

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 43.—VOL. I.

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Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Mr. Wallis. Sec. Mr. H. U. Smedley, Park Mount.
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Blackburn.—Exchange Hall, at 9-30, Lyceum; 2-30 and 6-30: Mr. W. Johnson. Sec. Mr. Robinson, 124, Whalley Range.
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Spiritual Rooms, Otley Rd., 2-30 and 6: Mr. Peel. Sec. Mr. M. Marchbank, 129, Undercliffe St.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Connell. Sec. Mr. M. Jackson, 35, Gaythorne Road.
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Horton.—55, Crowther Street, 2-30 and 6: Miss Wood.
Burnley.—Tanner St., Lyceum, 9-30; 2-30, 6-30: Miss Musgrave. Sec. Mr. Cottam, 7, Warwick Mount.
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: Miss Caswell. Sec. Mr. Eades, Westgate.
Colne.—Cloth Hall Buildings, 2-30, 6-30. Sec. Mr. Hey, 3, George St.
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Darwen.—Church Bank Street, 11, Circle; 2-30, 6-30. Sec. Mr. G. W. Bell, 30, Marsh Terrace.
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Canning Town.—125, Barking Rd., at 7. Speaker invited.
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Hamden.—Mr. Collin's, 13, Kingsgate St. Wednesday, at 8.
Islington.—Garden Hall, 309, Essex Rd., N., 6-30: Mr. W. E. Walker, Trance and Clairvoyant. Friday evenings, Séance, 7-30, Mrs. Wilkinson.
Kentish Town Road.—Mr. Warren's, No. 245, at 7, Séance.
Marylebone Association.—24, Hircourt St., at 11, Mr. Hawkins. Healing: 7: Mr. W. O. Drake, "How to make Spiritualism

a Power." 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.
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Macclesfield.—Free Church, Paradise St., 2-30 and 6-30. Sec. Mr. S. Hayes, 20, Brook Street.
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Middlesbrough.—Spiritual Hall, Newport Rd., 2-45, Mr. J. S. Roberts, "A Study in Psychology," and 6-30, "Robert Burns, especially in his Relation to Calvinistic Theology." Sec. Mr. Stirzaker, 101, Grange Rd., W.
Sidney St., at 10-30 and 6-30. Sec. Mr. T. Benyon.
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Sunderland.—Centre House, high end of High St., W., 2-15, Lyceum; 6-30. Wednesday, 7-30. Sec. Mr. Wilson, 42, Exeter St., Pallion.
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Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. R. Whittle, 8, Samuel Street, Hindsford.
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West Vale.—Mechanics' Institute, 2-30 and 6: Mr. Hepworth. Sec. Mr. Berry, Greeland, near Halifax.
Wibsey.—Hardy St., 2-30 and 6: Miss Harrison. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.
Willington.—Albert Hall, at 6-30. Sec. Mr. E. Storey, 11, Queen Street, Sunnybrew.
Wisbech.—Lecture Room, Public Hall, at 6-45.

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THE ROSTRUM.

THE COMING RELIGION.

(Abstract of a Lecture by Mrs. EMMA HARDINGE BRITTEN, given at the Co-operative Hall, Downing Street, Manchester, Aug. 19th, 1888, and reported for the LANCASHIRE CONFERENCE OF SPIRITUALISTS, by H. Pitman.)

THIS is essentially the age of reform. The demand for advanced action and improvement, is the cry emanating from the rank and file of society, concerning all the various departments of life that make up the aggregate of a great nationality.

The leaders of human thought—in Europe especially—ask for reform in governmental and legislative bodies, and begin to question whether true fitness for these most important spheres of action can be simply hereditary, and whether the wisdom necessary to promote the welfare of a nation, is inevitably transmitted from father to son, or should be sought for in such individualities as are best qualified to realize the noble theorem “Governments were established for the benefit of the governed.” Reform is demanded in all commercial transactions, and the question is beginning to be agitated whether the commandment, “Thou shalt not steal,” is not as applicable to the “sweaters” who rob the poor labourer in the name of contracts, the merchant who demands fair money for adulterated goods, or the monopolist who makes fortunes out of sharp practices, as for the hungry tramp who steals a loaf of bread, or the ragged arab who abstracts a garment to cover his unsheltered form. Above all, the cry for reform is arising from garrets and cellars, slums and alleys, tenement-houses where hunger, cold, and misery breed filth, disease, and crime, and the vast armies of the unemployed, who wander aimlessly around looking for work, bread, or the rest of a pauper’s grave. Meantime, the demand for swift remedy and speedy reform, is being re-echoed around every land of civilization by the voices of good and true men, pitying women, and the pens of a fearless press. Still it seems strange that the question, “*Who is responsible for the great wrongs that afflict society?*” should remain an unsolved problem, which few, if any, attempt to answer.

To our apprehension, this responsibility rests wholly with the Church. Governments are established to solder together the general interests of the nation; legislative bodies, to enact laws for the repression and punishment of wrong; commercial and mechanical institutions define their aims in their very titles; and schools and colleges are organized to promote intellectual culture; and thus, for the training and direction of man’s moral nature, there are no existing organizations but those coming under the denomination of religion, or, in common parlance, “the Church.” When it is remembered that for nearly 2,000 years, the Church has

been lavishly endowed with the people’s wealth, permitted to appropriate the people’s lands, honoured by the people’s unquestioning faith in its *ipse dixit*, and all this for the sole purpose of influencing the moral and religious nature of man, promoting sentiments of justice, charity, love, and “all that makes for righteousness,” it will be understood why we claim that the Church is responsible for any dereliction that may exist in the moral order of a nation—nay, more, considered in the above light, it may be questioned whether any department of national existence should be so prompt to inaugurate reform in every direction where wrong exists, as the Church. In order that we may neither mistake our ground nor be mistaken by others, we will define what we mean by that word “religion,” of which the Church is supposed to be the administrator.

We claim, that religion consists in the knowledge of a first Great Cause, whom we vaguely call God; a perfect understanding of man’s duty on earth, or a correct standard of life practice; a thorough demonstration of the soul’s immortality, and the results of its earth life hereafter. Now if this be not the sum and substance of religion, we wish to know what else it is? And if the Church be not instituted to teach this kind of religion, we demand, what is the use of it? and what do we bestow wealth, land, time, trust, and reverence for?

Turning to the text books of that form of religion which at present dominates the lands of civilization, to wit, Christianity, we find no charge upon the Church to instruct the nation in any or either of the three elements of religion we have named. The text books of the State Church, for example, of this land of Great Britain, are the Athanasian and Nicene creeds, and the thirty-nine articles. Granted that a large body of Nonconformists may dissent from the bad mathematics of creeds—that is, that three is one, and one is three, and that *belief* in this is the only passport to salvation—still the pivotal doctrines around which all claim of salvation and theological faith revolve, are first: the special creation of man and the special creation of a personal spirit of evil, one stronger to destroy than its creator to save; next, the fall of man through this special spirit of evil; God’s curse on man for the fall; God’s anger and hatred against man, because the curse pronounced by himself necessarily works evil; the destruction of the world by a flood; the re-population of the earth through eight of the original and accursed stock; the renewed working of the curse, and the consequent impotence of man to do any good thing; finally comes God’s scheme for the redemption of man from the effects of his own curse, consisting of the immaculate conception; the birth of the ONLY SON of God; the imperative necessity of the murder of this God by his own creatures, and then *through a human sacrifice*—a blood-offering of his own Son—the Creator of all men is reconciled to his creatures, forgives the working of the curse that he himself has inflicted, and those that believe shall go to everlasting psalm-singing in heaven, and those that disbelieve shall go to everlasting burning in a never-ending realm of torture.

Without pausing to analyze all the details of this so-called *divine* scheme, let us pause a few moments on the fruits of its

promulgation on national life and character. Supposing the tale of the *immaculate conception* were assumed to be acted out in the next street, in this nineteenth century, we would ask, how long would it be before all the actors in such a *divine* drama would be in the penitentiary, Magdalen asylum, or madhouse? Supposing that any Father should appear before a magistrate of earth, and, having six sons all guilty of the foulest of crimes, should beg that magistrate to take his one innocent ewe lamb—his pure and sinless son—and desire that *he* should be put to death, and the guilt-stained *six* go free! Would any human Father upon the face of the earth be monster enough to make such a request? Would any human lawgiver upon the face of the earth be unjust enough to grant such a request? or, would any civilized nation tolerate such a sacrifice? Are then the morals of earth purer than those of heaven? human Fathers more merciful, or magistrates more just, than their God? As to the fruits of such a religion, behold them in the luxury and splendour of the rich few; and the rags, wretchedness, hunger, and cold of "outcast London," "miserable London," and outcasts and miseries in every great Christian centre of the earth!

As to the results of such a religion (*if it be true*) on the destiny of man hereafter, the teaching is, that murderers, thieves, swindlers, gamblers, drunkards, prize fighters, and tyrants all are in heaven this night; and every disbeliever in these horrible doctrines, to say nothing of all the nations that have lived for ninety-eight thousand years, and who, therefore, *did not know* of and never could have believed in these teachings, all these are in a torture more horrible than the cruellest savage would condemn the meanest animal to this night—aye, and that to last for ever and ever, whilst redeemed monsters of crime sing "Hallelujah," and "Worthy is the Lamb of God that taketh away the sins of the world." As it is to the door of this infamous perversion of the sacred name of religion that we lay the blame of all the luxury on the one hand and misery on the other that pervades Christian society, so it is in the name of that society, and the dear God who is the Father of all men and Creator of all men, that we ask, before any other reforms, and as THE REFORM OF REFORMS, for a thorough, searching, and analytical reform in that which man has desecrated by the name of RELIGION. Is there any hope then that such a reform can be instituted, and how and when will it come? We answer, the air is full of it; the signs of the times are burdened with its portents, the people have awakened from their long night of theological darkness, and are clamouring for the coming religion. The theologians themselves feel the approach of the Lord of the harvest; already their signs, symbols, and ecclesiastical standards are rocking and reeling in the wild wind of popular opinion, whilst above every muttering portent of the coming storm, deeper than the rumblings of the quaking earth, and higher than the mustering forces of heaven's artillery in the skies, is the shout of the herald angels of the new dispensation, "Let my people go." Now, as of old, the clanking of the chains that have bound the necks of the people has gone up to God in appeal for spiritual light and freedom. The pitiful cry for bread, the moan of the outcast and the shuddering sigh of the ragged, the plaint of dying women, and the prayer of millions of broken hearts and ruined lives; "Lord, let thy kingdom come," has been heard and answered, and though the voice that speaks is no louder than the "still small voice" heard of old by the Prophet in the Wilderness, it is the tone of Him that never speaks in vain. He has said it, and none shall let or hinder the fulfilment—"The Kingdom of Heaven is at hand!" You may ask, When? Where? and how the earth shall know of His coming? We answer, the time is now; in the dawning light of the spiritual religion. The place is all over the earth; here, there, everywhere; wherever two or three are gathered together to worship God the Spirit, in spirit and in truth; and the now, the kingdom

comes, is in the much despised and ill-understood outpouring, called Modern Spiritualism. We bid you heed not the sneer of the scornful who call you "spirit rappers," nor the fierce charge of the bigot who reviles you as children of the evil one. Never answer back the denunciation of the crafts you have disturbed, and who would father upon the young life of the new movement all the crime and wrong that has been festering under old and corrupt systems for two thousand years, but stand up and face the light that has dawned upon you, and see what it has brought you. It has annihilated death, and converted it into the angel of a new and higher life. It has restored to your empty household every friend you have ever lost, and surrounded your earthly way with a guard of angels.

