

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 54.—VOL. II.

FRIDAY, NOVEMBER 23, 1888.

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Batley.—Wellington St., at 2-30 and 6. Sec. Mr. Taylor, 3, Fleming St.
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Belper.—Jubilee Hall, 10, 2, Lyceum; at 10-30 and 5-30: Mrs. Gregg. Sec. Mr. H. U. Smedley, Park Mount.
Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Miss Walton.
Birmingham.—Ladies' College, Ashted Rd., 6-45: Mrs. Allen. Séance, Wednesday, 8. Thursday, Developing. Friday, Healing, 7-30. Sec. Mr. A. Cotterell. Board School, Oozells St., 2-30 and 6.
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Blackburn.—Exchange Hall, 9-30, Lyceum; 2-30 and 6-30: Mrs. Wallis. Sec. Mr. Robinson, 124, Whalley Range.
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Burnley.—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Mr. Bush. Sec. Mr. Cottam, 7, Warwick Mount.
102, Padiham Rd., Wed., Healing. Tuesday & Thursday, 8, Circle.
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Byker.—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas.
Cleckheaton.—Oddfellows' Hall, 2-30 and 6: Miss Harris. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.
Colne.—Cloth Hall Buildings, Lyceum, 10; at 2-30, 6-30: Miss Wilson. Sec. Mr. E. Christian, End St.
Cowms.—Lepton Board School, 2-30, 6: Mrs. Connell. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.
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Eccleshill.—Old Baptist Chapel, 2-30, 6-30: Mr. Espley.
Exeter.—Longbrook St. Chapel, 2-45, 6-45. O.S. Mr. Hopkins, Market St.
Felling.—Park Road, Lyceum, 10; 6-30: Mr. Davison. Sec. Mr. Lawes, Crow Hall Lane, High Felling.
Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, Mr. Griffin; 6-30: Mr. A. Drummond. Sec. Mr. A. Drummond, 80, Gallowgate.
Gravesend.—36, Queen St., at 6: Mrs. Graham.
Halifax.—1, Winding Road, at 2-30 and 6-30. Sec. Mr. Feugill, 12, Bracken Hill, Pellon.
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Albion Hall, at 6.
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Bermondsey.—214, Old Kent Rd., S.E. (Horse Shoe Hall), Re-opening Services, 7: Mr. J. Veitch and others. Sec. Mr. W. E. Long.
Camberwell Rd., 102.—6-30. Thursday, 8.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Canning Town.—125, Barking Rd., at 7: Mr. Hopercroft.
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King's Cross.—184, Copenhagen St., corner of Pembroke St., 10-45: Resumed Debate opened by Mr. Phillips; 6-45: Mr. Brooks, Sec. Mr. W. H. Smith, 19, Offord Road, Barnsbury, N.
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Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. A. Flindle, 6, Darlington Street.
Walsall.—Exchange Rooms, High St., at 6-30. Sec. Mr. T. Lawton, 10, Rayne's Buildings, Stafford Street.
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West Pelton.—Co-operative Hall, 10-30, Lyceum; 2, 5-30: Mrs. Peters. Sec. Mr. T. Weddle, 7, Grange Villa.
West Vale.—Mechanics' Institute, at 2-30 and 6: Open. Sec. Mr. Berry, Greetland, near Halifax.
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Wibsey.—Hardy St., 2-30, 6: Mr. Rowling. Sec. Mr. G. Saville, 17, Smiddles 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: Mrs. Yeeles. Mr. Burkitt.
York.—7, Abbot St., Groves, 6-30: Mr. and Mrs. Atherley.

The Two Worlds.

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No. 54.—Vol. II.

FRIDAY, NOVEMBER 23, 1888.

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THE ROSTRUM.

THE NECESSITY OF SPIRITUALISM.

BY JAMES VEITCH.

THE desire of the age is for freedom. The necessity of to-day is, that freedom should be governed by wisdom, and prevented from falling into licence. Man having found out how he has been imposed on in the past by his religious teachers, has naturally gone to the very antithesis of his former position. Instead of blind belief, he is passing rapidly into blind unbelief. This should be prevented. Indifferentism is the foe of the age. Lethargy in religious matters has become fashionable. We cannot wonder that this is the case, when we inquire into the superstitious beliefs of our ancestors. The lethargic indifference of to-day is the natural corollary of the blind faiths of the past. Fear has governed man so long that it has stultified his intellect and debased his moral powers. That which should have directed his religious thought into a channel of usefulness, moral uprightness, and independence, has led him into a state of religious anarchy and materialism.

The differences and bickerings of religious sects upon fundamental points are the result of cherishing antiquated ideas. The system of Moses was not wholly applicable to the time of the Nazarene; and the Nazarene's beautiful teachings in the nineteenth century require something more than mere affirmation for their acceptance. We are not living in a millenarian age. We are fighting for the bread of life in a time when, if a man strikes you on the one cheek and you turn to him the other, you are looked upon as a coward who should be despised, and not praised, for the act. Before the teachings of the "Sermon on the Mount" can be acted upon, some system, practical in its aims—one that meets the requirements of the times—will have to be given to the people. No use preaching "Peace on earth, and goodwill to man" whilst millions of men in Europe to-day are kept under arms, ready, at a short notice, to go forth and butcher their fellowmen, with whom personally there is no estrangement; yet no voice of united condemnation against war is heard from our religious preachers.

The theological teachings of to-day are speculative, and not demonstrable; visionary, and not real; delusive, not practical. In their place must come a system whose basis should be the practical idea of the nearness of spirit life, and the unison of spirit existence with that of man. The moral ideas conveyed to man through the channels of religious thought to-day are faulty. If they have a tendency in some instances to elevate individuals psychologically, in others they bring about intellectual atrophy. Religious life cannot be fostered and developed through intellectual stagnation. Intellectual activity is as much a portion of the

economy of mankind as is religious worship. Whilst developing the religious side of mankind, his powers of mentality will also have to be pushed forward. One half of our nature must not pay penance to the other half. Robbing Peter to pay Paul will have to be dropped. This has been the system upon which the sects of England have been founded. Whenever a scientific discovery has been made, it has been considered unwise to publish it, if it in any degree appeared to clash with established theological opinions.

The religious system which must govern the future will have to be vastly different from this. Progress has been made in physical science and every phase of modern thought. It is impossible for any man, no matter how exalted he may be, to bring into existence a system of religion which is applicable to all times and ages. Man is progressive, his religion must therefore be progressive also. Man is inquiring, his religion must be of an inquiring nature. Our ancestors were satisfied with coaches for means of conveyance. We require more rapid transit than to take four or five days to go from London to York. Our forefathers were satisfied with the affirmation that "to see through a glass darkly" was all that was required as to spiritual existence. We want the glass illuminated, the darkness removed, the mystery solved, and, instead of waiting until death sets us free to see "face to face," we assert our right, in the name of our God and our spirit friends, to see face to face now. Now is the time when doubts should be removed, and we should feel that life beyond the grave was, if possible, a greater reality than life before the grave.

In spiritualism alone this illumination is to be found; in spiritualism this is taught; and, above all, in spiritualism this is practically demonstrated. It is asserted by spiritualism that God does not condemn an inquiry into the future any more than he condemns an inquiry into the past. Spiritualism therefore will make itself the religion upon which the aspirations of man will be built. It will prove itself the system by which the hopes of mankind will be realised, and, in the fulness of time, will lead man from his low estate up the ladder of progress to the eternal realms of the great beyond.

NOTE.—As an evidence of the universality of advanced ideas and the general drift of modern thought, we quote, as an addendum to Mr. Veitch's paper, prepared in London a week or two ago for this journal, an address delivered only last week in Newcastle-on-Tyne, at the Diocesan Conference.

In the *Chronicle's* report of the final proceedings, occur the following passages in the address of the Rev. W. D. Ground:—

"The Church had overlooked some effectual means of keeping abreast of the intelligence of the age. At present society tended towards scepticism, agnosticism, and unbelief. There was plenty of proof for this. The reason was that now the mass of the highest intellect was not on the Christian side. Christianity had lost its intellectual supremacy. It could no longer bind men's reason. Some accepted and some rejected it, and its intellectual lordship was gone. If that were true—as he thought it was—it betokened a terrible state of things, which, if not altered, meant the ever-growing decay of Christianity and the drying up of its

vital energies. It might appear incredible to say that Christianity was losing ground, but a ready explanation was found in the fact that theology during the last thirty years had been practically stationary. No great theological book had been printed in that time. They had had, *ad nauseam*, books which merely told them truths with which they were already acquainted. During that time science had made enormous strides. Great truths had been revealed by scientists, but because the Church had not been able to master those truths, they had been seized by the enemy, and were now largely used to increase the strength of infidelity and agnosticism. To counteract this, the Church must call up and make use of intellect of a far higher order than at present. Hardly one social question, hardly one of the problems which the Church had to confront but could be solved by intellectual greatness. The Church should be the leader of the intelligence of the nation as well as the fashioner of its moral life. With this object, they might have lectures in the cathedral and leading churches by men who were capable of grappling with matters which were used against religion."

As might have been expected, a storm of dissent was raised against this bold utterance. Its truth nevertheless is not only patent to every candid observer of "the signs of the times," but the Rev. W. D. Ground only re-echoes the utterances of every progressive theologian of the age, many of whose significant speeches have already been noticed in this journal.—ED. T. W.

SPIRITUAL GIFTS—No. III.

HOW THE SPIRITUAL TELEGRAPH BRINGS TIDINGS OF ABSENT FRIENDS.

THE following narrative, published in several other spiritual papers, has been sent to the Editor by a gentleman of the highest standing and probity; one well acquainted with all the parties concerned, and who vouches for the truth of every particular:—

Dr. Newman was, some years ago, a leading medical practitioner in the large manufacturing town of L——. On the death of his wife he retired into private life, with his son George, and his frail and peculiar little daughter, Mary. At the time of which I write, George was serving as a volunteer in the Russian army, then carrying the terrors of war into the territories of the Sultan. George was with the army investing Plevna, and the last news that his father and sister had heard of him was that he was down with dysentery.

