

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 53.—VOL. II.

FRIDAY, NOVEMBER 16, 1888.

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Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Local.
Birmingham.—Ladies' College, Ashbed Rd., 6-45: Mr. Anson. Séance, Wednesday, 8. Thursday, Developing. Friday, Healing, 7-30. Sec. Mr. A. Cotterell. Board School, Oozells St., 2-30 and 6.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.
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Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.
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21, Rooley Street, Bankfoot, at 6.
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102, Padiham Rd., Wed., Healing. Tuesday & Thursday, 8, Circle.
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Exeter.—Longbrook St. Chapel, 2-45, 6-45. C.S. Mr. Hopkins, Market St.
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Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
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Gravesend.—86, Queen St., at 6: Mrs. Graham.
Halifax.—1, Winding Road, 2-30 and 6-30: Mr. Hepworth. Sec. Mr. Feugill, 12, Bracken Hill, Pellon.
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Newton St., 2-30 and 6.
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Tunstall.—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. A. Flindle, 6, Darlington Street.
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West Vale.—Mechanics' Institute, 2-30, 6: Mr. and Mrs. Carr. Sec. Mr. Berry, Greetland, near Halifax.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., 2-30, 6: Miss Cowling. Sec. Mr. G. Saville, 17, Sniddle Lane, Manchester Road, Bradford.
Willington.—Albert Hall, 1-15, 6-30. Closed. Sec. Mr. Cook, 12, York St.
Wisbech.—Lecture Room, Public Hall, 6-45. Cor. Sec. Mr. Burkill.
York.—7, Abbot St., Groves, 6-30: Mr. and Mrs. Atherley.

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FRIDAY, NOVEMBER 16, 1888.

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THE ROSTRUM.

"THE GREATEST OF THESE IS LOVE."

(Abstract of an Inspirational Discourse delivered by Mr. A. D. Wilson, in the Mechanics' Hall, West Vale, on Sunday, October 21st.)

MR. PRESIDENT,—We think we could not do better than take our subject for this afternoon's discourse from the chapter you have read as a lesson, "The greatest of these is love." You will observe, dear friends, the word rendered "*love*," in the new translation, better expresses the idea which the writer intended to convey than the rendering of the old version, which is presented as "*charity*." The word *charity* is very often associated with the mere doling out of alms, and *this act* may be performed when there is not a spark of *love* as a prompter. *Love*, was evidently what the writer meant. Love is the highest and noblest attribute of the soul. Helpfulness, sympathy, and the general welfare of others is the grand outcome of this Godlike faculty of our nature. It has been, it is, and will be the most potent factor in the amelioration of society—and in the redemption of humanity from the thralldom of evil. The views which we shall endorse and inculcate this afternoon, are in accord with the teachings and principles of the purest and noblest sages of antiquity; are in harmony with the beautiful precepts of the alleged founder of Christianity; and are in harmony with the highest intuitions of the human spirit to-day—as expressed and promulgated by the noblest spirits—in the flesh, and out of the flesh. The ideal always *precedes*, and very often *exceeds* the *actual*, hence we find that although this lofty ideal of *love*—love which blossoms forth and embraces all ranks and conditions of humanity—has been promulgated by the purest spirits of all time; yet the ideal has but *rarely* been attained. In the midst of our boasted civilization, and world-wide Christian influences—*so-called*; the aggregate of humanity as yet falls far short of this grand ideal. And yet, friends, this *love spirit*, underlying all true religion, and emphatically promulgated by spiritualism to-day, is not something which is *foreign* to humanity, although so difficult of attainment. Love is *latent* in the human spirit—even in the most degraded—is, so to speak, its native air. Here we can fancy some one expostulating—How is it then that we have so much vice and degradation in the world? How is it that hatred and villainy are so rampant? We answer—we are logically bound to take the highest, purest, and noblest men and women as illustrations of the glorious possibilities of the human spirit. These are prophecies of what even the lowest may become by culture and effort. Take even the best of us, with our highest moral and spiritual achievements, and we have but the *faintest* manifestation of the beautiful qualities which are inherent in the human spirit. Spirit, in

its contact with matter, is sometimes through adverse influences and circumstances dragged down from its lofty height of pristine purity, and immured and clogged in the very depths of its material coil. Here again we may be asked—Why then does spirit *become* incarnated in a physical organism? We answer—because even if it fails to develop all its divine qualities on this plane of being, it at least gains one grand achievement—*viz.*, *personal* consciousness—a *distinct* individuality; and thanks to the revelations from the bending heavens, we now know that its individuality is perpetuated after the process of physical dissolution, and that culture, growth and progress, are continued throughout eternity.

However, the greatest exemplars of humanity—those who have shed the perfume of their love and unselfishness in the world of humanity—these are glowing samples of what is possible even on *this* plane of being. Let knowledge be disseminated, and the conditions of human life be improved, and we shall have better and nobler men and women. We have some indications of the rise and development of the love principle, in the breaking up of false and pernicious classes and clans; in the growing aversion against the old warlike spirit; in the gradual fading away of horrid theological conceptions; and in the continual formation and beneficent influences of varied humanitarian institutions.

In regard to the burning and absorbing question of the reformation of the vicious and criminal specimens of humanity, we contend that *only* the manifestation of love and goodness can possibly tend to purify the bad, and draw out, little by little, the goodness *inherent* in their spirits. Harsh and cruel punishment and discipline, hot-blooded vengeance, hurled on the heads of these poor frail children of humanity, may *occasionally* compel them, through sheer *fear*, to avoid doing wrong; but these kinds of vindictive punishments will *never* draw out and develop the love of good. Kindness and love are potent charms, which work beneficially where vengeance and retaliation utterly fail to accomplish any real good; and the best minds of the age are awakening up to the recognition of this truth. Experience tells us that goodness and gentleness wield a more powerful influence even over domesticated animals than does the exercise of mere force and harsh discipline. The horse is much more amenable to kindness and gentle treatment than to the utterance of volleys of curses, and the merciless use of the whip. Even wild and fierce beasts have been tamed, more or less, by the positive magnetism of a kindly soul. We apprehend, friends, that *most* of you will have read about "Androcles and the lion." Whether the story is fact or fable, the lesson conveyed is a good one.

Androcles, whilst roaming in the forest, was startled by the sound of the terrific roar of the king of beasts. He noticed that the roar was mingled with *moanings* indicative of pain. By-and-by, he came within sight of the formidable creature, who was evidently labouring under excruciating agony, the seat of the pain being in one of his paws, which he held up in a helpless fashion. Androcles, having more compassion than fear, advanced; not one cross word did the lion say as to his advances, but rather encouraged them. Our hero soon discovered the cause of the pain, *viz.*, a

monster thorn in the lion's paw. He deftly extracted the thorn, to the intense satisfaction of the lion, who wagged his tail, exchanged his dismal growl for a jubilant cry of delight, and allowed his benefactor to pass on unmolested—yes, to pass on with the pleasing consciousness of having done an act of kindness even to the king of savage beasts. If goodness can so charm and rule the lower animals, what miracles can it not do in connection with frail and degraded humanity? In the training of the young, love ought to be conspicuous in the hearts and methods of the parents. A hard, vindictive, and severe discipline, may cause a child to cower with *fear*, and actuated solely by *fear*, the child, so long as it is within the precincts of such hard restraints, may commit no serious breach of the moral law; but such influences are not calculated to make it *love* goodness; hence this kind of training is not permanently effective, and certainly is not wholesome.

By all means parents should firmly insist on the duty of obedience to parents; should instil into the minds of their children good principles; should develop in their souls the love of virtue and duty: but they should endeavour to make these desirable attainments appear *beautiful* to their young minds; and to do this they must season all their admonitions and all their methods with love. Parents! take your children into your confidence. Firmly, but kindly, correct their waywardness. Never allow a peevish or unlovely action to go unreprieved; and if in certain emergencies you deem it proper to punish severely, endeavour to impress upon their minds the fact of your deep sorrow in being *driven* to such a course, and that your love and concern for their welfare is deep and abiding all the same. Never try to *break* their rebellious wills, for probably *you* have bequeathed this rebellious tendency to them in the organisations which you have given them. Try to *direct* their positive wills into a good channel; and, by precept and example, pourtray to them the beauty of patience, fortitude, kindness, and duty. Loving parents, if *wise* as well as good, will surely succeed in the proper training and care of their offspring. But it may be urged here that very often the children of alleged pious parents turn out very refractory. True, and for a very good reason. Much of our current piety is of a sickly, morbid, and unnatural kind. This kind of piety compels robust and buoyant children to wade through a dreary monotone of religious exercises several times in a day, and ties them to the apron strings of a rigid and false propriety; reproves their frolicsome mirth and sprightliness; stigmatizes them as very naughty if they should sing "Pop goes the weasel" or some other lively song; and forbids harmless amusements and recreations. Why need we wonder, then, if such children, when they *do* break loose from such galling and unnatural fetters, should fly off at a tangent and give themselves over to wild ways and dissipation? The moral training brought to bear upon children should never do violence to their physical natures. The manifestation of *real* goodness in a child is quite compatible with physical vigour, fun, and frolic. We have no patience with goody-goodyism. What element seems vicious in the character of a child to a puritanical parent, when properly directed, helps to build up a character positive and wholesome in its influence.

Again, a few words on the inhuman and pernicious methods adopted by the State with the view of the extirpation of crime, may not be out of place. What is the attitude and spirit manifested towards criminals by those who profess to be followers of the loving Jesus? Do we not often hear such expressions as *these* uttered in regard to those who, driven by vicious organic tendencies and outward circumstances, perpetrate horrible atrocities? "Why, hanging is too good for them!" "The most excruciating punishment which could possibly be devised ought to be visited on such vile offenders!" "They ought to be lynched and tore limb from limb! &c." Surely, such expressions as these are very

discreditable, coming from those who profess to be followers of Him who said, "Love your enemies," "Bless them that curse you," "Do good to those who despitefully use you and persecute you." Yet these grovelling sentiments pervade the minds of thousands of so-called Christians. Of course, the methods and tactics of the *State* in its treatment of criminals are in the main the outcome of the sentiments of the masses; hence our code of punishments, instead of having a tendency to purify and reform criminals, have rather a tendency to harden frail human nature and to foster a spirit of hatred and revenge in the mind of the culprit; and the very fact of so many criminals being sent over and over again to prison for the same offence proves our position. How can incarceration in a dark, dismal, and insanitary hole, coupled with the manifestation of contemptuous frowns and cruelty on the part of prison warders and visitors, have a tendency to purify and reform? Our prison laws and codes are embodiments of the Mosaic law of vengeance, and *as such*, are ineffective and bad. In the future our legislators, taking a lesson from Jesus, who won the publicans and sinners of his time to truth and virtue by the magnetism of love, and sweet and kindly ministrations; taking a lesson from the beautiful-souled Elizabeth Fry, the Quakeress, who, armed solely with the sword of love, visited the horrible prison-dens of Newgate, where deep-dyed villains and degraded women were herded together—*there*, by the magic power of her love and sympathy, reaching down to the deeply-buried good of their natures, and drawing it out in tearful expressions of repentance, and in prayerful resolves to be better men and women. Aye! we venture to prophesy that future legislators, learning more of the possibilities of human nature from such examples and achievements as these, and being more imbued with the spirit of *love*, will adopt more *humane*, and, at the same time, more *effective* measures in the reformation of offenders. In the future, vice and crime will be looked upon as moral maladies; and just as we to-day have hospitals for the sick and infirm, where recuperating and healing remedies are adopted, so the State will institute moral and spiritual infirmaries or reformatories, *where* the morally afflicted will be rationally treated and *healed*. Men and women, full to overflowing with the love element, and possessing also psychologic power, will be utilized as moral and spiritual healers. *Then*, the frail children of God and humanity, breathing a purifying and invigorating—both physical and moral—atmosphere, will be healed, and sent back into the world stronger and better men and women—not with the stigma of "gaol-bird" attached to them, hampering them ever afterward, but free to commence their duties and responsibilities as citizens afresh, assisted and encouraged by the goodness which will greet them from the kind hearts of other members of society.