It has opened up to your gaze the reality of a spiritual universe, and enthroned in its midst the actuality of that God who is a spirit, the First and the Last, the soul and centre of all being. It has shown you that religion is life; prayer, work; good, the only sermon worth listening to; and every scene of active duty, honest labour, or noble effort, a church—the only church that points the way to heaven. Above and beyond all this, spiritualism opens up the courts of judgment in the hereafter, upon deeds, words, and thoughts of earth, and proves by the witness of all past generations, that heaven is a state outwrought from within, and built up only of GOOD—good in acts, words, thoughts, and motives; that hell is as real as heaven, and is also fashioned within the human soul, and consists of evil, wrong, crime, and sins alike of omission and commission.

Think of it, friends! what a gospel is this to preach to rich hereditary governments and legislatures, who are parcelling out the loaves and fishes amongst themselves whilst the people are outcast, ragged, and hungry! What a doctrine is this to preach to merchants, contractors, monopolists, and landowners, who are excused so long as they steal wholesale, whilst the felon's cell is the doom of the wretch that steals bread and shelter for dear life's sake! What a doctrine is this to preach to the hypocrites who grant passports to an imaginary heaven, signed with the blood of the innocent, to all the guilt-stained souls, that this new doctrine declares in tones that ring round the world, must all and each make atonement for themselves for every wrong deed done, every false word spoken, or every good deed or kind word that might have been, but has been left undone. Think too, of the doctrine it may be, must be, to startle the careless rich from their ruinous apathy, and awaken every criminal from the awful delusion of any vicarious sacrifice for personal sin by the verdict of Divine and Eternal Justice, "Man, arise and save thyself!" Friends, believe us. This is the doctrine taught by the spirits who are in judgment, and come from the heaven or hell of their own good or evil deeds to prove it. Had we the tongue of an archangel, or the tone of the thunders of the skies to proclaim our message withal, we could never do justice to one half the good, the truth, and the divine meaning of this much despised spiritualism. This is the second coming of the Messianic kingdom. This is the power and glory for which we have so long waited, and all that spiritualism needs is *spiritualists* to make it God's religion *come*, not merely coming.

It asks for an army—an army of pure-minded, holy, dutiful, unselfish, and devoted workers. It asks for men and women who will forget all petty interests, personal aims, and narrow opinions, and stand shoulder to shoulder as messengers to proclaim the great central truths of this religion by example as well as precept, to a careless, apathetic, fearfully deluded, and priest-ridden age. Spiritualists! how long will you too slumber at your posts? In pity to yourselves, in response to the tremendous responsibility that the knowledge of this mighty truth lays upon you, we implore you to be up and doing. Live out your faith in good lives. Let humanity see the effect of your religion in a life sermon, and a triumphant death, and as the final

charge of the day, hear the clarion call of the angels for that unity of work and purpose which alone can insure strength in the mighty warfare of spiritual light against theological darkness; that alone can give you victory over the serried ranks of the foes that oppose you; that alone can obey the voice of Nature that proclaims throughout the entire realm of being, "Unity is strength;" that reiterates the cry of every true soldier of God, "United we stand, divided we fall," and that responds in this great hour of trial—trial alike of bodily effort, personal duty, brotherly kindness, and spiritual knowledge—to the call of God and the angels, "Be ye faithful unto death." Do not mistake us: you are neither called upon to be fanatics, nor vain enthusiasts. The days of begging friars and self-mortifying ascetics are ended, but the best men and the truest philanthropists are those that make the best uses of all the opportunities and means that God has granted to man; turning everything into good; making earth the footstool of heaven, and living out as well as preaching our creed of the day—

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.

MEETING OF A PROVISIONAL SPIRITUAL CONFERENCE, TO CONSIDER THE FUTURE FORMATION OF A LANCASHIRE DISTRICT CONFEDERATION OF SPIRITUALISTS.

ON Sunday, August 19th, a very large gathering of Lancashire spiritualists met together in the Assembly Room of the Co-operative Hall, Downing Street, Manchester, to consult upon the above-named question. The meeting had been convened by a provisional committee, whose call for delegates had been previously published in *The Two Worlds*.

The delegates present were, as far as names were given to the reporter: Mr. Crutchley, Collyhurst; Mr. Firth, Bacup; Messrs. Wheeler and Gibson, Oldham; Mr. Page, Openshaw; Mr. Fouldes, Colne; Mr. Moore, Rochdale (Blackwater Street Rooms); Mr. Ward, Blackburn; Mr. Jones, Lancaster; Mr. Hayes, Macclesfield; besides several gentlemen from West-houghton, Tyldesley, and some other centres, the names of which are not found in the report prepared for this week's issue. Besides the provisional committee and delegates, there were several visitors present, including Mr. and Mrs. Glendinning, from Liverpool.

At the morning session, 10-30, Mr. Owen, of Hyde, being in the chair, opened the meeting by calling upon Mr. Tetlow for an invocation, after which, and the singing of a hymn, the chairman said:—The principal reason for calling this conference was, the conviction that the time had come in the history of spiritualism in Lancashire when something should be done to promote union and co-operation amongst spiritualists. During the last twelve months, there had been a strong feeling all over Lancashire that the welfare of the movement required organization or confederation. A temporary committee had been formed, which passed a resolution to the effect that a conference should be called to assist the work of Lancashire spiritualists, and in the hope that it might lead to the formation of a National Confederation of Spiritualists. He felt convinced that spiritualism had advanced in this country nearly as far as was possible without some organization, through which the societies could work more effectually. Every other body of persons had its organization, and it was strange that spiritualism should have existed for forty years without forming a confederation for united action. He (Mr. Owen) believed that much good would result from the union of societies in the Lancashire district, and he hoped this would lead to the formation of a

grand National Confederation of Spiritualists throughout Great Britain, for, according to the old saying, "What Lancashire did to-day, England would do to-morrow."

The conference was now open for observations and suggestions from any person present. No special speakers having been appointed for the morning session, Dr. Britten proposed that Mr. Johnson, of Hyde, should be invited to give his views and experiences in reference to organization.

Mr. Johnson said, he had, for many years, felt the necessity for confederation amongst spiritualists, who had hitherto been like single threads, and should be conjoined into one strong rope, to upraise spiritualism and pull down its obstacles. There had been a previous attempt at organization to propagate spiritualism, and it was successful as far as it went. Spiritualists at present are isolated, and need uniting. Societies, committees, and mediums do not know each other well, so that everywhere the cry was "we stand alone." Our opponents taunt us with our want of strength and unity. There must be union to fight this battle victoriously. He would not impose or submit to mental shackles, but there are points upon which all can work cordially hand in hand.

Several of those present having expressed a desire that Mrs. Hardinge Britten, who was in the hall, should address the meeting, Mrs. Britten said, as the real business of the conference was not expected to transpire until the afternoon, she would diverge a little from the main subject of the meeting, and whilst endorsing most cordially all that Mr. Johnson had said, she would ask the friends then present to base their future action on whatever answer they could render to the question—"*Of what value is Spiritualism to me, as an individual, and as a member of the family of man?*"

Mrs. Britten then, in her accustomed tone of enthusiasm and deep feeling, represented the total ignorance, blindness, and mystery with which she had viewed all questions concerning God, the hereafter, her own future, and that of the many beloved ones who had disappeared from her side, through the veiled gates of death, before she became a spiritualist. She spoke of the wonderful illumination which all these mighty themes had received by two hours spent for the first time in her life with one of the best mediums in the world (Mrs. Ada Foye), and then drew powerful and eloquent pictures of her wanderings round the world, a young girl, alone in foreign lands; travelling at the rate of many thousands of miles a year; speaking, only as the spirit gave her utterance, on all manner of arts, sciences, metaphysics, and abstruse subjects she had never studied; often threatened with personal violence by opposing bigots, even with "lynching" and danger to life; and all the while, for nearly thirty years of this wild rush of life, she had never been injured, never lost her way or her property; never missed the stranger friends she was to meet; never failed in an appointment. Every threatened danger became turned into triumphs; and all this through the guardianship, guidance, and inspiration of those whom the world called *dead*, but who, to her and thousands of those whom she had encountered in her world-wide wanderings, had been the truest of friends, the holiest of counsellors, far-seeing, prophetic, strong, and good. The speaker, in brief but rapid utterances, enlarged on what it had done for humanity, what she anticipated it would farther effect for mankind, and then urged that those who felt their indebtedness to this noble cause should do something towards making it the power which alone it could prove to the world when it was united and strong, and presented such a phalanx to its foes as would let them know a little better, the irresistible might of the cause than was at present even faintly apprehended.

Mr. Glendinning, of Liverpool, being called upon to say a few words to the many present, who knew him so well by name, responded in pleasant words of greeting, heartily endorsing by his own experiences the same sentiments of honour, respect, and gratitude for spiritualism expressed by Mrs. Britten. He did not know any body of men who had

put before the people such a clear and concise method of life. It is both life for this world and the other. If organization were a necessity, he would say go in for it, and he was willing to help. His objections were only to details. He sympathized heartily with Mrs. Britten and Mr. Johnson.

Mr. Postlethwaite, of Rochdale, said we were indebted to organization for all our liberties, civil and religious. He found fault with the thousands of spiritualists who would not acknowledge it. At present, spiritualists were like a rope of sand. Union is strength. Our platform needs elevating. How are we to do it? Spiritualists in Manchester and Rochdale had not done their duty. He appealed to them to determine to work hard to elevate the people through the truths of spiritualism, so that they might leave the world better than they found it.

Mr. Johnson explained that they did not seek the kind of organization that existed in the churches. If he had used the word "organization" he ought to have said "confederation." He had a perfect hatred of the tyranny which had hitherto been called "organization." By confederation was meant union, binding together. They might differ about some things. None agree upon all points, but we need not fall out over trifles. This conference was not called to organize, but confederate and bring about union. It was over twenty-years since he attended the first conference of spiritualists in Manchester, and in all that time he had never attempted to be a "priest" or "pope" in the movement. Spiritualists had too much common sense to be tied up with creeds. There was a progressive power in the movement that nothing could withstand if only united in one grand army, from John o' Groats to Land's End. He did not care about people who *believed* in this and that; he wanted them to *know*. The people who came to our halls wanted something better than the old hash of the churches; they wanted the grand new truths of spiritualism, and that put before them in their best light. The movement is progressive, and we must be in advance of the people, not behind them. We must be united, first of all to educate our mediums and speakers. We want union because there is a fiercer battle coming on than we have yet had to fight; a battle from the outside as well as the inside. There are not wanting foes inside as well as outside the movement. There are mystical people who are too proud and too ignorant, with all their boasted education, to recognize honest spiritualism, and who dubbed themselves Psychological or Theosophical Societies—anything but spiritualists. We have a battle to fight with such as those, and who is going to do it? Were the poor men, who had to work six days to make a living, to fight the battle? Somebody *must* do it, and he should like to know how the warfare was to be conducted without unity amongst the defenders.