Three days after the receipt of this sad news, the father and sister were sitting over the drawing-room fire, sadly thinking of their suffering relation, when Mr. Mason, an intimate friend of Dr. Newman's, was announced, and a benevolent-looking man was ushered into the apartment. Mr. Mason was a dentist, and had for some years practised the art of mesmerism in his profession, for the purpose of producing insensibility to pain; and was in the habit of resorting to it, rather than to nitrous oxide gas, in every case he found to be susceptible to his influence.

Dr. Newman believed this mesmeric insensibility to be nonsense, and the two friends had frequently been engaged in hot controversy concerning it, without either having derived any benefit therefrom. The doctor, too, was one of those men who, having made up his mind that a thing is impossible, absolutely refuses to investigate it.

On the evening in question, after the usual greeting, Dr. Newman related to his friend the sad news they had received from Bulgaria. Mr. Mason with concern remarked, "I hope to goodness he has not a severe attack. I know only too well the long and weakening after-effects of a bad one."

"Mary was asking just as you entered if he were likely to be well yet," remarked Dr. Newman.

"Yes, papa, I do feel anxious, and there is no possibility of hearing for a week at least. Do people ever die from it?"

"Yes, darling, they do, indeed; our George may be by this time in his grave for aught we can tell; telegraphic communication is so very uncertain in war time."

"Suppose he is gone, papa?"

"Then you, little pet, will be the only interest left to the poor old doctor in this life."

Mr. Mason listened with sympathetic sorrow to the fears of the fond father and sister, and broke into the conversation thus:

"My dear Newman, I know a method by which you could perhaps hear from your son in the course of an hour."

"What do you mean? Why on earth don't you apply it, then?"

"That is just what I was about to do, only your consent is necessary first."

"My consent! Of course you have that; but what has that to do with it?"

"Well, it has this much to do with it; the means I propose to employ is mesmerism."

"Come, this is a wrong time for jesting. I would not have thought it of you."

"My dear friend, I am not jesting; I can do just what I said, if my implement be good, and for both of your sakes I am willing to make the attempt."

"Well, if you succeed, you will have destroyed all my arguments, and I shall have to shut up for ever. But never mind my humiliation; if we could get an assurance of George's welfare, it would be indeed cheap at the price."

"Very well, then. Mary, you do not object to be the subject, and be sent to the East in search of your brother?"

"Oh dear, no! I should like it immensely."

Mr. Mason then directed her to lie back easily in her chair, and placing himself in front of her he commenced to make passes from head to foot, directing her at the same time not to resist the influence, and to go to sleep. These operations he continued for some time. At last, having judged the mesmeric trance sufficiently deep, he asked, "Where are you?"

To the father's amazement, Mary answered, "I don't know; there are a lot of tents and soldiers about, and big guns are going off. It is very unpleasant; I don't like to be here."

"I want you to go to the Russian camp and search for your brother. Look into the hospital tents."

"I have. He is not there."

"Then search for him."

"I can't find him."

"Oh yes, you can; look again more carefully."

"I see him now; he is lying on the ground in his great-coat."

"Is he in the open air?"

"No. In a tent."

"Is he alive?"

"Oh yes; but asleep."

"Is he ill?"

"No, but I don't think he is very strong; he has just awoken with a start, and called my name. How frightened he looks! Goodness, he has fallen on the ground! He is not dead, only in a faint."

"Can you tell us any more?"

"Yes; a letter lies on his box addressed to papa."

"Can you read it?"

"That would not be right."

"Papa gives you leave to do so."

"Then I will try."

"Before Plevna."

"My dear Father,—Just a line to let you know that my attack of dysentery was not severe; and though I am yet weak, I am well enough to take part in the assault on the Turkish works to-night. Good-bye. If you get this letter I shall be among the fallen. I must get an hour's sleep before falling in, as I am yet too weak to do without it."

"I must return now; I can't stay here any longer."

"Very well, wake up then."

Mary then awoke; but when her father questioned her

on what she had seen, she knew nothing about it whatever. Mr. Mason said he felt confident that everything that had been related was perfectly true, and that it would in due time be verified. The doctor, however, still remained as sceptical as ever, until a few days after the event above recorded he found a letter from Bulgaria on his breakfast-table. With eager and trembling hands he broke the envelope, when the following extraordinary communication was presented to his view:—

"My dear Father,—I have a most astonishing occurrence to tell you. My dysentery was not severe, and I returned yesterday to duty. Last night was appointed for the attack on the enemy's redoubts, of which you know probably more than do those who took part in it. My regiment was in one of the assaulting columns, and, knowing the danger of the enterprise, I wrote you a note to be forwarded in case I fell, and lay down to sleep. I began to dream, and fancied I saw you sitting by the fire at home, and Mr. Mason. Mary was absent, but in a few moments I fancied I saw her spirit floating about here; her absence from home and her spirit here made the sudden impression on my mind that she was dead. I remember nothing afterwards, except jumping from the bed and calling out 'Mary!' until I found myself lying in a cot and the doctor timing my pulse, and broad daylight. I was perfectly awake and well again, but could make nothing of my dream. Something now seemed to say that I had wrongly interpreted it. But to return to the assault, that had been carried out, but had met with repulse, three-fifths of my regiment was destroyed, and of my company there remain now but one corporal and two wounded privates. It must surely have been an intervention of Providence, which preserved your loving son from an early grave."

[Once more we give the assurance that this case—a representative of countless others of a similar kind—is a genuine narrative and an undoubted truth.—*Ed. T. W.*]

THE HEAVENLY REST.

THEY built 'em a church up in Probityville,
'Twar finished 'bout two year ago;
It sorter peeps down from the top of a hill
On the village that cuddles below.
It's got a peak-roof, an' a tidy white frame,
An' a cup'la whar swallers do nest,
An' it 'pears like it just war desarving its name—
The "Church of the Heavenly Rest."

Maria's a member—we hain't got no hoss;
But she didn't mind walkin', she said,
When it come to git help for to lighten her cross,
An' rations o' spirit'ual br'ead;
An sartin as Sund'y come 'round she was thar,
An' she allers come hum secimin' blest,
With a song in her heart for her seasons o' pra'r
At the "Church of the Heavenly Rest."

One Chris'mas she tuk me along, an' I vow
Ef my sinful ol' heart didn't fill
To the brim when they told of the Saviour as how
Came to crown us with peace an' good-will.
An' then, when the organ rolled out with a 'sa'm
That I'd hearn mother sing, why it jest
Seemed to meller my soul, an' I felt a sweet ca'm
In the "Church of the Heavenly Rest."

I went right along arter that, for the a'r
Seemed the same for the poor as the rich,
For allers they'd beg the Good Father to spar'
'Em from envy an' malice an' sich;
An' when they'd been singin' 'bout blessin' the ties
That bound 'em in love, I confessed
Ef thar was a sweet haven on earth to my eyes
'Twar the "Church of the Heavenly Rest."

It's strange how original sin took a holt
On that flock, but it sartainly did;
It seemed pretty soon like a frisky young colt
Thro' that Garden of Eden had rid;
Sister Guile got offended at Sister Ferdun
For somethin'—it couldn't be guessed—
An' both started factions determined to run
That "Church of the Heavenly Rest."

They fit at the start in a mild sorter way,
Still smilin' and prayin' the same,
But each of 'em strivin', hows'ever, to lay
Some plan 'gainst the t'other one's aim.

The one wanted this, an' the t'other one that,
An' twixt 'em they worked such a pest
That the Spirit o' Evil jest came out an' sat
On the "Church of the Heavenly Rest."

The choir, of course, gave the circus a lift,
An' stirred up a terrible fuss,
The bass an' the treble they somehow got miffed,
An' the rest had their grudges to nuss.
They warbled right on, but shucks! Ef the style
Of thar feelin's in song they'd expressed,
They'd a-draw the hull town about twenty-two mile
From the "Church of the Heavenly Rest."

The Dominie poured all the ile that he had
On the turbylent waves, so to speak;
But he might as well tried for to dove-tail a shad
With a bowlder in Scuppernong Creek.
The more he sought peace, why the more he found spleen;
Till at last he declared he'd be blessed
Ef he didn't think Satan had tuk out a lien
On the "Church of the Heavenly Rest."

It's sad—mighty sad! It's a sort of a smirch
On religion, they'll say, don't you see?
An' besides, we'd been lookin' at that little church
As a sym'tom of what is to be.
But it's jest as Maria remarks—when we go
From this world, havin' acted our best,
The Lord won't permit us poor critters to know
That kind of a Heavenly Rest.

—*Wade Whipple.*

THE LANCASHIRE CONFEDERATION OF SPIRITUALISTS.

Abstract of the Addresses delivered at the Evening Meeting, at the Mechanics' Institute, Openshaw, Dr. Wm. Britten in the Chair.