May we, as true spiritualists—knowing that dark spirits in the self-made prisons of the lower spirit spheres have been, and *are* being, purified, and raised by our Father's ministering angels—go and do likewise as opportunities are presented to us. May we cultivate and manifest this spirit of love towards those who have fallen from the paths of rectitude, realizing that—

"They have but stumbled in the path
Which we in weakness trod."

Let us faithfully strive to cultivate this noblest quality of the human spirit, thereby allying ourselves more and more with God and his angels, and doing our mite towards the grand consummation—the hastening of that glorious era, when "God's will will be done on earth as it is done in heaven."

EVERY Sunday evening at Washington Hall, 35, Eddy Street, San Francisco, Mrs. Foye gives her wonderful tests of spirit return to sceptics. Large audiences always greet this medium, and every Sunday evening the house is crowded to overflowing, many being turned away who cannot gain admittance.

THE LANCASHIRE CONFEDERATION OF SPIRITUALISTS.

GREAT MEETING AT OPENSHAW.

THREE Conference Meetings of the Lancashire Confederation of Spiritualists took place on Sunday last in the Mechanics' Institute, Pottery Lane, Openshaw, commencing in the forenoon, and over which Mr. John Lamont, of Liverpool, presided. There were on the platform Messrs. W. Johnson (Hyde), A. D. Wilson (Halifax), Peter Lee and J. Postlethwaite (Rochdale), R. Fitton (Manchester), &c. There were delegates present: Mr. Wheeler (Oldham), Mr. Hyde (Manchester), Mr. Aspley (Blackburn), and Mr. Lewis Firth (Bacup). The proceedings opened with singing, followed by an invocation by Mr. Wilson.

Mr. Peter Lee (Rochdale), secretary *pro tem.*, being called upon by the chairman, said what he had to read, in the nature of a report, was the outcome of the meetings held in the Co-operative Hall, Downing Street, Manchester, on Sunday, Aug. 19th. A committee was then appointed, and, in the interim, they had drawn up a number of resolutions, embodying a plan of confederation. He then read the resolutions, fourteen in number, from the issue of *The Two Worlds*, therein published on Oct. 19th.

Mr. Johnson (Hyde) moved the passing of the first and second resolutions, viz., "That the minutes of the meeting held Aug. 19th be confirmed;" and "That this conference be called the Lancashire and District Confederation of Spiritualists." He wished to be allowed to clear away much that seemed to exist in the nature of misunderstanding. During the period in which the draft of confederation had been drawn out, members of the committee had been attacked on all hands. Letters had come in, in which the writers submitted objections to what did not actually exist. In the minds of those who had drawn up the draft resolutions, there was no idea, on their part, to do the work of societies, in the shape of supplying platforms with speakers, managing their business, or doing the work of their committees. The building of any church, or the establishing of any "society of talkers," was far from their minds. He would not, himself, belong to any society that should attempt to shift him about anywhere, against his own free will. (Hear, hear.) He believed that those who were attempting to federate, had been on the same platforms as himself. As to management, who could manage the business of societies better than those composing such societies? People who spoke of managing such bodies from some central position, did not know what they were talking about. From this, they could not but see that it was not the intention of the promoters of federation in the least to attempt to interfere with societies. Speakers' dates for next year were already well nigh disposed of, and any committee attempting to manipulate them would find their efforts result in failure. There had been no attempt of that kind, nor was there any such intention. Just now there was great need for federation. Every pop-gun of the Church was pouncing on them as spiritualists. Somebody must take the field and combat such people, and this could not be accomplished by disjointed bodies or societies in the spiritual movement. As a matter of protection federation was necessary. They sought to federate for purposes of work, and nothing else. Some people had brought into requisition such terms as "popes and priestcraft," but about the draft resolutions, with which those present were perhaps familiar, there was no such thing. All concerned therein was work, work. He courted opposition, it was a good thing sometimes, and the resolutions read over could be discussed. All present connected with the spiritual movement, including those who might not be members of any society, had equal rights to speak and vote all. All recognized spiritualists had as much right to speak and vote as himself. (Hear, hear.)

Mr. J. Postlethwaite (Rochdale) seconded the proposition. He was a believer in organization. The more people recognized each other in any work in which they were engaged, the better it would be. Lack of organization made them like

ropes of sand, but with it, the spiritual movement could successfully fight against a theology that had done so much to blight the world for such a long period.

On the motion of Mr. J. Kershaw (Manchester), seconded by Mr. Johnson, the resolution embodying the objects of the Confederation, was passed unanimously, as was also resolution 4, "That the Confederation shall be under the management of representatives elected yearly from its members, and the delegates chosen by affiliated societies," on the motion of Mr. Johnson, seconded by Mr. Simkiss (Manchester).

Resolution 5 was passed on the motion of Mr. Johnson, seconded by Mr. Smith (Mottram).

On resolution 6, moved by Mr. Lee, and seconded by Mr. Postlethwaite, some discussion ensued. In seconding, Mr. Postlethwaite remarked that, in various districts there were many persons who were thorough-going spiritualists, but who were not connected with any societies. Such people, he thought, would be excluded, if they were not admitted by paying a reasonable subscription.

Mr. Shaw moved, as an amendment, that such subscribers be not permitted, and that only members of affiliated societies form district committees, from which shall be framed the Confederation Committee. He had been a spiritualist for many years, and his experience led him to the conclusion that if the resolution were to pass as it stood, they would find out they had made a great mistake. Those who paid one shilling per quarter, and were not members of affiliated societies, were scapegoats. They ought to "come in" in a proper way.

The Chairman contended that the open character of the Committee would prevent any undue pressure. To his mind the federation was based on the most democratic and free principles, for the purpose of organising, in a free manner, in the propagation of ideas believed in by spiritualists. (Hear, hear.) He made these observations in order to clear the ground of any possible inference of the Committee becoming tyrannical in its operations. In this case he felt quite confident there need be no fear entertained that it would act in a harsh or unseemly manner.

Mr. Shaw held that the Committee would use undue pressure on societies. If his amendment was carried, only members of societies on district committees would be selected from in forming the Central Committee. If the resolution was based in its present form it could only result in stagnation. The Chairman eventually asked if there was any gentleman who would second the amendment.

Mr. Barlow (Openshaw) then rose to act as seconder. He did not agree with the principle of raising a great amount of money, which, to his mind, seemed to be one of the main objects of the federation. Spiritualism had no connection whatever with such a scheme. It was a work for the home. If they did not mind they would be building churches and making a kind of popes and priests. (Voices: No, no.) He objected to the whole scheme, as it would bring in outsiders who might sweep away that which the members of societies have done as builders.

Mr. Johnson pointed out that those Mr. Barlow designated outsiders would have to be in sympathy with the objects and principles of the spiritual movement.

Mr. Barlow said it would be difficult to ascertain what such members professed. By simply paying a fee, outsiders would have the power of voting at general meetings, &c., and the exercise of such a power might crush those who were members of affiliated societies.

Mr. Wallis argued that the previous speaker viewed the matter from a totally wrong standpoint; he saw no such danger as that predicted by Mr. Barlow. Societies were open, individually, to the same danger. What proof had they that the previous speaker was not a Jesuit? His word would have to be taken as his bond, if asked such a question, so with people not members of societies. Their word could only be accepted as proof that they were in sympathy with

the aims and objects of the spiritual movement. But such so-called outsiders were entitled to respect, until it was found they had acted wrongly. As to the first point raised by Mr. Barlow, he objected on the ground that they seemed to be bent on amassing large sums of money. They could not get on without it; it was a commodity always requisite, both in material and spiritual undertakings. The resolution said nothing about raising large sums of money; but if they organized for work, they must have funds to enable them to carry it on—(hear, hear)—public propaganda could not be maintained without. Mr. Barlow had further objected on the ground that spiritualism was a work for the home. But it did not stop there! If it did, there would be no need for societies. Spiritualism involved a public propaganda as well as home work; it had to be defended from attacks from the enemy, and advocated to the ignorant. To do this in adequate fashion funds were requisite, and they must be united, working shoulder to shoulder. Spiritualism was a movement dealing with everything of a reformatory kind. Those connected with the spiritual movement must consider they were leaders in the van of progress, and it should be their aim to promote its true gospel of progress, both here and hereafter. As to Mr. Shaw's objection, the attempt of the committee was that of confederating spiritualists, whether members of societies or not; they could be interested in the cause, in its progress, as societies or otherwise. (Hear, hear.)

Mr. Boys (Openshaw) thought that some present were viewing the matter in the wrong light. As to raising a vast amount of money, as suggested by Mr. Barlow, they would have expenses to meet, and would require funds. There was sure to be expense connected with any kind of propaganda. Replying to Mr. Shaw, the way in which he viewed the matter was absurd. No member, paying a shilling, could act without being elected to the Conference by the committee. The promoters of the federation scheme had worked for it for years. They had not had the opportunity of handling much money. Even if the object in view was the raising of money, who would benefit from it? Why, the societies throughout the country, in their propagation of spiritualism. (Hear, hear.) He was surprised that intelligent spiritualists should suggest such an idea.

The amendment, on being put to the vote, was lost, only three hands being held up in its favour, including those of the mover and seconder. The original motion was then voted upon, and carried by a large majority.

At this stage the conference adjourned for dinner. On re-assembling, resolution No. 7, relative to the Central Committee, was carried on the motion of Mr. Lee, seconded by Mr. Fitton.

Some discussion followed the moving and seconding of resolution 8, Mr. Shaw moving, as an amendment, that no paid medium be on the Central Committee. To test the matter, Mr. Denny became its seconder.

Mr. Wheeler (Oldham) held such an amendment was uncalled for, and manifested a peculiar spirit towards hard-working mediums.

Mr. Johnson could not see what the mover of the amendment meant by paid mediums. Anyone becoming a supporter of the federation should have equal rights with those of any other person. Mediums had been the backbone of the movement; remove them, there would be no movement. As to paid mediums, he did not consider himself paid; take mediums all round, they were out of pocket. The mediums had the brunt of the work to do. Where would societies be without them? The pay was but a common day's pay for a hard day's work.

Mr. P. Lee said he quite agreed with Mr. Johnson in his observations on this subject. He considered it would be a great hardship that a medium who was paid should be debarred from taking an active part in the movement to which he or she happened to belong. So long as they kept to the principle of adequate payment for services rendered, why

should those receiving such pay be debarred from taking part in the movement? Such an idea was no more or less than an open stigma—in fact, it was an insult to suggest such a thing; it ought never to have been mentioned. That was his reason for strongly opposing the amendment.

The Chairman said that, occupying the position he did, he felt he could not express the very decided opinions on the subject that he entertained.

Mr. Boys suggested to the mover of the amendment that he withdraw it, but Mr. Shaw decided to have the vote taken. On this being done, only the mover's hand was held up in its favour. It was declared lost, and the original resolution was then carried.