Mr. Lee, of Rochdale (hon. sec. pro. tem.) said he was a convert to Mr. Johnson's opinions. He attended a meeting in a peculiar state of mind, when the subject was, "Our departed friends." He sought for evidence and he found it. Nothing less than evidence would satisfy a scientific mind. He therefore claimed that spiritualists with scientific minds needed teachers who were qualified to impart information, phenomenal or philosophical, in a scientific manner. There had been a difficulty in getting such competent teachers for the platform as it would be a pleasure to take one's friends to hear. This was one of the principal points the committee would have to consider. They should aim to supply speakers who could expound the spiritual philosophy in a rational manner. To secure this desirable end the confederation ought to be supported; and if it were so, he had no doubt this object would be attained. All Nature's works furnished examples for our imitation. He had no fear of the bugbears of "popery" and "leadership." He cordially joined in this attempt at confederation.

Dr. Britten said, they could not have confederation without organization. The main point was to have union, and

to be of the same way of thinking, on some basis of well defined principles. It was splitting straws to be over sensitive about the use of terms only. He warned them that division would be very likely to ensue if they were simply critical about words rather than ideas, and advised them, if they adhered to the word "confederation," not to forget, at the same time, to organize.

Mr. Kershaw also advised his friends not to differ about names, so long as they got the thing desired, namely, union. It was time that spiritualists recognized that the labourer is worthy of his hire.

After some more friendly discussion, in which several of the delegates took part, the chairman proposed an adjournment, which was seconded. A hymn was then sung, and the conference separated to meet again at 2-30.

AFTERNOON SESSION.

Though the visitors and some of the Provisional Committee were absent, the attendance was full, and the discussions upon each resolution warm and animated, and the following resolutions were carried unanimously:—

"That this Conference recognizes the necessity of greater union or confederation of spiritualists and spiritualists' societies, and deems it advisable that some basis of principles be now adopted." Moved by Mr. Wheeler, Oldham; seconded by Mr. Crutchley, Collyhurst.

"That the following form the basis mentioned in the foregoing resolution: While spiritualists have no creed, all may unite in affirming the following simple summary of principles:—

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.

In addition to the above declaration of principles, spiritualists emphasize their belief in the continued INDIVIDUALIZATION, as well as the immortality of the human soul, and acknowledge that their system of faith is founded on the proven facts of intercommunion between the spirits of human beings who have passed on to the higher world and those of mortals who still remain in the earth sphere." Moved by Mr. Peter Lee, Rochdale; seconded by Mr. John Postlethwaite, Rochdale.

"That a committee be now appointed to carry out the foregoing resolutions, and to present a plan at the next conference." Moved by Mr. Kershaw, Manchester; seconded by Mr. Jones, Lancaster.

"That the committee for drawing up the scheme of confederation, consist of the present provisional committee and the following delegates of societies, with power to add to their number: Messrs. Crutchley, Collyhurst; Firth, Bacup; Wheeler, Oldham; Page, Openshaw; Fouldes, Colne; Moore, Rochdale (Blackwater Street); Ward, Blackburn; (Reserved) Westhoughton; Boys, Pendleton; Jones, Lancaster; John Lamont, Liverpool; Hayes, Macclesfield; Hyde, Manchester; Pemberton, Warrington; Ralph Whittles, Tyldesley." A time was then appointed for the assembling of the next conference to meet, which was understood to be at the same place, on the first Sunday of October.

The afternoon session was closed with a hymn, and in the evening Mrs. Hardinge Britten lectured in the large hall in the Co-operative building, to a splendid audience, on "The Coming Religion," a synopsis of which address is given under the head of the Rostrum, at the commencement of this number.

[NOTE—We are indebted for the above report in part to Mr. H. Pitman, and to the Hon. Secretary of the Provisional Committee, Mr. Peter Lee, of Rochdale.—ED. T. W.]

SPIRITUALISM IN MANY LANDS.

FRENCH GHOSTS.

IN the April number of *Murray's Magazine*, Ashton Brand devotes eight pages to an article captioned as above, in which the traditions and "folk lore" of the Gallic land are treated of.

"Every country [says this writer] has its peculiar stories of supernatural visitations, usually termed 'superstitions,' and ridiculed by the educated classes. Why, however, should we be ashamed of a half-conscious admission that there may be something mysteriously real in the ghostly traditions found everywhere, and believed by all races of men, however different in nature and training?

"In France, notwithstanding the national brightness of humour, and the materialistic common-sense very generally found here in these days amongst the lower classes, tales are yet current, as strange as any of the weird legends of the Scotch Highlanders or Irish peasantry.

"After speaking of various orders of beings supposed to infest the *landes*, startling the evening wayfarer, he says such pilgrims, according to belief, 'must especially beware of the *mois noir*, or black month'—November—when the spirits of the dead are supposed to be as numerous in the air as the dead leaves in the byeways. On the night of the Feast of All Souls (November 2nd) the Bretons lay the table and light the fire, that the poor souls who leave the cold churchyard to visit their former homes may be warmed and comforted."

Most of the tales cited by this writer have the religious cast strongly noticeable in Catholic countries, but the following deal entirely with present or recent transactions:—

"The strangest mystery of actual present occurrence is that belonging to the *presbytère* or rectory of St. Symphorien, not far from Avranches. Here, for several generations, strange noises have been heard, to which no amount of careful investigation has ever been able to assign a natural cause. Footsteps run up and down the passages and stairs, and no one is seen. When the present Curé, like his predecessors, is sitting in his private room reading or writing, he hears some one running along the passage, and coming to the door, which then opens, the steps quickly crossing the room to his side, when he has the particularly disagreeable sensation of an invisible being standing near him. Nothing is said or done, the steps recede, and the door closes.

"The same strange incidents are noted in the life of the Curé d'Ars, a contemporary humble village priest, whose extraordinary virtues were known far beyond the surrounding country, and finally so celebrated that it became the fashion for the fine gentlemen and fair ladies of the Second Empire to go to Ars in order to seek his counsel in their difficulties. Crowds of visitors from all parts of France besieged the poor *presbytère* and rude village church to obtain an interview, if only for a few minutes; and all left him wondering at the wisdom and extraordinary spiritual light possessed by the simplest and humblest of men, who led a life of absolute poverty, denying himself all comforts, and even necessities, to give to those in need. But here again were strange visitations, known to all around. The windows and doors of the *presbytère* were violently shaken, strange sounds were heard, and it is even reported that in the morning there were signs of a personal struggle with unknown powers. But of this the Curé never spoke, only answering enquiries by saying:

"Yes, *they* were very noisy last night."

"Yet no one dared to ask who *they* were."

"Before concluding this series we must relate one of some incidents which, according to our appreciation, though not the most terrifying, is yet the most extraordinary and inexplicable of them all; having occurred in our own time to a gentleman well known in the scientific world of Paris, whom

we have ourselves met in society, and whose veracity is unimpeachable; the late M. B——y, one of the editors of the *Annales Scientifiques*, a man then in the prime of life, constantly engaged in scientific research, and most unlikely, from his pursuits and frame of mind, to give way to undue credulity or freaks of imagination. The story—which he was not willing to relate—was, however, told by himself to a mutual friend, through whom it became known to the writer of these pages.

"M. B——y stated that he had another friend, who from boyhood had been dear to him as a brother, and who went to Algeria as a colonist, in the more inland part of the country. M. B——y had been for some time without news of him, but felt no anxiety, and was not particularly thinking of him, when one night, while sitting writing in his private room, to his joyful surprise he saw the traveller come in, wearing a strange dress, which was unfamiliar to him. He started up and hastened to meet the visitor, heartily extending his hands, when to his astonishment he drew back, saying:

"Do not touch me; *I am dead*' ('Ne me touchez pas—*je suis mort*'); adding that he had come to ask him to prepare his mother for the news, that the shock might not be too sudden.

"The whole was so unlike the conventional 'Ghost' that M. B——y, according to his own statement, felt no more fear than if he had seen his friend under the most ordinary circumstances. The apparition then took its place in an arm-chair, opposite to the one occupied by M. B——y, and the two conversed freely as in former times; the one still belonging to this world, receiving the assurance of the other that he was 'very happy' (*très heureux*), but that he was not permitted to say more. The strange visitor then told him that he would come again two days later, at the same hour, and disappeared.

"When he found himself alone, the awe and terror which had been absent from the interview, came in full force, and overpowered M. B——y, who tried to brace his nerves by seeking every kind of natural explanation of the wonderful sight he had witnessed. Hallucination—a passing fit of delirium—a delusive dream, everything seemed more satisfactory than the reality. Finally he determined not to cause perhaps needless affliction to his friend's mother, and consequently refrained from writing to her, as he had been requested to do.

"When the time came for the apparition to return, he prepared a large fire, placed an arm-chair in readiness for his visitor; then distributed lights in the room, so as to give it festive brilliancy. At the exact hour his friend again stood before him—but grave and sad; mildly but earnestly reproaching him for not having written to his mother, and entreating him to do so without loss of time, or she would hear the sad news too suddenly from other sources. M. B——y promised to atone for the omission, and again the friends conversed; M. B——y remaining perfectly calm and without fear. The visitor then bade him farewell, saying that he should be seen no more on this earth; and as M. B——y gazed he saw him gradually disappear. Again he was seized with intense awe and terror; but this time he did not hesitate to write to his friend's mother, saying that circumstances which had come to his knowledge led him to entertain serious fears as to the safety of her son. Scarcely had the poor mother received this first intimation of danger when an official communication reached her announcing the sad event as having taken place on the *very day* when M. B——y had first seen his mysterious visitor, and enclosing a photograph representing his friend in the strange dress which had surprised him, and which he found was the one adopted by colonists in that distant part of Algeria."

He is a great simpleton who imagines that the chief power of wealth is to supply wants. In ninety-nine cases out of a hundred it creates more want than it supplies.

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Editor:

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Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, SEPTEMBER 7, 1888.

ORGANIZATION OF SPIRITUALISTS.

It is little more than forty years since Modern Spiritualism, with supermundane origin, unquenchable power, and supermundane methods of propaganda, was poured out upon the earth, and became a fact so fixed, so potent, and world-wide, that it is now apparent to every keen observer and capable thinker that it has COME TO STAY. During the forty years' life of this deeply momentous movement, an immense number of local, sectional, and in some cases even national organizations have been formed with the same view of mutual helpfulness and strength that have stimulated humanity in all ages of history to organize on certain lines of thought.