THE third and last meeting of Sunday, November 11th—the two first of which were reported in our last number—commenced at 6-30. After the opening hymn and invocation, the chairman called upon the first speaker, Mr. J. Lamont, of Liverpool, who gave an address on the basic principles underlying the spiritual movement. He claimed that spiritualism was a knowledge of the laws of nature. In all ages the laws anent mind had been studied by the few only, in contradistinction to the laws of matter. In the study of material phenomena man had thrown aside the so-called superstitions of the dark ages, and adopted what is familiarly designated the materialistic theory of life. Man was composed of a handful of dust, a few gallons of water, and a little lime and brimstone, mixed up by natural forces, and when death comes, these substances are resolved into their native elements, and man became *non est*. The basis of the spiritualistic faith rested on the study of purely natural law. Believers in spiritualism ignored supernaturalism and miracle. It was now discovered that man is a thinking being, that his thoughts could produce results as well as his hands, that the material organism is the vehicle through which he expresses himself. The majority of those called spiritualists were as capable of selling, buying, and getting gain as other people. They were no fools, either on the exchange or mart. Therefore, they claimed that they were acting within the bounds of reason and common sense in paying attention to the laws of nature. Spiritualists held that death did not alter the man; that independent of matter, there was such a thing as spirit. The materialistic theory laid down that brain only formed the vehicle through which intelligence exercises itself; that with the destruction of the brain there ceases to be intelligence. Spiritualism demonstrates that man has a dual nature, that he is as much a spirit now as he will be in ages to come. That there need be no fear of death: no one could be killed, either by his own deliberate act, by accident, or by old age. No man had ever been killed; he was a part of the Infinite, the source of all finite intelligence, and he lived, moved, and had his being in that Infinite power. The greater contained the lesser, consequently there could be no lost souls, seeing God lived for ever, and was omnipresent. Men were taught that they were conceived in sin and brought forth in iniquity; that they were heirs of hell, that they were totally depraved, and were to be redeemed by a miraculous act of the Deity. All this the spiritualist threw on one side, deeming it of no more

value than any other fetish, and returning to a consideration of nature's laws, they realized that the conscience—God's vicegerent in every human being—became the Nemesis by which he would be tried, here or there. Death, therefore, need not be feared. It was the duty of men and women to understand the laws governing the physical body so as to be able to overcome accident and disease. That night he was surrounded by people against whom certain charges had been made. These charges had been made by men supposed to be the teachers of morality, but who, to his mind, were more like the man with the muck rake—seeking for all that was vile. There were some obnoxious persons in all movements, who were like barnacles at the bottom of ships. But it must be remembered that slow sailing ships were most susceptible to barnacles, seeing they did not move fast enough. The speaker then referred to what he had witnessed in connection with certain mediums during a recent tour in America, and concluded by observing that we did not know the whole of nature's resources yet. There were laws and qualities of mind and matter with which we were not acquainted in the main. Those who were constantly in the habit of asserting this could not be, and that could not be, were not the wisest people. We did not know all that was possible in the realm of mind. Notwithstanding what some people might say, the lifting of a man on a chair, his head touching the roof, and in broad daylight, was not accomplished by either a knuckle or big toe. Aberrations of mind did not cause such things. (Hear, hear.)

Mr. Peter Lee (Rochdale) followed, speaking briefly and to the point, on the words—

"Life is real, life is earnest;
And the grave is not its goal."

He wished to speak on this topic because he found a great lack on the part of many people in regard to the acquisition of real knowledge. Many people seemed to have their heads in the clouds; all they seemed desirous of talking about being spiritual things. To many, science, practical things concerning life, had but little attraction. But we lived in a practical world, and it was all the more requisite people should be practical.

"Knowledge by study must be won—
'Tis not transferred from sire to son."

He advocated the study of physiognomy, anatomy, hygiene, &c., contending such subjects brought the mind into active use, and eventually habits were acquired whereby knowledge could be gained in a proper manner. Referring to mediums, he said there was a very common notion abroad that self-culture was of little importance; some people were so foolish as to say the more ignorant mediums were, who occupied the platform, the more wonderful they appeared when they opened their mouths. To his mind, the stuff that many came out with was a complete negation to what such persons assumed. In connection with the philosophy of mediumship, he held that the better the instrument, the more advantageous it would be to the player. He considered it was of the highest importance that mediums should devote themselves to self-culture, in order that the thoughts thrown upon them might receive intelligent expression through their mediumship. In all matters pertaining to the spiritual, as well as all other movements, it was important that, as spiritualists, they became quite as practical as their opponents.

Mr. A. D. Wilson (Halifax) spoke at some length on one of the chief phases of spiritualism, viz., its necessity as a leading factor in our age, an age utilitarian in character, and whatever came before it must bring with it evidence of utility. It was claimed that spiritualism, from whatever standpoint it was viewed, could vindicate itself, and demonstrate to the world that it is no *ignis fatuus*, that has suddenly appeared for a time to blind the unwary, and that underlying it were momentous questions embracing philosophy, and facts connected with man's nature and destiny which could not be ignored. It would ultimately accomplish its object—the conversion of the world, the knowledge of the fact of man's

immortality and endless progress. As Emerson said: "If ever the world needed a revelation, it needs it to-day." All revelations of the past proved to be utterly futile in satisfying the spiritual needs of humanity. Men and women to-day desired food fresh from the living God, living water wherewith to assuage their spiritual thirst. Churchal ideas were closely contested, spiritualism being designated the only angel which could deliver mankind from thraldoms of every imaginable kind.

Mr. W. Johnson (Hyde) spoke of the aggressive character of the spiritual movement, which was everywhere making itself felt. Its facts were before the world. The Church was up in arms against it, one of the greatest proofs that the movement was aggressive. People were recognizing that as spiritualists they were alive; if otherwise, there would not be such virulent opposition to their progress. (Hear, hear.) Opponents were feeling the effects of the battering-ram of spiritualism. They were aggressive because they had caused men to think. To-day audiences no longer refused to listen to them as in the earlier stages of the movement. The audiences, too, had become sympathetic. Opponents admitted they had killed the devil, and buried him along with their old myths; eternal torture and the vicarious sacrifice did not suit the age. The gospel of spiritualism was "Man, know thyself!" Proceeding, the speaker said: "We care nothing about your souls; you cannot find them unless you have found your bodies. All you have had to do in the past has been to pay and pray; but spiritualism tells you that before you pay you must have your money's worth, and the Church cannot give it to you. Our movement is awaking the people on every hand. I have watched the question for years. Had it not been for spiritualism, you would not have had what you have witnessed on the part of theology during the past few months. What about the Church Congress? Where is it? Recently, a number of parsons met together and could not agree. That Congress demonstrated the aggressive feature of spiritualism. One of them asked if it would be right—if it was time—to let the people know the origin, the true facts with regard to that which is called the Bible? Spiritualism told you long enough ago what the Bible is—that it is a book, only like others. Spiritualism has torn the rags from men and women, and told them if they want to be clothed in fair garments they must weave them for themselves, that if you want a morality, it must be your own, or if a mansion, you must build it yourselves. It teaches you if your brother happens to stumble you are not to crush him lower because he does not belong to your church. It tells you, you are all brothers. It does not teach you to love your enemy, and then injure him when the first chance presents itself. We should be up and doing. The churches are copying our example in more than one direction. One 'rev.' gentleman announces he is going to deliver a sermon on 'Bible trance.' (Laughter.) Ours is a foundation upon which anyone can stand. We do not tell people to believe only; we want you to investigate for yourselves, and if you find spiritualism false, come and tell us. (Hear, hear.) Investigate at home, in your own private circle, and see for yourselves whether the knuckle of the big toe lifts the table or not! Did the big toe joints of the Fox girls do all the marvels reported of in America? The papers clutch at such reports. This last effusion is one of the grandest things that can happen to us. Be assured the rotten branches are falling away. Our tree of spiritualism will grow and blossom, and become grander and fairer than ever it has been in the past. Investigate, then you will conclude, as we spiritualists have done, that there is nothing so exalting, nothing so solacing, as the truths of spiritualism."

There was a very large audience present, who listened with evident interest and attention to the several speakers.

The most important part of any business is to know what ought to be done.—*Columella*.

THE EXPERIENCES OF A SEER.

THE chapter on "Second Sight" in the Rev. Charles Beecher's book on Spiritualism is chiefly devoted to the singular and life-long experience of the Rev. Prof. Dr. C. E. Stowe, of Hartford. Prof. Stowe, the husband of the celebrated writer, Mrs. Beecher Stowe, had all his life seen visions. His account of them is certainly curious. The professor says:—

"My childish steps were surrounded by a species of apparition, so clear and distinct that I often found great difficulty in discriminating between the forms of real life and these shifting shapes, that had every appearance of reality, except that they dissolved at the touch. All my favourite haunts had their particular shapes, which it afforded me infinite amusement to watch, in their varying movements.

"Particularly at night, after I had gone to bed, and the candle was removed from my room, the whole atmosphere seemed like that which Raphael shadowed forth around his Madonna San Sisto—a crowd of faces and forms, changing in dim and gliding quietude. For the most part these phantoms were agreeable to me, and filled me with dreamy delight. Sometimes distinct scenes or visions would rise before my mind, in which I seemed to look far beyond the walls of the house, and see things passing wherein were several actors. I remember one of these, which I saw very often, representing a venerable, old, white-headed man, playing on a violin. He was always accompanied by a woman, dressed in a strange, outlandish costume, in which I particularly remarked a high fur cap of a peculiar form. As he played, the woman appeared to dance in time to the music. Another scene which frequently presented itself to my eyes was that of a green meadow by the side of a lake of very calm water. From a grove on one side of the lake would issue the miniature form of a woman, clothed in white, with a wide golden girdle round her waist, and long black hair hanging down to her middle, which she constantly smoothed down with both her hands, with gentle, rhythmical movements, as she approached me. At a certain point of approach she always turned and began a rapid retreat to the grove, and invariably, as she turned, there appeared behind her the image of a misshapen dwarf, who pattered after her with ridiculous movements which always made me laugh. Night after night during a certain year of my life this pantomime never failed to follow the extinction of the candle, and was to me a never-failing source of delight.

"One thing was peculiar about these forms—they appeared to cause a vibration of the great central nerves of the body, as when a harpstring is struck. So I could feel in myself the jar of the dwarf's pattering feet, the soft rhythmic movements of the little woman stroking down her long hair, the vibrations of the violin, and the steps of the dancing woman. Nobody knew of this hidden world of pleasure which was nightly opened to me.

"My mother used often to wonder, when, hours after she had put me to bed, she would find me lying perfectly quiet with my eyes wide open. Once or twice I undertook to tell her what I saw, and was hushed up with 'Nonsense, child! there hasn't been anybody in the room. You shouldn't talk so.' . . . One peculiarity of these appearances was that certain of them seemed like shapes belonging to certain places. The apparition of the fairy woman with the golden girdle appeared only in a certain room, where I slept one year; and when my parents moved to another house it never appeared again.