The remainder of the resolutions, from nine to fourteen, were agreed to without any discussion; and other matters, of a prospective character, in regard to the Confederation scheme were discussed and decided upon. A goodly number of those present came forward and paid their subscriptions in accordance with resolution 6, which had recently been passed, thus becoming members of the newly-established Confederation. The meeting then adjourned till the evening.

A report of the evening meeting, together with the speeches made on the occasion, will be fully given in our next number.

At the close of the afternoon session it was decided to call a meeting of the twelve representatives elected, and delegates from affiliated societies, to be held Saturday, the 24th inst., at 3 p.m., in the committee room of the Downing Street Co-operative Building, Manchester.

SPIRITUAL GIFTS.—No. II.

MESMERISM in aid of *Physical, Moral, and Intellectual* GOOD.

SINCE the application of Magnetism on the life forces is as old as the world, it is only necessary to remind the true philosopher, that every element in being is as capable of being used for evil, as for good.

The knife that will cut the slice of wholesome, life-sustaining bread, can also be used to stab the murderer's victim to the heart. The grain of wheat which can be crushed into bread, can also be distilled into the poisonous, intoxicating fire water.

Thus, again, the magnetic force projected by an evil hand, that would compel the somnambulist to steal or murder, could also extract the pledge from the magnetic sleeper to abstain for ever from the commission of every evil act. In our last paper, we showed some of the results of magnetic force acting spontaneously and unconsciously upon susceptible subjects, and producing what appears to the unthinking world to be *coincidences*, or *chance* results. In our present necessarily brief article, we shall point to one or two representative cases of the GOOD that may be effected by the conscious and scientifically directed use of the life principle or force, which we have determined to call "VITAL MAGNETISM."

CASE I.—HEALINGS.

The progress during the last twenty years in the healing of diseases by mesmerism and by other psychical means, has been so decidedly marked, that not hundreds but thousands of persons are now living who have been relieved from sad afflictions by such methods. Nor are the cases few, in which relief has been given after all ordinary medical modes of treatment had failed for years.

The earliest examples of healing by mesmerism within the historical period, of which detailed and abundant evidence exists, are those of the curing of King's Evil or Scrofula, as well as other diseases, by the laying-on of hands. This method began long before mesmerism, as such, was known, and was usually accompanied by religious services.

Pliny, Tacitus and Suetonius speak of the touching of the sick having been resorted to for healing purposes.

Curing by the royal touch is mentioned in Scandinavian Eddas and Sagas, and there is other evidence that the practice was known in Europe as early as the eleventh and twelfth centuries.

The efficacy of the method was known in the early days of the Christian church. St. Augustine healed a sick person by the laying-on of hands. Possidoneus says in his *Vit. August.*, in relation to St. Augustine, that when he was afflicted with his last illness, there came a woman with a sick man to him, and desired that he would touch the latter that he might be cured, he having been told in his sleep, that if he, St. Augustine, the Bishop, laid his hands upon him, he should be relieved of his disease. St. Augustine by request laid his hands upon him, and he went home sound and cured of his disease. Possidoneus records this as one of St. Augustine's greatest miracles.

King Edward the Confessor, one of the saints of the Catholic church, ascended the throne in 1042, and he was the first to cure scrofulous diseases by the royal touch. The practice was introduced into France some two hundred years later.

William of Malmesbury, who lived about 1095, gives the following account, translated by the Rev. John Sharpe, of Edward's healing powers:

"A certain man, blind from some mischance, had persisted in asserting about the palace, that he should be cured if he could touch his eyes with the water in which the king's hands had been washed. When this was frequently narrated to Edward, he derided it, and looked angrily on the persons who mentioned it; confessing himself a sinner, and that the works of holy men did not belong to him. But the servants, thinking this a matter not to be neglected, tried the experiment when he was ignorant of it, and was praying in church. The instant the blind man was washed with the water, the long-enduring darkness fled from his eyes, and they were filled with joyful light; and the king, enquiring the cause of the grateful clamour of the bystanders, was informed of the fact. In the same way he cured a blind man at Lincoln, who survived him many years, a proof of the royal miracle.

"That you may know the perfect virtue of this prince," says the Abbot Bede, "I shall add—Wulwin, surnamed Spillecorn, the son of Wulmar, of Nutgareshale, was one day cutting timber in the wood of Bruelle, and indulging in a long sleep after his labour, he lost his sight for seventeen years, from the blood stagnating about his eyes; at the end of this time he was admonished in a dream, and, coming to the king's court, he remained a long time, in opposition to the attendants, at the vestibule of his chamber. He still continued importunate, however, till at last, after much difficulty, he was admitted by order of the king. When he had heard the dream, he mildly answered, 'By my lady St. Mary, I shall be truly grateful, if God, through my means, shall choose to take pity upon a wretched creature.' In consequence, though he had no confidence in himself, with respect to miracles, yet, at the instigation of his servants, he placed his hands, dipped in water, on the blind man's eyes. In a moment the blood dripped plentifully from his eyes, and the man, restored to sight, exclaimed with rapture, 'I see you, oh king! I see you, oh king!' In this recovered state, he had charge of the royal palace at Windsor, for there the cure had been performed, for a long time; surviving the restorer several years. On the same day, from the same water, three blind men, and a man with one eye, who were supported on the royal alms, received a cure; the servants administering the healing water with perfect confidence."

—*Spiritualist.*

The above are only a few illustrations of tens of thousands of cures that the Editor could cite, of healings both ancient and modern, effected by transferring vital magnetism of a CURATIVE and effective nature from one body to another. This is the *modus operandi* of all cures by occult means,

whether we call the cause magnetism, hypnotism, divine science, faith healing, or by any other name. When the WILL, or psychological influence acts alone, a temporary effect only is produced. When the psychological influence and its consequent excitement passes away, the sickness, or physical disability returns, and no permanent cure is effected. Conversing on this subject with Dr. J. R. Newton and M. Jacob (the French Zouave healer), both these gentlemen admitted to the Editor, that they could by *will* or strong psychological power, so affect the imagination of their patients as to produce the *temporary* sensation of a cure, or suspension of the malady; but to effect a real and permanent cure, such as both these noble healers effected in cases of *chronic* blindness and diseases of years' standing, they felt that virtue must go out of them—in other words, that there must be a magnetic efflux of life force from themselves, and that the patient's magnetism must be of such a quality as to receive that life force, and assimilate it as an influx.

When this result ensued, a cure was certain. When the patient's magnetic condition did not, and could not, assimilate with that of the operator, and the *will* alone acted, the cure was temporary only, and the disease was never permanently quenched. This theory accounts for the fact, that with the same benevolent *wish* or *will* to cure, acting in each case, many failures in occult healing ensue. The truth is, a genuine MAGNETIC ASSIMILATION of life forces, must take place between operator and subject before disease can be cured. When will acts alone, and magnetisms do not combine, the result is only a temporary affection of the senses, which may be termed Hypnotism, or in plainer phraseology, Electrobiology.

Our next illustration will be a case of good and valuable results accruing from spiritual perception, evolved from putting the body to sleep, and liberating the spirit into the realms of causation, or "the soul of things."

PRISON LITERATURE.

We have before us a number of a weekly paper, called *The Prison Mirror*, which is published in the State-prison of Minnesota, and is filled with articles written by convicts, the editor being himself a convict. This periodical is permitted by the prison authorities as a means of moral influence, and it certainly seems well calculated to answer the end designed. The news of the prison is related in a number of well-written paragraphs, accompanied in some cases by comments.

The paper is used by the warden to convey to the inmates anything of importance or interest to them. The following poem, contributed by a prisoner who signs himself C. H. O'Neil, is powerful and affecting:—

TO MY CELL.

If you could speak, O prison cell,
What wild, sad stories you could tell!
Of broken hearts and maddened brains,
Of wasted lives and guilt's deep stains,
Of misdirected energies, of talents flung away,
Of mental agonizing pains, of physical decay.

The youth who started in life's fight
With courage high and young hopes bright,
His father's hope, his mother's pride,
Perchance upon your bed has died—
Disgraced, degraded in his prime,
Wrecked on the fatal rocks of crime.

Maybe a murderer has lain
With bursting heart and frenzied brain,
And seen upon your walls so white
His gory victim through the night,
'Till with his deadly terror's yell
You'd ring and echo, dismal cell.

You may have held a man whose name
For honour once had goodly fame,
By all respected and loved well;
Yet in his gray old age he fell,
And perhaps at thoughts of happier years
The floor was wet by his hot tears.

The thief's pale corpse, the murderer's yell,
The old man's tears, oh, dreary cell,
Seem hovering, floating through thy gloom,
Like ghosts around some haunted tomb,
While in my ears the day's last bell
Re-echoes like a funeral knell.

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To CONTRIBUTORS.—Literary Communications should be addressed to the Editor, The Linde 18, Humphrey Street, Cheetham Hill, Manchester.

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Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, NOVEMBER 16, 1888.

"THE TWO WORLDS" SECOND SALUTATORY.

WITH this number we commence the second volume of *The Two Worlds*, and take a fresh departure from the last milestone gained and passed in the first year's existence of our journal.

The impulse which moved the Directors of *The Two Worlds* Publishing Company to their undertaking, was an urgent sense of an existing demand, which they felt called upon to make the attempt, at least, to supply. There was but little to encourage such an effort, as far as the earthly prospect was concerned.

The ordinary factors for the achievement of worldly successes, such as wealth and influence, were wholly wanting; even the *prestige* supposed to be derived from METROPOLITAN enterprises was lacking, the paper being undertaken solely by working men and women; started in a provincial city, circulated as best poor "provincials" could do, and DEPENDENT SOLELY on the merits of the journal itself for any measure of success it might achieve, after its first costly gratuitous distribution.

Throughout the entire undertaking there were but two stars of promise visible in the horizon, beneath which the workers commenced their operations. The first was the righteous purpose and unselfish endeavour which stirred every heart concerned in the human side of the effort. The second was, and still is, the star of hope lighted by the hands of those who were once our ministering angels on earth, and who are still more emphatically so, now that they are blessed angels in heaven.

How very moderate were the human expectations with which this work was inaugurated may be gathered from the fact that few, if any, of the workers looked forward with much expectancy to the day when we could salute our readers on the opening of a second volume. Such, however, is the fact, and it is with a deep sense of thankfulness that we review the past life of our young journal, and consider how marvellously, yet with what unexpected power and vitality, it has been sustained. Many of its articles have been translated into divers languages, besides being copied in other lands. Whilst the inevitable grumbler, whose special life function is to blight, could never consent to miss such an opportunity as our bright pages present to launch

his arrows against us, the still more genial eulogist has poured in his tributes of praise from many far and wide and unexpected quarters. Better still, the conscience within every one of us has spoken out, whether in the face of praise or blame, and declared before men and angels, WE HAVE DONE OUR BEST. That best we lay at the feet of the Father of Spirits, with the firm conviction that our offering is accepted, and whatever the future may bring, the past twelve months' honest and indefatigable effort we know is laid up in the archives of eternity.

Before bidding our readers "God speed," and asking the same blessing on our fresh start in life, it seems in order at this point, to consider in some detail the present aspect of the spiritual situation.

The prizes generously given by a few of our friends for original articles, have called forth a display of talent from our contributors which gives most favourable indications of the ability as well as interest that exists in our ranks. This system of offering prizes for original articles will be continued, and, judging from the past, cannot fail to produce additional good results.