Strange as it may appear, however, out of all the organizations of spiritualists—numbering as they do many hundreds that have been formed in various countries for the natural and reasonable purposes above suggested—none that we know of remain intact. If we are to make exception of the Victorian Association of Spiritualists, at Melbourne, and the First Society of Spiritualists at New York, our knowledge goes no further, and even of these two we have no positive information. Meantime, of the many hundreds of temporary associations, the breaking-up of which we can speak to from personal knowledge, the question now arises why is this the case? And do such manifest failures indicate any just and radical causes inherent in spiritualism which are antagonistic to organization? To the last point we feel justified in answering emphatically in the negative; but to sound the real underlying causes that seem to render organization among spiritualists a mere temporary expedient, we must turn from spiritualism to spiritualists, and there indeed we shall find abundance of reasons for such failures. First, then, it may be noted that a large proportion of the spiritualists have been members of Christian churches, and herein the prevalence of the doctrine of fear, the forbidding mysteries attending on a faith which none dared to "pry into," and the horrible threats that were held out to doubters from questioning the edicts of the church, to say nothing of the fearful ostracism visited upon "infidelity" by a priest-ridden community, have all tended to fasten upon the neck of the human soul such an intolerable chain of fear, mystery, and repulsion to ecclesiastical tyranny, that the swing of the pendulum seems to have driven ex-church

members into the extreme of opposition against all religious creeds or submission to any form of religious dicta. In fact, the sore has been so grievous, and the remembrance of the smart so obnoxious, that the whilom sufferers shrink from the mere appearance of organization, lest it should deepen into priestly domination; and there are not a few who recall, with so much shame and humiliation, the sectarian cant and assumption that bound them, that they start and tremble, and deem their liberty of thought, and their very soul's freedom imperilled, at the idea of law and order, or the associations necessary to promote the public propaganda of the very truths they themselves hold. Even the idea of training their speakers so as to clothe their ideas in decent English is deemed dangerous, lest it should tend to develop a new order of priesthood. A specially-endowed trance speaker is a bugbear, and a highly-developed medium must be placed on a level with ignorance and imbecility, for fear he should assume the airs of a Bishop, Dean, or Deacon. Conferences are ostracized as "Ecumenical Councils," and if it were not pitiable and injurious, it would be simply ridiculous to see, how attempts at organization have been denounced, for fear their promoters should become "Popes," and call upon the grown-up children just emancipated from an ecclesiastical "*Do-the-boys Hall*," to fall down again and kiss the Papal slippers of mystery.

But besides this tremendous but all too natural re-action, there are other and still more dangerous opponents to spiritual union and, therefore, spiritual strength. There are those who have inherited the psychology of Christian prepossessions, and who cherish that long-descended mental impress with the same unshaken sense of attachment that they feel for the limbs, tissues, and organs of the physical body, or their ancestry and country. Many of these persons are phenomenalists of the most pronounced type. They *know* that spirits live and communicate. They are quite willing to call spiritualism "a science," and band together for the purpose of "analyzing" and "classifying phenomena," but press upon their attention the MESSAGE, show them that every returning spirit is in judgment, not for his faith in Christ or any other so-called Saviour, but for the good or evil deeds he has done; in a word, tell them that the proofs of a spiritual universe—God the spirit, immortality, and the real conditions of immortality—*can only be proved* by those who are in the actual experience of immortality, and these devotees will be as ready to brand you "infidel" as any Ecumenical Council that was ever held. Call spiritualism *a religion*, take away our Saviour, and touch the infallible word of God, and "we will none of you," or else "oppose you as determinately as would good John Knox, or amiable John Calvin."

There are still a few, and a very few, for the number of these who have ever been able to gain socially or financially in spiritualism is very small, mean and selfish enough to fear that fresh organizations will take power out of their hands, divert funds from their coffers, exert a prejudicial influence over their vested interests, and interfere with the work that will always prosper best for them when it is conducted single-handed and *unwatched*.

To all and each of these several classes we say, with Paul of old, Friends, "it is hard to kick against the pricks." The time has come when spiritualism must be known for what it is, and individuals shall cease to misrepresent it. It shall no longer be confounded in the public mind with that *spiritism* which believes in the communion of spirits as a curious phase of science, or a drawing-room amusement, and then pays tithes and pew rents to sustain the doctrine of a vicarious atonement for sin; neither should its pure, plain, and common-sense teachings be mixed up with those of the *mystagogues* who—under the guise of antique philosophy—teach the doctrine of annihilation for the soul, and transform the spirits of beloved friends into the loathsome emanations of graves, and dead men's "*reliquiae*."

The time has come when the principles men *know* to be

eternal truths they must not be ashamed to declare. We should all arise as one man to protest against any creeds invented by man, or the setting up of any landmarks against which the tides of progress, fresh light, and pure knowledge can advance no further. But what form or revelation of spiritualism has ever demanded either of these soul-manacles? All that spiritualists *need* to unite upon, or *ought* to unite upon, is what they know to be true; what science can prove, and the vast consensus of spiritual testimony emphatically demonstrates. Such are the principles enunciated and passed as a resolution at the Manchester Conference reported in this number. By a declaration of principles thus simple, no fetters are imposed against additional light and continuous revelation, and yet the world can no longer mistake us for "divine scientists" or charlatans, believers in vicarious salvation, Theosophists or Annihilists. By coming together in council, at stated times, we shall have the opportunity of cultivating friendly relations with each other, all learn something concerning the progress of our movement, and gain wisdom from the exchange of thoughts and experiences. By contributing minimum sums to a common fund our gatherings will become self-sustaining, and a thousand plans for mutual helpfulness and advancement will grow out of councils, which by being divided up into isolated cliques and parties, can never be carried into effect. Finally, we would commend to all spiritualists three propositions fully worthy of consideration. The first is an earnest recommendation that they should dismiss from their minds the childish fear that some one is going to tyrannize over them, and put them again into the priestly bonds from which they have just escaped. The world has itself elected to forge the chains of priestcraft, and no priest can again rule over any soul that does not bend willingly to the yoke. Secondly, we ask every spiritualist to remember that the order of God and nature alike requires usury for every talent confided to our care. Spiritualism is the mightiest talent of the age, and the question of whether we shall be held guiltless if we bury it in the napkin of personal selfishness, without returning it with usury to the Giver of all good things, is just as urgent in the nineteenth century as in the first.

Finally, we would commend to all who desire to find the *better way* a thoughtful perusal of the old apostolic history of the day of Pentecost. Take the lesson it teaches home to each life, and remember that, though "the Holy Spirit" is ever with us, it depends on our own condition as to how far we are fitted to receive and benefit by it; and now, as in the days of the first Pentecost, we may be assured, we shall never receive that Holy Spirit with as much renovating power and spiritual influence, as when many varieties of class and mind determine to forget all personal differences and selfish aims, come together WITH ONE ACCORD, focalizing their every idea on one sublime purpose, and speak the common language of human brotherhood, MUTUAL FORBEARANCE, and DIVINE LOVE.

SPIRITUALISM IN BIOGRAPHY.

A SKETCH OF THE LIFE AND TIMES OF DAVID DUGUID.
(*The wonderful Trance and Painting Medium of Glasgow.*)

BY JAMES ROBERTSON.

PART III. AND LAST.

MISCELLANEOUS AND MARVELLOUS PHENOMENA.

AFTER the wonderful paintings given through David Duguid's mediumship had become a fixed fact, and all manner of tests had been applied to prove their validity, and the agency of the two celebrated painters who claimed to control him, a great variety of other phenomena were produced through his medial powers. Articles were moved from one room to another and placed in the midst of the sitters. Sittings alone with Mr. Nisbet, junr., were kept up, and phenomena such as used to come through the Davenports was of common occurrence. A brother of David's, who was a sceptic, wished to see some of the marvellous phenomena of which

Mr. Nisbet, junr. had told him, and after persuasion, they broke through their rule and admitted him. After they had sat for two hours and nothing transpired, he began to ridicule them, when, all at once, there was a sound as if a bomb-shell had exploded. David himself was driven into one corner of the room, Mr. Nisbet, junr. was thrown under the bed, while the sceptic was flung in between the wall and the sofa, the cushions being all piled on the top of him. He did not in future doubt the phenomena, but became in his own person a very powerful physical medium. Bit by bit the phenomena developed, till there was scarcely a phase which the sitters had read about but transpired in David's presence. In 1869, while conversing with the medium in trance, the sitters were told that the pictures in oil which David was in the habit of painting, could be expected more rapidly if the operators had total darkness. The next night pictures were produced in from one to three minutes, which had hitherto taken the medium from eight to twelve minutes to paint in the light, or with the gas turned down. On one occasion, when the time occupied was five or six minutes, they found on lighting up, that a small card $3\frac{1}{2} \times 2\frac{1}{2}$ inches contained six pictures all well defined, and as close to each other as the squares on a draught board. Some landscapes were produced in thirty-five seconds, between the time the light was put out and re-lighted. The sitters felt that it was utterly impossible the picture had been done by the medium, when they were told that the work was the *direct action* of the spirit artists, and as a clear evidence of this fact, the medium's hands were next placed in those of his friend, Mr. Hay Nisbet, and the paintings continued to come. When strangers came, a test was adopted which has continued to be used all these years. At the beginning of each sitting for phenomena of this class, a piece is torn off the corner of the card which is to be used; often two and three cards are torn in this manner, and given to those who are interested. When the paintings have been finished and the room is lighted up, it is soon found whether the pieces torn off fit in or not to the cards. Nothing can be more reliable than the tests thus adopted. In addition to the little paintings in oil, at times the cards were found to contain writings in various languages, Hebrew, Greek, and Latin; at other times Egyptian hieroglyphics were found; a number of these have been engraved, and printed in the first edition of "Hafed."

It became quite a common occurrence for the medium to hear audible voices from the spirit side, keeping up conversations with him as he walked along the road, and many subjects were discussed in this fashion. It was at the weekly circles, held in 1869, that "Hafed," the Prince of Persia, who claimed to have been in spirit life for 1,900 years, first appeared. The spirits Jan Steen and Ruysdael seemed to have great reverence for this striking personality, and so, week by week, for these nineteen years, there has been taken down by several scribes the words which fell from the medium's lips, and which make up the volumes "Hafed" and "Hermes." There have also been set down several other life histories; that of "White Star," a Mexican, which it is hoped will one day see the light, and many others. About 1870, David, when living at a certain castle in the Western Isles—his duties requiring him once a year to go there and hand over the place to the shooting tenant—had a strange experience. One night, while sitting late in his bedroom reading, his attention was directed to the lifting of a large oak table, on the centre of which stood a candle alight. He kept his eye upon the candlestick, which did not seem to lose its balance, although the table was up at an angle of 45°. Presently, at the opposite side of the table, there stood a warrior clad in steel, with all his armour and accoutrements, and his visor drawn over his face. David stared at him for some time, then, lifting the candle, he went round, and got into bed as quietly as possible, keeping his back to the figure, as he was much

afraid. When he looked round again, the form had thrown up his visor, and revealed a pale face with dark black moustache and beard. On seeing this, David blew out the candle and buried his face in bed, ultimately getting to sleep. On the following morning the butler introduced him to the picture gallery, and there, amongst the first portraits that caught his sight was that of his visitor of the previous evening, the only difference being that the helmet was off his head, and standing at his side. On making inquiry who this personage was, he was told that he was the first of the line of the family to whom the house then belonged. The next year, when again at the same quarters, the house was filled with gentlemen, and some of the gillies had to sleep in an outhouse which had been built as a greenhouse by the old laird. He had used to be most particular about this place, and would not allow anyone to enter it but those who had a right to do so. Owing to the crowd of visitors, two boys had been placed there to sleep. During the night, loud cries were heard, and when David got up, he found them standing in the court in their night dresses, declaring they would not go back to sleep in that place, as the old laird had appeared to them and, with whip in hand, driven them out. The next year, in the same place, David, in the course of his duty had to wait till all the company were ready to leave. Two nights before leaving they gave a party to all the neighbours of the district. It so happened that the bedroom which David occupied was situated above the dining-room, the head of his bed facing the window. About eleven o'clock, before turning into bed, he went and drew up the blinds, it being a bright starry night. After sleeping for perhaps over an hour, he was awakened by some one, and felt as if a person was jumping on his chest with their knees, producing a terrible choking sensation. Having recovered a bit, he sprang up and looked for the window, but could not find it; all was darkness round about and nothing could be seen. He got very much afraid, particularly as he began to catch sight of several black forms which stood around his bed. While in a state of the most deadly terror he saw at the far end of the room a small light, which took the shape of an oval, and then gradually increased in size till it became as large as a man. He then observed right in the centre of this light the figure of a man standing. Immediately on seeing this, two of the black forms took one step back and made a space right in front of him, when he jumped out of bed and went right into the centre of the light where the figure stood. The brilliancy of the light was so great that he could distinctly see everything in the room. He at once struck a match and lighted the candle, when all the figures vanished. The following morning he learned that a séance had been held in the dining-room below him, and though David had had business relations with the proprietor for years, he had not known that he had any spiritualistic sympathy, nor did the gentleman know that David had any. The night had been spent by the company in very convivial fashion before they had arranged their séance, and the quantity of British and foreign alcoholic spirits that had been indulged, in accounted for the very questionable forms whom David saw in his bedroom.

