nature, something of the home of the soul, for which even the savage has ever longed, a place of rest, a heaven of repose, where, after being tossed and buffeted on life's rough ocean, they should find that solace for which the soul has ever yearned.

Questioning us on the philosophy of life, we answer that all have come from God. Here the mystery is made plain: one atom of the Divine nature becomes environed with the earth. It unfolds from within its own mystic power all the real life, consecutive thought, wisdom, by means of the operations of the brain. Ah, but how great is the mystery of life still, to come from God! be buffeted on the earth, to ever have hopes and aspirations unfulfilled, and one's whole life to end in keen disappointment. Is it really, as one of old said, all vanity and vexation of spirit? One would think so in viewing this mystic problem of life and its ever varying manifestations. We visit your slums, and what do we find there? Misery in all its grim and ghastly forms, impure physical, mental, and spiritual conditions. You have no right to judge them if you have not considered well the philosophy of life, if you have not grasped the subtle conditions operating to place countless thousands of human beings in such abject spheres of life. "Ah, but," says one, "evil came as a curse, and all are cursed in Adam's sin." That may be so, but it entirely depends upon what this great sin of Adam was. Generally, the sins of the fathers are visited upon the children unto the third and fourth generations, and sometimes even beyond that period, and we may be asked, Is not this a cruel law? It is law, and that is the most we can say about it, but if asked if it be a cruel law we say a thousand times "No." And why? Because if the universe be not governed by law, then is all chaos and confusion. "Be not deceived, God is not mocked; that which a man soweth that shall he also reap" ever applies. Some ask, But is not the law of the survival of the fittest ever manifested? Yes; only the fittest can survive, the weakest will ever go to the wall, and it is a merciful arrangement this should be so, because if one be suffering from the dire effects of disease, such disease first manifests itself in the father, next in the offspring, and still the chain of effects manifest themselves from peculiar causes. Is it not wisest the law of God should operate upon those so as to lessen the duration of physical life, to shorten the material career of the suffering, and thus prevent the infection of the race? This, we think, is wisely ordained. Men have not been taught to value the life or individual endeavour for the upraising of the world. We intend to disclose a few secrets,

if you will try to comprehend them. A philosopher in by-gone days said if he could have a fulcrum found on which he could rest his lever he would overturn the world. But he did not explain to the world that the fulcrum and the lever were one and inseparable. Every man possesses that lever, and it is called will. In connection with the processes of creation you need but think of the little word will, and yet, what does it contain within itself. God willed, and by so doing order took the place of chaos; therefore if all power manifests itself from God, and He be good, then evil can only be undeveloped good. What is man to do if this be the true position of affairs? Strive to overcome the darkness, the principalities, and powers of the air. "Ah," says some one. "Powers of the air! what are we to understand by that?" You have not been very well educated if you don't understand it; they are influences operating upon you continually, and which, by lack of knowledge, you are unable to control. They are what the apostle of old exhorted about. "Elementaries," say some; "dark, spiritual influences," say others; "manifesting in the form of obsession—control by a wicked, ignorant spirit." Yes, and in this question of the philosophy of life spiritualism comes as a great Saviour of the race. A knowledge of those influences within yourselves, yea, of your own soul's nature, is needed. If you would master the philosophy of life you will know best how you can benefit your fellows. Physically, you can strive to have pure bodies; temples for God to dwell in. If the temple is impure, how can you expect that emanating from it to be pure? Man's body is the temple of the living God, in which he manifests Himself, or should, in the highest degree whilst the spirit is chained to the earth. A knowledge of physical law is absolutely necessary to the attaining of true salvation, for you cannot have pure minds in impure bodies, therefore study the laws of health and diet. If you build on the true foundation you will have healthy systems worth handing down to posterity, for you are represented by your offspring. Give them a fair chance in life. You are but stewards of your own being, you but hold it in trust for coming generations, and it is your duty to study life in its physical aspect, and ascertain how best you may maintain your physical frame in absolute purity.

Now, if man breathes, he breathes in that which corresponds to his nature, and viewing man in his triune aspect, we shall have to analyse the atmosphere. He first takes in the physical breath, that bread from the atmosphere which those who have not developed the power of more intense thought have never considered of. Everyone breathes in from the atmosphere a great amount of this sustenance, and if molecular motion be a fact, then every atom of matter manifests by means of atmospheric conditions. Man breathes in every atom of his body, however small they may be. He breathes by the brain, by the nostrils, by the heart; it is but a question of the kind of breathing required. The brain breathes in the subtle astral elements, ideas from the realm of thought; the nostrils take in the physical principles from the atmosphere to transmit breath to the body, and take up the astral conditions, transmitting them to the brain, and between the operations of the two we have the third principle in breathing manifested. The heart breathes in its pulsations a continual stream of blood. The only difference is that the blood takes to itself that which is its element from the atmosphere, and a kind of filtering process goes on, taking into the body that which most assimilates with its conditions from those existing without. Man lives in every sense by breathing, and in taking Nature's produce yielded by the vegetable kingdom he only takes the plants' breath in concrete form. In dealing with this question, we have to look closer into your social conditions, seeing they have much to do with the philosophy of life. You have gaols for the reforming of criminals, into which you take those who have fallen. You suppose that by incarcerating law-breakers you will thereby make them better? You suppose by a little

preaching and tract distributing you are going to save those people? Tracts will not save people from vice. Leaving people in hovels and filthy dens will not make conditions purer. Associating fallen ones who have left the path of virtue with hardened criminals will never save them or make them respectable members of society again. And why? Because you have not considered this question of the philosophy of life, more particularly the breathing aspect of the question. You send your felons to your county gaols, where they breath in a poisoned atmosphere emanating from those more hardened in vice and infamy, from those whose follies have become more fully manifest to the world. They breath from an atmosphere impregnated with the germs of evil, and the result is immorality. And when such people come outside prison walls, how do you continue their training? "There goes a gaol-bird!" He applies for work. You reply, "Oh, but you have been in prison, we cannot trust you." "We are better than you," says society, and thus the poor fellow meets with the cold shoulder at every turn, because the prison taint is upon him. He has breathed in the foul elements, and when he comes out of prison he is a marked man—"the brand of Cain is upon him," and all this in a Christian country! Aye, Christian, indeed! Those who profess to be so much like the meek and lowly Nazarene are ignorant of the laws of life, and yet sit in judgment on their fellow-man. They place him in an atmosphere that will so operate upon him that he will find he has lost something which the world will be loth to give him back. You sometimes see a person who has been noble minded, at one time, perhaps who was the son of a fond, doting mother, and who, for a time, has been all that a dutiful son should be. In a fatal hour he takes the cup, and some influence seems to operate upon him, and he falls lower and lower, in spite of all the mother's prayers and entreaties, and he goes down, down, to the drunkard's grave, unwept, unpitied, save by the fond mother. How has this come about? Does anyone believe there exists a power that can arrest such a condition of things? No, they do not. But they say, "Pray to God, and all will come right." But we don't know about that, it has been tried so often and has failed; we have not much confidence in it. No such religion as that ever saved man. But we have a remedy for the evil. What is it? Magnetism! "We know what that is," many say. Magnetism is what is exhibited by professors who, for a price, take their sensitives, pull the strings, and make them dance, laugh, or cry like puppets, in order to make an ignorant audience gape and wonder. Yes, we grant this, and are only sorry it has appealed to you so often in this way; had it appealed in a higher light, as one of the greatest factors in human advancement, we could have talked with you upon the question. But there is a magnetism in the WILL, the lever we have told you of, and it is possible to project that in an almost tangible form, so as to cause persons to gaze on the intoxicating cup with horror, and, as if under some magic spell, dash it to the earth, and loathe it in his very soul. The combined will-power of several individuals can be so projected on another that the drunkard can be compelled to become better in spite of himself. The cup would be as unendurable as a poisoned breath. Don't deride animal magnetism, please. It is a wonderfully curative agent, and the most moral agent you have, when employed by those who are moral; but it can be tainted with vicious idiosyncrasies. Don't forget that.

A word as to the training of the young, for this has a very wide application in the philosophy of life. Your children are what you make them. See to it that you do not hand down to them conditions that are physically tainted. Give them a fair start in life, for in launching such tiny barques on life's rough ocean, you have kindled flames that can never be extinguished through eternity's interminable cycles. Try to use your influence for good on children; use it in such a way that it shall work out your desires. Try

this experiment, and you will be astonished at the manner in which it will act, when, perhaps, you may have a child begin to repeat, unconsciously, the very thought you are thinking. Magnetism is one of those finer forces in Nature, concerning which much is said, but little understood. It is a real force, and when properly used, it can never return unto you void. The mistake is that people do not try it. You do not seek to understand it, or you might be enabled thereby to lay an honest hand upon the shoulder of many in life, and in spite of yourself, they should become better, purer beings.

In this breathing-in of spiritual conditions comes that true spirit of salvation, which seems to embrace the whole philosophy of life, for if man is fallen, no matter in what aspect, salvation therefrom becomes a natural consequence, and hence all long for salvation. This question will have to be considered in a spiritual aspect. The silver key wherewith to unlock the door of the temple of wisdom, is the mind of man. The trained will of the adept is a power of which you can scarcely conceive, for there is no boundary to its operation. It can pierce space, dive through the solid mass, peer into the interior conditions of other worlds that revolve in so-called space, but it will ever come back freighted with rich treasure. People sometimes say that the search for wisdom is a weary one. With many this is the case; simply because they begin the search too far away from home. Man wants to start that search within himself, and when he discovers that his soul realises spiritual conditions and possibilities, he is the possessor of the key wherewith to unlock the mysteries of the universe; all Nature is made plain to him. If you be the microcosm of that outward expression, and the whole of Nature be the macrocosm, why travel so far away in your search after wisdom? Why not try to interpret the microcosm? 'Tis here men make the mistake. It is a question of "Man, know thyself." This is as divine a command as was ever given, for by knowing himself, it is possible for man to know all he can conceive of God. And here is the very object of existence, life's progressive manifestations draw man nearer and nearer to the Divine centre of being. How consoling it must be for man to know more and more of real wisdom, to know that as he climbs higher and higher up the ladder of progression, there still awaits him a vast beyond. If you live not to search for wisdom in the higher possibilities of the human soul, then you live not in the true sense; but he who searches for wisdom, he who profits most from life's failures and pushes forward in the march of progress, such a one draws nearer to God, and is all the more prepared to sing "Nearer my God to Thee, nearer to Thee." We would point you to the lever of spiritualism, that which teaches you God is an Infinite Spirit, an All-wise Father. His child is man, and though a being subject to limited conditions, spiritualism enables you to realize the fact that there remains a place of rest for all; that over there, in the heaven of the soul's repose, you will meet the loved ones again, shake hands with them on the shores of eternal deliverance; they shall assist you in your quest for that which appeals to the soul as beautiful. Heaven will give back all that earth may have taken from you. From aspiration to aspiration you shall be carried on through eternity's vast cycles, achievement after achievement shall be yours. Your cry shall be "Upward and onward." "March on! march on!" shall be your motto. Not a march of weariness, of pain, of suffering, but one in which you will ever be excelling, as you breathe in that Divine power, as you draw nearer and nearer to the God centre, but which you can never fully attain. And why? Because the philosophy of life teaches that man is the atom, God the aggregate. As one can never equal a million, one man, though divine in nature, can never equal the God-nature. Therefore, an eternity of progression is possible, and you shall ever march onward, drinking in the nectar from the flowers of that spiritual paradise, the heaven to which human souls ever aspire.—*Reported by Mr. W. Nuttall.*

NEW VERSION OF A MISSIONARY HYMN.