Another hopeful feature of the past year has been the manifest interest displayed in the Children's Lyceum; the increasing numbers that attend; the opening up of fresh Lyceums, and the great demand for Lyceum manuals. All this points to the one encouraging fact, that whatever our failures or shortcomings may be, we are laying the foundations for the faith of those who will come after us in a religion of proven truth, spiritual science, a noble life, and that sense of man's personal responsibility which will dignify and purify every act, word, or thought.

Another hopeful sign is the tendency of rational spiritualists to throw off the childish fear that, by a concentrated unity of forces, men are going to put themselves once more in the old bondage of ecclesiasticism and dogma. Once this inevitable reaction of the human mind from the hard and fast lines of priestly tyranny is allowed to settle into the rule of calm, logical reason, and we have no fear but that spiritualists will become the power their vast numbers and influence qualify them to be. On every side of us we hear the shaking of the dry bones of dead or dying theologies.

"MORS ET VITA."—The old must perish that the phoenix of the new, the true, and the beautiful may spring up out of its ashes. Life from death is the watchword of eternity—but not until spiritualists can come together, with one accord, and speak with the common language of all humanity, brotherly love, will those "dry bones" of the dead past become "an exceeding great army" of living men and women, marching to the world's redemption under the banner of THE RELIGION OF LIFE, with the one sole motto, "The Kingdom of Heaven is within you."

Ere we close, we are earnestly requested to give some attention to certain newspaper paragraphs, in which the retailers of petty slanders gloat over the report that two of "the Fox girls," or "Rochester knockers"—as they have been called—are about to renounce spiritualism and proclaim themselves impostors. Deeming that the American spiritualists themselves are the fittest exponents of those transactions which are being enacted in their own ranks, we refer our readers for a clear and authentic statement, concerning the rumours above-mentioned, to the article which follows this, containing such excerpts as our space will permit from the veteran spiritual paper—the *Religio-Philosophical Journal* of Chicago, October 20th.

Whilst we stand aside and permit our esteemed cotemporary to lay out the circumstances of a case which must be better known to American than European spiritualists, we still feel called upon to say a few words on one of the questions which has arisen in connection with the conduct of the Fox mediums. It is one which is being continually—and evidently purposely—raised, and that—in some instances at least—with malice aforethought—namely, *Can, and does, the*

exercise of professional mediumship tend to injure or degrade its subjects?

To this query, one of the most striking answers that can be rendered, is to be found in the fact that, for many years, the elder sister of Margaret and Kate Fox—Mrs. Leah Fox Brown—now Mrs. Underhill, and the author of the charming work “The Missing Link in Spiritualism,” not only practised professional mediumship in far wider fields of action than either of her sisters, but did so without a slur on her noble character, a stain on her name, or the slightest tarnish to her good true womanly life in public or private. Lizzie Doten and Achsa Sprague, the two sweetest poetesses of the day; Hudson and Emma Tuttle; Ada Foye—a public medium of 35 years’ standing, Mr. and Mrs. Lillie, and a host of others numbering many hundreds, have all been and still are professional mediums. Their pure lives, honest purposes, and stainless names throw back every slander against professional mediumship on the heads of the slanderers, and to the utter denial of the cruel but unphilosophic assertion that there is aught that can injure or degrade a true man or woman in the exercise of the gift of mediumship any more than any other of God’s good gifts to man. All and each are subject to abuse as well as use, but all and each are designed *to be used*, and that in such a way as to benefit the largest number of those who may not be blessed with similar gifts.

As for spiritualism, the fact that physical manifestations are but *one* of the hundreds of phases by which spirits communicate with, bless, and inspire mortals, and that the exercise of the varied gifts have obtained acceptance, and commanded the faith of millions of believers all over the civilized world, is enough to show that the life or death of this stupendous movement is as much independent of, and beyond the power of any two rapping mediums to make or unmake, as the earth is dependent for light on the mighty sun of our system, and not on the feeble glimmer of the lamps wherewith we strive to illumine our own houses at midnight.

With tender memories for all who have borne the cross of martyrdom in labouring for an unpopular cause, with real sorrow for those who may have put their hands to the plough, turned back, and will have all their work to do over again in the land of stern retributive justice, we pass on our way, commencing our fresh departure on another year with no more high anticipations of success or bombastic claims to support, than we entered upon our campaign one twelve months ago. Now, as then, we shall steadily aim to **DESERVE** success, whether we achieve it or not. We shall determinedly advocate what we **KNOW** to be true, and as determinedly oppose all that would pervert or injure that truth.

As, like Martin Luther of old, we refuse to recant unless our enemies can **PROVE** that we are wrong, so we will never attack others until we are in a position to prove they are wrong. Controversies and controversial discussions we will none of. In behalf of spiritualism we object to no sifting, nor shrink from any fire of purification through which it may seem to the wisdom of God and the angels necessary for this great cause to pass. Like to one of old, we may say, “If this thing be of man it will come to naught; if from God, what can man do against it?”

Trusting in God and the angels only; aiming only to do right, and still following the lead of our life’s motto, “The truth against the world,” we recommence our journalistic endeavour, whether for a week, month, year, or lifetime, it matters not. We know it is for **ETERNITY** that we now send out the first number of the second volume of

“THE TWO WORLDS.”

Al! when shall all men’s good be each man’s rule, and universal peace lie like a shaft of light across the land?

The man who will not change his opinion is like standing water, and breeds reptiles of the mind.—*W. Blake.*

“THE FOX GIRLS”

OR, THE ORIGINAL ROCHESTER RAPPING MEDIUMS.

(Extracts from the “Religio-Philosophical Journal,” of Oct. 20th, 1888.)

“For several weeks past the New York papers have heralded the defection of the Fox Sisters, and gloated over the expected downfall of spiritualism in consequence of the revelations made and promised by Maggie Fox and her sister, Mrs. Kate Jencken. The ravings of these poor besotted women have been eagerly published far and wide, as affording choice bits of sensationalism for a depraved press to feed the vitiated taste of an ill-informed public. The *New York Herald* of the 24th ult., contained a column headed ‘God has not ordered it.’ The account is of an interview with Maggie Fox, *who claims to be the widow* of the famous Arctic explorer, Captain Kane. It is not worth while to reproduce the mutterings of the wreck which represents all that remains of the once innocent and modest little girl. The reporter’s story of her utterances shows her to be half demented, and only fit for an insane asylum.

“Some months ago, the Society for the Prevention of Cruelty to Children took Mrs. Jencken’s two boys away from her, because her drunken habits unfitted her to perform a mother’s duty. There is among spiritualists, as elsewhere, a class of maudlin sentimentalists ever on the alert for something that will pander to their diseased emotions, and who are only really in earnest when assisting weak and incorrigible criminals to escape the just consequences of their acts. It was so in this instance. Maggie, between whom and Kate there has generally been an alliance as against others, but frequent quarrels between themselves, was in England at the time the children were taken from Kate. According to their own story, a scheme was concocted between them by which Maggie was to forge letters in the name of Edward Jencken, the brother-in-law of Kate, to be used in getting possession of the boys. These letters and the interference of weak sentimentalists finally resulted in the boys being removed from the asylum, and Kate took them to England. It would seem from the evidence that while in England Kate and Maggie concocted a scheme for getting even with those whom they were pleased to regard as their enemies; and on their return proceeded to put it into effect with the assistance of the opponents of spiritualism.

“Mrs. Leah Underhill, the eldest of the three Fox Sisters, is a woman thoroughly respected by respectable people. Her husband is a well-to-do and well-known business man in New York City. She is a medium, and in her presence the phenomena have been repeatedly witnessed under the most crucial test conditions by very many men and women prominent in their day as leaders in literature, art, and science, and all the learned professions. Three years ago Mrs. Underhill published a book entitled “The Missing Link in Modern Spiritualism,” which was edited by a literary friend of undoubted probity and personal knowledge of much therein recorded.* Mrs. Underhill tells the story of her experiences, and of the Fox family; introducing many remarkable instances of spirit manifestation, and giving the names of the witnesses. No fair-minded person can read this book without being impressed with its substantial truthfulness.

“Early in their career, while yet mere children—Kate only twelve and Maggie fifteen years of age when the ‘knockings’ first began—these girls were thrown in the way of temptations of every sort. Petted, praised, and fêted, their heads were turned. Pressed unceasingly to exhibit their marvellous powers, they soon became inextricably involved in careers of deceit and dissipation. Kate seems never to have sunk to the depths reached by Maggie, and was temporarily saved by marriage to an English barrister, whose early decease again threw her into her old paths. In that book

* Hon. J. L. Sullivan, American Minister to Portugal.

of fact and fiction, 'The Love-life of Dr. Kane,' published by Carleton in 1866, occurs the following passage:—

"In August, 1858, she [Maggie] became a member of the Roman Catholic Church. Dr. Kane had often advised her to join this church, and many times had accompanied her to St. Anne's, in Eighth Street, New York. The ceremony of her baptism was attended by a large assemblage. The priest made the sign of the cross upon the candidate's forehead, ears, eyes, nose and mouth, repeating appropriate words in Latin. She was anointed with the holy oils, and introduced into the Church."

"For thirty years this woman has been under Romish influence, and has been gradually going from bad to worse, until she has sounded the lowest depths of woman's degradation. The marvellous powers of mediumship she possessed always afforded her a groundwork on which to build deception and to impose upon the credulity and friendship of others. For thirty years Kate and Maggie have been a constant source of anxiety and chagrin to Mrs. Underhill, who exerted every energy to redeem them, until finally she felt obliged to give up the hopeless task. Several times she has established them in comfortable quarters, on their solemn pledge of reformation, only to be disappointed by their early relapse. The spiritualists of New York have borne with these two most unfortunate women as they would with no one else, because of their being the Fox Sisters. Time and again have leading spiritualists helped Maggie out of the slums and put her in comfortable condition. Patience, pity, and forbearance have proved of no avail. Now Kate and Maggie—actuated by a diabolical spirit born of disordered brains, malice, envy, and hatred, and urged on by Romish influences and conscienceless abettors—have set about the vain and fruitless attempt of discrediting their own mediumship, declaring they have led lives of deceit, and that spiritualism is all fraud.

"Fortunately their evidence can be impeached by the record. Hundreds of instances of the manifestations can be adduced as occurring in their presence from which every element of doubt and error have been eliminated. Hundreds, thousands even, of mediums have been developed since the 'Rochester knockings,' many of whom have been and are far more remarkable than the Fox Sisters. To-day, in every large city and town, and in hundreds of private home circles, the grand truth of spirit return and manifestation is being hourly proven. Showmen, religious bigots, Romish priests, a sensational press, and all the other powers of darkness combined cannot smother the spiritual fire burning in millions of homes. There are grave and important lessons to be read from the lives of these two poor, unfortunate women, the victims of ignorance, passion, and intemperance; lessons which need to be studied and heeded, but space does not permit touching upon them at this time."*

A SPIRITUALISTIC DEFINITION OF TEMPERANCE.—On Oct. 28th, Mr. E. W. Wallis, of Manchester, delivered two powerful trance addresses in the Exchange Lecture Hall. Evening subject, "Temperance." Treated in relation to the beliefs of spiritualists, this subject became pregnant with new significance. The lecturer said he preferred the word "Temperance" as being capable of general application, but pointed out that true temperance consisted in total abstinence from everything that could be proved to be noxious. Such was alcohol, tobacco, the extravagances of fashion, too long hours of labour, greed of gold, indolence and uncharitableness. The speaker took the widest range of his subject, and dwelt largely on the future of the labouring classes, which, if directed by the spirit of earnest reform, justice, mental, moral, and physical temperance might still surpass our brightest expectations. Regeneration by *right* generation, and a fair share of the profits of labour to the labourer, were rules that would re-fashion society and eliminate the brute from the minds of men. The lecturer was listened to with the profoundest attention by crowded audiences.—*Blackburn Evening News*.