David has been lifted from the floor after being tied in a chair, and placed on the top of the table, times without number. The miracle of Galilee, the turning of water into wine, has been repeated at the hands of David, and in the presence of Mr. Hay Nisbet and other sitters. The wine was pronounced excellent, and again water has been made sweet and bitter by the action of the spirits. Strong, delightful fragrance would be wafted in the face of one sitter, while his or her next neighbour would not catch it. It should be mentioned that the first of the *direct* writings were done on the heart of the medium, and also on the breast of Mr. Nisbet. Another personal experience showing the guardianship of his spirit friends away from the circle may also be related. David having to go to the West Highlands on

business, he had to hire a boat to take him across Loch Linnhe to Kingarloch. There were four fishermen in the boat along with himself, and when they started they were on the lee side of the loch, where it was moderately quiet, but by the time they had got out and towards the end of the Island of Lismore, it began to be very stormy, with thunder, lightning, wind and rain. The sea rose to a great height, and the water was coming on board of the boat to such an extent that David had to bale it out with one of his boots. The men in the boat wished to return to the side they had left, as they were afraid to go on, the wind being dead in their teeth. While deliberating what they should do, there appeared to David all at once a figure sitting in a vacant seat of the boat. This figure said to him in an audible voice, "If you allow them to turn the boat about, we will not be able to save you—go on." So David told the men to pull on, for if they turned the boat they would be sure to be upset. The man at the bow oar said, "Yes, it will be better to pull on." David did not understand at the time how this man came to agree with him, because before the arrival of the spirit he was the most determined for turning back. All arrived in safety at their destination. After David had settled with the men, and on going down to the jetty to see them off again, the man who pulled the bow oar said to him, "Who was yon that appeared to you in the boat and told you to go on?" David said he was a friend, and asked the fisherman if he really saw the figure. "Yes, he said, "and I also heard what he told you." The good spirit who thus appeared and providentially saved their lives by his interference was no other than Jan Steen, the spirit artist. Space will not allow us to narrate all the varied and wonderful powers of this highly-gifted medium. He has frequently given the fire test, handling red-hot coals with perfect impunity in the presence of numerous witnesses. Clairvoyant and clairaudient in the most remarkable degree, but ever gentle, modest, and unassuming, it is only those who know him best who are fully aware of his wonderful powers. These indeed have ever been generously and unselfishly devoted to all who sought him. He has shrunk from no toil or self-sacrifice to benefit the cause he so loves. Standing ever in the front ranks of spiritualism in Glasgow he has borne all the scorn and contumely of the early days of the movement with as much patience as if he were receiving blessings instead of curses. We have had nothing to give him back for the wealth of heroic devotion and ceaseless good he has rendered to the cause of spiritualism but our love, and it is in the fervent hope that posterity will contribute to his priceless worth that recompense which the greatest of prophets so seldom receive in their own generation, that I once more commend to every earnest, thoughtful, and spiritually-minded reader the two splendid records of spirit power—"Hafed" and "Hermes." They are to be found in every catalogue of spiritual publications, and they will well reward every reader for the petty sum they cost. It is in the name of the Glasgow friends no less than in my own that I tender this humble and necessarily brief tribute of poor justice to David Duguid, whose life has been a complete index finger pointing the way to that heaven where alone he can hope to find his reward.

JAMES ROBERTSON,

President of the Glasgow Association of Spiritualists.
July, 1888.

THE *Jewish Messenger* says—and the statement is very suggestive: "It is useless to deny that the majority of our people, especially the young, are not attracted to our religious shrines, except on rare occasions." The young Israelites do not stick to the faith of their fathers. Neither do they become Christians. They cease to be religious. And the chief cause of their apostacy is that the young Jew has no Sabbath. He is for the most part surrounded by such associations as keep him from the synagogue on Saturday; and so he neglects religion and becomes an infidel.—*Family Treasury*.

THE following remarkable poem is published at the request of some of our most esteemed subscribers. The legend of "The Wandering Jew," although traditionally familiar, is but little known in poetical form. The fine translation from the Spanish here given, is extracted from "Arvine's Literary and Artistic Encyclopædia."

THE WANDERING JEW.

ADDRESS OF AHAUERUS TO THE CITIZENS OF BRABANT.

CAN life with each transaction,
From bright to darkest hue,
Show one of worse condition
Than the poor Wandering Jew?
How horrid is his state!
His wretchedness how great!
One day before the city
Of Brussels, in Brabant,
We saw, with fear and pity,
This man of comforts scant,
And ne'er before our sight
Was beard so long and white.
His garments, torn and streaming,
The winds could not withstand;
And we knew by his seeming
He came from Eastern land.
A leathern bag before
He, like some workman, wore.
We said, "Good morrow, master;
One little moment stay,
And tell us the disaster
Which brought you on this way.
Come, do not plead excuse,
Nor sympathy refuse."
Then he replied, "Believe me,
I suffer bitter woe;
Incessant travels grieve me;
No rest for me below.
A respite I have never,
But march on, on for ever!"
"Come, join us, good old father,
And drink a cup of ale;
We've come out here together
On purpose to regale;
And, if you'll be our guest,
We'll give you of the best."
"I cannot take your proffer;
I'm hurried on by fate;
But for your hearty offer
My gratitude is great.
I'll ever bear in mind
Strangers so good and kind."
"You seem so very aged,
That, looking on with tears,
We find ourselves engaged
In guessing at your years.
We'd ask, if not too bold,
Are you a century old?"
"Years more than eighteen hundred
Have rolled above my head,
Since fate has kept me sundered
Both from the quick and dead.
I was twelve years that morn
When Christ our Lord was born."
"Are you that man of sorrow,
Of whom our authors write,
Grief comes with every morrow,
And wretchedness at night?
O, let us know—are you
Isaac, the Wandering Jew?"
"Yes; Isaac Lackerdion
To me was given for name,
And the proud hill of Zion
As place of birth I claim.
Children, in me you view
The hapless Wandering Jew!"
"Good Lord, how sad, how weary,
This length of life is found!
Now, for the fifth time, hear ye,
I've paced the earth's wide round.
All else to rest have gone,
But I must still live on."
"I've cast me in the ocean—
The waves refused to drown;
I've faced the storm's commotion
In Heaven's darkest frown;
But elemental strife
Went by, and left me life."
"I've passed through fields of battle,
Where men in thousands fell;
While the artillery's rattle
Pealed forth their funeral knell.
The mangling shell and shot
Whizzed by, and harmed me not."
"Beyond the broad Atlantic
I've seen the fever spread,
Where orphans, driven frantic,
Lay dying on the dead;
I gazed with hope, not fear;
But still death came not near."

"I have no home to hide me;
Nor wealth can I display;
But unknown powers provide me
Five farthings every day.
This always is my store;
'Tis never less nor more."
"We used to think your story
Was but an idle dream;
But, when thus wan, and hoary,
And broken down, you seem,
The sight cannot deceive,
And we the tale believe."
"But you must have offended
Most grievously our God,
Whose mercy is extended
To all on earth who plod;
Then tell us for what crime
You bear His wrath sublime."
"'Twas by my rash behaviour
I wrought this fearful scathe:
As Christ, our Lord and Saviour,
Was passing on to death,
His mild request I spurned,
His gentle pleading scorned."
"Beneath the cross, when sinking,
He passed before my door;
From the crowd's insults shrinking,
He stepped the threshold o'er,
And made a mild request
That I would let him rest."
"'Begone,' said I, 'thou vile one!
Move on, and meet thy fate;
I know it would defile one
To suffer thee to wait;
Blasphemer! haste! begone!
To death—to death move on!"
"Then Jesus, turning mildly,
Looked on my angry brow,
And said, 'Thou speakest wildly,
For onward, too, must thou
March onward! 'tis thy doom,
And TARRY TILL I COME!'"
"A secret force expelled me
That instant from my home;
And since the doom has held me
Unceasingly to roam;
For neither day nor night
Must check my onward flight."
"Farewell, ye pitying strangers,
For I must now away;
Ye cannot know the dangers
Which menace my delay;
Farewell, ye kindly men,
We never meet again!"

LYCEUM JOTTINGS.

TIRED MOTHER.

BY MARGARET EYTINGE.

THEY were talking of the glory of the land beyond the skies,
Of the light and of the gladness to be found in Paradise,
Of the flowers ever-blooming, of the never-ceasing songs,
Of the wand'rings through the golden streets of happy, white-robed
throngs;
And said father, leaning cozily, back in his easy-chair
(Father always was a master hand for comfort everywhere):
"What a joyful thing 'twould be to know that when this life is o'er
One would straightway hear a welcome from the blessed shining shore?"
And Mabel, our eldest girl, glanced upwards from the reed
She was painting on a water-jug, and murmured, "Yes, indeed!"
And Marian, the next in age, a moment dropped her book,
And "Yes, indeed!" repeated, with a most ecstatic look.
But mother, gray-haired mother, who had come to sweep the room,
With a patient smile on her thin face, leaned lightly on her broom—
Poor mother! no one ever thought, how much she had to do—
And said: "I hope it is not wrong not to agree with you,
But seems to me that when I die, before I join the blest,
I'd like just for a little while to lie in my grave and rest."

—Harper's Magazine.

WHEN the eye is bathed in light,
The external world is focalized;
Then mind perceiveth distant objects
As mirrored in a glass, or as in space reflected.

WHEN celestial light the spirit doth illumine,
Man then can look through time and space—
Can view the future and the past—
See heaven and distant spheres as near,
And converse with their inhabitants.

He that in ignorance parodies
What to him seemeth error,
May find on greater knowledge
That he travesties the truth.

—From "Sunflower."

CHRONICLE OF SOCIETARY WORK.