The following lines recently appeared in the columns of the *Weekly Dispatch*, and I venture to commend them. They supply a suggestive commentary to the misdirected zeal which wastes human lives and millions of money in order, as Jesus said of the Pharisees, "to make one proselyte."—M. C. O'BYRNE.—*Secular Thought.*

TO ENGLISH WOMEN MISSIONARIES.

From Greenland's icy mountains,
From India's coral strand,
Comes no distinct appealing
For England's helping hand;
The poor, benighted savage,
Compelled, unclothed, to dwell,
Without our cost-price Bibles
Enjoys life very well.

What though the spicy breezes
Are very nice and dry,
And every prospect pleases
A missionary eye?
In vain with lavish kindness
The Gospel tracts are strewn,
The heathen in his blindness
Does better left alone.

A happy soulless creature,
He lives his little day;
Directly on conversion,
It seems, ensues decay.
Why seek the cheerful heathen
To tell him he is vile?
Ah! leave him gay and godless
Upon his palmy isle.

From England's greatest city,
Through all her pomp and pride,
One bitter cry rings ever,
Unsilenced, undenied;
From Stepney's crowded alleys,
From Bethnal Green's close lanes,
Men call us to deliver
Souls from the Devil's chains.

And women call—our sisters—
Blind, mad, with want and wrong;
They call on us for succour,
Poor, driven, goaded throng.
By all their griefs and curses,
By all our joys and prayers,
They call on us to save them
From death-in-life like theirs.

Oh, women, sister women!—
Do you not hear the cry
Of these who sin and suffer—
Are doomed in life, and die;
O! these whose lives are withered,
Whose youth is trampled down,
The victims and the scourges
Of every Christian town?

The voiceless cry comes ever
In every sin they sin,
"You hold the keys of heaven—
Oh! save us—let us in!"
They call to us for teaching,
For pity, help and love,
Women whom wrong makes mothers,
And drink makes heathens of.

Women who have no chances,
Women with chances lost,
The outcast and the branded,
The weary tempest-tossed;
These call to you forever—
"Help! for in life we die!"
What foreign dreams can stifle
That everlasting cry?

By your untainted childhood,
Your girlhood's clean, sweet days;
By love's firm cord that held you
From stumbling in life's ways;
By all you never suffer,
By all you never share,
They pray to you to save them—
Oh! women, hear their prayer!

By life that is—and is not—
By life that is to be;
By baby lips yet speechless,
By all life's misery
They call; their lives adjure you
By all your lives hold dear—
What foreign mission calls you?
Your mission work is here!

—E. Nesbit.

REASON, like time, will make its own way, and prejudice will fall in the combat with intellect.

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 VII. AND LAST.—A FEW CLOSING WORDS CONCERNING THE BEST MEANS OF INVESTIGATING SPIRITUALISM.

THREE modes are proposed for this purpose. The first is the study of the literature, and the acceptance of the facts, upon the faith which human nature ought to accord to reliable and respectable witnesses. Spiritualism claims its millions in every nation of civilization. Kings, queens, princes and potentates, lawyers, doctors, professors of learning, and gentlemen and ladies who have characters to lose and nothing to gain by the avowal of belief in spiritualism, are numbered in its ranks. Farmers, ploughmen, mechanics, and all grades of society have become spiritualists. Does this not prove that its testimonies are simply addressed to the senses, and do not need education, refinement, or learning to prove their truth? Spirit phenomena are common sense facts, appealing to the common sense of all grades of rank and mentality; hence, the more likely to be a common sense revelation, and not an imposture, which the credulous alone could accept of, or a sensational idea which a certain phase of thought alone could realize.

A second method of investigating is by visiting mediums who are to be found in every great centre of civilization. It has been alleged that professional mediums have been frequently convicted of imposture, and that the inexperienced inquirer may be as liable to receive cunningly devised falsehood as genuine truth. Whilst acknowledging that in this, as in all great popular movements, the counterfeit is ever found in connection with the genuine coin, and that, where such vast temptations to impose exist, it would scarcely be possible to exclude the impostor from the field of competition with the true, we still claim that much error is due to the harsh and injurious spirit of antagonism in which so many persons approach this subject. The investigator who goes out to seek for falsehood is sure to imagine he sees nothing but fraud, whilst the truly honest will attract corresponding influences, and in some, if not in all his investigations, will evolve the kernel of immortality from the chaff of error and ignorance.

Still a third method of investigation can be pursued, by following out the directions for holding circles laid down in the preceding pages; and, as personal experience is the best of all witnesses, and mediumistic gifts are the best of all possessions, we recommend this mode, either in addition to the others, or, if pursued alone, as superior to all others.

IS IT DESIRABLE TO RESORT TO MAGNETISM AS A MEANS OF MEDIUMISTIC UNFOLDMENT?

It is a means, and a potent one, of evolving latent mediumistic powers; but it should only be employed when the magnetizer is healthful in body, pure in mind, and holy in purpose and action.

ARE THERE ANY MODES OF SELF-CULTURE FOR THE EVOLVEMENT OF SPIRITUAL POWERS, NOT ENUMERATED IN FORMER SECTIONS?

To promote clairvoyance, it is an effective plan to fix the eyes on crystals, still water, a shining plate of metal, mirrors, or other smooth surfaces for a given period of time each day. Let the mind be wholly passive, the spirit composed, and never let the séance be prolonged beyond the time when weariness or restlessness suggests its termination.

To obtain psychometric powers, let the student apply every letter he receives, or every parcel which contains unknown contents, to his forehead, or hold it in his hands, for a short time, carefully noting the impressions produced, the ideas of the contents that may arise, and comparing these with the actuality, until he realizes that he has succeeded in

developing the power desired. Let these exercises be continued every day for a few weeks, and failure is almost impossible.

To cultivate the gift of healing, the student must either act under the direct guidance of spirits, or study the art of mesmerism, as taught in the many well approved treatises published on this subject.

OF THE MORAL AND RELIGIOUS EFFECTS OF SPIRITUALISM.

We refer our readers to the earlier sections of this work, to show that persons of all shades of religious opinions can, and have, believed in spiritualism. In Italy, Spain, and Portugal, thousands of Catholic devotees accept the fact that spirits communicate. In France, numbers of believers teach also the vague and unproved doctrine of "re-incarnation." In Great Britain, believers in spirit communion are to be found in the ranks of the Trinitarians, Unitarians, Presbyterians, and every shade and variety of creedal faith. Whilst this diversity of theologic opinion prevails amongst mere *spiritists*, or persons who have simply advanced to the belief that spirits can and do communicate, those who have faithfully thought out the teachings of these communications, and who realise the momentous fact that every returning spirit is in the precise sphere of happiness or misery which his good or bad earthly deeds have earned, will undoubtedly take a very different, and far more universal, view of spiritual doctrines. They will realise that human opinion alone is incompetent to solve any religious problem; that spirits, being themselves in the actual experience of the life hereafter, are the only reliable witnesses concerning its conditions. When they advance yet farther, and compare the GENERAL PRINCIPLES of the teachings received from spirits all over the world, and apply the tests of reason, justice, and morality to these ethics, they will unquestionably adopt the religious standards shadowed forth in previous sections, and gravitate from *spiritism* to spiritualism.

As a sample of the morality taught by those spirits who have so long and faithfully guided the author's storm-tossed life barque, we subjoin a reprint of the "Ten Spiritual Commandments" and "Ten Laws of Right," aphorisms communicated by spirits, through the author's mediumship, at a lecture given by her in London some years since. As the lecture in question was phonographically reported, it was subsequently printed, distributed in various countries, republished and translated into many languages, and is now offered as a specimen of the ethics and morality enunciated from the spirit spheres.

SPIRITUAL COMMANDMENTS, GIVEN BY THE SPIRITS THROUGH EMMA HARDINGE BRITTEN.

1. Thou shalt search for truth in every department of being; test, prove, and try if what thou findest is truth, and then accept it as the Word of God.

2. Thou shalt continue the search for truth all thy life, and never cease to test, prove, and try all that thou deemest to be truth.

3. Thou shalt search for the laws that underlie life and being; strive to comprehend these laws, live in harmony with them, and make them thy rule and guide in all thine actions.

4. Thou shalt not follow the example of any man or set of men, nor obey any teaching or theory as thy rule of life that is not in accordance with thy highest sense of right.

5. Thou shalt remember that a wrong done to the least of thy fellow-creatures is a wrong done to all; and thou shalt never do a wrong wilfully and consciously to any of thy fellow-men, nor connive at wrong doing by others without striving to prevent or protesting against it.

6. Thou shalt acknowledge all men's rights to do, think, or speak, to be exactly equal to thine own; and all rights whatsoever thou dost demand, thou shalt accord to others.

7. Thou shalt not hold thyself bound to love, or associate with those that are repulsive to thee; but thou shalt treat such objects of dislike with gentleness, courtesy, and

justice, and never suffer thy antipathies to make thee ungentle or unjust to any living creature.

8. Thou shalt ever regard the welfare of the many as superior to those of the one or few ; and in cases where thy welfare, or that of thy friend, is to be balanced against that of society, thou shalt sacrifice thyself or friend to the welfare of the many.

9. Thou shalt be obedient to the laws of the land in which thou dost reside, in all things which do not conflict with thy highest sense of right.

10. Thy first and last duty upon earth, and all through thy life, shall be to live out to the utmost of thy power the laws of right, which are—in morals, JUSTICE ; in science, PROGRESS ; in religion, THE FATHERHOOD OF GOD, THE BROTHERHOOD OF MAN, the immortality of the soul, and compensation and retribution for the good or evil done on earth.