"A similar event in my shadow-world had marked our coming to my grandfather's to live. The old violin-player and his wife had for a long time been my nightly entertainers, but the first night after we were established in the apartments given us for our use by Aunt Lois, I saw them enter as they usually did, seeming to come right through the wall of the room. They, however, surveyed the apart-

ment with a sort of confused, discontented movement, and seemed to talk to each other with their backs to me; finally I heard the woman say, 'We can't stay here;' and immediately I saw them passing through the hall of the house. I saw after them as clearly as if the wall had dissolved, and given my eyes a vision of all out-doors. They went to my grandfather's wood-pile and looked irresolutely round; finally they mounted on the pile and seemed to sink gradually through it and disappear. I never saw them afterwards.

"But another of the companions of my solitude was more constant to me. This was the form of a young boy, about my own age, who had frequently come to me at night, and seemed to look lovingly upon me, and with whom I used to have a sort of social communion, without words, in a manner far more perfect than human language. I thought to him, and in return I received silent demonstrations of sympathy and fellowship from him. I called him Harvey, and used, as I lay looking in his face, mentally to tell him many things about the books I read, and the joys and griefs I had; and in return he seemed to express affection and sympathy, by a strange communication, as lovers sometimes talk to each other by distant glances.

"To the author's inquiry whether these visions were subject to his (Prof. Stowe's) volition, the reply was:—

"'Never, in the slightest degree.'

"'Have you ever seen and touched departed friends?'

"'Yes, I have seen H., and felt his hand in my own.'

—Rev. Charles Beecher.

AN IMPORTANT OFFER TO SPIRITUALIST SOCIETIES.

To the Editor of "The Two Worlds."

Might I suggest a "Christmas Number" of *The Two Worlds*, to contain a Record of Spiritualistic Work in our country, also that each Society be asked to forward for insertion, particulars, such as name of Society, number of members, meeting place, accommodation, average attendances, and other items of work done. This would be, I believe, well responded to, and if continued annually, would be greatly valued by all classes of spiritualists,—Yours in the cause,

W. E. LONG.

Hon. Sec., South London Spiritualists' Society.
99, Hill Street, Peckham.

We regard the above suggestion as one of so practical and useful a nature, that we propose to carry it out by submitting to the various spiritual societies of Great Britain the following proposition:—

SPIRITUALIST SOCIETIES will oblige and forward the interest of their cause, by sending to the office of *The Two Worlds* on or before the 3rd of December, 1888, succinct answer to the following questions.

1. Name and address of society
2. Number of members
3. Seating capacity of hall
4. Average of attendance.....
5. Have you a lyceum.....
6. Number of members
7. Average of attendance.....
8. Have you any local mediums.....
- " public "
- " private "
- " paid "
9. Do you know the circles held in your vicinity
10. Average number of spiritual papers taken

[Editor, *The Two Worlds*.]

THE KITE SPIDER.—The *Scientific American* gives an account of a species of spider which ascends into the air in the manner of a kite, by attaching a line to some suitable twig when the wind is moderately strong; and then, by leaping upward and paying out more line, it rises like a kite until it attains an altitude greater than that of the tallest trees.

OFFICE OF "THE TWO WORLDS,"
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The People's Popular Penny Spiritual Paper.

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Accounts will be issued monthly, and the Directors respectfully ask the favour of prompt remittances.

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

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

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Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, NOVEMBER 23, 1888.

THE FOX CONFESSION:

OR,

"THIS IS THE TIME TO TRY MEN'S SOULS."

SUCH was said to be the patriotic utterance of the noble Abraham Lincoln, in the darkest hour of trial that assailed the liberties of the nation for which he lived, laboured, and died. And such is the crisis through which, at some period or other of desperate emergency, every reformer must pass who goes forth to do battle with ancient wrong, or bid defiance to the serried ranks of public opinion.

To the English spiritualist, whose faith has been, in a measure, accreted by a drift from other countries, and whose national characteristics protect him from that hasty enthusiasm that too often ends in collapse, the present aspect of spiritualism may be more fraught with lessons of instruction than agitated by fears of the ultimate results of any trial to which that faith can be subjected. It is otherwise with "the cause" in America. For the first twenty years of the spiritual movement all the leading actors in that mighty drama turned to Hydesville, New York, with something of that spirit of devotion experienced by the Moslem towards Mecca. For twenty years no names were so dear to those who had found in spiritualism the true light of immortality, as those of the two children, whose artless prattle with the invisible knocker at Hydesville, gave the clue to the telegraphic communication which now exists between spirits and mortals.

In 1870, twenty-two years after the first method of signalling with spirits by raps had been established, there was probably not one spiritualist in America who would not have cheerfully made any sacrifice to benefit those children.

The choicest gifts, the most liberal fees, the most distinguished honours were conferred upon them, and that, notwithstanding the fact that many other phases of mediumship were constantly arising that threw those of the Fox sisters into the shade. Directly following upon the Hydesville manifestations, mediums for healing, physical force demonstrations of astounding power; fire tests, levitations, trances, speaking with new tongues, writings, drawings, paintings, music and many other marvellous phases of spirit power were developed in hundreds of instances. And all these, spreading as they did over the world, seemed by comparison with the Fox sisters' rapping tests of names, ages,

and dates, like the pealing eloquence of a Demosthenes against the lisping utterances of an infant.

Despite of all this, a grateful people—wakening up from the long night of spiritual darkness into the noontide glory of a religion of facts—ever cherished the records of their religious infancy, with a devotion which no glories of its intellectual manhood could dim.

"I would have sold the coat off my back, or the shoes from my feet, to help those Fox girls," writes a noble old veteran spiritualist to the Editor, and this was the sense in which the early telegraphists were esteemed, cherished, and almost worshipped.

The night of the first spirit circle at Hydesville has been held sacred as an anniversary, and the words by which one of the children playfully evoked the invisible rapper's power to see and hear, have become familiar in every household. Twenty years having elapsed, a change came over the spirit of the scene. The elder of the two once renowned children became a bad, dissipated woman. Under the influence of the Roman Catholic religion she had espoused, she enacted an episode in the house of a well-known New York spiritualist, as disgraceful to the woman as infamous to the *Holy Father* to whom she entrusted the charge of her soul. Forgiven by her too compassionate supporters, her derelictions were placed to the account of her all too accommodating religion, and because she had been one of the "Rochester knockers," her crime was forgiven but *not forgotten*. When the good mother of these women passed from earth, the unhappy younger sister, under the influence of the more crafty Catholic elder, joined forces, and both commenced and continued lives of infamy and degradation, that it would soil these pages to describe. But pity, forbearance, and secret aid were not the weapons by which the sworn enemies of the mighty and powerful movement, known as "spiritualism," could hope to destroy it. Founding upon the too foolish and sentimental attachment which the American spiritualists still manifested towards the degraded "Fox girls," a party of crafty enemies, whose *denomination and purpose* is an open secret to everyone connected with the American movement, have planned a fresh blow, and on which the *Jesuitical* conspirators reckoned as being the most ruinous that could befall spiritualism. The wretched women themselves, knowing that they never could sink lower than they now are, burning for revenge on the relations that were at last obliged to disown them, and glad to cast themselves into the arms of any power that would uphold them, now that name, fame, and womanhood have failed, at once caught at the bait held out to them, supported by a venal press and any number of *Holy Fathers and Holy Mothers* in the background, and they actually appeared in public and read a *confession* which proclaimed them frauds and life-long impostors.

That this disgraceful and humiliating scene was got up expressly with the idea that it would crush and annihilate spiritualism, the immense glee with which the American press recount, and the pulpit enlarges upon it, sufficiently proves.

How soon the unhappy dupes, and the conspirators who have goaded them on, will wake up to the consciousness that spiritualism and its immense array of witnesses have long since drifted away from them; and all through its vast and serried ranks retained only the phantom presentment of two little children long since *dead*, and holding no relationship to the degraded wrecks that bear their names, it is needless to enquire. It is enough to know that the awakening must come, and woe betide the hour of its visitation to all concerned. Meantime, whilst the war dance of jubilation is proceeding in press and pulpit over the supposed collapse of a much dreaded foe, the spiritual meetings are going on, the genuine mediums are multiplying their tests of spirit presence; the lyceums are singing and reciting with redoubled spirit, and all true well-wishers to the cause of spiritualism

are rejoicing that a long-festering canker is removed from their midst, and a fresh and powerful impulse has been given to renewed investigation.

On the Editor's own account she has a brief statement to make concerning this event. For nearly thirty years she has personally and unceasingly investigated spiritualism, and held intercourse with the most prominent spiritualists in America and many other countries. On the Editor's table lie, at this moment, three of the first pamphlets that were ever published, claiming to give graphic accounts of the Hydesville disturbances. They were printed in 1851, nearly three years after the first knockings, and contain the sworn testimony of the mother and father of the Fox girls, besides that of scores of witnesses. Partly from these and other early works published, but more especially from a personal knowledge of all the parties concerned, the Editor hereby affirms that nearly every statement made in the so-called confession of Margaret Fox, as reported in the *Chicago Herald* of October 24th, and other American papers, is FALSE from beginning to end. One or two specimens of these barefaced untruths is all we care to give.

This wretched woman states herself to have been *eight* years old, and her sister *six*, at the time of the Rochester knockings. Both the mother and father of these girls, in their published statements, again and again repeat that Margaret was *fifteen*, and Kate *twelve* years of age, at the time of the knockings. The *confession* of the woman Margaret is to the effect that the sounds were *from the first* originated and wholly produced by her and her sister snapping their toe and finger joints. The history of the house, as detailed by Capron, Lewis, Campbell, and several others writing in 1849-50, shows that knockings and other disturbances of a supernatural character took place in that house when inhabited by Mr. Weekman some months prior to the residence of the Foxes there. The sworn testimony of at least a dozen of the persons who first talked with and questioned the knocker at Hydesville is, that these conversations and questionings took place in many instances when *the whole of the Fox family were sent out of the house*.

Again: the declaration of this woman would at least render it necessary, if sounds were produced by the persons of the Fox sisters, that their *will* should be in operation to create the sounds and give the messages. Mrs. Col. Kase, of Philadelphia, and numerous other ladies who have sheltered and taken these wretched women into their houses in states of helpless inebriety, can and do testify that on these occasions loud rappings have surrounded their unconscious forms, and when questioned, they have proved to be given by the father and mother of the degraded beings, and spelled out pathetic messages imploring pity and protection for their lost children. And these are but small items of the *per contra* to the shameful confession put into the mouths of these women, only some evidences of the folly and infatuation which has urged them on to their last act of self-abasement.