BIRMINGHAM. Ashted Row.—Mr. Mason being unable to keep his appointment, Mr. Wollison took his place, and dealt with difficult subjects from the audience. Mr. Wollison's spirit friends are getting a more perfect control of his organism; the answers flowed smoothly, mildly, and with an unhesitating, masterly delivery, clothed in language suitable to the practical minds before him.—*S. A. P.*

BURNLEY.—Mrs. Dickenson gave two addresses, afternoon and evening, to very large audiences, with clairvoyance, to the satisfaction of all. Nine descriptions in the afternoon, all recognized; eight in the evening, five recognized.—*R. H.*

BURNLEY. Spiritual Literature Depot and Séance Room, 102, Padham Road.—This room was opened on Monday, August 27th, by Mr. G. Smith, of Keighley, who gave a very spirited address, followed by satisfactory clairvoyance. Collection in aid of the building fund. Tuesday, Developing Circle; Wednesday, Experience; Thursday, Developing; Friday, Science Class; Saturday, Reciting, Singing, &c. Open every evening at 7-30. All are invited. No charge.—*J. W.*

BURNLEY.—August 28th: We (I say we, though we are strangers to spiritualism) had a splendid meeting at the house of Mr. H. Latham. Mr. Hopcroft, medium under control, was open for questions. Two of our number having studied at South Kensington, put scientific questions to the control, who answered by quoting from the works of Huxley and Tyndall, &c., entirely mystified those present, doing things entirely against nature's laws. As for describing character, holding cotton handkerchiefs belonging to sitters, also his own hands in the flame of fire without harm to either, was good. By simply getting an article from any person, the control described the owner. The medium for over 2½ hours was giving excellent tests. We hope to have another meeting, and go further into this wonderful religion. Some of the tests given were very accurate. There is something in spiritualism we cannot, as yet, grasp.

CLECKHEATON. Oddfellows' Hall.—Mrs. Whiteoak gave good addresses, and her clairvoyance was most excellent, nearly all recognized.

COLNE.—Mr. Plant addressed large audiences. Afternoon: "Spiritualism, the need of the hour;" Evening, subjects from the audience were taken: "The seven trees of paradise;" "Use of the Bible in the Lyceum;" both ably dealt with, and gave satisfaction. Clairvoyance after each address, twenty-two given, sixteen recognized.—*J. W. C.*

COWMS. Lepton.—The guides of Miss Cowling gave two homely discourses. Eleven clairvoyant descriptions, nine recognized, and listened to with great interest.

CROMFORD AND HIGH PEAK.—Annual tea, Saturday, 1st. We had a tent in a field close by our usual meeting room. Nearly 100 sat down; all passed off satisfactorily. Mrs. Gregg, of Leeds, responded to our invitation, and at all three services served the cause well. On the Saturday night she gave phrenological characteristics, and other interesting matters. On Sunday morning, subject, "True Religion"; and evening, "Gathering in the Sheaves"; very good discourses. Her spirit descriptions were clear and understandable. Many were moved to tears when the dear ones were made known to be close by. We believe the anniversary will do much good, it was a success every way. The audiences were numerous and intelligent.—*W. W.*

DEWSBURY.—The guides of Mrs. Midgley gave two good practical discourses on "Despise not the day of small things" and "Speak gently to the erring one." In the afternoon, Mrs. M. kindly related some of her experiences as a Wesleyan class member, and subsequently as a spiritualist, which made a marked impression. We are thankful to say our movement is gaining ground, in spite of the attacks we have been subjected to recently.—*W. S.*

ECCLESHILL.—Meetings, afternoon and evening, held at Mr. C. Hardaker's, with Miss Wood as medium. Two nice addresses and good clairvoyance, ten descriptions out of eleven being recognized. We hope to have the pleasure of hearing Miss Wood again before long.—*W. B.*

GLASGOW.—Morning: Mr. J. Griffin gave an inspirational discourse on "Spirituality," followed by remarks from various members. Mr. A. Drummond strongly recommended spiritualists to endeavour to bring home to the outside world some of the facts demonstrating a future existence. Evening: Mr. J. Robertson read a paper on "The phenomena and philosophy of spiritualism," which was well received. Mr. D. Anderson should have been the speaker, but owing to failing health, which the association heard of to-day with profound regret, he has been compelled to give up all sittings and public speaking.—*G. W. W.*

HECKMONDWICK.—Miss Harrison failed to be with us. Miss Loblely kindly gave clairvoyance in the afternoon. In the evening a good address was given by Mr. Wainright, on "Spiritualism: Is it true, or will it meet the demands of the present age?" Mrs. Hoyle also spoke and gave clairvoyance to a large audience.—*J. C.*

HETTON.—Mr. J. Eales gave a grand address on "The present and future of man," which was well received. Mr. J. Campbell will give the funeral service of Margaret Nicholls, better known as Margaret Neivens, on Sept. 9th. She passed to the higher life July 31st.—*J. T. C.*

HUDDERSFIELD. Brook Street.—Mrs. Wallis's guides lectured on "Faith, Hope, and Charity," contending that these were not exclusively Christian graces, but human—the expression of man's spiritual nature. Evening subject, "True Temperance." This has been a red letter day, for seldom have two more elevating discourses been listened to. A harmonizing influence prevailed. The writer is of opinion the evening's discourse should be given through *The Two Worlds*, and scattered broadcast in pamphlet form. Personally he hopes the guides of Mrs. Wallis will repeat it whenever they can, as it is well the masses should know the position of spiritualists on such important questions. Striking clairvoyant tests followed. On Monday, 3rd inst., Mrs. Wallis gave a séance, when a pleasant hour was spent with her guides.—*P. R. G.*

LANCASTER.—August 28: Miss Hartley gave two addresses and clairvoyant descriptions to good audiences. Sept. 2: Miss Wilson spoke to good audiences. Afternoon subject, "Give us Light;" evening, "That Future Life," which seemed to be appreciated. Very good clairvoyance at each meeting. Fifteen descriptions, nine recognized.

LEEDS. Psychological Hall.—Monday, August 27th., Mrs. Bealand, trance speaker and clairvoyant, kindly gave a meeting for the benefit of the society, to a very good and intelligent audience. Twenty-eight descriptions were given, twenty recognized; also delineations of character, which were brief and to the point. A very harmonious meeting.—*H. A. A.*

LEICESTER.—The control of Mr. C. W. Young, which was a female spirit, delivered a splendid discourse. Subject: "Love one another."

LONDON. 125, Barking Road.—Mr. Veitch gave an eloquent address on "Spiritualism: the only redeemer of mankind." The speaker showed the absurdity of modern Christian belief. The audience, chiefly strangers, listened with marked attention, and more than one applauded.

LONDON. Bermondsey: 214, Old Kent Road.—Mrs. Yeeles's control invited subjects. Thirteen were sent up, and three selected: "Was Jesus Christ a Medium?" "The Advantages of Spiritualism—what are they?" "If God is good, and has designed everything for the best, how is it that He is influenced by men's prayer, which must not be so perfect as His thoughts?" The control treated them as one, in an instructive and interesting manner, and fixed the attention of the audience. Clairvoyant descriptions, four recognized. Madam Millar was unable to attend. Good audience; our attendance increases every week.—*J. D. H.*

LONDON, EAST. Canning Town Association.—Third monthly ticket séance, September 2nd, when Mrs. Spring's controls gave clear and vivid psychometrical tests, together with brilliant descriptions of spirits. A control carried on an interesting discourse with several persons respecting the mode of living, travelling, the scenery, &c., in the spirit world. A large number attended. All were satisfied, even sceptics. The councillors thank Mrs. Spring for her kind attendance.

LONDON. Marylebone Association.—Good attendance. Mr. Hawkins employed his healing power. A friend made a short address, on "What is spirit?" Well received. A lady friend gave clairvoyant descriptions, all recognized. Evening: Mr. Clack's subject, "Spiritual Light." He showed that the teachers of the past had failed to bring home to mankind the great fact of the life hereafter, although admitting the world was not prepared to receive it, as spiritualism to-day was only in its infancy. The guides of Mrs. Hawkins gave some excellent descriptions of spirit friends and their surroundings, which, with one or two exceptions, were recognized. Conditions harmonious.—*Cor.*

LONDON. Open-air Work.—CLAPHAM JUNCTION: August 26, Messrs. Goddard and Cannon had a good meeting at Battersea Park, at 11 a.m., but very few on Clapham Common, at 3 p.m.; rain prevented the Wandsworth meeting. A most harmonious circle at 6, Strath Terrace, at 8 p.m. Mr. Goddard spoke on "The Blessings of Spiritualism," and Mr. Cannon's controls gave some excellent addresses. We thank Mr. Burns for 1,000 two-page handbills and 100 *Mediums*, nearly all were given away, together with a lot of *The Two Worlds*. Sept. 2: Not many at Battersea Park, owing to rain, but over twenty stood for more than an hour, with umbrellas up, listening to truths we were, by God's blessing, enabled to give them. Nice circle at night. Next Sunday, same time at all four places. We thank Mr. H. for 1/- sent, and also Mrs. S. E. Coates for 5/-, which will be a great help. Usual meetings on Wednesdays and Thursdays, at 8 p.m., at 6, Strath Terrace, St. John's Hill, Clapham Junction. We are now forming private developing circles. Friends wishing to join should communicate at once with U. W. Goddard, at above address.—HARROW ROAD (near the Cemetery Wall). A steady rain all through the meeting, nevertheless one of the largest audiences of the season assembled and listened attentively for two hours; several questions were submitted in writing, and one courteous opponent spoke. Mr. Lees gave the principal address and answered questions, and was frequently applauded. Next Sunday, at 11-15 a.m., Mr. Hopcroft and others.—HYDE PARK: No meeting, as the weather was unfavourable. Next Sunday, at 3-15 p.m., Mr. W. O. Drake.—VICTORIA PARK: At 11 a.m., large meeting addressed by Mr. Rodgers, on "Spiritualism—a comforting religion." Several questions at the close, ending with discussion with the officials of the Christian Evidence Society, who appear desirous on this and former occasions to disturb our outdoor meetings. Papers and tracts sold and given away in large numbers. The friends purpose taking a hall soon in this neighbourhood, and continuing spiritual work in the winter months.

LONDON. Progressive Association, 24, Harcourt Street.—Teachings were given through Mr. Dale, on "Waste," &c. Sundays 3-30.

LONDON. Winchester Hall, High Street, Peckham.—Excellent meetings and attendances. Mr. J. Hopcroft's morning subject was the "Philosophy of control," which he handled in a practical manner, especially applicable to those engaged in cultivating spiritual gifts. Evening: A good discourse on "Life and work in the spirit world;" subject selected from the audience, followed by descriptions of spirits, mostly recognized; a happy influence prevailing, much satisfaction was expressed. Next Sunday morning we invite written questions on "Spiritual phenomena and philosophy."—*W. E. L.*

MACCLESFIELD.—Mr. Tetlow's guides spoke in the afternoon on "The Bibles of men, and the Bible of God," and in the evening on "Ancient prophets and modern mediums." Both subjects were treated in a masterly manner, and highly appreciated by good audiences. At each service Mr. Tetlow gave psychometric readings, with marvellous accuracy. It is about eight years since we had Mr. Tetlow, but we hope to have him again soon.—*W. P.*

MANCHESTER. Downing Street.—Afternoon, 2-45: The controls of Mr. C. Taberner gave a grand address on "Where are the Dead?" The Church had tried for eighteen hundred years to answer it, but failed, and would not allow a man to think for himself; if he did he was told he had communion with the devil. Concluding with three poems and clairvoyance. Evening devoted to questions from the audience, which were answered satisfactorily, closing with poems and clairvoyance.—*W. H.*

MEXBOROUGH.—A good day with the guides of Mr. Featherstone, of Parkgate. Afternoon subject, "Why is Christianity so much opposed to spiritualism?" and in the evening, to a very good audience, "What is the spirit's mission here?"—*W. W.*

MIDDLESBROUGH. Spiritual Hall.—August 29, 7-45: Mr. Wyldes spoke incisively on three subjects from the audience, and gave two psychometric and two character delineations, all fully acknowledged.