THE TEN LAWS OF RIGHT.

1. *Temperance* in all things, whether physical, mental, moral, affectional, or religious.

2. *Justice* to all creatures that be ; justice being the exercise of the same rules of life, conduct, thought, or speech that we would desire others to act out to us.

3. *Gentleness* in speech and act ; never needlessly wounding the feelings of others by harsh words or deeds ; never hurting or destroying aught that breathes, save for the purposes of sustenance or self-defence.

4. *Truth* in every word or thought spoken or acted ; but reservation of harsh or unpleasing truths where they would needlessly wound the feelings of others.

5. *Charity*—charity in thought, striving to excuse the failings of others ; charity in speech, veiling the failings of others ; charity in deeds, wherever and whenever the opportunity offers.

6. *Almsgiving*—visiting the sick and comforting the afflicted in every shape that our means admit of, and the necessities of our fellow-creatures demand.

7. *Self-sacrifice*, wherever the interests of others are to be benefited by our endurance.

8. *Temperate* yet firm defence of our views of right, and protest against wrong, whether to ourselves or others.

9. *Industry* in following any calling we may be engaged in, or in devoting some portion of our time to the service of others.

10. *Love*. Above and beyond all, seeking to cultivate first in ourselves and next among all mankind, the spirit of that true and tender love which can think, speak, and act no wrong to any creature living ; remembering always, that where love is, all the other principles of life are fulfilled beneath its influence and embodied in its monitions.

We hold the above-stated principles to be obligatory upon all men, as they are deductions from the laws of being, and in strict harmony with the divine order of creation. All views of science are dependent on human intelligence and the unfoldments of intellectual knowledge. All views of theology are dependent on faith, or testimony arising from varying sources—hence, man's opinions concerning science and theology are subject to change, and depend on nationality, intellectual training, or incidents peculiar to personal experiences ; but the religion of right, morality, and love, and the commandments of duty, originating from the fundamental principles inherent in life and being, can never change until man ceases to be, or the harmonies of the universe are themselves changed or annihilated.

[NOTE. It would be impossible in addition to the brief summary of spiritualism given in the seven parts printed in this little journal, to add anything like a catalogue of the thousands of volumes, journals, magazines, tracts, and leaflets printed in the English and other languages in exposition of spiritualism. In the author's exhaustive work, called "Nineteenth Century Miracles," or "Spirits, and their work in every country of the earth," some accounts have been given of the periodicals printed in different countries and languages,

and notices of some of the most valuable works issued on the subject. But even since this book was printed, and its tenth edition reached, fresh masses of literature of every description have been poured out, and it may truly be said "The end is not yet." To the author's apprehension this will only come with the last of man and his planet. In the meantime we take our leave, bidding God-speed to every good and true effort that may be made through the communion of men and angels, to inaugurate the long desired NEW EARTH AND NEW HEAVEN.—EMMA HARDINGE BRITTEN.]

REPORT OF MATERIALIZATIONS AT PENDLETON.

To the Editor of "The Two Worlds."

I FORWARD you an account of a wonderful séance held at my house, 13, Lissadel Street, Pendleton, on Wednesday evening, June 20th, in fulfilment of a promise to allow me and my friends the privilege of seeing the phenomena of materialization. Mr. Lacovsky, Mr. and Mrs. Medlock, Mrs. Pearson, Mrs. Beaman, and myself, comprised six sitters, besides Mr. H. Turner, the medium. All being in order, the room was darkened, except a small portion of gas light, which enabled us to see plainly all about the room. The cabinet I formed by placing a curtain across a doorway into another room, which was also darkened. We commenced by sitting round the medium and singing a hymn. During the singing the medium went under control, and made a beautiful prayer. While singing a second hymn the medium passed behind the curtains, and in a short time we were gratified with the appearance of a little boy whose white garments were thrown towards and over us. All this time knockings were heard in various parts of the room, and lights shone most brilliantly. The little boy was recognized as the son of Mr. Lacovsky. Other forms, ten in all, appeared, and several known to the sitters came forth, walked about, and shook hands with them. All were clothed with fine drapery, and words are inadequate to express the feelings we entertained in the presence of these strange and mysterious visitors from another world. But the most remarkable manifestation of the evening was the appearance of a little boy and girl, who came out of the cabinet at the same time, each having a small spirit light. The head of the little girl was adorned with a mass of beautiful curls. I was honoured by a visit from my mother, who placed her arm round Mrs. Beaman's neck and kissed her. I was led by the spirit and made to kneel, and while on my knees one of the sitters was influenced to say a short prayer. We were also favoured with a visit from a black spirit, who walked about the room, lifted a picture from the wall, and handed it to one of the sitters. He also formed drapery with his hands on the floor, and extending it upwards a couple of yards in length, then rolled the same in his hands until it dissolved before our eyes. Having seen the above, I am satisfied that materialization is a fact when given under harmonious conditions. We saw the spirits slowly form on our side of the curtain, and dissolve again ; also we felt the white drapery, a substance that in quantity would require a large basket to hold it. I also felt the effects as if from the loss of vital force, being temporarily somewhat weakened the following days.

13, Lissadel St. Pendleton,

THOMAS BEAMAN.

July 13, 1888.

(Signed)

A. LACOVSKY
Mrs. MEDLOCK

HENRY TURNER
Mrs. PEARSON
Mrs. BEAMAN.

G. MEDLOCK
THOMAS BEAMAN

WE were born to serve, and when we serve others, we serve God. The flush on that woman's cheek, as she bends over the hot stove, is as sacred in God's sight as the flush on the cheek of one, who, on a hot day, preaches the gospel. We may serve God with plate and cutlery and broom as certain as we can serve him with psalm book and liturgy.—*Bishop Butler.*

As the sun of science rifts the curtain of the Dark Ages, the ghosts which credulity paints upon the background of the night disappear ; and the superstitious tremble for the fate of their gods.

OFFICE OF "THE TWO WORLDS,"

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The People's Popular Penny Spiritual Paper.

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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, AUGUST 17, 1888.

PLANETARY INTERCOMMUNION.

IN view of the interest now being awakened concerning the luminaries of our solar system, especially those in nearest approximation to the earth, namely, our own satellite—the moon, and our nearest planetary neighbour, Mars, we deem the following items of information, from the scientific side of the subject, may not prove uninteresting. We add a few lines from a correspondent, who contributes a quotation from Swedenborg on "the men on Mars."

We have also been favoured with a number of other communications on the same subject, most of them purporting to come from spirits who have obtained actual information concerning Mars, by intercourse with its inhabitants. Considering our limited space, we trust the friends who have thus favoured us will not object to give place to a few extracts from certain communications, given through one of the very best of the early mediums, to Judge Edmonds, and received in the year 1851, at a circle established by the Judge, Drs. Gray and Hallock, Professors Bush, Mapes, and several other noble captains of "the spiritual old guard," now happily promoted to higher and well-merited appointments in the armies of heaven.

THE PLANET MARS.

"A Russian astronomer, who has recently visited the United States for the purpose of studying the heavenly bodies through the powerful magnifier at the new Lick Observatory, boldly asserts that the planet Mars is inhabited, and predicts that telescopic science will sometime enable us to signal our at present unknown contemporaries in the Martial world.

"The thought of such a wonderful consummation has a tendency to upset the equilibrium of terrestrial things, and some references to our planetary neighbour may be interesting. Since the application of the telescope to the promotion of astronomy in 1609, by Galileo, Mars has been the favourite planet for observation by scientists. As far back as 1643, Fontana, a Neapolitan star-gazer, discovered spots upon the surface of Mars. Cassini, of Bologna, in 1666, solved the problem of the rotation of Mars upon its axis in twenty-four hours and forty minutes; but according to Proctor, the true result is twenty-four hours thirty-seven minutes and twenty-two seconds.

"Mars is the fourth planet in the order of distance from the sun; and its nearest approach to the earth, at its period of conjunction with our own globe, is 34,000,000 miles. Its mean distance from the earth is 48,000,000 miles. It is at these conjunction periods, according to the Czar's astronomer, that we shall be able to communicate with the Martial beings, and thus open the way to paths of knowledge that are fairly marvellous to contemplate.

"Mars, comparatively speaking, is a small body. While the earth is 7,912 miles in diameter, the distance through Mars is computed to be only 4,400 miles, and it takes Mars one year ten months and twenty-one days to swing round the circle of the sun. Thus, while the length of the Martial day corresponds with that of the earth, the years are ten months and twenty-one days longer. The inclination of the axis of Mars to the plane of its orbit being nearly identical with that of the earth, the Martial seasons are similar to the earthly divisions of the year.

"In 1704, Maraldi, an Italian astronomer, first observed the whiteness around the south pole of the planet, and it was found that this white region was subject to many variations. Sir W. Herschel, at a later period, discovered a similar condition of whiteness at the north pole; and Herschel ascribed the cause to the probable existence of snow and ice at the polar regions. Upon this important point Herschel is worth quoting: 'The analogy between Mars and the earth is, perhaps, by far the greatest in the whole solar system. Their diurnal motion is nearly the same, the obliquity of their respective elliptics not very different. If we then find that the globe we inhabit has its polar regions covered with mountains of ice and snow, that only partially melt when exposed to the sun, I may well be permitted to surmise that the same causes may have the same effect upon the globe of Mars; that the bright polar spots are owing to the vivid reflection of light from frozen regions, and that the reduction of these spots is to be ascribed to their being exposed to the sun.'

"It has been found that the atmosphere of the planet is laden with heavy aqueous vapour; and in substance, according to Proctor, Mars possesses many features that are essential to living beings. If sun, air, and water, why not life? And if life, in what form does it appear?

"The great problem, which the Russian astronomer answers affirmatively, may yet be solved in a wonderful and positive way. The advance made in the construction of telescopes, an increase in the magnifying power of these instruments being constantly attained, may some day bring the nearest of the exterior planets into such close relations with the earth that its secrets may all be disclosed to us by our star-searching scientists."—*Boston Globe*.

MEN ON MARS AND THE STELLAR UNIVERSE.

DEAR EDITOR,

Since reading the communication by Bevan Harris, Newcastle-on-Tyne, which appeared in your issue of the 22nd, headed as above, I have turned to Swedenborg's "Earths in the Universe," and find almost perfect agreement in two points, viz., Death and Artificial Light. Swedenborg says: "The spirits from Mars find little difference between their life after death and before, but appear to themselves and to each other, like men; this, because they accustom themselves to think of the spirit as MAN. They also told me that they are acquainted with the art of making fluid fires, from which they have light at evening time and night. . . ." The volume in which the latter fact is mentioned was written before 1750.