As for spiritualism, we can only feel thankful for any and every act in the great drama that will help to bring its realities to the tribunal of proof—clear its pure garments from the soil of infamy and imposture, and challenge investigation into the corner-stone upon which the temple of the faith stands. Once more we may cry to every spiritualist that these lines may reach, "This is the time to try men's souls!" Are you afraid that the soil of others' guilt may stain you? Is there aught in your life, faith, or dealings with *the cause* that cannot bear the light? Then and then only have you reason for faltering and shrinking back in the day of trial. Retreat if you will!—the sooner the better!—the cause needs you not, and God and angels will take care of their own. If you know and feel that this thing is of God; that the good, the true, the mighty of all ages are at the helm, and that a spirit captain, pilot, and crew, are sailing the noble ship Spiritualism, and guiding her into her heaven-appointed port, then can you afford to say, "I will never

give up the ship! and though I may stand alone and forsaken of my fellow-men, I will trust in God and the right, and proclaim the truth of spiritualism with my last breath on earth, and my first in the land of the hereafter."

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.

FURTHER ACCOUNT OF VISIONS.

BY ALFRED PEACOCK, NORTHAMPTON.

1.—"On September 17th, while sitting for spirit communion, I became unconscious of all physical surroundings, but was quite conscious of being in a spiritual state. I was taken to an atmosphere of pure white; the place was of a death-like silence; the forms I saw there were of a chalky whiteness, not in the least transparent; and they were all lying down, and as silent as death, or in a profound sleep. My guide took me about this place for some time. I seemed to glide over these forms, as they lay in this sleep, until we came to one that was just arousing himself up as though awakening from a very long sleep, but I was brought away before he became conscious, and then I returned to consciousness again.

2.—"Early one morning, while lying awake, I became conscious of some power about me that compelled me to close my eyes, though I was mentally wide awake. Then I beheld what appeared to me to be a misty cloud, which opened in the centre, and then formed a frame around a group of three most beautiful forms—two adults and a young girl. They were of a beautiful cream colour, and seemed greatly superior to mortals, both in build and intelligence. Their foreheads were lofty and straight, but quite in proportion to their stature. They seemed to be a long way from me, but were quite distinct to my view.

"The next vision I had was under exactly the same conditions as the above, but this time I only saw one form, and that was a lovely female, with a wreath of flowers around her head; the flowers were the same colour as herself, and the atmosphere around her was a beautiful pale gold colour. . . ."

Now, as before, we give place to these visions, because they duplicate the experiences of hundreds of other Seers. The first scene represented the sphere of those spirits, who are not, at once, conscious of their separation from the physical body. The chalky-white forms represented the sleep of death, and the partial animation of one form, was designed to show that the scene observed was only a transitional state, from which all would presently awake to the new birth of spirit life. "*We shall not all sleep, but all be changed.*" The entrance into spirit life is varied in different organisms. Some awake at once; others require to pass through the sleep of death. The visions, Nos. 1 and 2, represent the conditions of radiant planetary spirits, of higher and more exalted states than those of earth, but still glimpses of what all earth spirits *will* become when they have advanced up the steep of spiritual progress hereafter.

Mr. Peacock, anxious to convince the reader that he is, as we cordially affirm, a reliable medium as well as Seer, sends the following simple but graphic test of his clairvoyant mediumship:—

"Early one morning, while in bed, but awake, I became conscious of the presence of a female spirit. I could see my form lying on the bed, yet at the same time I seemed to be sitting apart and looking at the female spirit with surprise. I spoke to her, and she replied thus.

"I have not the pleasure of knowing you."—"No, my name is Maria Wright."

"Are you the daughter of my friend, Mr. Wright?"—"Yes."

"Don't you think your father will be very pleased to know I have seen you?"—"Yes. I want you to tell him you have seen me."

"I said I would do so. She thanked me, and disappeared. Then I found myself apparently back in my body again. I told my friends, and described the spirit as well as I could, and they wanted to know if I thought I could recognise her photograph. I said I thought I could; so the father brought fifteen photographs, all of females about the same age as his daughter. Hers was among them, and I picked it out at once. This young lady passed away before I knew the family.

"On another occasion I saw the same spirit, Maria Wright, and she showed me the middle finger on her *right* hand. It looked inflamed right down to the hand, and had a cut across the top of the finger. She requested me to ask her father about it. When I saw her father, I asked him if he knew of his daughter having a hurt finger like the one she had shown me, and he said she had. When she was five years old she had caught her finger in a gate, and crushed and injured across the top of the finger, just as it was shown me.

"I have had many such tests, but have most of these visions when alone."

Mr. Peacock subjoins the following testimony to the truth of his clairvoyant test:—

"I hereby testify to the correctness of the above statements in reference to the selection of my daughter's photo from fourteen others, and also to the crushed finger on her right hand.—Yours truly,

"55, Cowper Street, Northampton, JAMES WRIGHT."
Oct. 8th, 1888.

CORRESPONDENCE

A RIFT IN THE CLOUD; OR, FROM SIMPLE FAITH TO SOLID FACT.

To the Editor of "The Two Worlds."

Believing, as I do, that spiritualists, like others, need encouragement in their work, I take the liberty of sending a little of my experience to your valuable paper.

Thirty-eight years ago I made my first appearance on the world's great stage. I was carefully rocked in the cradle of Wesleyan Methodism, in which I grew as a scholar, teacher, tract distributor, sick visitor, exhorter, and in 1871 passed on to fill the place of an accredited local preacher.

Many and varied have been the experiences of the past eighteen years. I often thought it strange that the religious teaching of even the best orthodox schools should be at such variance with man's God-given reason, especially as I saw and heard so many different theories in such direct opposition to each other; all founded on the one book, the Bible; all *professing* to believe in one God; pardoned, saved, and cleansed by the blood of one spotless Lamb, killed 1888 years ago; and all thinking, reading, writing, acting, living, and preaching, by the light given under the influence of the power of one Holy Ghost. But oh! what a Babel of confusion it all was! I could not understand it—I tried, but failed.

In trying to find out the secret, I heard it said that spiritualism could explain the matter. Then again it was proclaimed that it was all a delusion of the Devil, who often came as an angel of light; and to go amongst spiritualists, though only to see for yourself, was to become tainted with the same views, deluded and contaminated by the same subtle influences, ensnared—yea, captured by the Devil, and carried away against your own will by satanic influences.

Some four months ago the climax of my trials was reached. Spending a Sunday in Huddersfield, I resolved on putting in a full day. In the morning I went to the parish church, to hear the Right Reverend the Lord Bishop of Wakefield! I somewhat impatiently bore the formality of service, (mis)called worship, but patiently listened to what the *very* learned divine had to say on "Faith and Love." But I did not get a step further than listening, and no new light penetrated the old darkness of a dreary theology.

In the afternoon, at 2-30 (having heard one great gun), I resolved I would hear another, made in a different armoury altogether. Thus, then, I found myself at the Spiritual Meeting Room in Brook Street, where Mrs. Hardinge Britten was going to hold forth. "My eyes beheld her, my ears heard her," and oh! what a difference between the two! Light and darkness, weakness and power! Woman and womanish (in dress and talk). "Man" was the subject of her discourse—one the like of which I had never heard—no, not even in the City Temple, London. Truly, "there was a rift in the cloud."

On going to my lodgings to tea, I saw a great crowd at the Market Cross; stopping to listen, I found the preacher was a *tramp*, but who evidently had nearly swallowed the Bible. But he said some very hard things against his ministerial brethren in broad cloth. In closing, he promised to sound the alarm again at 9 p.m.

Another gentleman—one who had been watching his opportunity—with a Bible under his arm, got up to sound the trumpet in a different key. Quickly, but very quietly, he showed from the Book that the other poor fellow's teaching was wrong. Man was not immortal. This he proved to his own satisfaction from the pure unadulterated word of God. Having had a good spell, another gentleman (a candidate for Holy Orders) got up, and he proved to his own satisfaction, and apparently to that of most of the crowd, from the same book, that man is immortal—though a fallen creature; that there is a real hell, the punishment in which is everlasting. Though all was so opposite, neither gave in.

At 6-30, I went to see what kind of light would come again through the rift in the cloud—which you will readily see I greatly needed. Mrs. Britten again occupied the platform. But this time, to my great surprise, the subjects were given by the audience. Still, though unaware of what was coming, she dealt with each in such a clear, common-sense, masterly style, that I was fairly caught in the meshes of the spiritual net, and now I feel, after four months' investigations, "I could a tale unfold" which would astound the unbelieving world.

I must close now, as I am afraid I have already trespassed too far on your valuable space. But allow me to say, that in spiritualism I have found liberty, light, and power, and give praise to Father God each hour for the path on which I am led.

J. CAMPION.

Milton Terrace, Kirkstall, Leeds.

THE most solid comfort one can fall back upon is the thought that the business of one's life is to help, in some small, nibbling way, to reduce the sum of ignorance, degradation, and misery on the face of this beautiful earth.—*George Eliot*.

STUDY rather to fill your minds than your coffers; knowing that gold and silver were originally mingled with dirt, until avarice or ambition parted them.—*Seneca*.

LYCEUM JOTTINGS.

SECOND "TWO WORLDS" LYCEUM DIALOGUE.

THE following dialogue has been selected, amongst the number sent, as the most suitable to receive the second prize, given by H. A. Kersey, Esq., of Newcastle-on-Tyne. The Editor has, therefore, sent the allotted prize of seven shillings to Mr. A. D. Wilson, of 3, Battinson Road, Halifax, and holds his receipt for the same.

FLOWERS FOR FATHER'S GRAVE.

A DIALOGUE FOR TWO GIRLS.

(Enter two girls—RUTH and ELLEN—from opposite sides of the platform, ELLEN carrying a bouquet of flowers in her hand.)