CORRESPONDENCE

A SUNDAY IN LONDON.

To the Editor of "The Two Worlds."

Unexpectedly called to this "Great Babel," I tried to make the most as well as the best of it, and did not forget to inquire "who was worthy" (suitable)? My locality made Winchester Hall, 103, Walworth Road and friend Husk's private residence convenient for use. I went to them both.

First there was, at 11 a.m., a meeting in Winchester Hall, with a very excellent address by Mr. Goddard—"Spiritualism, a practical religion;" then questions were permitted; then some stirring remarks by our friend Veitch on "Organization." I scarcely knew whether in the metropolis this was a *permissible* subject. I was soon undeceived. They are positively straining every nerve to get ahead of us from the cold North. I, for one, don't mind if they do, but I really think we Nova Castrians "set the ball a-rolling." I only hope they may be able to keep it going, and "win the game" if they can, and they are not unlikely, for they are terribly in earnest.

As there was a musical entertainment at Mr. Raper's, we preferred a sitting with Mr. Husk, and really the manifestations were of that nature and number (to me with my very little phenomenal experience) I scarcely knew whether I was on the old planet Earth or right in the spirit world. Voices (two or three heard at the same time), music, vocal and instrumental. Materializations (very many). Three relatives of my own were identified by me and my daughter (who accompanied me), who gave unmistakable evidence of their personality. Before the séance I took care not to give my name, and no one but my daughter knew it. It was curious to hear one's self addressed by John King, Christopher, and Ebenezer, from the spirit world by your own familiar name, and these friends seemed to know a good deal about me, and spoke approvingly of the little service I had been able to render the cause at home and in London, for Christopher declared he witnessed my being nearly mobbed once on Peckham Rye, and said he was often with me. This is certainly encouraging. Then we were touched by spirit hands. A large musical box (24lbs in weight) was moved from the table, floated about the room, placed on the carpet, wound up by Ebenezer when required. The Fairy Bells were played by the same spirit and taken beyond the room (don't ask me how) to a distance in which they were faintly heard. Then Ebenezer would bring them back and play the tune my friend (who had materialized) liked so well, and which he taught the children, including the one present—"Shall we gather at the river." Then I noticed this band had a commander-in-chief, the redoubtable John King (with his magnificent voice), and it seemed a little like "organization."

Newcastle-on-Tyne.

BEVAN HARRIS.

To the Editor of "The Two Worlds."

Those of your readers who were interested in "Our Attempts to Convert to Spiritualism," may be pleased to hear the sequel of those attempts, which I have much pleasure in forwarding you.

On Wednesday, November 7th, our first lecture on "Modern Spiritualism" was held at one of the principal halls in Forest Hill. Four or five years ago the audience would have numbered of spiritualists but *one*. On Wednesday last there were about a hundred present, of whom many were pronounced spiritualists, the rest investigators and persons interested in the subject. We here beg leave to thank most heartily those spiritualists who gave us their services—namely, Mr. Goddard, of Clapham; Mr. Veitch, of Peckham, who lectured, and Mr. Hopcroft, Mr. Drake, and others. Mr. Bevan Harris, now staying in London, and whose name is so well known to most spiritualists, was also present, and spoke a few encouraging words at the close of the lecture.

* Look to next number for a startling version of the Fox confession.

Mr. Veitch's lecture was excellent. It had been carefully and thoughtfully prepared—was to the point, and delivered clearly and smoothly. Our audience listened with such deep attention that, to use an old phrase, you could really "have heard a pin drop." Many of the speaker's ideas were applauded.

Mr. Hopcroft, Mr. Drake, and Mr. Long spoke a few words afterwards, the second giving us one or two of his own experiences.

We had sent complimentary tickets to the local reporters, and the notices which have appeared are favourable. Here is an extract from the principal local gazette: "The lecturer treated his subject with much earnestness, and claimed that 'Modern Spiritualism' would tend to raise the moral and spiritual condition of humanity."

We intend instituting free meetings for inquirers, in a room hired weekly for this purpose. Well known mediums and speakers will be occasionally engaged. A great many are eager to attend these.

Notices of our meetings will be sent, with your permission, to *The Two Worlds* every week. Numerous copies of *The Two Worlds*, *Light*, *Medium*, &c., have been distributed round about and readily accepted. Some of our inquirers have shown unmistakable signs of mediumship, physical, clairvoyant, and otherwise. These will, of course, receive suitable advice and information. Begging to thank, once more, all those who have given us their aid, I remain, yours truly,

MARIE GIFFORD.

8, Manor Road, Forest Hill, London, S.E.

November 10th.

FOURTH "TWO WORLDS" PRIZE ESSAY.

A PRIZE OF ONE GUINEA has been generously contributed by D. Younger, Esq., of Bayswater, London, for the best Essay on the following subject:—

"MODERN SPIRITUALISM AND MODERN CHRISTIANITY, THEIR POINTS OF AGREEMENT AND DIFFERENCE."

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

LYCEUM JOTTINGS.

FIRST LYCEUM PRIZE DIALOGUE.

THE following dialogue has been selected out of a number of others as the most suitable to receive the First Prize, generously given by Mr. H. A. Kersey, of Newcastle, for three prizes, of the several sums of 10s., 7s., and 5s., for dialogues on the Spiritual philosophy for the members of Children's Lyceums. The first prize has been accordingly forwarded this day, in a Post Office Order for 10s., to Mr. J. J. Ashworth, 2, Wellington Terrace, Woodboro' Road, Nottingham, the successful competitor. The two other prizes, with names and addresses of the winners, will follow in succeeding numbers.

DIALOGUE FOR FOUR CHILDREN.

Characters: JOHN and MARTHA (*Methodist Sunday School Scholars*).

WILLIE and FLORRIE (*Members of the Spiritual Progressive Lyceum*).

(*They enter from opposite sides meeting.*)

John: Good morning, Willie (*shake hands*).

Willie: Good morning, John (*shake hands*).

(*Martha and Florrie shake hands.*)

John: Can it be true, Willie, that your father, shortly after he withdrew from our church, now over a year ago, joined those silly, fanatical people who call themselves spiritualists?

Willie: It is true that my father and mother have attended the spiritualists' meetings, and my sister and I attended the Lyceum since father was censured by your minister with teaching heretical doctrines, such as the impossibility of a universal flood or a fire-and-brimstone hell; the doctrine of personal responsibility instead of the vicarious atonement; and the power of our spirit friends, under certain conditions, to be able to communicate with their friends in the flesh.

John: It is a great pity, Willie, your father has been led away from the True Gospel, and that he should reject the Holy Book and its teachings, especially as he was so well liked as a local preacher, and was always sure to fill a chapel wherever he was planned.

Florrie: You speak very truly, John, when you say my father could *always* depend on a large congregation, and also that he was well

liked wherever he went. But does it not *prove very plainly* that the people are longing for teachings in *harmony* with the discoveries of Science, and that do *not conflict with their reason and common sense*? Shall I tell you *why* his preaching was so much more successful than most of his brother workers?

Martha: If you can enlighten us, I am sure we shall be pleased to hear. I really must confess I am beginning to be quite interested in our conversation.

Florrie: I am glad to hear *that*; we should always be open to learn more of the wonders of nature, and the workings of the *Universal Mind we call God*.

Martha: Then you spiritualists *do* believe in a God!

Florrie: Certainly! We not only believe, but we *know*. We look around us on this beautiful earth, and we see evidences everywhere—above, below, all around—of a great master mind, a power that brought into existence the puny worm, as well as the mighty orbs that for ages have been rolling in yonder far-off firmament, and whose bright and shining faces we all so delight to gaze upon. Think, for a moment, what indescribable chaos would follow the collision of one of those mighty orbs with its sister planet! But we fear no such result, knowing as we do, that "the hand that made them is divine." But, pardon this digression, I was about to tell you why my father was so successful as a local preacher.

Martha: Oh, yes! we shall be so pleased to hear your idea.

Florrie: Well, then, we spiritualists teach that certain persons we call *mediums*, are so constituted, that under proper conditions, they can be *inspired with thoughts and ideas* not their own, but those of spirit guides, who, finding they have an instrument they can use, pour forth teachings which *feed and build up* those hungry souls who have at last met with that mental food so necessary for their spiritual growth. In past ages, the men who gave utterance to the "power of the spirit," were called prophets, seers, &c. Paul, you will remember, when appearing before the rulers of his day, to speak in his defence, says he trusted to the inspiration of the hour. This same inspiration then, was the reason of my father's success. That which he had prepared and intended to say, on many occasions was superseded by his spirit guides, and the people declared "it had been good to be there." That which he could not *then* comprehend, has *since* been made plain. He *now* understands that he was an instrument or medium, through whom thoughts and ideas were given by those "not dead, but gone before."

Willie: I believe, John, you expressed your sorrow, that we had been "led away from the true gospel," and "that we should have rejected the holy book and its teachings." Let me here ask you to remember, that spiritualists do not admit having been "led away from the true gospel," or with "rejecting the Bible and its teachings." On the other hand, we spiritualists believe we have been led to the "true gospel," as taught by good and noble spirits. Judge for yourself, while I read you our "gospel," or "creed," as given by the lady Editor of one of our weekly papers—*The Two Worlds*. At the close of an eloquent speech, after the laying the foundation stone of one of our halls, she says:—

"We 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."

We claim, John, that *these doctrines universally believed in and acted out*, society would not be in its present deplorable condition. Notwithstanding 1,800 years of the preaching of your gospel, we are to-day surrounded on every hand with vice, crime, poverty, murder, immorality, and atheism. We blush to have to admit all these in our midst, after the constant preaching and widespread belief of the so-called "gospel."

Martha: What a dreadful and unpleasant picture you have just presented, Willie! Though, I fear, it cannot be denied, does it not prove the innate depravity of man, and his need for the atoning blood of our Saviour? You cannot have forgotten the necessity of our belief in His precious blood to save us from the fate of the lost in eternal punishment.

Florrie: No, Martha, we have not forgotten your teachings, and we are convinced that more reasonable, humane, and I will even say *Christ-like* doctrines will have to be taught before we shall see mankind—as we all so anxiously desire—sober, loving, and truly religious. In the religion of the future we must look for *acts not beliefs*. We must teach men to *live and practise* the noble qualities which we all so admire in the life of the good, kind Nazarene. The world, if it is to be saved, must be taught the *necessity of noble acts, and kindly deeds*. I think the words of the poet are so beautiful and so true. I will try and give them you.

"One great thought—one deed of good ere night—

Would make life longer seem

Than if each year might number a thousand days

Spent as is this by nations of mankind.

We live in deeds, not years; in thoughts, not breaths,

In feelings, not in figures on a dial.

We should count time by heart-throbs.

He lives most who thinks most, feels the noblest, ACTS THE BEST!

John: I quite agree with you, friends, that we already have too much belief, and too little practice, in the world. I hope you may succeed in teaching mankind that their actions here will make either their heaven or hell when they pass over the river of death. I am pleased we have had this chat, and, at some future time, I hope to learn more of the teachings of your fraternity.

Willie: I am delighted, John, to hear you speak so fairly and honestly. If we have been able, in our little chat, to remove from your mind any error or false idea that you may have held, with regard to spiritualism and its teachings, we shall be encouraged and glad. There are many other points we would have liked to have enlightened you upon, but we will hope to have an early opportunity of doing so. For the present we bid adieu.