The author describes the spirits from Mars as speaking as though they breathed speech, very softly, which penetrated by way of the Eustachian tube into the brain. He further says, "The spirits from Mars are among the very best of our solar system, being for the most part celestial men; their quality is represented as with their face in

heaven, and their body in the world of spirits." Thinking the above might add interest to the former communication,

I remain,

Yours fraternally in the cause,

June 24th, 1888.

THOS. H. LOWE.

97, New Park Road, Salford.

EXTRACTS FROM JUDGE EDMOND'S "NOTES OF OUR FIRST SPIRIT CIRCLES."

"At a meeting of a circle to which I belonged, held Sept. 15th, 1851, conversing with the spirit of my wife about her death, it was said to us:

"Friends, we must now go to the *Harmonial Foli*. Good night."

"At the next meeting of the same circle I recurred to the use of the word '*Foli*' the other night, and inquired what language it was. The answer was:

"It is derived from a sound used by the Marsanians."

"Marsanians! Pray, who and what are they?"

"Inhabitants of the planet Mars."

"I inquired, 'What does the word denote?'"

"It implies something which cannot be expressed in your language. It is a meeting of worlds."

"For what purpose—worship or improvement?"

"Improvement."

"What do you mean by worlds?"

"Inhabitants of other planets."

"Of planets besides those in our solar system?"

"Yes."

"I remarked, 'At our last meeting you said you would give us the manner of your reception in the spirit-world. Will you do so?'"

"Yes. Ask questions."

"Who was it besides your children who met you?"

"Many of my friends from earth met me, and, accompanied by some friends from Mars as guides, I was conducted to the different worlds, and had explained to me the manners and customs of the inhabitants of each, and the uses of many of their implements."

"To what end was that done?"

"To enable me to become acquainted with the different inhabitants of space and to travel alone."

"Did you, after that, travel alone?"

"Yes; I now go where I please, alone, without difficulty."

Friday, Sept. 26, 1851.

"They told us that Saturn, Jupiter, Mars, and Venus were inhabited by human beings like ourselves. In Mercury there was now only the first germ of organic life. In Mars the inhabitants were more progressed than we were, and had more free and frequent intercourse with the spiritual worlds. In Saturn and Jupiter they were yet more progressed; so much so that they knew all that was occurring on this earth of ours. The sun is a material and inhabited orb, and not a burning body."

"I then asked several questions, and was answered:

"I have a natural affinity toward the inhabitants of Mars, but being there much of the time does not prevent me from recognizing and caring for what transpires on earth."

"Is most of your time spent in the vicinity of Mars?"

"Much of it is."

"Dr. Gray remarked, 'With the spirits of that planet, you mean?'"

"Yes."

"More so," I asked, "than with the spirits of this earth?"

"Yes."

"Why is that so?"

"Because I am nearer their plane of development than that of this earth."

"Is their plane of development higher than ours?"

"Yes, but a great many of the earth's inhabitants have an affinity for the plane of Mars."

"Were you permitted to choose that yourself?"

"Yes" (with marked emphasis).

"Has your position changed since your entrance into the spirit-world?"

"Yes, to one higher circle, and partly to one higher still. You will understand that there are innumerable circles above and below your plane. There are no absolute lines of demarcation between the different circles. The spirits of a comparatively low plane cannot enter into those of a higher plane here any better than they can on earth."

"I asked, 'Did any ceremony attend your elevation from one circle to another?'"

"No; it was gradual."

"Do you remain still with those who were your companions at first?"

"I partly change them as I progress. Some of my old acquaintances are my companions still."

"What are your occupations?"

"I am a compiler of planetary history and a teacher thereof."

"Was this selection of your studies your own choice?"

"Yes."

"What induced you to make that choice?"

"It was a favourite study of yours."

"It was then from your regard for me, and to fit yourself to be my companion in the spirit-world, that you adopted it?"

"Yes."

"In what does your happiness consist?"

"Only in doing good to fellow immortals."

"What do you mean by immortals?"

"All on earth and above it."

It would be needless to pursue these records further, and we trust it would be equally needless to apologize for introducing them.

The days of Galileo are passed, and those who would fain restrain thought and speech from expanding beyond the grooves of their own narrow conceptions, happily have no longer the power to bind thought or fetter speech. If all the discoveries of modern astronomical and geological science are—as compared to the knowledge of the ancients—magic, miracle, or the wildest of fables, what may not the result of a few more centuries of research and discovery be to the standard of half revealed possibilities that are even now beginning to dawn upon us? Under the banner of "*Excelsior*" then, let our motto still be "Onward and Upward for ever!"

SPIRITUALISM IN MANY LANDS.

Translated by C. G. Helleberg.

SPIRITUALISM EVERYWHERE.

Two Protestant preachers by the name of Vidaurre and Torquera, travelling in Chili, South America, stopped at Rancagua the 2nd of June, 1887, and held a religious conference in the theatre of that locality. The subject was: "What is man, and what is his fate after death?" Rev. Torquera during his sermon thought it proper to exercise his eloquence at the expense of spiritualism, labouring hard to cover it with ridicule before his audience, saying it was absurd, and challenged spiritualists to answer with their theories founded on fantastic illusions and their imaginations.

As soon as the orator had finished, to the great surprise of all, a young fifteen-year girl rose and accepted the challenge offered with such scorn and presumption. After having refuted the rev. preacher's arguments by improvisatory inspiration, the young girl asked him for his written observations against spiritualism, so as to be able to answer in a manner more ripe and efficacious. The preacher refused to hold the offered controversy in the same place, and proposed the public square, which she in her turn refused, as such a place was not suitable for the subject. They agreed to use the press for the discussion. Two days after, Rev. Vidaurre and Demoiselle Aravena concluded to hold the controversy at

the theatre, where the girl was supported by Dr. Rafaël Rojas, a young man very much esteemed through his good character and high intellectual culture. The discussion went on in eloquent style during more than two hours. Finally, Rev. Vidaurre had the courage to confess that he knew very little about spiritualism, and had only incidentally raised his voice against it, but proposed now from what he had heard to make it the subject of deep study.

SPIRITUAL EXPERIENCE OF AN OLD SEA-CAPTAIN.

IN the year 1853 I made a journey around Cape Horn, in company with my wife, who one day said to me: "Can you explain the knockings which I hear so often in the cabin?" I answered: "Perhaps it comes from spirits." When she again heard the knockings I went with her in the cabin, and by the alphabet the name "Lydia" was spelled out. This was the name of my wife's dead mother, and we now knew that she was with us on our journey. When it was very stormy, and my wife, from the heavy rolling of the vessel, became frightened, she was reassured when she, from the knocks, spelled out: "Be still; there is no danger."

One morning, at half-past one, she woke me and said: "Quick! up! I hear knockings; maybe it denotes danger." Since in my former travels I have had, during the middle of a night, an experience of a shipwreck, I am in the habit of keeping most of my clothes on in stormy weather; therefore it was not long before I was on deck. I found the head sailor on the lookout; nothing unusual had taken place, but I said to him: "In a night like this my vessel was once run down; therefore look out sharp; examine everything and see that all is right."

I returned to the cabin and informed my wife that I had not discovered any danger. Immediately after we heard knockings which spelled out: "The ship *Sabine* is near; therefore be careful, so as not to strike together." I rushed on deck just in time to avoid a collision with the coming vessel, which passed very near with the utmost haste, so that we, in the storm and darkness, could not even "speak" her. Just as I was conversing with my wife about what had taken place, and had remarked that the danger might come at some time so quickly that we could not have opportunity to spell out the knockings, we heard raps again which rendered this sentence: "In every coming danger we will knock five times in the direction from which that danger threatens." I said: "Give me proof of it," and in the same moment came five loud knocks as from a hammer, so pronounced as to have awakened any one from sleep, had such been his condition.—*Banner of Light*.

NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.

At the quarterly meeting of the above Society, held July 25th, 1888, on the motion of Mr. George Wilson, President, it was unanimously resolved that: "The time was come when spiritualists should organize, and become a united religious body." It was also decided to ask Mrs. E. H. Britten, who was expected in Newcastle in a few days, to prolong her stay, so that we might have the benefit of her valuable counsel. Although very inconvenient to Mrs. Britten to do so, she kindly consented, and delegates from the surrounding societies in Northumberland and Durham were invited to attend a Conference, held on Tuesday, July 31st, at 20, Nelson Street, Newcastle-on-Tyne. About 50 delegates responded to the invitation, and the following is a brief report of the proceedings of the

CONFERENCE OF SPIRITUALISTS OF NORTHUMBERLAND AND DURHAM.

Mr. George Wilson, President, in the chair, opened the proceedings. He said we had passed the experimental stage, and were now prepared to act out the principles of spiritualism. There had hitherto been too much of a spirit of criticism, which does not uplift the soul—too much of the

head and not sufficient of the heart. He thought we ought to have a distinct religious organization, with a common basis of belief, and suggested the principles laid down by Mrs. Britten, at Oldham, as embracing a basis which all could accept. The direction the organization might take would form a subject for discussion, and he hoped the delegates would come forward and give views of their respective societies on the subject.

Mrs. E. H. Britten delivered a very eloquent address on the claims of spiritualism. She said it was with great satisfaction she was there to discuss this subject. Lancashire and Yorkshire felt the time was come, and they would be guilty of neglect if they did not do something in the way of organization. In Lancashire they had already determined to form district federations on a basis yet to be agreed upon, and to ask for quarterly meetings, with a movable annual conference. She thought we might all unite on the following principles:

SUMMARY.

I believe in the Fatherhood of God,
The Brotherhood of Man,
The Immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all
the good or evil deeds done here,
And a path of eternal progress open to every
human soul that wills to tread it by the path of eternal
good.

Mrs. Britten also spoke most urgently upon the duty of training up our children in our own accepted forms of truth; of educating speakers for the responsible task of teaching the public; of aiding the development of mediums, rather than exposing them and the cause to contempt for their present imperfections; in short, she went over the entire ground necessary to form a great and powerful movement in spiritualism.

Mr. Wilkinson (Cambridge Street, South Shields) said their greatest difficulty was the want of funds. Some societies are not in a position to engage talented speakers, and the consequence has been, they have become disbanded. He thought we should combine and form a central fund for the payment of speakers, in which all societies should join. Another hindrance to success was felt to be the want of unity amongst the members. He thought it was highly necessary to have a standard and form of doctrine.

Mr. G. Wilson thought the financial part would form matter for discussion at another meeting. He felt the religious part to be paramount.