Ruth: Good morning, Ellen. What a beautiful bouquet of flowers you have got!

Ellen: Good morning, Ruth. You speak truly. I have indeed got a choice bouquet of flowers; but you see they are arranged for a SPECIAL and a good purpose: they are to place on my father's grave.

Ruth: A fairly good purpose, Ellen: for these beautiful products of nature—emblems of our Father's love to his children—are very appropriate as thank-offerings and tributes of affection to departed loved ones, whose faithful services we have appreciated. So I suppose you are now on your way to visit the grave, and pay your debt of gratitude and affection?

Ellen: No, not just now; I am going to take them home to mother, and I shall accompany her to the churchyard this afternoon. Poor mother! She frets very much about father. It is now nearly three months since he died; yet I don't remember a day passing without seeing her cry. She has taken fresh flowers for his grave every Sunday afternoon, and somehow she seems to derive comfort from this act of devotion to dear father.

Ruth: I feel deeply for you, Ellen. It must indeed be hard to lose a good, kind father, such as yours, and doubtless you will greatly miss the chief bread winner of the family. If you can spare a few minutes, Ellen, I would like to give you a little information, which might afford you some comfort.

Ellen: Well, it is nearly dinner time; but I need not hurry home. So, as you are so kind, Ruth, I will listen.

Ruth: You say your mother derives comfort from the act of decking your father's grave with flowers. Now, I think I can explain this, and account for the comforting influence she experiences. Doubtless your father in spirit is often with you, and when you deck the hallowed ground where his earthly form is laid with your floral offering, he is very near to you, and expresses his thanks by imparting a soothing influence over you: hence your mother feels comforted and strengthened, though she does not realise the source from whence the succour comes.

Ellen: Why, Ruth, you surprise me, talking that way. My father is dead; his spirit is, I trust, in heaven—far away; then how can he know anything of our devotion towards him?

Ruth: Look here, Ellen! Excepting you have some sort of notion that your father is *aware* of these periodical displays of your affection excepting he is in some way susceptible to the beauty and fragrance of the floral gems you offer to him, how can you justify your services?

Ellen: I can scarcely answer you. I only know that we derive pleasure from such services.

Ruth: I think you told me last week, Ellen, that you had bought your mother a birthday present, and that she was much pleased with it. Now, suppose your mother had spurned your present, refused even to look at it; would you be disposed to buy her another present against her next birthday?

Ellen: I scarcely think I should; I should not relish the idea of saving my pocket money even for mother's benefit, if my kindness was thrown away.

Ruth: Then does it not occur to you, Ellen, that your floral offerings to your father—believing as you do that he is *unconscious* of them—are *meaningless*, mere *formality*? I don't wish to wound your feelings, but I hope you see my point.

Ellen: I never heard any person reason in that strain before; yet I must admit there is some force in your way of putting it. Perhaps father is conscious of our love to him. Perhaps he is in some way conscious of the beauty of the flowers with which we deck his grave, and *does* respond by instilling a calm feeling in mother's heart; but you know, Ruth, I have always been taught to believe that father was at rest—far away from the cares and anxieties of earth.

Ruth: No doubt *he is at rest*, so far as earthly fatigue and sufferings are concerned; but you know your father possessed an active and generous soul. He was always happiest when engaged in kind services to others; hence I believe it would be impossible for him to be happy in heaven in a condition of selfish indolence. If both you and your mother could be assured that the spirit land, though invisible, were *real*, and not far away; that *heaven* was a condition of love and harmony in the soul, and present *anywhere* where beautiful souls laboured to bless others; if you could realise that your father was oft times with you, striving to impress you for good, and ministering to you in varied ways, I am sure you would be happier for so sweet a revelation.

Ellen: Your views are novel to me, and yet there is a sweetness in them not to be despised; but the question comes—What proof have you of their truth?

Ruth: Proof, Ellen! Why, we at home, have proof in abundance every day. Your father has been lost to you, three months. It is now almost three years since my mother passed on to the higher life. We had much rather she had been permitted to stay with us, but she has not been lost to us. We oft times get positive and convincing proofs of her spirit presence and guardianship. Sometimes she writes loving messages through my elder sister's hand; sometimes she produces raps on the furniture or walls, and we get messages in that way; and sometimes she is enabled to show herself to me.

Ellen: Good gracious! And can you endure all that without being frightened?

Ruth: Why should I be afraid? The process of death has not transformed my mother into a hobgoblin. She is the same kind, loving soul; indeed heaven has made her *more* kind; and when I *do* get a glimpse of her form—oh, how beautiful she is! One need not be afraid of angels, Ellen, for my mother is indeed a ministering angel.

Ellen: Why you astonish me more than ever, when you talk of spirit forms. In my training, both at home and at Sunday School, I have imbibed the idea that spirits have got no forms, and cannot have till the great resurrection day, when all spirits will get their bodies back again, the wicked to go to their final doom, and the good to their place of happiness, where partings shall be no more.

Ruth: Depend upon it, Ellen, the doctrine of a physical resurrection is a gross superstition. The spirit will never require the earthly body again. A real *spiritual* resurrection takes place during the *death* process. The apostle Paul wrote: "There is a natural body and there is a spiritual body." The spiritual body springs up from the ruins of the physical body. It is an exact likeness of the cast-off body, but in the case of a good person, far more beautiful. This result is seen in the bright lustrous appearance of the spirit form and garments, and to crown all, is manifest in the beautiful spiritual home provided for it.

Ellen: Well, and what about the wicked after death? I am told that they are punished in a dreadful miserable place for ever and ever.

Ruth: Bad, or undeveloped spirits, in proportion to their own perversity, darken and obscure the light of God and heaven in their own souls. But their condition, thank God, is not *final*; as there are good souls here in the flesh who endeavour to reclaim sinners, so in the great beyond, God's bright angels carry their light and love into the darkened spheres of undeveloped spirits, and are instrumental in leading them forth, step by step, into higher planes of being. Yes, the very *lowest*, by repentance, aspiration, and determined efforts—aided by higher spirits—grow and progress in wisdom and goodness, as indeed do all spirits throughout eternity.

Ellen: Your doctrine—if not too good to be true—is very comforting. But, Ruth, if my mother knew that I was listening to the strange but pleasing things you have given expression to, she would scold me. Would you believe it? she has more than once warned me not to associate *with you*. Spiritualism, she says, is a vulgar and pernicious delusion, and she holds that all sorts of benighted teachings are inculcated at your Sunday School; but I fancy mother is prejudiced.

Ruth: Well, I have already shown you something of the good influences of spiritualism at home. As to our Lyceum—where I have been this morning—why, it is delightful! We go through pleasant and healthful exercises—keeping time to nice strains of music. We march cheerfully—singing as we go elevating and inspiring hymns. We go through our recitations, which are full of grand sentiments and noble teachings; and we read good books, from which we derive useful knowledge. We all love the Lyceum. We love its music, exercises, marching, and grand teachings; its guardians, conductors, and teachers; for *all these* tend to enrich us, body and soul; give us strength and light, enabling us to successfully struggle with difficulty and temptation, and to do our duty faithfully.

Ellen: Really, Ruth, your religion is not so black as it has been painted—in fact, it is not black at all—and I shall endeavour to enlighten my mother about it; but we had better separate, or we shall both be late for dinner.

Ruth: I trust, Ellen, that your mother will not scold you when you have told her the truth about our interview. I think you will now be able to give her a version of spiritualism and of our Lyceum more in harmony with the truth, and see! (*pulling a leaflet out of her pocket and giving it Ellen*) here is a leaflet on "The Truth and Consolations of Spiritualism." Try and prevail upon your mother to read it; may be she will not regret it. Good morning, Ellen. May the angels guard and guide you.

Ellen: Thank you, Ruth, I will do as you advise. Good morning.

"SPARE THE HORSE."

The following touching and pathetic piece of poetry has been sent to us, and we hope that after reading it no member of a Lyceum will ever afterwards be inclined to treat harshly that noble animal, the horse.

Oh, teamster, spare that horse: how hard he tries to go!
There's load enough for two—don't strike another blow.
Give him a helping hand, or ease the load, I pray,
And he your kindness will a thousand-fold repay.

How patiently he toils, all through the heat and cold!
A faithful servant still, though wearied, worn, and old.
Poor dumb unconscious horse! and yet he seems to know,
Caressing oft the hand that deals the cruel blow.

What an imploring look, and what a knowing eye,
And yet without the power of uttering e'en a cry.
See how he writhes and shakes, while smarting with the pain:
Oh, cruel driver, pause! don't use the whip again.

Humanity at last brought to a sense of shame
Will punish those who give unnecessary pain.
Oh, driver, spare that horse: how hard he tries to go!
There's load enough for two—don't strike another blow!

INTERESTING TO LYCEUMISTS.

Mr. A. Kitson has prepared a work, entitled, "Spiritualism for the Young." It comprises nine chapters, arranged in sections of convenient length for lessons, with a complete index. It will make a book of about 144 pages, and will sell at 1s. paper covers, or 9s. per dozen; cloth covers 12s. for 13 copies to immediate subscribers. The work is highly spoken of by all who have seen it. Mr. Kitson wields a facile pen, and is thoroughly progressive in his views, besides having the rare knack of being able to write well for children. Orders should be sent him at once, to 55, Taylor Street, Batley.

CHRONICLE OF SOCIETARY WORK.