(*Shake hands and leave platform.*)

CHRONICLE OF SOCIETARY WORK.

BIRMINGHAM. 92, Ashted Row.—A full meeting. A. Gough, Esq., solicitor, chairman, related a circumstance which led to his introduction to spiritualism, whereby certain tell-tale club books, reported to be lost, were discovered to be in the possession of a certain lawyer, whose name was spelled out by a table; the communication given by the spirit (of the deceased steward of the club) was found correct; the books were recovered, and the proprietors of the hotel, where the club meetings were held, relieved from anxiety and suspected complicity. Mr. Wyldes spoke on four subjects sent up by the audience. Among others, "The Death of Spinoza." This subject, the speaker said, was given to puzzle him! But his guides were equal to the occasion, and gave a most interesting recital of the life of this misunderstood Hebrew. The psychometry and character delineations from articles were markedly successful.—*S. A. P.*

BRADFORD. Ripley Street.—We were disappointed by the lady friend, but Mr. Marshall gave his experience in spiritualism in the afternoon. Mrs. Marshall gave twenty-one clairvoyant descriptions, all recognized. Evening, Mr. Marshall spoke very well, and Mrs. Marshall gave thirty clairvoyant descriptions, only two not recognized. The services were much appreciated. Descriptions of the loved ones gone before fully acknowledged by strangers. Very crowded audience at night, some unable to get in.

BURNLEY.—Mrs. Butterfield's guides gave discourses on "Spiritualism: its Origin, Phases, and Various Manifestations," demonstrating the truth of spirit return, proving the same by striking illustrations from nature, theology, and science. The discourses were eloquently delivered in a masterly style, and much appreciated by large and attentive audiences.—*R. J.*

CLECKHEATON. Oddfellows' Hall.—Mrs. Hellier's guides gave two good discourses. Afternoon on "Religion;" evening, "Forgive one another as God even forgives you," followed by good clairvoyance. A very large audience.—*W. H. N.*

COLNE.—Miss Hartley gave two interesting addresses. Afternoon, "Reform;" evening, "If a man die, shall he live again?" followed by good clairvoyance. Good audiences.—*J. W. C.*

COWMS.—Miss Patefield's guides spoke on "Is spiritualism a new thing?" Evening, "Does God show any mercy to a sinner?" Very good clairvoyance. Mr. Wright spoke a few words on spiritualism.

CROMFORD AND HIGH PEAK.—"The Spirit World—its location and inhabitants," was our morning subject; evening, "If there is a true religion, why is there so much scepticism?" It is impossible for all men to develop as one; hence, the foremost of all ages, those who had aided their generation the most, and laid the clearest foundation to knowledge and truth, had been called sceptics. This will continue until it is granted that man has a right to ask for himself, to inquire for God through the laws of matter and spirit, without fear of pope or priest, or, worse still, an uneducated public opinion.—*W. W.*

DARWEN.—Mrs. Green gave two addresses, with clairvoyance. With her usual popularity she attracted large audiences, who listened with rapt attention. Many strangers present, attracted, no doubt, by the flaring posters with which Rev. — Ashcroft has placarded the town. We feel sure Mrs. Green's visit will have proved highly beneficial in this respect.

DEWSBURY.—Mrs. Craven's guides handled a large number of questions, in a most satisfactory manner. The request for information was very varied, and the subjects chosen by the audience were so many that quite a number had to be left without treatment.

GLASGOW.—Morning: Discussion on "Societary work in general." Owing to a misunderstanding as to the powers of majorities, the discussion was postponed till January. Evening: The guides of Mr. J. Griffin discoursed on the words "I am the way, the truth, and the life," giving a very good definition, from a spiritualistic point of view, of the meaning of this phrase, and exhorted the audience to practise all the nobler teachings of Jesus, while in the flesh. Messrs. Finlay (chairman) and J. Robertson spoke on the same subject.

HECKMONDWIKE.—2-30: Mrs. Connell's control discoursed on "Fatalism," a subject sent from the audience, and dealt with very satisfactorily. Evening subject, "Spiritualism the need of the age." Clairvoyance at each service, to large audiences; the medium giving great satisfaction. As our society have taken larger and more comfortable rooms, we earnestly invite all old friends to again rally round, let bygones be bygones, and lend us their aid and sympathy, and each and all work in harmony in one grand and glorious truth, and then doubtless success will crown our efforts.—*J. C.*

HETTON. Miners' Old Hall.—Mr. Grice gave a grand address on "Christianity before Christ," which was very instructive, all being well received.—*J. T. C.*

HUDDERSFIELD. Brook Street.—A good day with Mr. Ringrose in the unavoidable absence of Mrs. Britten. He took in the afternoon the suggestive subject "Shall we wither as the leaves?" which he treated in his peculiarly effective style, and commanded the closest attention of a numerous audience. His evening subject, "Scientific and Philosophic Immortality," was a masterpiece of clever reasoning, which told well with a crowded audience. At each service Mr. Milner, a member, kindly volunteered, and gave a few clairvoyant descriptions with remarkable success, for out of eighteen descriptions fifteen were recognized, and this his first appearance on our platform. We naturally feel proud to have such a brother amongst us, and hope for many more exhibitions of his great natural powers.—*J. B.*

LEEDS.—An enjoyable day with Mrs. Dickenson. Afternoon subject, "Life is Onward." Evening, "What must I do to be saved?" Successful clairvoyance at each service, twenty descriptions given, seventeen recognized. In the evening the room was full, and doubtless many fruitful seeds were sown by the striking clairvoyance. Many strangers received convincing proofs of immortality, and the presence of their loved ones.—*J. W. H.*

LEICESTER.—Mr. F. S. Sainsbury's control lectured on "Jehovah, in the light of the Nineteenth Century." The Jews regarded Jehovah, their God, as an individual sitting on a throne. In their records he is

depicted as a God of vengeance rather than of love, requiring human and other sacrifices to appease his wrath. Is it credible that the God of the universe tempted Abraham to murder his son to show respect for God? or that he hardened Pharaoh's heart, and then sent famine and pestilence on the innocent Egyptians? or that he commanded the Israelites to steal (or borrow) the gold and silver of the Egyptians? When the so-called Jesus Christ denounced all the old dogmas, and preached "Love one another," these "chosen people" foully murdered him. Viewed rationally, the records are most unsatisfactory, either as history or religion. The collections were in behalf of a member in depressed circumstances, whose spirit partner controlled the medium, and urged the people to do their best for the distressed member.

LEIGH. Railway Road.—Lectures by Mr. Le Bone; ably given and well attended. Morning, "Formation of our Planet"; evening, on "Diet."—*J. S.*

LONDON. Archer Street.—Morning, Mr. J. Hoperoff answered questions from the audience—great interest was manifested; also short addresses by other friends. Healing by Mr. Goddard, senior. Evening, a crowded audience. Mr. Hunt gave an address on "The Rise, Progress, and Destiny of Man," in a thorough, practical, and comprehensive manner. Several poems were given, and the speaker was frequently applauded.—*W. O. D.*

LONDON. 125, Barking Road.—A fair audience listened to a well-delivered and impressive address, by Mr. Veitch, on "The Evidences of Spiritualism." As we intend taking a larger hall, we would be pleased if friends residing near would support us by becoming members, to enable us to carry on the work on a larger scale, as our present hall is far too small. Those desirous of obtaining truth, and diffusing the same, are invited to help the few—who only consist of working men. Names can be taken Sunday evening next; promises not required—our motto is "Work—Action."—*T. K.*

LONDON. 184, Copenhagen Street.—Morning: The resumed debate on Mr. Yeates's paper entitled "The Head of Humanity," was admirably opened by Mr. McKenzie, followed by discussion. Evening: Mr. Paine favoured us with psychometric readings, from articles tendered by the audience, which were in nearly every case correct; several strangers acknowledged his accuracy. A lady remarked she had been twenty years a spiritualist, but had never heard anything so extraordinary. Friends, come and help us.—*W. H. S.*

LONDON. 309, Essex Road.—Very good attendance. Mrs. Hawkins spoke well on "Love one another." Clairvoyance very good.—*J. W.*

LONDON. Marylebone.—Morning: Attendance smaller than usual. Mr. Hawkins employed his healing powers. Several friends addressed the meeting. The Bros. Towns exercised their mediumship to great advantage. Conditions harmonious. Evening: Mr. Hoperoff's guides dealt with four subjects from the audience, in a manner that elicited the admiration and applause of all. After the address several clairvoyant descriptions were given, the majority recognized, giving further proof (if any is needed) of spirit presence. Very fair attendance.—*Cor.*

LONDON. Occult Society, 357, Edgware Road.—In consequence of the landlord having failed to provide the accommodation promised, we have decided to leave our present rooms. There will, therefore, be no meetings until further notice. We intend to take rooms permanently, and to have meetings and séances throughout the week.

LONDON. Winchester Hall, Peckham.—Morning: An instructive address on that most interesting science—"Astronomy," was given by Mr. A. M. Rodger, and much enjoyed. Mr. Iver Macdonnell delivered a fine lecture on "Rational Religion." After critically examining the various systems of our land, the lecturer claimed that man, as a religious animal, must have a religion thoroughly in accordance with his own reason, and able to stand the test of investigation and the criticisms of opponents, and which in time of trouble and affliction would be a source of comfort and support. Questions were well answered.

LONDON. Wellington Hall.—Very harmonious meeting, addressed by Mrs. Darby, Miss Tod, and an American lady. The latter spoke eloquently on "Charity," and was well received.

MACCLESFIELD.—2-30: Mrs. Groom's guides spoke on "Spiritual Gifts," which was well received by an attentive audience; and in the evening to a crowded audience, on "The Spirit World and its People." The spirit world was not far away, as many supposed, nor were its people idle; their occupation was not to blow trumpets for ever, but to come and visit those they had left on this earth, and minister to the happiness of others in spirit life. Clairvoyant descriptions were given with remarkable clearness.—*W. P.*

MANCHESTER. Downing Street.—Mr. George Wright's afternoon subject was "Religious Teachings," closing with clairvoyant descriptions. Evening subject: "The Salvation of the World," from which a good lecture was given to a large audience, closing with clairvoyant descriptions, five out of seven recognized.—*W. H.*

MANCHESTER. Psychological Hall.—Afternoon: Mrs. Smith was controlled by the daughter of one of our committee, and spoke upon "Repentance." Evening subject: "If man is governed by the planets, what is the use of prayer to God?" the influences of the planets upon man, according to their positions in the heavens, and the manner in which they are aspected by the signs of the zodiac, being explained. Good clairvoyance at both meetings. Hall crowded.—*J. H. H.*

MIDDLEBROUGH. Spiritual Hall.—10-45: Mr. J. Campbell gave a forcible "Vindication of Spiritualism." Christianity asked acceptance of the phenomena of Tabor, of those that befel Saul en route to Damascus, of Peter's enfranchisement, and of healing by laying on of hands, but it lacked the present-day confirmatory facts of our movement. 6-30: "The eternal development of the human soul." The soul force, unworked here, would find free scope in spirit life, but far better the upward course began here. Womanhood had a prominent place in the guidance of humanity to nobler modes of life.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Hoey's guides gave a grand address on "Spiritualists and their Guides," which was very instructive, to a large audience. Twenty delineations were given, twelve recognized.—*G. E.*

NEWCASTLE-ON-TYNE.—Nov. 11th: Mr. Walker lectured on "Our Spiritual Possibilities." He laid great stress on the cultivation of the

intellectual powers, and considered no religion would stand unless it had reason for its foundation. There is no limit to the possibilities of the spirit; and although the law of progress is eternal, the cultivation of the intellect must commence on the earth. Spiritualism provides for the full development of the intellectual faculties, as it sets no limit to knowledge, but is always open to the reception of further revelations of truth.—*F. S.*

NORTHAMPTON.—2-30: Mr. Lees, of London, lectured on "Immortality"; evening, "The Conditions of the Departed after leaving the Body." We had a feast in both subjects, being a thorough blending of reason and brotherly love; and to say that the discourses were brilliant is but a feeble attempt to describe the treat Mr. Lees's guides provided us with.—*T. H.*

NORTH SHIELDS. Camden Street.—Mr. Campbell failed to appear, and Mr. Forrester, of South Shields, spoke ably on the "Facts and Philosophy of Spiritualism." Questions were answered by Messrs. Forrester, Kempster, and MacKellar.