Sept. 2, 10-30: Again three subjects from audience, all powerfully treated. 6-30: Subject, "Why do spirits give Christian names so much easier than surnames?" Because Christian names mark of the individuality from other members of the same family. A spirit, though conscious of its surname, may not find the psychologic conditions to transmit it. Five psychometric and two phrenological descriptions, all recognized.

NEWCASTLE-ON-TYNE.—Alderman Barkas delivered an address from the text "It pleased God by the foolishness of preaching to save them that believe." The address delivered by the Rev. Frank Walters a few Sundays ago, so impressed Mr. Barkas that he obtained Mr. Walters' permission to re-deliver it to a congregation of spiritualists. There was a large and appreciative audience, and the discourse was given with much force and discrimination. The preacher affirmed the importance of obtaining fresh inspiration from the hearing of really vital sermons. When Jesus departed how was the great work carried on? I answer, by preaching. What a wondrous story that is of the apostles sitting in the upper room at Jerusalem until the cloven tongues of fire fell upon them, and converted them from abject feebleness into spiritual heroism. From that upper room missionaries went from town to town through the Roman empire, and by the power of the truth they spoke they turned the hearts of men to the faith of Christ. Do you think they would have been converted to Christianity by a philosophical club, by a tract society, or by a publishing committee? No; it was the power of the spoken Word. We talk of the power of the New Testament and the Gospels, but it was not the New Testament that created Christianity, it was Christianity that created the New Testament. Not with Bibles in their hands and tracts in their pockets did the apostles go out into the world. In the language of the old hymn, they worked "with tongues of fire and hearts of love, to preach the reconciling word." The history of early Christianity was the history of successful preaching.—*Newcastle Leader*, Sept. 3rd.

NORTH SHIELDS.—The first open-air services on Whitley Links were of a satisfactory nature. No morning service, owing to the threatening weather; but in the afternoon and evening we addressed fair audiences. Messrs. Murray, Grey, Westgarth, Robinson, and Harris, along with local gentlemen, gave brief addresses, dealing with the philosophical and experimental phases of spiritualism. Mr. Murray attempted clairvoyant descriptions, and under the circumstances was fairly successful. A large quantity of literature was distributed, kindly presented by Mr. Burns and other friends, which will doubtless be the means of introducing the subject to many. The ultimate result of our services we confidently leave to God and the angel world.

NOTTINGHAM.—Our faithful worker Mrs. Barnes was too ill to attend, but with the aid of the spirit world we had two good meetings, especially at night. Our veteran pioneer, Mr. Walker, related some most convincing instances of proven identity of spirit in his experience. Brother Finch, Mrs. Annabel, and the writer, responded to the prompting of the spirit friends, and altogether a happy meeting ensued. Strangers seem more touched and awakened to interest by these meetings than by packed meetings and clairvoyant descriptions, &c. We get better conditions, and, instead of exciting wonder alone, interest is aroused. Friends will remember general meeting for next Sunday evening, for electing committee, &c.—*J. W. B.*

OSWALDTWISTLE.—Miss Jones, of Liverpool, gave addresses on August 26th and 27th, followed by clairvoyance and psychometry. The room was overcrowded each service. All were very highly pleased.

ROCHDALE. Blackwater Street.—Mr. T. Postlethwaite's controls spoke, at 2-30, on "Christianity before Christ." In the evening an able and argumentative discourse on "Has Man a Soul?" the controls contending that the soul is a something which is indivisible, and is an indestructible essence. To deny the existence of the soul, the most potent forces in the universe would have to be denied. Mesmerism was adduced to show the potency of soul force. Soul was termed the chief factor in the realm of being—a truth imperishable. The lifetime of a lie was but a brief span in the eternity of truth, which must in the end triumph.—*W. N.*

ROCHDALE. Regent Hall.—The guides of Misses Hollows, Schofield, and Cropper spoke to good audiences, after which Miss Schofield gave successful clairvoyance. The audience seemed to feel that it "was good to be there."—*G. T. D.*

SALFORD.—August 26th: Mr. Ormrod was very good both afternoon and evening. Wednesday, 30th: through Mr. Carline's absence, Mr. Tetlow kindly obliged us. Subject sent up was "Re-incarnation," and was dealt with in a pleasing manner, proving Re-incarnation to be a myth. Saturday, Sept. 1st: a social gathering and entertainment, about 60 sat down to a well served tea; afterwards a miscellaneous programme was gone through by some of the members. This was the first gathering of the kind, and was a success in every way; we are looking forward to another very soon. Sunday, Sept. 2nd: Miss Walker's afternoon subject was "What must I do to be saved?" Evening subject: "The earth and its inhabitants," both of which were handled in a satisfactory manner. Good clairvoyance descriptions at both meetings, all, with one exception, immediately recognized. Our room in the evening was packed, which is good proof of the spread of spiritualism in this district.—*T. T.*

SLAITHWAITE.—The guides of Mr. Hepworth took subjects from the audience. Afternoon: "Are the ancient traditions suitable as a standard for our guidance?" Evening: "Spiritualism, past and future," both were treated in a masterly manner. They also gave clairvoyance at night; attendance very fair.

SOUTH SHIELDS. 19, Cambridge Street.—At a members' meeting, on 28th ulto., Mr. Wilkinson presiding, Mr. John Graham, of 18, Belle Vue Terrace, Tyne Dock, was appointed to the office of corresponding secretary, Mr. J. P. Forster having resigned that post. September 2nd, morning: Mr. Grice gave phrenological readings, very satisfactory; followed by Mr. William Davidson, who gave a few clairvoyant descriptions, which were recognized, names given in several cases.—*J. G.*

SOWERBY BRIDGE.—Mrs. Yarwood, afternoon and evening, addressed good audiences. At both meetings clairvoyant descriptions were given, with satisfaction to all, proving beyond a doubt the immortality of the soul.

STAMFORD.—August 26th: Mr. Hoperoff gave two addresses at our beautiful meeting room at Mr. Chapman's garden. The subject in the morning was "Spiritualism," and in the evening "Salvation." Grand attendances. Several strangers present.—*J. R.*

WALSALL.—In the evening Mr. Prestidge and Mr. Nagginton each gave a very practical address, which appeared to make a deep impression on the audience.—*A. B. M.*

WARRINGTON.—Tuesday, August 28th, Mrs. Groom broke her journey here at the invitation of Mr. Pemberton. Friends interested in Spiritualism were called together, with the idea of laying the foundation for further efforts to spread the cause. In spite of a pouring rain about 60 persons assembled. Mrs. Groom's guides gave an excellent address on "What is Spiritualism?" which was attentively listened to. In her normal condition the medium gave several clairvoyant descriptions, with a minuteness of detail which was surprising, and in every case but one were readily recognized. Responding to a vote of thanks, Mrs. Groom related her experiences in a manner which carried conviction of her own firm belief in the truth of her position. We trust this will be the beginning of better things in Warrington.—*J. P.*

WESTHOUGHTON.—Sunday afternoon: Mr. H. Ormrod's subject was "Man, know thyself." He showed how easy it is for societies and individuals to criticise each other. Many times we could with more profit scrutinize ourselves. He asked each present so to live that at the close of their earthly life they may be able to feel they have done their duty to themselves, their fellowmen, and their father God. His evening subject was "For everything there is a season, and a time for every purpose under the sun," which had a telling effect on the audience.—*J. P.*

WIMSEY.—Mr. Espley spoke under control on "The Philosophy of Death," and gave eight clairvoyant descriptions, four recognized. Evening subject: "The Disestablishment of Hell," was well handled and attentively followed; nine clairvoyant descriptions, four recognized.

WISBECH.—On Thursday morning, after a protracted illness, our sister Mrs. Oswin passed on to the higher life. She was a warm supporter of the cause, and during the latter part of her life showed by many acts that her spiritual nature had been largely developed. Her mortal remains were interred in the Walsoken Church Cemetery on Sunday, Mr. D. Ward and the rector each taking part. A hymn was sung out of the "Spiritual Lyre" over the grave, the rector giving it out in an earnest style. Many wreaths of flowers were placed on the coffin. In the evening the service was continued in the Public Hall, to a full congregation, when Mr. D. Ward spoke on "The necessary preparation for the coming dissolution of us all by leading a good life, and opening up the soul to spiritual influences." Successful clairvoyance followed. We are pleased to note the improvement in the congregation, and the spirit of inquiry that pervades the people. Collection very good.

RECEIVED LATE.—Newcastle: Out-door Work. Large audience at Quayside and interesting meeting. Short meeting at the Leazes, slight disturbance; the police will be invited next Sunday. Bishop Auckland: Mr. J. McKellar gave two clear discourses, which gave great satisfaction. He demonstrated the use of spiritualism, and gave reasons why the churches should accept it. Manchester, Psychological Hall: Mr. Savage dealt ably with extracts from Colenso's great work, and discoursed on the voyage of life, especially approving the Lyceum system. Mr. W. H. Smith rendered a solo. Small attendance at Lyceum, owing to wet. Felling-on-Tyne: Mrs. Peters gave thirty delineations, twenty-five fully recognized; every one seemed satisfied. Heywood: Mrs. Stansfield's controls spoke on "The Search for Happiness," and showed the good of spiritualism. Clairvoyance and consolatory messages made an impression for good. Sunderland: Mr. Schutt explained what the Bible is, enlarged upon the possibilities of man, and completely held a large and intelligent audience. Oldham: Mr. Johnson's guides dealt with questions in the afternoon; evening, "Dying Faiths and Living Facts," a good lecture. Pendleton: Mr. T. H. Hunt addressed fairly good audiences specially well on "Theories of God."

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Mr. Wm. Ward offered an inspirational invocation. Mr. Brindle led the calisthenic movements. Mr. J. T. Ward gave an account of a visit to London, and the objects of interest he saw. Mr. Geo. Haworth made a good recitation, and Mr. W. Ward read a poem. The controls of the latter closed with a fine prayer. Present: 48 members, 9 officers, and a few strangers.

BRADFORD. St. James', Lower Earnest Street (late Addison Street, close to St. James' Market).—First meeting in new hall. Well attended. A few visitors. All parents are invited to send their children. The guides of Mrs. M. A. Illingworth gave two addresses, which were much appreciated.