Mr. J. T. Charlton (Hetton) said the society he represented was in favour of organization. They wished to spread the truth, but their difficulty was, how to procure good and capable speakers. He advocated the education of mediums, and the opening out of classes for healing, clairvoyance, &c.

Mr. Kempster (North Shields) thought we must look at financial business at once. There was a desire to hear special speakers, and he would suggest a central conference, to draw out a plan and send out mediums who would remain a few weeks in one district.

Mr. J. McNield (Fatfield) said their society numbered only a few members, but they wished to push forward, and were determined to do so.

At this stage of the proceedings, some of our friends having to leave,

Mr. Kempster moved: "That the delegates believe the time has arrived when the spiritualists of the north should form a central organization, for the better working of spiritualism in the north."

Mr. H. A. Kersey seconded the motion. He claimed to be a worker, and believed in organization when not excessive. With regard to creed, he thought we might all unite on the principles laid down by Mrs. Britten.

Mrs. Britten presented a resolution to follow Mr. Kempster's: "That it is expedient that this meeting should

appoint a committee to form articles of association, and prepare them for consideration at the next conference."

Mr. T. Hudspeth seconded the resolution.

Mr. H. A. Kersey suggested, before any further steps were taken, that we request Mrs. Britten, in consultation with Lancashire and Yorkshire, to formulate a scheme having a common basis, and present it to us.

Mrs. Britten begged to decline. She was sure there was enough brain in the meeting, and she would be called upon to assist by Lancashire and Yorkshire, whose scheme would afterwards come to Newcastle.

Dr. Britten said this idea must emanate from some nucleus. Those who start it should be able to put before other societies the ideas upon which they act.

Mrs. Britten said the first meeting which had been held was in Newcastle. On Wednesday one was to be held at her residence in Manchester, but it was only right that the claim to priority in action should be assigned to Newcastle.

Mr. George Wilson said this idea of organization was owing to Mrs. Britten's efforts, put forth in *The Two Worlds*. Hitherto, efforts had been made to prevent organization, but we must not be afraid of opposition.

Mr. Hall (Felling) was quite in harmony with organization. We must have whatever will instruct, without laying down hard and fast lines.

Mr. W. H. Robinson was quite in sympathy with the resolution. He considered organization to be the backbone of any movement. One great drawback was in undeveloped mediums occupying our platforms. No address should be presented unless adapted to elevate the mind, and he considered that clairvoyant tests should be kept for the private circle.

A letter was read from Mr. L. B. Stirzaker, Middlesbrough. His idea was that the greatest trouble was the expense entailed and time occupied by mediums travelling to different places. He suggested the development of local mediums, and where others were engaged it should be, when practicable, for a month at a time.

Mr. Kempster would like this meeting to appoint a committee, with Mr. Geo. Wilson as president, and moved as follows: "That we now proceed to nominate a committee, with power to add to their number." The motion was seconded by Mr. Kerr, and the following names were proposed and seconded:—Mr. George Wilson, hon. president; Mr. F. Sargent, hon. secretary; Mr. W. H. Robinson, hon. assistant secretary; Messrs. Kempster, Joseph Hunter, H. A. Kersey, T. W. Henderson, Walter Kerr, J. G. Gray, Hall, Wilkinson, T. Hudspeth, Moorhouse, Wilson (Sunderland), Thos. Moore, Bevan Harris, Eskdale, J. T. Charlton, Edmond Riccalton, and Jas. Mc.Nield, and Mesdames Eskdale and W. H. Robinson.

On the motion of Mr. W. H. Robinson, it was agreed that the next meeting should be held at 20, Nelson Street, Newcastle-on-Tyne, on Tuesday, August 14th, at 7-30.

Mrs. Britten referred to the expressions which had been made as to the expense of bringing speakers, and suggested that the committee should bear in mind the plan which is adopted with great success in America of having missionary speakers.

At the conclusion of the meeting votes of thanks were passed to Dr. and Mrs. Britten, for their valuable support, and, after some very feeling remarks by Mrs. Britten, the meeting was brought to a close, all present evidently realizing that another step in the ladder of progress had been taken, and one which must conduce to the good of the noble cause of spiritualism in the future.—FREDK. SARGENT, Sec.

CHRISTIANS are like the several flowers in a garden, that have each of them the dew of heaven, which being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.—*Bunyan*.

LYCEUM JOTTINGS.

THE EDITOR.

BEFORE.

Who in his sanctum sits up late
And strives, with sentences of weight,
To set to rights affairs of state?
The editor—admire him!

Who deftly moulds the public thought?
For money who can ne'er be bought?
Who always for the right has fought?
The editor—respect him.

Who notes what great men do and say?
And files obituaries away,
When they shall die to print next day?
The editor—revere him!

Who ignorance must ne'er confess?
Who knows of all things more or less?
Or what he don't know sure can guess?
The editor—consult him!

When youthful talent seeks to rise,
Who views its growth with friendly eyes,
Its merits quick to recognise?
The editor—oh bless him.

AFTER.

Who doth good judgment sadly lack?
Who has of taste not e'en a smack?
Who sent my little poem back?
The editor—confound him!

Pascal Outdone.—The French newspapers, of August, 1760, gave an account of a boy, only five years of age, whose precocity of talent exceeded even that of Pascal himself. He was introduced to the assembly of the Academy of Montpellier, where a great number of questions were put to him on the Latin language, on sacred and profane history, ancient and modern, on mythology, geography, chronology, and even philosophy, and the elements of the mathematics; all of which he answered with so much accuracy, that the Academy gave him a most honourable certificate.

Lilly, the astronomer, was born and brought up among rustic society; but he turned his childish mind from sheep and oxen, from ploughs and harrows, to the moon and stars.

Descartes was termed "the philosopher" when he was a child.

Plato was eloquent in infancy. Poetry has been able to boast of some of her worthiest sons, that they were cradled in the lap of the Muses. This was the case with Cowley, Milton, Lope de Vega, Pope, Watts, and many others. Pope says of himself—

"While still a child, nor yet a fool to fame,
I lisped in numbers, for the numbers came."

Handel was intended for a doctor of the civil laws, but no parental discouragement could deprive him of his enthusiasm for the musical science; for ever touching harpsichords, and having secretly conveyed a musical instrument to a retired apartment, he sat there through the night awakening his harmonious spirit.

Ferguson, the child of a peasant, acquired the art of reading without any one suspecting it, by listening to his father teaching his brother. He made a wooden watch without the slightest knowledge of mechanism, and while a shepherd, like an ancient Chaldean, studied the phenomena of the heavens; and he made a celestial globe, as he had made a wooden watch. Can we hesitate to believe that in such minds there was not a resistless and mysterious propensity growing up with the temperaments of these artists?

Thomas Williams Malkin was only two years old when he began to talk; but he was familiar with the alphabet almost half a year sooner. Before he could articulate, when a letter was named, he immediately pointed to it with his finger. From this time, when he was two years old, and the acquisition of speech seemed to put him in possession of all the instruments necessary to the attainment of knowledge, he immediately began to read, spell, and write with a rapidity which could scarcely be credited by those who were witnesses of its reality. Before he was three years old he had taught himself to make letters, first in imitation of printed books, and afterwards of handwriting, and that without any instruction, for he was left to chalk out his own pursuits of this nature. On his birthday, when he attained the age of three years, he wrote a letter to his mother with a pencil, and a few months afterwards, he addressed others to some of his relatives. At the age of four, he had learned the Greek alphabet, and had advanced so far in Latin as to write an exercise every day with a considerable degree of accuracy. Before he had reached his fifth year, he not only read English with perfect fluency, "but," says his father, "he understood it with critical precision." But the most singular instance of a fertile imagination, united with a power of making all he met with in books or conversation his own, yet remains to be told. This was the idea of a visionary country, called Allestone, which was so strongly impressed on his own mind as to enable him to convey an intelligible and lively transcript of its description. Of this delightful territory he considered himself as king. He had formed the plan of writing its history, and had executed detached parts of it. Neither did his ingenuity stop here; for he drew a map of the country, giving names of his own invention to the principal mountains, rivers, cities, seaports, villages, and trading towns. This map, in whatever light it is viewed, is a very remarkable production. Considerable part of the history he wrote in a number of letters and tales, in which he displayed a most fertile imagination. This was one of the last efforts of his genius, for this youthful prodigy of learning died before he attained the seventeenth year of his age.—*Encyclopædia of Arts and Sciences*.

CHRONICLE OF SOCIETARY WORK.

BIRMINGHAM.—Mr. Wollison gave an address on "The Bible of Nature." After pointing out the many practical lessons we got from the physical life around us, he dwelt on the revelations the sciences gave us, especially enlarging on those of geology, astronomy, and the more profound science of astrology.

BISHOP AUCKLAND.—As Mr. W. Scott could not be with us, the guides of Mr. J. Eales and Mr. W. Hills gave us two good addresses on "The Benefits of Spiritualism v. Christianity," and said that we are as much in heaven as we ever will be, as heaven is not far distant, as has been represented; and we make our heaven in earth life what it will be in spirit life. All were satisfied.—*E. T.*

BLACKBURN.—Mr. Hopcroft gave two brief addresses to large audiences. Afternoon, "Human Responsibility;" evening, "The Destiny of Man: the Present and the Future." The latter subject chosen by the audience. Each discourse was followed by clairvoyance.

BRADFORD. Ripley Street.—The controls of Miss Bott gave two good discourses, which were listened to attentively and much appreciated. Afternoon, "Faith and Prayer." Evening, "Behold, I bring you glad tidings of great joy." Miss Capstick gave clairvoyance after each discourse, mostly recognized.—*T. T.*

CLACKHEATON.—Mrs. Connell's afternoon subject, "What good is Spiritualism to Humanity?" a very stirring and good discourse. Evening: She answered three subjects sent up by the audience, to the satisfaction of all. Clairvoyance afternoon and evening; twenty-five good descriptions given, mostly recognized.—*A. F. E.*

CROMFORD AND HIGH PEAK.—Morning discourse on "Reincarnation." The control said no second birth to physical body ever took place. The laws of development were far better continued in spirit life than could be accomplished by physical re-birth. "Ye must be born again" had reference to the spirit birth. It was a blessing that developed minds could incarnate their noble thoughts through the media of others, and this was the only reincarnation known to the control. Evening subject: "Time, its Importance and Equivalent." It was shown that our lives were better measured by the knowledge we acquired and the noble deeds done, than the number of years we live. We must realize this ere we could quit our present efforts after material wealth.—*W. Walker.*

DARWEN. Annual Flower Services.—Mrs. Green related her experience and why she became a spiritualist, at the afternoon service. She also sang a solo, entitled, "Beautiful hands, beckoning hands," which for sweetness and pathos could not have been better rendered. Evening subject: "Where the roses never wither, In that land beyond the grave." The beauty and fragrance of flowers have been praised in poetry and song, purifying the mind and enabling man to gain a glimpse of that future land. Flowers are symbolized in all countries. If we would only cultivate a better knowledge of them our spiritual natures would be greatly benefited thereby, as it would lead us to reflect on nature's laws and nature's God. Overflowing and well-conducted audiences at each service, many strangers being present. Night clairvoyant descriptions given, seven fully recognized. Amount collected, £5 6s. 7d.—*G. W. B.*

DENHOLME.—Mr. Wallis lectured eloquently to moderate audiences, and Mr. A. Moulson gave successful clairvoyance.