NOTTINGHAM.—"Spirit-life, or the Day after Death," was Mrs. Barnes' subject. Several strangers were attracted, and seemed thoroughly arrested by the beautiful discourse. Awakening, after the change of death, the spirit looked on earth-life as we look upon a vivid nightmare in the morning. Every act and thought came before the eye of the soul—nothing lost. Just as men vary in their condition and views, so was the variety in their first experiences. There was then present in spirit a friend who had recently passed over (Mrs. Addicott), and by such as she, who was in a measure prepared through spirit teachings, the pleasures of spirit-life were directly appreciated; while to many, a course of education was requisite to enable them to realise the nature of their new condition.—*J. W. B.*

OLDHAM.—Mr. Wallis addressed large audiences. Subjects, "The Bible in the light of Spiritualism," and "Did Jesus die on the Cross and rise again?" The various accounts given in the gospels of events in the life of Jesus were considered and compared, and it was clearly shown that they differed, not only in minor particulars, but also in the most essential circumstances and matters of fact, and were therefore unreliable.

PENDLETON.—Miss Walker's controls gave a short address in the afternoon, followed by clairvoyance. Evening subject, "Is Capital Punishment Justifiable?" which was interesting and logical throughout. Clairvoyance followed, which was not very successful, owing to the conditions being disturbed through the controls of Mr. J. Evans taking up the question of the denunciation of spiritualism by its founders. The attendance at both lectures was very good.—*J. E.*

RAMSBOTTOM.—Miss Schofield gave two very interesting discourses, and clairvoyant descriptions, all recognized.—*J. L.*

RAWTENSTALL.—Afternoon: A very good discourse on "Who are the World's True Reformers?" by the controls of Mr. Tetlow. They pointed out that true reform must come from men and women themselves. So-called reformers were in reality but as finger-posts pointing the way. But if people themselves did not reform, the finger-posts would be useless. True reform must begin at home. In the evening they dealt with nine subjects sent up by the audience. Psychometry. Both services very good.

SCHOLES. Silver Street.—Mrs. Ellis disappointed us, but Mr. Wainwright spoke at 2-30, on "The Age of Reason," and at 8, on "Immortality." Man's longing for another life went to prove that immortality is a possibility, and spiritualism supplied evidence that man lives hereafter. Ten clairvoyant descriptions were given, and eight recognized. Room full, many turned away.—*T. M.*

SALFORD.—Nov. 7th: An enjoyable evening with Mr. Pearson. Nov. 11th: Mr. Buckley delivered a short address on "What is Life?" Miss Hollows also spoke on "The Spheres, and their Use." Evening: Miss Hollows lectured to a good audience on "Spiritualism: a benefit," in a clear and determined manner. Mr. Buckley gave good tests, to strangers only, of his psychometric powers; correct in all.—*T. T.*

SLAITHWAITE.—Mrs. Gregg's guides took their own course, and spoke most beautifully on "Prayer, and its effect on earth-bound spirits." Evening subject: "The meeting beyond the river," which was illustrated with a twelvemonth's experience in spirit life, by the control. The discourse ended poetically, urging all to be prepared for that glorious meeting. The room was packed, many having to stand on the staircase. Monday evening: Mrs. Gregg again ably conducted the meeting.—*T. B.*

SOUTH SHIELDS.—The annual meeting was held on 7th inst., when the following officers were elected for the ensuing year:—President, Mr. Pescoe; vice-presidents, Messrs. Grice and James; treasurer, Mr. Hunter; financial secretary, Mr. Forster; corresponding secretary, Mr. Graham; orderlies, Messrs. Hallack and Peacock; book steward, Mr. Lander. The annual financial report was read, and showed the society to be in a very satisfactory condition. Nov. 11th: Morning, Mr. W. Davidson's controls gave a short and interesting address on "The privileges we enjoy at the present time, when compared with the sufferings our forefathers had to endure." Evening: Mr. J. James gave some of his experiences in spiritualism.—*J. G.*

SOWERBY BRIDGE.—Mr. Boardman spoke in his usual admirable style to a good and appreciative audience. Subject, "The Survival of the Fittest."

WESTHOUGHTON.—Mr. J. C. Macdonald in the afternoon spoke from "The Doings in Spirit Life"; evening subject, "The Politics of the Spirit World." Both interesting discourses.—*J. F.*

WILLINGTON.—Mrs. Peters's guides gave clairvoyant tests afternoon and evening—a good audience at night. Many received proof that those they thought were dead are now enjoying the sweet pleasures of spirit life, and only waiting favourable conditions to manifest their presence and bless their friends.—*W. C.*

RECEIVED LATE. Belper.—Nov. 4 and 5: Mr. Wyldes lectured eloquently to good audiences, splendid psychometry. Sunderland.—Mr. Grey delivered a lecture and poems, giving great satisfaction. Felling.—Mr. Westgarth's guides gave an eloquent address to a full audience, giving much pleasure. Wisbech.—Nov. 7: First monthly experience meeting, to bring out speakers and call forth social feeling and unity. Nov. 11: Mr. Ward pointed out the necessity of purity and

preparedness to receive truth; clairvoyance followed. North Shields, Borough Road.—Mrs. White's guides made excellent remarks and gave clear descriptions of spirits, two strangers received remarkable tests. Halifax.—Nov. 5: Mrs. J. M. Smith gave a good lecture and phrenological delineations. Nov. 8: Miss Musgrave spoke well, giving her services for the building fund. Nov. 11: Mrs. Wallis's guides spoke well on subjects chosen for them, to crowded audiences; many turned away; clairvoyance given. The Ladies' Committee are arranging for a Sale of Work about Christmas, for the building fund. Money or articles thankfully received by Miss Culpan, 8, Union Street, Halifax. Oldham.—Mutual Improvement: Messrs. Sutcliffe and Thorpe contributed an interesting paper on physiology. Keighley, Assembly Rooms.—Miss Wilson's guides gave good lectures and successful clairvoyance.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BURNLEY.—Present, 81 scholars, 5 visitors, and 10 officers. Usual programme well done. The Lyceum is giving a grand entertainment at the Good Templars' Hall, on Saturday night, Nov. 17th.—*W. M.*

GLASGOW.—Fair attendance. Conductor, Mr. Wilson. Mr. J. Robertson spoke on "The Absurdities of Modern Christianity as to the divine origin of the Biblical stories from the account of the Creation downwards." Marching and calisthenic exercises gone through in splendid style.—*G. W.*

HECKMONDWIKE.—Usual programme. Recitation by Miss E. Hutchinson, readings by O. Wood and Miss Ogram. Present—40 scholars and 4 visitors.—*A. G.*

LEICESTER.—At 10-30. Present: 23 children, 4 officers. Usual programme, singing lesson, and lessons on bandaging in ambulance work. N.B.—If any worker wishes to introduce ambulance work into the Lyceum, I should be glad to give all the information I can on the subject.—*W. J. O.*

LONDON. Peckham.—Mr. A. M. Rodger addressed the children on some Biblical stories, which seemed greatly to interest them. We regret, that through illness, our conductor (Mr. Coleman) was away; we sincerely hope he will soon be able to be with us again. Present: 36 officers and children.

MACCLESFIELD.—Usual programme. Much improvement in the calisthenics; we are now so perfect in them that we intend to advance another step shortly. Present, 36. We should be glad if the members would come early, to give more time for groups. Closed with readings and recitations by the members. Punctuality is essential to success.

MANCHESTER. Assembly Room.—Usual programme morning and afternoon. Recitations by Miss J. Hyde, S. J. Jones, and others. Number present, 37. Some Salford friends came to see us, and one gave the children a grand address full of good advice, for which we thank him, also our old friend Mr. Hesketh.—*W. W. H.*

MANCHESTER. Psychological Hall.—Attendance very good. Programme as usual. Recitations by Masters J. Fell and W. Ashworth. A healing circle was held, several of our officers magnetising members with good results.—*J. H. H.*

MIDDLESBROUGH.—Usual programme. Attendance: 13 adults, and 36 children.

NELSON.—Nov. 10th: The first Lyceum tea party and entertainment was a success in every respect, chiefly by the help and sympathy of Colne friends, who swarmed round us like bees. About 150 sat down to tea. The entertainment was a capital one. Mr. T. Coppock presided. The Lund family (three brothers and two sisters) of Colne entertained us in true minstrel style, their antics, jokes, and singing being greatly enjoyed. Recitations were given by Misses Coles (of Colne), Pratts, Thornton, Holgate, and Boyson, Masters Boyson and Hargreaves, and Mr. Sanderson. Songs by Misses Holmes, Lund, Greenwood, and E. M. and H. R. Hargreaves, Messrs. Lund (Colne) and Handforth (Burnley). Stump oration by Mr. Lund, duet by Miss and Master Hargreaves, dialogue by Master H. Carr and Miss F. M. Coles (of Colne). Nov. 11th: Morning, moderate attendance. Afternoon, a large attendance, including several new scholars. Usual programme and address by Mr. J. Holland, on "Speak Gentily."—*T. C.*

NEWCASTLE-ON-TYNE.—Usual programme, including recitations, &c., by scholars. Mr. Kersey introduced a new march. In lieu of lessons, Mr. Wells, the well-known phrenologist, paid us a visit, and illustrated a course of calisthenics now in use for patients. Miss Kersey presided at the piano.—*J. M.*

OLDHAM.—Nov. 10th: The Lyceum festival was a grand success; over 300 at the entertainment. The hand-bell ringing gave great pleasure. Mr. Morris's party did their work well: Miss A. Knott recited with much energy and intensity. Messrs. McEntevy and S. Healey convulsed their listeners with laughter in their excellent renderings of humorous pieces. The occasion was referred to by Mr. W. H. Wheeler, chairman, as the "commemoration of the establishment of the Oldham Lyceum,"—that in the midst of our enjoyment we must not overlook the mighty work being done—the silent though resistless march of progress—and the perceptible improvement of all who took part. Parents were exhorted to send their children to the Lyceum that it might be one—both of increased strength and unity. Friends from Rochdale, and other places, unanimously declared themselves greatly pleased.

OPENSHAW.—Messrs. C. Stewart and C. Smith, conductors. The rationale of "Development" was touched upon and illustrated. While this quiet effective work was proceeding, the trumpets and drums of those who shout "Salvation through blood," were heard advancing. The recitations were given with force. The study of Elocution is one of the essentials in a Lyceum, and might properly be specially cultivated in all Lyceums. An elocution class, though small, is excellent practice. Marching and calisthenics restored warmth and animation. "Whatsoever thy hand findeth to do, do it with thy might."—*W. H. W.*

SOUTH SHIELDS.—Present, 40 members, 9 officers, and 3 visitors. A happy time. Recitations by M. Simblet, A. Hunter, B. Lowery, F. Pinkney, were gone through in an excellent manner. Mr. Corry spoke a few words on "Bad Behaviour," and offered a prize for the best answers to questions, which were given by him. The calisthenics were exceedingly well done.—*F. P.*

WESTHOUGHTON.—10 a.m.: Invocation by Mr. Hodgkinson. Reading from "Star Readers." Marching well done; closing in usual way.—*W. C.*

PASSING EVENTS.