BIRMINGHAM.—Mr. Anson was not well, but Mr. Mason willingly and ably spoke on "Spiritualism, what good is it to Mankind?" The clairvoyance included full descriptions of scenes and places in the surroundings of the spirits. The double (or soul) of living persons, was described and recognized. One gentleman came forward at the close stating that he had recognized two of the descriptions, which were startlingly correct, as his sister, and one as his mother, but he did not like to say so before all the people. This is a sample of the moral fear mediums have to contend with.—*S. A. P.*

BLACKBURN.—Nov. 11th, Mr. G. Smith delivered two lectures, "The Pyramids of Egypt," and "The Creation," to delighted audiences. He also gave prescriptions for several sick people. Nov. 18th, Mr. J. Walsh, (in the regretted absence of Mrs. Britten) gave two discourses, and named an infant. Some good clairvoyant delineations were given, and recognized.—*A. A.*

BRADFORD. Ripley Street.—Mrs. Dickenson's controls gave two eloquent addresses to good audiences. Afternoon, "Tekel" (weighed in the balance and found wanting); evening, "And the Spirit of God fell upon him." Good clairvoyance after each address; twenty-seven descriptions, all but two recognized.—*T. T.*

BURNLEY.—Mrs. Green favoured us with her excellent talent. Our room was far too small on this occasion, when a new organ was opened, which was of service in promoting harmony. Collections for the day amounted to £5 9s. 11½d.—*W. M.*

CLECKHEATON.—Afternoon: Miss Keeves's guides spoke ably on two subjects from the audience. Evening, to a crowded audience, they spoke on "Spiritualism: a Great Fact, or a Great Folly?" The truths of spiritualism were forcibly presented, and the appreciation of the audience could not be adequately expressed. We are making great headway. Many had to go back, unable to get in.—*W. H. N.*

COLNE.—Mr. A. D. Wilson. Two splendid discourses. Afternoon subject: "Prayer." Evening: "Angel Ministry." Good audiences.

COWMS. Lepton.—Mr. Westerby's guides delivered two addresses. Afternoon: "What is the advancement of Spiritualism to Christianity." Evening: "In my Father's house are many mansions." Good psychometry after each address.—*G. M.*

DARWEN.—In the unavoidable absence of Mr. Schutt, Professor "Magus" gave two addresses on "What is Man?" and "Man in his higher aspects." Most comprehensive subjects, on man's mental, physical, and spiritual capabilities. The following points were dealt with: Man's equality with God; The exercise of free thought and reason; True greatness. Great interest was displayed by large and attentive audiences. The chairman, at night, put it to the audience, whether spiritualism was a force and a fraud, or not, when it was negated by a large majority.

DEWSBURY.—Nov. 12th: Mrs. Craven recounted part of her experiences in spiritualism, which was much enjoyed. Nov. 17th: a successful tea party and entertainment. Mr. Olliffe, of Ossett, presided. Many friends from Heckmondwike took part in the programme; Mr. Townend, of Heckmondwike, presided at the harmonium. We are forming a choir, and trust our musical arrangements will be much improved. Nov. 18th: Afternoon, Mr. Rowling discoursed on "The philosophy of a future state." Evening: "How I became a spiritualist." Treated in a thoughtful and intelligent manner, to a large audience. The speaker told how he was introduced by Wesleyan parents to the Sunday School and class meeting, thence into the pulpit as local preacher, and afterwards to the position of town missionary of Ashton-under-Lyne. He then gave some remarkable cases of testing, on his introduction to spiritualism, proving the incredulity of his disposition, and of his placing the phenomena to the account of coincidence, until he was compelled to admit the spirit side of the phenomena. The first description he had given, was given him five distinct times, in various parts of England, and by five mediums, strangers to each other and himself.

ECCLESHILL.—Owing to sickness at home, Mrs. Russell was unavoidably absent. We hope the sufferers will soon be restored. We formed a class in the afternoon to practise some new tunes, and spent a pleasant hour. Evening: Mr. Espley kindly officiated. Subject: "If God is a righteous being, and there is no personal devil, how did sin originate?" Pen fails to describe the grand truths brought out. We were all delighted. He also gave clairvoyant descriptions to strangers; all recognized.—*W. B.*

FELLING. November 18th.—A public séance, which was very well attended.—*G. L.*

FOLESHILL.—Special services. Mr. J. Ashby, of Leicester, in the morning, after an address on "The many mansions," gave a number of minute and exact clairvoyant descriptions. What were not recognized on the spot were afterwards identified. Evening subject: "The unchanging, unchangeable, and everlasting love of God." A large audience was much interested. Clairvoyant descriptions followed, and after a few words from the president, Mr. J. Wilkinson, an Irish spirit controlled the medium and delivered a short and characteristic address. Mr. Ashby's visit will doubtless stimulate inquiry.—*Cor.*

GLASGOW.—On Friday last, Mr. Hutchison, a devoted spiritualist and a superior ventriloquist, kindly volunteered his services in aid of the building fund. The performance was highly entertaining, and appreciated by all. Sunday morning; Mr. Drummond read some interesting experiences of spirits in spirit life. Several speakers followed. The consensus of opinion seemed to be that spirits maintained the same form of individuality as on earth, minus the body, and enjoyed a real tangible world. One speaker, however, was of opinion that the so-called spirit was of no shape or form, but a mere thought, so to speak. Evening: The guides of Mr. D. Anderson favoured the audience with a trance address on "Spiritualism."—*G. W.*

HECKMONDWIKE. Assembly Rooms.—Mrs. Hellier delivered addresses to large audiences. Afternoon, "Blessed are the poor in spirit, for they shall see God." Evening, "Is spiritualism a religion?" Both subjects were well dealt with. Clairvoyance at each service.—*J. C.*

HETTON. Miners' Old Hall.—Mr. J. Livingstone gave a grand address on "The Regeneration of this Planet and the Regeneration of Man," given by one of the audience, all being well received.—*J. T. C.*

HUDDERSFIELD. Brook Street.—Mrs. Groom has done well for our cause, speaking in the afternoon to a numerous audience upon "Charity," concluding with spirit descriptions. In the evening, to a packed audience, she spoke eloquently upon "The Voice of God," and gave four excellent impromptu poems. Spirit descriptions followed; during the day thirty-six were given, and twenty-nine recognized.—*J. B.*

LANCASTER.—Mr. B. Plant delivered addresses to large audiences, especially in the evening, when the subject was "Spiritualism, a Science and a Religion," which was treated in a highly instructive manner, and much appreciated. Successful clairvoyant descriptions after each address.

LEEDS. 23, Cookridge Street.—A magnificent day with Mrs. Gregg. Subjects were taken from the audience, afternoon and evening, and dealt with in a masterly manner. In the evening, our room was crowded to excess, many being unable to gain admittance. This society is now making rapid progress, and should our visitors continue to increase, as they have these last few weeks, our room will be far too small.

LEICESTER.—6-30: Mr. Timson, professor of phrenology, and hygienic physician, lectured on "Man," treating upon the physical and spiritual body. Very instructive and interesting.—*W. J. O.*

LEIGH. Railway Road.—Mr. Mayoh's subjects were—morning, "What is Religion?" evening, "Spiritualism and Progression." Ably delivered, to good audiences. The new harmonium was very effective. Chairman, Mr. Le Bone.—*J. S.*

LIVERPOOL.—The inspirers of Mr. Wallis delivered two thought-provoking lectures to fair audiences. A secularist was lecturing elsewhere to expose the whole thing. Mr. Proctor completely demolished his statements from his experience with Dr. Slade. A challenge was made to produce slate-writing in the Secular Hall, and accepted, Dec. 8th being fixed for proof. Mr. Lamont, on Monday, dealt with the Fox confession and slate-writing in his usual lucid and effective style.

LONDON. Bayswater: Victoria Hall.—Morning: About twenty-five persons assembled. Mr. Read, of Westbourne Park Baptist Chapel, reviewed spiritualism from a scientific and religious aspect. The address embodied serious thought and deep research, and several members spoke thereon. Healing by Mr. Goddard; clairvoyance by Mr. Towns, junior. Evening, at 7, Mr. R. J. Lees gave a critical and thorough review of speeches delivered by opponents at the debate in St. Peter's schoolrooms the previous Tuesday, in a manner which gave unanimous satisfaction to the over-crowded audience, being enthusiastically applauded.

LONDON. Canning Town Association.—The fifth monthly ticket séance (medium, Mr. Jas. Paine), has been one of the best of its kind ever witnessed by the members. The clairvoyant delineations were an unparalleled success, being, with the exception of two or three, readily recognized. Upwards of 100 delineations were given.—*H. C.*

LONDON. 309, Essex Road.—Mrs. Wilkins' guides made an invocation, and gave clairvoyant descriptions, in most cases correct and satisfactory. A pleasant evening and a fair attendance.

LONDON. 184, Copenhagen Street, King's Cross.—10-45, Mr. McKenzie read a paper, entitled, "The dividing line between Man and Animal," after which, discussion followed. Evening: Mr. Veitch gave an excellent address, entitled, "Is Spiritualism Divine or Devilish?"

LONDON. Marylebone.—Morning: The guides of Miss Todd offered an invocation. Mr. Hawkins employed his healing power. Much interest was displayed in clairvoyant description, and advice given by the guides of Master H. Towns. Evening: Invocation by Mr. Towns, senior, chairman. Mrs. Wilkinson gave excellent clairvoyant descriptions, together with psychometric readings, which were very successful. Very fair audience.

LONDON. 475, New Cross Road.—A good audience gathered to hear Mrs. Spring, the room being crowded. Several well-known mediums favoured us with their presence.—*A. L.*

LONDON. Winchester Hall, Peckham.—Very interesting day with Mr. Hopcroft. In the morning it was "good to be there," a kindly feeling prevailed, with interesting topics for discussion. Evening: six questions were answered. Mr. Hopcroft (under control) was impressed to remove some foul magnetism lodged in the body of a gentleman present, contracted by a too liberal use of his healing mediumistic power, and by neglect of the means of ejection; this the controls quickly accomplished through magnetic passes, afterwards purging the body of their medium, by consuming the malarial poison, drawn from the other, by placing his hand several times in the flame of a burning gas jet. This marvellous fire-test aroused a great deal of interest. The chairman remarked that this power of passing disease off in this way elucidated some perplexing Bible statements.—*Bevan Harris.*

MANCHESTER. Downing Street.—Mr. Johnson discoursed on four subjects sent from the audience, in the afternoon. Evening: seven subjects were sent up and dealt with by the controls, who gave a lecture full of common sense and instruction. A large and attentive audience. Saturday, Nov. 17th: A tea party and entertainment connected with the Friday public circle (presided over by Mr. G. Wright), was a grand success. Mr. Horrocks, of Miles Platting, was encored for recitation; Miss Goodall kindly gave two songs, accompanying herself; also Mr. Fitzgeorge, Mr. Gough and Mr. Coates. A friend gave a banjo solo, which was much appreciated. All went off merrily. A vote of thanks to all who kindly assisted, and "Auld Lang Syne," concluded.—*W. H.*

MANCHESTER. Psychological Hall.—Nov. 14: Entertainment held on behalf of our funds. We desire to thank all friends who so kindly assisted us to make it a success. Nov. 18: Two grand discourses through a local friend on "Spiritualism, a progressive religion," and "Spiritualism, a religious revolution," in which the superior teachings of spiritualism over orthodoxy were shown.—*J. H. H.*

MIDDLESBROUGH. Spiritual Hall.—Nov. 17th, 8 p.m.: Striking address by Mr. Grey, "The Resurrection: How, and When." Two poems. Nov. 18th, 10-45: Grand oration, "The Religion of the Future." By forsaking obsolete isms, by using our present and unveiling our possible faculties, and by widespread manifestation of the power of love, we become promoters of a progressive religion of humanity. 6-30: "Spiritualism was the impact on humanity of the aggregated experience of emancipated souls." Poems: "Gladstone" and "Love."