DEWSBURY.—Mrs. Dickenson, through her guides, delivered two good addresses, followed by exceptionally good clairvoyant tests, demonstrating the certainty of the continued existence of the spirits described, and also that those "gone before" return and bring messages of peace and goodwill to friends who mourn their loss, and so give consolation to the sorrowing. The afternoon subject was "Fighting against God," and in the evening "Help thou my unbelief." A good congregation gathered to hear this talented medium.—*W. S.*

FELLING.—The guides of Mr. Jas. Hall delivered a splendid address on "Spiritualism, the Resurrection of Light," which was handled in a masterly manner, giving general satisfaction.

GLASGOW.—Morning: Mr. Walrond, in the chair, read a paper by F. Tennyson, entitled "The Stupendous Issues of Spiritualism." Mr. Robertson, Mr. Wilsun, Mr. Drummond, and others, spoke on "Phenomenal Facts generally." Evening: Mr. Gavin Finlay read a well-written and highly philosophical discourse, entitled "Automatic and Organic Pre-existence." Though not quite agreeing with the pre-existence theory, one must admit that Mr. Finlay handled the subject with his usual ability and plain matter-of-fact statements. We shall have Mr. E. W. Wallis morning and evening on Sunday next. Lyceum re-opens at a quarter to five prompt on Sunday, 19th August.—*G. W. W.*

HELTON.—Mr. G. Turnbull gave a good address on "Discord and Harmony," which was well received. Mrs. White will occupy our platform on Aug. 19.—*J. T. Charlton, Sec., 29, Dean Street, Helton Downs.*

HUDDERSFIELD.—Mr. A. D. Wilson based his discourses for the day on the subjects, "The Still Small Voice" and "Deeds, not Creeds," both being treated in a concise and able manner. Aug. 13th, at 7-30, at a meeting for members and friends, an agreeable hour was spent with the guides of Miss Wilson, who gave a short address and clairvoyance in a pleasing manner.—*F. R. G.*

LANCASTER.—Mr. Swindlehurst. Afternoon: Very ably answered questions. Evening subject, "Character versus Creed," which was a crushing address for the creeds and dogmas of theologies, and was continually greeted with applause by a good and intelligent audience. Mrs. Britten's visit has given a great impetus to the work here.—*J. B.*

LEICESTER.—At 6-30 the guides of Mr. F. Sainsbury lectured from two subjects, viz., "The Realms of the Blest—Where are They?" chosen by Mr. G. Bent, chairman; and "How to Investigate Spiritualism," chosen by one of the audience. The guides said that the proper way was to give your mind to the subject, and not stop at anything to find out the truth; and if you cannot find there is any truth, why, find out where and what the lie is, and expose it publicly. The person who chose the subject afterwards received a test from the controls.—*W. J. O.*

LONDON. Open-air Meeting in Epping Forest.—In fine weather over one hundred spiritualists spent the day in Epping Forest. A meeting was held, opened by Mr. Burns, who deprecated cliques and

paid mediumship, which, he maintained, tended to lower spiritualism. A new departure was necessary for the purification of the movement. Mr. Rodger advocated better organization as a means of spreading our views. Mr. McKenzie, speaking on the different forms of mediumship, maintained that all were useful. Mr. Darby recommended care in the exercise of spiritual gifts. Mr. Towns defended paid mediums as a necessity of the present state of the movement. Mr. Lees advocated harmony. Mr. Veitch deemed the public expression of different opinions a healthful sign. In conclusion, Mr. Yeates spoke briefly on individualism. Mr. Burns pronounced the benediction, and brought an interesting meeting to a close. Another correspondent, writing of the same meeting, says that "Mr. Burns, after making an impressive invocation, spoke about cliques and professional traffickers in spiritualism, which were degrading the movement. This onslaught brought up Mr. Towns, who protested against the wholesale allegations of Mr. Burns; that he (Mr. Burns) was the biggest professional and greatest drawer of money in the movement. Some unpleasant wrangling took place, but, like a thunderstorm, the atmosphere of thought will be all the better and purer. Such explosions have a tendency to let the 'devil of darkness' out of all parties, and will, sooner or later, let in the angel of peace and light, which is repelled by our uncivilized animosities. Nevertheless, many beautiful and practical thoughts were expressed during the meeting."—*W. M.* HARROW ROAD (near the cemetery wall). A great meeting, over 200 persons. Mr. Lees took up the challenge put forward last Sunday by a materialist—to debate the subject of "Spiritualism" from a scientific basis—in an able and creditable speech. When the materialist was called upon he was not forthcoming. Short speeches were then delivered in answer to questions and opposition from the audience. The undersigned also addressed the meeting. Next Sunday, at 11-15, Mr. J. Burns is expected.—*HYDE PARK* (near the Marble Arch). An excellent gathering. Mrs. Yeeles addressed the meeting, and great attention was given to the lady, who gave many reasons why she became a spiritualist. The undersigned also spoke upon the same subject. Next Sunday at 3-30 (will friends kindly bring spare literature?).—*W. O. Drake.*

LONDON, EAST. Canning Town Association.—August 5: A goodly number of persons attended the second monthly ticket séance. Mr. James Paine, medium, gave vivid and clear psychometrical delineations to every one present. All were highly satisfied.—*H. H. C.*

LONDON. Bermondsey.—Horse Shoe Hall, 24, Old Kent Road.—Mr. Wallace's guides gave a good address. Questions were invited, which, unfortunately, led to a discussion, which mars the good effect of the address. In future no questions will be allowed that lead to discussion. There are some people who like to hear themselves talk, and we intend to have a night, so that they can discuss questions as long as they like. Sunday, 19th August, Mrs. Yeeles will be with us, and we hope for a large attendance.—*J. H.*

LONDON. Peckham.—A discussion, opened by Mr. R. Beaton, on "Spiritualism versus Secularism" occupied our attention at the morning meeting. Evening: Mr. W. O. Drake gave a powerful and impressive address on "Spiritualism: Viewed from a Moral, Secular, and Spiritual Basis." The lecturer urged upon spiritualists the necessity of applying to their every-day life the principles inculcated by spirit revelation, and to attend more to the duty of helping our brother spiritualists in their hour of need, and to visit and relieve the suffering and afflicted. An organization based upon the above lines, and including arrangements for the supply of competent public advocates of the cause at all meetings, and for the distribution of explanatory literature, would, he contended, make spiritualism a power for good in the land. This, we hope, may be accomplished in the near future.—*W. E. L.*

LONDON. Progressive Association, 24, Harcourt Street.—On the 8th, Anna Kingsford, as a spirit, alluded to the great possibilities of psychic development. [Are you sure it was Anna Kingsford, or was it a "shell?" According to Theosophist doctrines Mrs. Kingsford has no individual conscious existence at the present moment.]

LONDON. 309, Essex Road.—Mr. Cannon opened with an invocation. Mr. U. W. Goddard read a paper, written by himself, bearing upon spiritualism, after which Mrs. Wilkins gave clairvoyant descriptions, which, with one or two exceptions, were all recognised.—*J. H. J.*

LONDON. Marylebone.—Sunday Morning: Mr. Hawkins employed his healing power. The control of a medium gave a short address on "Can I, by searching, find out God?" showing how fruitless the efforts of man have been in the past by seeking within the covers of a book, while the humblest flower is a far surer guide through which we may ascend to him. A lady friend gave several descriptions of spirit friends, which were recognized. Very good attendance. In the evening the guides of Mr. Swatridge made "A Plea for Spiritualism," in which they appealed to those who were not spiritualists to inquire, with an honest determination to hold fast to the good and cast aside the misleading; while spiritualists should work with renewed vigour and earnestness. In his normal state the speaker gave some of his experiences, the main feature being his recent journey in the country. Very fair attendance.—*Cor.*

MACCLESFIELD.—The guides of Mrs. Burgess, a local medium, discoursed ably and well to a fair audience. Next Sunday we have our esteemed friend, Mrs. Wallis.—*W. Pimblott, 38, Lansdowne Street.*

MANCHESTER. Assembly Rooms.—Afternoon, fair attendance. Mr. G. Wright gave a good address on "What is Spiritualism?" In the evening, "Spirits and their Mission." He showed that neither the Church nor science could tell the mission of the spirits, and nothing but spiritualism could. It was a grand lecture. He gave clairvoyant tests at both services, which were very satisfactory, to a fair audience.

MANCHESTER. Psychological Hall.—Mr. Postlethwaite's guides discoursed in the afternoon on "Christianity before Christ." Evening, "The Pyramids and their lessons to Man," which were both interesting and instructive. A solo was also given by Miss Bletcher in a very effective manner.—*J. H. H.*

MORLEY.—In the absence of Mr. Parker, the guides of Miss Tetley, who are ever willing to oblige, gave an eloquent address, teaching man's responsibility to purify himself daily and hourly, also to try and live life well, and put in practice his spiritual powers and unfold the higher nature, so as to prepare for the brighter spheres beyond. Mr. Hopper,

chairman, said he thought they had had a pleasant evening, thanks to the kindness of Miss Tetley, who voluntarily came forward at the last moment.—*J. B. L.*

MIDDLESBOROUGH. Spiritual Hall.—August 12: Mrs. Hardinge Britten gave two of her usual brilliant lectures to very large audiences, both morning and evening, the latter being crowded to excess. As Mrs. Britten strictly forbids reporters to fill up the pages of the paper she edits with accounts of herself, declaring it to be "a custom more honoured in the breach than the observance," we can only say each address was profoundly impressive, and listened to with the deepest interest, broken only by irresistible applause. We are to have a discussion on "Theology, the failure of the ages," Mrs. Britten leading and closing. This lady's visit is indeed causing a "shaking among the dry bones," for which we are truly grateful.