THE FOX CONFESSION. MAGGIE'S BIG TOE.—The cutting from the *Religio* given this week, puts this matter in its true light. Mrs. Britten, in our next issue, will give her answer to this precious confession and expose its falsehoods. Every spiritualist ought to have a supply of this and next week's *Two Worlds*, wherewith to meet objectors and slanderers. No toe-joint snapping will spell out intelligent messages, such as undoubtedly were given through the mediumship of the Foxes when they were honest and true. It is curious to notice how exceedingly credulous and gullible the public are, *when it suits them to be so*. They would not believe the Foxes when they were honest and said they did not produce the rappings themselves, and compelled them to submit to cruel experiments and tests innumerable, but were unable to discover fraud. Now that they dishonestly declare that they produced the raps by snapping their-toes, their statement is believed and hailed with gleeful acclamation, and a chorus of "I-told-you-so; we-knew-it-all-the-time." Why not apply tests, *now*, to prove that the toe-snapping is really done? A report says, "Mrs. Kane stood up; as she remained motionless, loud and distinct rappings were heard, now in the flies, now behind the scenes, now in the gallery!" A big toe that can produce such wonders surely needs looking after. We shall have it rapping on the dome of St. Paul's, or knocking on the throne of England! After this, who shall say that this is a critical and an unbelieving age? The man who can believe that a big-toe, unaided, can produce rappings "in the flies, behind the scenes, and in the gallery," ought to be exhibited by Barnum as the biggest camel-swallower on record; he and Jonah's whale would go well together. Order next week's paper, it will be extremely useful to meet opponents with.

PENDLETON.—The cause in this district is likely to be most actively promoted. The workers are pushing and enthusiastic, and although one or two staunch supporters are absent, by removal, those who remain will be more devoted, and anticipate a good accession of new members this winter. A splendid staff of lecturers has been engaged for next year. Do not forget the concert on Saturday, the 17th inst.

"LIGHT."—Our contemporary has, we are glad to learn, removed to 2, Duke Street, Adelphi, W.C., to more convenient and comfortable quarters, comprising an editorial room, a comfortable library and reading room, and, once a week, the use of a large room under the same roof for meetings. We congratulate our friends on the "new move," and wish them every success. (See advt.)

"SEYMOUR."—Every Lyceumist should purchase a copy of the new prize story, and after reading it lend it to friends and enquirers. It will be a good missionary if judiciously used. The narrative is most interesting, instructive, pathetic, and spiritual. (See advt.)

VOLUME ONE.—Our readers who desire to complete their set of copies of *The Two Worlds* can obtain back numbers on application. The index is not yet ready, owing to Mrs. Britten's illness, but will appear shortly. We will give full price and pay postage for copies of No. 6 (Dec. 23rd, 1887). Any person having spare copies of that issue will oblige by posting them at once. (See advt.)

HERBAL REMEDIES.—We have little faith in the usual allopathic treatment for disease, but believe that the more simple and natural the method of cure, the better. Good nursing, proper diet, bathing, and attention to ventilation, are much more potent factors than is generally conceded. Rest from toil, or worry, or strain, will often restore the exhausted and debilitated. Plenty of sunshine, exercise in the fresh air, cheerful companionship, and a hopeful frame of mind are wonderful agents for regaining and preserving health. But where these cannot be secured, or where the sufferer is past obtaining their full benefit, we believe that the use of herbal preparations is far more likely to be efficacious than the poisonous opiates and other drugs so commonly employed by the regular school of practitioners. We recently paid a visit to the establishment of Mr. J. W. Owen, of Hyde. He removed a short time since into larger and more centrally situated premises, and has now a nicely fitted-up shop, well stocked with all kinds of herbs, neatly packed and labelled, tinctures, extracts, roots, barks, and many special preparations. Mr. Owen is quite mediumistic, and we hear of his success as a magnetizer from various sources. He is becoming strongly impressionable, and is developing rapidly as a medical clairvoyant, and this is a great aid to him in his extensive practice. He is eminently qualified as a practical and dispensing botanist, having passed examinations in *medicine, science, art, midwifery* and diseases of women, &c. Is editor of the *Botanic Practitioner*, a journal devoted to herbal medicine, &c. He has a comfortable consulting room, and is kept continuously busy by numerous patients, besides a rapidly increasing business through the post. He had quite a pile of packages of his various preparations ready for sending off, and we were pleased to find that his advertisement in our columns, had brought him considerable business, which is steadily increasing. As many spirit friends prescribe herbal remedies, any person who does not know where to obtain the herbs, &c., would do well to send to Mr. Owen, who has a large supply of well-preserved herbs always on hand. Prescriptions are made up by him, and in a careful and thoroughly reliable manner. It gives us pleasure to testify to the good work he is doing for the suffering. Like Mr. D. Younger, Mrs. Goldsbrough, Mr. Wakefield, Mrs. Rogers, Mrs. Hazan, Mr. and Mrs. Hawkins, and many others who are all continually busy in this beneficent work, he is co-operating with the spirit world to cure the sick, and that was the mission of old, "heal the sick," and preach the gospel of health, happiness, and immortality.

Mr. Postlethwaite states that he is almost ready to go to press with "Roxana," a serial, given through his mediumship. It is an able defence of spiritualism, embracing the discussion of Christian, materialistic, and spiritualistic teachings, and valuable explanations of mediumship. He desires to receive more orders before he feels warranted to set the printers at work. His address is 5, Waterhouse Street, Rochdale.

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.

As announced a few weeks ago, meetings have been held in this district to endeavour to organise the various societies, so as to place the movement on a firmer basis, and carry the truths of spiritualism into districts where societies have not yet been formed. The result of our work has, so far, been very encouraging, having met with a hearty response from most of those who were invited to unite. The principles and working basis published in *The Two Worlds* have been accepted with slight modifications, and, in accordance therewith, the first monthly meeting of the executive was held at Newcastle-on-Tyne, on Sunday, October 7th. The desirability of at once taking mediums to outlying districts was considered, and it was decided to arrange for Mrs. Wallis to lecture at Boldon and Jarrow on November 16th and 17th, and Mr. Schutt at Hetton on November 20th. As there may be some societies who have been overlooked, through our not having their addresses, we invite them to communicate with us as early as possible, and, if desired, members will visit their districts and explain the views of the Federation. Whilst misrepresented by some, there can be no doubt that the only way to advance the cause is to place its facts and truths before the people, and this can be done to the best advantage by organisation, acting on the well-proved principle "Unity is strength."—Frederic Sargent, 42, Grainger Street, Newcastle-on-Tyne, honorary secretary.

The Oldham papers, especially the *Chronicle*, gave fair and impartial reports of the lectures recently delivered for and against spiritualism by the various speakers, for which they have our thanks.

Mr. J. B. Tetlow was eminently successful with his psychometric experiments at Pendleton on Tuesday, November 6th, and had a good audience. His mediumship improves by attention to conditions and careful cultivation. He is on the right track. Mediums must educate their powers if they would succeed.

DID HE MEAN WHAT HE SAID?—Dean Burgon, of Chichester, is reported to have expressed himself as follows: "Man is a progressive being; the lower animals do not progress. For instance, the ass does not progress; it is the same to-day as ever it was. In fact you never saw nor ever will see a more perfect ass than you see *at the present moment*." //

Mr. J. M. Dale, Marylebone, acknowledges with gratitude, a donation from "A Friend," also 10s. from a most unexpected source, towards his spiritual work.

PROSPECTIVE ARRANGEMENTS.

DARWEN.—Monday, Nov. 19th, Mr. J. S. Schutt will reply to Rev. Ashcroft at 7-30. Friends are requested to support him in large numbers.

HUDDERSFIELD. Brook Street.—Mr. Green has resigned his post as secretary. In future all letters should be addressed to Mr. J. Briggs, Lockwood Road, Folly Hall.

Mrs. F. Taylor, of 28, Council Street, Vine Street, Hulme, Manchester, desires to announce that she is ready to resume work, and will be glad to receive calls to lecture.

DEWSBURY.—Tea meeting and entertainment, Saturday, Nov. 17th, at 7. Tickets, 6d. Monday, Nov. 19th, phrenological lecture by Mr. Rowling; admission, 1d.

LONDON. Cavendish Rooms, Mortimer Street.—Nov. 18th: Mr. Hunt will lecture on "The Church of the Future." Doors open at 6-30. Service at 7 p.m.

LONDON CENTRAL FEDERATION OF SPIRITUALISTS.—The Council, on Nov. 8th, adopted the proposals of the sub-committee with regard to the conference day, and mass meetings of spiritualists will therefore be held on Sunday, Dec. 2nd, 1888, in Goswell Hall, Goswell Road, London, E.C. Meetings at 10-30 a.m., 2-30 and 6-30 p.m. Programme, and subjects, and speakers, next week. There will also be a general tea in the hall at 5. Tea tickets 1s. each, of the secretaries or members of the council.—U. W. Goddard, 6, Strath Terrace, St. John's Hill, Clapham Junction, S.W.

LONDON. Winchester Hall, Peckham.—Tuesday, Nov. 20th, Mr. R. J. Lees will give a lecture on "Spirit Media v. Conjurers" (with illustrations of the latter), at 7-45 p.m. Tickets 6d.

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—The following meetings are arranged, and all interested in the movement are invited to attend:—Friday, Nov. 16th, Mrs. Wallis, in the Lecture Hall, Boldon colliery; Saturday, Nov. 17th, in the Institute, Jarrow. Meetings to commence at 7 o'clock.—Tuesday, Nov. 20th, Mr. J. S. Schutt, in the New Miners' Hall, Hetton-le-Hole, at 7-30. Doors open at 7.

NORTH SHIELDS. Camden Street.—Mrs. Wallis lectures Nov. 18th, at 11, "Has Man Free-will." At 6-15, "Salvation by Grace or Growth." Monday, at 8, "The Philosophy of Life and Death."—Mr. J. S. Schutt lectures Wednesday, Nov. 21st, at 8 p.m., "Spiritualism, a Science and a Religion." We are endeavouring to establish a "Mutual Improvement Class" in connection with our society; the presence and co-operation of all friends will be heartily welcomed. Meetings every Wednesday, at 8 p.m.

OPENSHAW. Mechanics' Institution, Pottery Lane.—Annual tea party and entertainment, in aid of the old folk's treat, November 24th. An efficient quadrille band will be in attendance for dancing. Tea at 4-30 prompt; entertainment at 6 p.m.; dancing at 8, till 11-45 p.m.; tickets one shilling each (children under twelve, half-price), from any member of the committee.

SLAITHWAITE.—Special Lyceum Service, in the Liberal Hall, Saturday, Nov. 24, at 7 o'clock. Addresses and a full session, including marching and calisthenics. All friends invited. Collection to defray expenses.

SOWERBY BRIDGE.—Grand Sale of Work. This Sale will be opened on Dec. 4, to be continued on Dec. 6 and 8. Any help will be thankfully received and duly acknowledged by the secretary; Mrs. Greenwood, secretary for sewing committee.

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