BURNLEY.—Aug. 25th: Good attendance. Hymn, invocation by conductor, marching, and lessons. Mr. W. Mason gave an address on "Sowing and reaping," illustrated with corn from the fields. Sept. 2nd: The first Sunday with the new manuals, which will be a great help to us. A few words of comfort were spoken, by the conductor, to our friends who are leaving us for America. Fair attendance. All worked in harmony.—*W. M.*

GLASGOW.—Present, 5 officers, 7 adults, and 30 children. Progress is being made in every way, mentally and physically. The good example set by Mrs. Urquhart, who spoke to the Lyceum on the nature, constitution, and uses of the physical body will, I trust, be followed by other ladies. The essay of Mrs. Urquhart was full of practical information, concise, but eminently instructive.—*G. W.*

LEICESTER.—Present, 20 children, 4 officers, 1 visitor. Usual programme, with the exception of a class for physiology, taken by the undersigned.—*W. J. O.*

MACCLESFIELD.—Attendance moderate. Prayer by conductor (Mr. Rogers). Gold and silver-chain recitations ably given; marching and calisthenics gone through in an improved manner. At the close the guides of Mrs. Kirk (a local medium) spoke, urging the necessity of signing a pledge to abstain from all evil habits, such as drinking, smoking, swearing, gambling, &c., closing with prayer. A meeting of officers and elder scholars will be held at the close of next Sunday's Lyceum to consider the above matter.—*W. P.*

NEWCASTLE-ON-TYNE.—2-30 : A good attendance of officers, leaders and members, and several visitors. We have good grounds for rejoicing over the results already achieved. Since the organization of our Lyceum we have been rewarded fifty-fold. Programme : Golden-chain recitation, musical readings, marching, and calisthenics, all performed in excellent manner. A supplementary programme gave great satisfaction ; those who deserve much credit being Misses A. and L. Ellison, Master Graham, Misses C. Martin and Hunter. Invocations offered by Mr. Kersey and Mr. Hunter. Miss Kersey presided at the piano. The absence of report respecting our condition is in no way due to a lack of vitality, although it may be on the part of secretary.—R. D.

OLDHAM.—A vigorous day. The Lyceumists are developing physically and mentally, thus affording better facilities for the true expression of the spiritual nature. During the musical reading, a spirit-scene was described by "Faithful," in which a group of happy children from the Summer Land, bearing a garland of flowers, formed the central figure. The message they brought, couched in verse, was repeated to the Lyceum. A lady clairvoyant, who was present, afterwards confirmed the description. The next Penny Readings on Sept. 11th. [See notice.]—W. H. W.

SOUTH SHIELDS. Cambridge St.—Present : 27 children, 8 officers. Gold and silver-chain recitations and musical readings well given ; marching and calisthenics efficiently performed ; solo by Mr. Burnett ; hymn and invocation by Mr. Wilkinson.

SUNDERLAND.—Hymn and invocation, followed by silver-chain recitations ; Hymn committed to memory, and recitation by the scholars ; marching and calisthenics ; classes formed and had lessons, closing with hymn and invocation.

PASSING EVENTS.

Mr. Harper acknowledges 7s. from the friends at Mr. Wallis's séance. The response to the appeal has not been sufficient to enable him to meet the expense of taking his family to America. We hope some generous friends will yet be moved to aid this worthy worker.

Passed to the higher life, Friday, August 23rd, Emma, the youngest daughter of J. and M. Bletcher. Her body was laid to rest in Harpurhey Cemetery, August 27th. A spiritual service was conducted by Mr. G. Wright. Despite the rain there was a good number of friends from the district, who knew and loved her and sympathised with the parents. It is hoped the service will cause others to search into the glorious truths of spiritualism.

Mr. Swatridge tenders heartfelt thanks to "A Spiritualist" for a further gift of £5. He booked passage to U.S.A., on August 16th, by Red Star line, but they refused to take him owing to his infirmity.

Correspondents will please excuse delay in replying to their letters, as Mr. Wallis has been called to London, owing to the sudden passing to the higher life of his beloved mother.

"Charles McLean, a lecturer on "divine healing," was charged at Birmingham with illegally performing an operation on a girl, in the presence of her mother, which would have been legitimate had he been a qualified practitioner. He was remanded."—*Liverpool Mercury*, Aug. 21st. Mr. McLean, it will be remembered, came to Manchester, asked and obtained permission to ventilate his theories on the spiritualists' platform, concerning what he called "divine science, metaphysical healing," &c., and did the spiritualists the favour, for which they felt infinitely obliged, namely, he informed them and the public generally that he was NOT a spiritualist.

We regret to learn that Mr. J. Walsh, of Blackburn, is compelled to cancel all engagements until further notice, owing to a severe illness. We wish him a speedy recovery.

We shall be pleased if London friends will send us the name and address of newsagents who sell *The Two Worlds* for publication. Mr. J. Carter, newsagent, 211, Copenhagen Street, Islington, is agent in the north. We shall be glad to be informed if difficulty or delay occurs in getting them.

DEWSBURY.—Spiritualism has had the honour of an attack in the person of Rev. — James, vicar of a Mission Church, within about fifty yards from our room. Our secretary determined to be present, and hear whether anything new might be advanced in opposition to the views held by spiritualists. The sermon was in a great measure a reflex of others of the same class, perhaps not quite as strong in its bitterness, but in its charges equally so. Such charges as "Necromancy" (had he used the proper term "conjuring," he would have been better understood), "Foretelling the Future by questioning the Devil," "Grotesque," "Renouncing the Bible," "Due to the personal work of Satan," "All who accept Spiritualism must be prepared to reject Christianity," and some others spiritualists are now accustomed to. But it was rather a startling thing, in this advanced stage of the nineteenth century, to be told that "a Christian has no business to inquire whether spiritualism is genuine or a deception!" It was quite humorous, though not apparently noticed in its connection, when the preacher referred to Jesus casting out a whole band of demons, and made allusion to the apostles doing the same, very soon following with the remark that "it is well-known that the powers of darkness, may, at times, be allowed to work miracles." He concluded with an injunction that his listeners would do what they could to help these people to give a closer study to the word of God, an exhortation far more necessary for the spiritualists to enjoin upon this orthodox friend. Our secretary announced from our platform, that he would endeavour to reply to this attack. On Monday last, the 20th inst., Mr. Stansfield fulfilled this announcement, and addressed a good audience for about an hour, and answered the charges contained in the above sermon to the satisfaction of our friends. Questions were invited but none put. These attacks require our most prompt attention.—W. S., Sec.

Mrs. Coles writes : "When Mrs. Green, of Heywood, was at Colne on July 15th, she was awake about midnight by hearing dreadful groans, as if some one was in great agony. She heard a loud report and a great crash. Mrs. Green told me this when she came down to breakfast, thinking it was a warning for me. However, two friends of Mrs. Green's, living at Accrington, promised to come on the Sunday to hear her guides, but did not do so. When Mrs. Green went home she felt compelled to get out at Accrington and go to her friend's house. The lady came to the door and said, 'You have heard then?' Mrs. Green said, 'Oh dear ! what is the matter.' The lady's husband, who is a dentist, was making his gas on the Saturday, when an explosion took place, and he was dreadfully burned. It is a wonder he escaped being killed. It is a curious illustration of psychic sympathy."

Mrs. M. Smythe, of 3, Lampton Road, Hounslow, writes to Mrs. Goldsbrough : "I feel it a pleasure to add my testimonial to the long list of those who have found benefit by your treatment. I had suffered several months from an enlargement of the bowels, also swollen very much in several parts of my body. I was in bed six or seven months, could not stand. I had so much pain in the lower part of my back, could not rest nor sleep, day or night. We thought it was dropsy, but the doctor said it was not, as there was no water, so he could not tell the cause of the enlargement of the bowels, or the swelling of the limbs, but he supposed I was getting fat. The advice he gave was to keep me very quiet, so all that remained for me to do was to wait patiently until the change came (called death). On the 20th May last I received a book from a friend. In it there was an account of many cures by Mrs. Goldsbrough. The person from whom I had the book spoke of the genuineness of Mrs. Goldsbrough's treatment, so I was induced to apply to that lady, but really with little hope, as I am in my 81st year. I wrote to her stating my symptoms. I received a kind letter and medicine, and in one week found great benefit. I began to decrease in size. I have had four bottles of medicine and four packets of powders, and I am now able to walk, and can rest and sleep well at nights. I am better in every respect, my friends are astonished at my recovery. Many ask how it has been accomplished, which I am most happy to tell, and should be pleased to do so to anyone who would like to know. I still continue pretty well, and with many thanks for what you have done for me."

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR SEPTEMBER, 1888.

BLACKBURN.—9, Mr. W. Johnson ; 16, Miss Jones ; 23, Mr. Jas. Swindlehurst ; 30, Mrs. Wallis.

LANCASTER.—9, Local ; 16, Mrs. Wade ; 23, Mr. P. Lee ; 30, Mrs. Beanland.

LEEDS : Psychological Hall.—Mrs. Wallis will be with us on Sunday, September 16th, and has kindly consented to give a meeting in the above hall, for the benefit of our society, on Monday, Sept. 17th, meeting to commence at 8 o'clock. We hope to have a very good gathering.

MANCHESTER : Assembly Room, Co-operative Hall, Downing Street, Ardwick, at 2-30 and 6-30.—9, Mr. Wollison ; also on Monday evening, Sept. 10th, at 7-30, for Character Readings ; 16, Mrs. Craven ; 23, Mr. Tetlow ; 30, Mrs. E. H. Britten.

PENDLETON : Co-operative Hall.—9, Mr. G. Wright ; 16, Mr. Tetlow ; 23, Miss Walker ; 30, Open.

The Canning Town Association, 22, Trinity Street, has removed, temporarily, to 28, Victoria Park Road, Canning Town, London, E. Sept. 23rd, developing circle, members only. Sunday, October 7th, monthly ticket séance (medium wanted). Address secretary, H. Copley, M.A.L.A., M.P.Sc., &c., Canning Town, London, E.

Mr. G. Wright is booking dates for 1889.

OLDHAM LYCEUM.—The second Penny Readings will be held on Tuesday, Sept. 11th, when, in addition to an excellent variety of musical and literary talent, Mr. W. H. Wheeler will address the meeting on "Spiritualism and Progress : the watchword of the future." The meeting will be convivial, instructive, and, we trust, thoroughly enjoyable. To commence at 7-30 prompt. Refreshments will be provided. Come one, come all !

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—The general committee will meet at Cambridge Street, South Shields, on Sunday morning, September 9th, at 10-30, to discuss the principles published in last week's issue of "*The Two Worlds*." Societies in the district are earnestly requested to send representatives, or forward their views.—F. Sargent, hon. secretary.

BRADFORD. St. James's Spiritual Lyceum, Lower Ernest Street (late Addison Street), near St. James's Market.—The committee are pleased to announce they will open the above place on Saturday, September 15th, with a Tea and Entertainment. Tea on the table at five o'clock, entertainment at seven. Tickets for tea and entertainment 9d. each ; entertainment 3d. each. Sunday, 16th inst. : Opening addresses will be given by Mrs. Riley and Mrs. M. A. Illingworth ; clairvoyance by Mrs. Whiteoak, of Bradford. Morning, 10-30 ; afternoon, 2-30 ; evening, 6. Special hymns will be sung. Monday, 17th, at 7-30 p.m., an address will be given by Mrs. Riley ; clairvoyance by Mr. Moulson, of Bradford. Tuesday, 18th, a Social Gathering will be held, when friends are invited to attend. Tickets 3d. each. The Committee hope that all friends will come and help.

SPEAKER'S APPOINTMENTS FOR SEPTEMBER, 1888.

Mr. J. Hopercroft : 9, London ; 16, Glasgow ; 23, Open ; 30, Bradford. All letters from the 10th, c/o Mr. J. Robertson, 19, Carlton Place, Glasgow. After the 20th, to c/o Mrs. Goldsbrough, 28, Gt. Russell Street, Bradford.

Mr. F. Hepworth : 9, Keighley ; 16, Otley Road (Bradford) ; 23, Colne ; 30, Brook Street (Huddersfield). Mr. Hepworth's address is now 151, Camp Road, Leeds. Will secretaries please note.

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