NORTH SHIELDS.—Mr. W. Weightman, of Newcastle, gave a short address, followed by clairvoyance of a very successful nature, the descriptions in many cases being accompanied by names, which in some instances facilitated the recognition of the spirit friend. We anticipate another visit with pleasure.

NOTTINGHAM.—Owing to the illness of Mrs. Barnes we were thrown on our resources. Mr. Finch stepped in the breach in the morning, and in the evening Mr. Wallis and the writer spoke "as the spirit gave them utterance." An extract from the remarkable sermon of the Archbishop of York to the Anglican Conference was read from *Light*, which led the way for further remarks on our cause. We hope the day was not unprofitable.—*J. W. Burrell.*

OLDHAM.—Mrs. Groom gave a short address in the afternoon, followed by clairvoyance. Evening subject, "Reply to Dr. Talmage," which was treated in excellent style, and closely followed by the large audience, who frequently applauded. Clairvoyant descriptions were given with remarkable clearness, and were very numerous and successful.

OSWALDTWISTLE.—Mr. Walsh gave two splendid discourses. Afternoon: "Harvest Home." Evening: "The Influence of Situation in Pulmonary Disease and the Duration of Human Life." Nine clairvoyant descriptions given, eight being recognized. A crowded audience, all highly pleased. Mrs. Jones on August 26th.—*W. H., Sec.*

PARKGATE.—The controls of Mrs. Wallis gave two excellent lectures, Afternoon subject, "The Ministry of Angels"; evening, "Is Religion Necessary?" Both were ably handled, especially the latter, which has brought several persons to view spiritualism in a different light than they had previously done. After each lecture Mrs. Wallis gave very successful clairvoyance.—*Cor. Sec.*

PENDLETON.—The controls of Mr. Johnson spoke for us. The afternoon was devoted to a circle, and a variety of subjects were treated. In the evening, they spoke on five subjects sent up by the audience, which were attentively listened to.—*J. E.*

RAWTENSTALL.—A pleasant time with the guides of Miss Schofield. Afternoon, the guide spoke on "Light and Darkness." Clairvoyant descriptions were given at both services with remarkable success; at night thirteen being given, ten were recognized.—*J. A. W.*

ROCHDALE. Regent Hall.—Mrs. Wade gave two splendid discourses. Afternoon: "Who are the Infidels?"; evening: "The Religion of the Hour," which was ably dealt with, and gave general satisfaction. Clairvoyant descriptions were given after each discourse, mostly recognized.

SALFORD.—August 5: Mr. Standish was very good at both services. Our picnic on Monday was not what we expected, the weather being unfavourable. About 60 turned up and filled two luries (for which we must again thank Mr. and Mrs. Rowbotham, and for the kind manner they both worked to make it a success). Under the circumstances, all were pleased with the out. Sunday, 12th: Mr. Le Bone answered questions sent up at both services. Some were spiritual and others scientific, and were handled in a satisfactory manner.—*T. T.*

SLAITHWAITE.—A good day with Miss Keeves. Afternoon, owing to it being the musical festival, there were only a few present, but all were well pleased. Evening, the guides took the subject "Behold I stand at the door and knock," which was treated in a praiseworthy manner. This being Miss Keeves's last visit for the season, we heartily thank her for the valuable service during the few visits she has paid us.

SOUTH SHIELDS. 19, Cambridge Street.—Aug. 8th: Mr. Corry gave clairvoyance, phrenological, and psychometrical readings, very correctly. Aug. 12th: at 11, Mr. Corry and Mr. Pesco gave their experiences in spiritualism, very interesting. At 6, Mr. Burnett spoke from the subject, "Seek salvation, for man is born in sin." This had been preached into the ears of Christendom for the last 1,800 years, and there is almost as much debauchery and crime now as ever there had been. He showed the absurdity of the Fall and the vicarious atonement, and said it was time spiritualists should come to the front and proclaim the fatherhood of God and the brotherhood of man. Well appreciated.

SOWERBY BRIDGE.—In the afternoon Mr. Kitson gave a few practical points on the working of the Lyceum. In the evening he answered the charges brought against spiritualism by the Rev. Dr. Talmage. The subject was dealt with in a masterly manner.

WESTHOUGHTON.—Mr. Peter Gregory spoke afternoon and evening. Each address was followed by psychometry.—*J. P.*

WIBSEY.—Morning: Miss Harrison spoke well on "Learn ye to be wise, and consider your latter end." Afternoon, "He that knoweth his Father's will, let him do it." Numerous successful clairvoyant descriptions at each service, many names given.—*G. S.*

WILLINGTON. Albert Hall.—Mrs. Peters gave thirty delineations, six recognized.

RECEIVED LATE.—Idle: August 11, annual tea and entertainment. Moderate attendance. A nice programme well rendered by Lyceum members and friends. Mr. Carr presented the prizes. August 12: Mr. Holdsworth delivered addresses, showing the superiority of spiritualism. Mediumship was ably explained. Monkwearmouth, 3, Ravensworth Terrace: Mr. Hoey's guides gave grand addresses, and many descriptions, mostly recognized. Sheffield: August 8th, Mr. Hoperoff answered questions to a large and intelligent audience, and gave interesting clairvoyance. August 12: Mrs. Eyre's control spoke feelingly, and was successful with clairvoyance; twelve descriptions, ten recognized. Sunderland: Mr. Forster gave clairvoyant and psychometric tests. Next Sunday members' meeting at 10.30. Alderman

Barkas will lecture in the Avenue Theatre at 6.30. Lyceum—usual programme. Aug. 6: Enjoyable picnic to Dawden Dene. Heckmondwike: Mrs. Yarwood gave good addresses to large audiences; successful clairvoyance. Lyceum—good attendances; interesting session. Erith, at Mr. Fowler's, North End Cottages. Mr. Butcher made a masterly address, and was successful with clairvoyance. [Correspondents will oblige by bearing in mind that reports should reach this office on *Tuesday morning*.]

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—There were present 52 members and 8 officers. Mr. Brindle led the calisthenics, assisted by Miss M. A. Pickering and Master Taylor. The children went through the movements with creditable precision.—*A. A.*

FELLING.—Present, 24 children; conductor, and 5 officers. Usual programme very satisfactorily gone through.—*G. L.*

HALIFAX.—Some time ago the teachers and officers in connection with the Lyceum, felt that the school could be made more useful if worked as a separate organization, working of course in accord with the general committee. A resolution was passed to that effect, which was brought before the general committee and sanctioned. Since that time the Lyceum has made rapid progress in numbers and general management. We now have 115 teachers and scholars. The training is such as will be beneficial to body and soul, such as phrenology, botany, and kindred subjects. The first class, composed of male and female members, is conducted on the lines of a mutual improvement class; all spirits, those still in the body or any from behind the veil who may be able to use any organism present, are invited to take part in the discussion. The officers are: conductor, Mr. Wilby; assistant conductor, Miss Bailey; secretary, Mr. Kendrew; musical conductor, Mr. Bailey, assisted by Miss Green, whose services have been much appreciated during the last six months. Since the new arrangement, we have had two very successful entertainments, which enabled us to give the scholars a treat in Shibden on Whit Monday, which was much enjoyed. On August 12th, we held our first anniversary, in the Mechanics' Hall. In the afternoon, a service of song entitled "Little Minnie, or the Sunshine of a Sister's Love" was rendered. Evening, Mr. Ringrose delivered an interesting and instructive address. The collections amounted to £7 2s. 0d. On Monday evening, another service of song entitled "Frozen to Death, or the Cottage on the Hill" was given. Both song services were very interesting; the story in each was well read by Mr. Ringrose, and the musical part well rendered by the choir and Lyceum children, assisted by other friends.

LEICESTER.—Present, 17 children, 7 officers, 2 visitors. The usual programme was gone through. The children are progressing very favourably.—*W. J. O.*

MACCLESFIELD.—Present, 42. Conductor, Mr. Rogers; guardian, Mr. Taylor. Marching and calisthenics were gone through in a satisfactory manner. In the afternoon we went to Gawsorth, which was very enjoyable, and would have been more so had it not been marred by the rain. We thank our worthy conductor for the tea which he provided.—*W. Pimblott, 38, Lansdowne Street.*

MANCHESTER. Psychological Hall.—Attendance good, about sixty, including officers. Programme: Hymn, silver and golden chain recitations; a couple of duets were given by Miss Bletcher and the brothers Smith in a very efficient manner; marching and calisthenics; practised a few hymns. We highly congratulate our organist (Mr. Smith) for the rapid improvement we are making in the musical portion; he seems to spare neither time nor labour in order to render it efficient.—*J. H. H.*

OLDHAM.—August 12: In the morning, recitations were given by Misses L. Calvary, Lenora McEntevy, Masters J. W. Butterworth and Walter Saxon. Next Sunday we are to have still more fresh talent brought into the field, besides the "faithful" ones. Afternoon: Assembled in the new Lyceum-room, which has just been finished. There were a large number present, who filled it to its utmost capacity. Lyceum picnic on Saturday next, the 18th, for Chadderton Hall, per luries, to start from the Temple at 2 p.m. Sole managers, Messrs. Chadwick and Foster.—*W. H. W.*

SOUTH SHIELDS.—Present, 25 children and 7 officers. Invocation by Mr. J. James; silver-chain recitations and musical readings were given excellently well. March and song, including the chain and calisthenics, were gone through very well. The children now show the advantages they have received by their golden-chain recitations. Twenty minutes social followed, when readings, &c., were given by Misses H. Thompson, A. Hunter, M. Watson, and Mr. F. Pinkney; Mr. J. Wilkinson, solo. Hymn, and invocation by Mr. J. James.

WESTHOUGHTON.—Invocation by J. Fletcher. We had "Heaven" for our subject. The children spoke very well. Mr. Rigby conducted in marching. Mr. Boulton spoke to the children on "Salvation," which was very interesting. Closed with hymn, and invocation by J. Pilkington.—*W. C.*

PROSPECTIVE ARRANGEMENTS.

LEICESTER.—August 19, Mr. Barradale, "How I became a Spiritualist;" 26, Mr. Bailey; Sept. 2, Mr. C. W. Young; 9, Mrs. Wallis; 16, Harvest Festival, 3 and 6.30, and 17, 8 p.m.; 23, Mrs. Richards; 30, Mr. Barradale and Mr. Sainsbury.

DENHOLME. Mechanics' Hall.—August 26: Mr. F. Hepworth will lecture in above hall, and Mr. A. Moulson will give clairvoyant descriptions. Bradford friends welcome.

THE Canning Town Association, London, E., has vacancies for 15 members. It is desired that spiritualists residing in East London will become members, and thereby assist the cause. Subscriptions—2s. 6d. per quarter for gentlemen; man and wife, 3s.; Ladies, 2s.; and hon. members, 15s. per annum. Send for proposal form, post free, from the secretary, H. A. Copley, M.A.L.A., Canning Town, London, E.

WEST PELTON.—Aug. 19th: Children's progressive Lyceum anniversary in the Co-operative Hall. Services will be conducted by Mr. J. G. Grey, of Gateshead, at 2 and 5.30 p.m. At each service the

children will recite dialogues, poems, and recitations. A collection will be taken at each service to defray expenses. A cordial invitation to all.

A BRIXTON spiritualist is anxious to receive the names of two or three progressed spiritualists who are willing to complete a special circle for recording angelic communications; also the address of anyone within easy distance of Brixton who has an empty clean room to loan or let for the use of the circle only. Answers to "F.T.A.D.," 3, Arnold Villas, Capworth Street, Leyton, London.

BIRMINGHAM. 92, Ashted Row.—The second part of "Little Nell" will be read by the author at 6-45 on Sunday evening next. A public séance on Wednesday, at 8 p.m.

Mr. WEEDMEYER, 22, Trinity Street, Canning Town, invites all friends who wish to stand by him in the cause of truth, to attend a meeting at his house on Sunday, August 19th, at 11 a.m., for the purpose of forming a committee.

Mr. HEWORTH is now open to book engagements for 1889.—Address 36, Alfred Place, Camp Road, Leeds.

THE North Shields Spiritualists' Society have arranged to hold special open-air services in "Nature's Temple," on Sunday, September 2nd. The members intend proceeding to Whitley, by an early train, and having services on the "Links" during morning, afternoon, and evening. The Secretary will thankfully receive any old (or new) spiritualistic papers or pamphlets for distribution. At this time of the year the "Links" are admirably adapted for open-air work, owing to the large influx of visitors to the sea-side. They are of easy access to all spiritualists of the district, and the presence and co-operation of all workers will be gladly welcomed. Tea, *without eatables*, will be provided. Should the weather be unfavourable, the usual services will be held in the hall.

Mr. J. S. SCHUTT will lecture at Sunderland on Sunday and Monday, September 2nd and 3rd; at North Shields on Tuesday and Wednesday, 4th and 5th; at South Shields on Thursday and Friday, 6th and 7th.

BISHOP AUCKLAND. Gurney Villa.—Aug. 19: Mrs. Smith, of Leeds, will address us. Tea will be provided at Mr. J. Rowell's, 124, Gurney Villa, at 4 p.m.; 6d. each. On Monday, the 20th, a tea will be provided at the hall for our Lyceum children, at 5 p.m., as we want to give them encouragement to make them equal with other denominations.—E. T.

SPIRITUALISM.—SPECIAL NOTICE.—The Lancashire District Conference will be held at the Co-operative Hall, Downing Street, on Sunday, August 19th, 1888, at 10-30 a.m., and 2-30 p.m. Open meetings; all friends invited. Evening, at 6-30, the lecture of the occasion will be delivered by Mrs. Hardinge Britten; subject, "The Coming Religion."

TO CORRESPONDENTS.

T. M. BROWN.—Received too late—next week.

PASSING EVENTS.

FORTHCOMING FEATURES OF INTEREST.

THE third prize essay has been adjudged, and will appear in No. 42, August 31st.

In next week's issue we shall print the first part of an interesting biographical sketch of the wonderful trance painting medium, Mr. David Duguid, of Glasgow, whose remarkable experiences and phenomena are the wonder of the age.

In Nos. 41 and 42 we shall print a series of articles on Theosophy, by Sirius. "Theosophical Doctrines unveiled!" Testimony of *The Theosophist and The Perfect Way*. Their antagonism to spiritualism demonstrated. "Spiritualism v. Annihilation." "Hell Rehabilitated, and legions of Devils let loose upon Mankind" by Theosophy. "Spiritualism to the Rescue."

Spiritualism signifies the science, philosophy, and religion of life. Spiritualism is religious or it is nothing. All religious systems have been born of the human spirit. Man intuitively loves the good, the true, and the beautiful—needs knowledge of immortality, and requires the assurance that justice is supreme, and right triumphant. Spiritualism demonstrates *spirit*; affirms Deity, evidences the unity of humanity, and looks forward to fraternal fellowships, harmonious co-operative reformatory associations working for the good of all.

MR. HARPER'S FUND.—Amount previously acknowledged, £25 19s.; Friends at Walsall, £1 1s.; W. Glendinning, Esq., £1.; Mr. J. Catlow, 10s.; Mr. D. Brown, 5s.; J. Lingford, Esq., 10s. Mr. Harper desires to acknowledge, with hearty thanks, the above contributions to the fund to assist him in his time of need. Could not some friend in business find him employment?

The Epping Forest outing and meeting was an interesting gathering. Various opinions were expressed. Let the difference of opinion never lessen friendship. Spiritualists can unite on the broad basis of fact and principle of immortality, progress, responsibility, and brotherhood. Let us join hands and work for the good of all.

Mrs. Gregg desires to thank her many friends who so kindly supported the entertainment given on behalf of two little children; 15s. being the amount collected.

What is being said of "our paper." "I am pleased to see that it continues to bear out the promise of the first few numbers. The leading articles in particular are timely, vigorous, and above all, cleanly. A paper published and circulated principally amongst the masses should teach and preach practical spiritualism, and I am pleased to see its matter tending more and more in that direction." We are in favour of practical spiritualism that can be carried into daily life, to sweeten the home, gladden the heart, uplift the motive, and adorn the life. Give us your practical sympathy, friends, and increase our usefulness by aiding us to speedily double our circulation.

Read the report of Mr. Drake's lecture at Peckham, and it will be seen that our London friends are alive to the necessity for co-operation to make spiritualism a practical movement. To help the sick, suffering, and unfortunate; to comfort the bereaved and convince the doubter; to sustain the workers; to scatter the literature; and to promote progressive and reform movements—these are the objects to be kept in view, and by aiding each other we can all grow stronger and more useful.

WARNINGS OF DANGER.—At the weekly meeting held at the Cocoa House, 175, Pond Street, Sheffield, last Thursday, a little incident took place which is worth reporting. Our son, aged 14, sat to the table and was in a trance, drawing in chalk a cab with the horse fallen down, writing underneath "Accident" and across the table "Be careful to-morrow." Mr. Butter, a cab-driver, who sat at the same table, was thrown from his cab and very much hurt on the following day.—W. Hardy.

Mr. A. D. Wilson writes that he would like, as an act of justice, to mention, that at Halifax on July 30th, Mrs. Collins Briggs, a good local clairvoyant, volunteered and gave eight or nine descriptions of spirits, accompanied by names and statements of varied relationships; in fact, so striking were the tests that exclamations of agreeable surprise were common.

The need for organization is being felt most keenly in all centres of spiritual activity. A gentleman in the Midland Counties writes—"I should like to see an organization for the Midland district," for the common purposes of promoting the cause, sustaining the interest in the societies, and strengthening the hands of the workers. Secretaries of societies in the Midlands, in sympathy with this movement, would oblige by communicating with Mr. C. W. Young, 84, Norfolk Street, Leicester.

Considerable progress has been made in Colne since the first public meetings were held there about a year ago. A society has been formed with a membership of upwards of 70 persons. A comfortable hall in which to hold services has been secured, the only drawback being that in the winter it will be found too small. A Lyceum will be commenced on Sunday, August 19th. Good feeling and enthusiasm prevail.

THOUGHT READING v. CLAIRVOYANCE AND PSYCHOMETRY.—The performances of Cumberland and Bishop do not, in the least, explain clairvoyance or psychometry. They are only the old "willing game" in another form. Cumberland is the "subject;" the "operator" is the person who hides the pin and "thinks." But when an enquirer visits a medium, if he "thinks" positively or "wills" strongly he interferes with the results, spoils conditions, creates confusion, and the séance is a failure. It is a well-known fact that great anxiety on the part of a sitter to receive a message from, or description of, a certain spirit defeats the object, and frequently prevents the manifestation of the spirit desired. "Tests come when least expected," and the best proofs of spirit identity are given spontaneously, when no person in the circle is thinking of the spirit who manifests. Clairvoyants frequently describe spirits who are not recognised at the time by the person to whom the description is given. Why? because, as is frequently remarked, "I was thinking of some one else and hoping to get a description of the one I was thinking of." Again, descriptions are sometimes given, and the person receiving them exclaims, "No, I don't know him, never had an uncle of that description or name that I know of," but upon making inquiries the sitter learns, from living relatives, that he was wrong, and that such an individual was related to him, and the clairvoyant was right. A case of the kind was reported from South Shields a few weeks since.

Again, in psychometry, the details of incidents in the past life are given, which have been forgotten, and other matters related, of which the subject was not thinking at the time; whereas for Cumberland to succeed the operator *must* think, closely, strongly, and *will* Cumberland to succeed. The psychometrist will "sense" from the handkerchief (of a person *not* present) the life's story of the owner, describe his bodily and mental conditions, and sometimes foretell events about to transpire; these are altogether beyond the scope of the thought-reader's ability.

A Morley spiritualist hid a pin for Cumberland, which he failed to find, because, in secreting it, he did not allow any one else to see where he put it, and *then thought of another place*, Cumberland ran him all over the room, but never found the pin. Cumberland says, "a vein of supernaturalism running through a person does not make him a fit subject for a thought-reader," whatever that may mean! The spiritualist knows what he is doing, and cannot be fooled by a Cumberland. Clairvoyance and psychometry are entirely different, and under different conditions to thought-reading.

Mr. E. Grunwell, of Light House, Bingley, writes: "Will you allow me a few lines in your paper to thank Mrs. Goldsbrough for the good I have received from her? After being a sufferer from hæmorrhage for about ten years, when all other remedies failed, she has cured me. The most wonderful part is she never saw me during the first six weeks, and only once since. I was under her care for eight weeks. I am glad to offer, through your paper, my best thanks to her. I have every confidence in Mrs. Goldsbrough, and if I am ill at any other time my first thought will be to consult her. I send this for the good of other poor sufferers; also, if any person wishes to know my complaint, it was a fistula. I shall only be too glad to give any information."

A sympathetic worker says, "Your paper is circulating here in great numbers, and will do so. It has more than doubled this last year, and will do so next. It is my constant endeavour to interest all in this subject, and 'The Two Worlds' is a gem of a paper to interest many."

Mr. D. Younger will not be at home for consultation until the first week in September. Friends will please notice.

Curative Mesmerism, Massage, Magnetic Healing,

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