MONKWEARMOUTH. 3, Ravensworth Terrace.—6-30: Mrs. Peters paid her first visit, and gave twenty-one delineations to strangers, mostly recognized. Good attendance.

NEWCASTLE-ON-TYNE.—Nov. 17th: Mr. J. S. Schutt gave a very interesting lecture on "The Word," from St. John i, 1 to 5. A good attendance. 18th: Mr. George Wilson lectured on "Muscle Reading, Thought Transference, Clairvoyance, and Psychometry." He showed clearly the fallacy of the pretensions of so-called thought readers to explain the phenomena of spiritualism, and pointed out the absurdity of the challenges to spiritualists which have lately been thrown out here.

NORTH SHIELDS. 41, Borough Road.—A spirit guide of Mr. Davidson sang a solo in a sweet and pathetic manner; the words and music were happily wedded to each other, and produced a harmonious feeling. Then followed an excellent discourse on "Watchman, what of the night?" which was well received. A number of strangers expressed themselves greatly pleased.

NORTH SHIELDS. Camden Street.—Highly successful meetings during Mrs. Wallis' visit. Nov. 15th, that lady kindly gave a séance on behalf of the North Eastern Federation; many questions were answered by the controls, and light thrown upon obscure points regarding other world life. Sunday morning and evening, the guides discoursed in their usual able style upon "Has Man Freewill?" and "Salvation, by Grace or Growth." Brief extracts would fail to do justice to these deeply thoughtful and suggestive lectures. Societies fortunate enough to have secured Mrs. Wallis, should ask for the lecture on "Freewill"; the teachings, if incorporated in the lives of spiritualists, would do much to hand to future generations, healthy bodies, healthy minds, and, as a sequence, a high-toned morality.

NOTTINGHAM. Morley Hall. Two good meetings as the result of Mr. Wyldes' presence. At night every seat filled. Six subjects dealt with in a most comprehensive manner. The hour and a half of vigorous, logical, and edifying exposition of subjects, widely different in tone, but of general interest, was remarkable as a physical and intellectual effort. To the question, "Is flesh diet beneficial?" the answer was very satisfactory (especially to the writer). It was pointed out how, in the animal kingdom, those that fed on flesh, such as the lion, wolf, &c., were cruel and of a low type of intelligence; while the elephant, with its colossal frame, and mighty strength, and high intelligence comparatively, lived solely on a farinaceous diet (truly a weighty argument). A proper diet meant a healthy frame, through which the spirit could have the highest manifestation, and develop the angelic nature.

OLDHAM.—On Nov. 17th, Mr. Marshall gave a lantern lecture, in aid of our funds, on "Manxland and its beauties." It was a real treat, and deserved to be better patronized. Nov. 18th, Mr. J. B. Tetlow lectured to good audiences, and also gave psychometric readings successfully.—J. S. G.—Mutual Improvement. Mr. Chadwick read an interesting paper, "A night with Oliver Goldsmith," giving extracts of his life, with a few of his excellent poems. He was a peculiar man, though he made a considerable amount of money with his literature, through his benevolence and his folly he died almost penniless.—N. S.

OPENSHAW.—Mr. Tabner, speaker. Evening subject, "If spirits return, what benefit is it to humanity?" The controls treated their subject in a masterly manner, showing that instead of hope, spiritualism gave a certain assurance of a bright beyond; and, instead of playing on one string of the fiddle the same old tune, the spirits were ever opening out new thoughts. Concluding an earnest address by advising all who had received the light, to let it shine brightly. Fair audience.

PENDLETON.—Afternoon: Mrs. Butterfield's control gave a grand address on "Life." Evening subject, "Spiritualism—its opponents and enemies"; treated in the usual vigorous and logical style. Some very contentious points were opened up—to wit, platform psychometry, clairvoyance, &c. The control attacked both these phases of mediumship, and from his standpoint gave what seemed good reasons for opposition. But the fact remains, that without these phenomena, spiritualism is but a theory, and does not rise to the level of proven fact. So far as Sunday is concerned, spiritualists recognize all days as Sunday, or ought to, and consequently think a week-day as religious as a Sunday meeting, and *vice versa*. We would ask, how many would be spiritualists to-day were it not for the evidence they have received in public Sunday meetings (by clairvoyance and other tests) that their friends still live, and are able to make their presence felt? The control gave an explanation of the recent recantation by the Fox sisters, and concluded by appealing to all spiritualists, that when once satisfied by phenomena that there is an after life, to seek for something higher and leave phenomena behind, so far as persistent phenomena-hunting is concerned. Although agreeing in the main on this point, we think it would be hard for a *true spiritualist*, as the control put it, after finding that his friends could and did return, to leave these opportunities behind them, and simply to satisfy those still having a slight desire to fall down and worship Mother Grundy. We of all others must leave this fear of public opinion behind, and do our utmost to help those who have no other knowledge of the life hereafter than that which orthodoxy affords. A thoroughly enjoyable concert was held, November 17th, when the following friends took part:—Mrs. Fambeley and Miss Boys; Messrs. Cumberbirch, Hughes, Croft, Evans, Whelan, Donnelly, Wooliscroft, Radcliffe, Sorton, and Chadwick. Mr. E. W. Wallis, chairman. Where all was excellent, distinctions would be invidious.

RAMSBOTTOM.—Afternoon: Mr. G. Smith's guides discoursed on "The Progression of Religion." In the evening, "A death scene, with the spirit's experience on entering spirit-life." Both discourses were ably delivered, to a crowded house. Psychometric delineations were given, and all recognized.—J. L.

RAWTENSTALL.—Mr. Swindlehurst delivered two splendid discourses. Afternoon subject: "Where do we get our religion from?" Evening: "Weighed in the balance and found wanting." Some orthodox friends caused disturbance, but the evening audience was very attentive.—W. P.

ROCHDALE. Regent Hall.—Mr. G. Wright gave two interesting discourses. Afternoon subject: "The Religion of the future." Evening subjects chosen by the audience, one of which was, "Will-power: its uses, and how to prevent its abuses." He gave the sensitives to understand they ought to be very careful how they received will-power, or they would be under control by will-power, not by spirits.—G. T. D.

SALFORD.—Nov. 14th: Mr. Le Bone continued his lecture to a good audience. Sunday, 18th: A very pleasant day with Miss Blake. Good audiences, both afternoon and evening.—T. T.

SCHOLES. Silver Street.—Mr. Wainwright's control spoke on "How pure in heart, how sound in head," &c. He argued that the poet understood the subject, whereas most people who condemn spiritualism had only a hazy notion that spiritualists would not let the dead rest. Only the strong-headed and pure and single-hearted could derive benefit from the communion. Evening subject, "Spiritualism and Reform," ably dealt with. Good clairvoyance and psychometry.—T. M.

SLAITHWAITE.—Our local medium, Mr. T. Bamforth, spoke in place of Miss Patefield, who did not appear, owing to a bad cold. Afternoon, he gave an address on "Spiritualism; is it of good or evil?" In the evening, on five subjects from the audience, which were dealt with in a creditable manner. Good audiences.—J. M.

SOUTH SHIELDS.—Three services were held in the Free Library Hall. The controls of Mr. Schutt gave three eloquent lectures, which were highly appreciated by a good audience. The ceremony of naming the infant of Mr. and Mrs. J. James, was performed by the controls.

SOWERBY BRIDGE.—Mr. Kitson spoke on "The Higher Aspects of Spiritualism." It is not too much to say that it was one of the most eloquent and soul-stirring addresses delivered from our platform for some time past, keeping the audience intensely interested for an hour.

WARDLEY COLLIERY.—Mr. W. Wightman gave an interesting discourse to a mixed number of sitters. Several who had never before been in a spiritualistic meeting were much interested. The discourse was followed by twenty-three clairvoyant descriptions, most of which were recognized.—J. T.

WARRINGTON. November 14th.—Mr. E. W. Wallis gave a splendid address on "The Future Life as Revealed by Spirits." A good audience listened attentively, and a marked impression was made, although, as was to be expected, some have declared that they could not agree with all that was said. Perhaps they will think about it. Many questions.

WESTHOUGHTON.—Miss Walker spoke well to large audiences. The evening subject was suggested by the chairman reading from *The Two Worlds* ("To my cell"). She said the orthodox churches had taught total depravity until people are afraid to trust themselves, and sink into vice and iniquity until all idea of redeeming themselves is lost. She contrasted the depravity doctrine with the theory of human advancement, showing the grand future for the true and good. Fairly successful clairvoyance.—John Fletcher.

WIBSKY.—Nov. 11th: Miss Harrison gave interesting lectures and successful clairvoyance. Nov. 18th: In Miss Cowling's absence, Mrs. Ellis kindly officiated, and in the evening spoke on "What are those which are dressed in white robes?" at some length. Eleven clairvoyant descriptions, ten recognized.—G. S.

WISBRACH. Public Hall.—Mr. Oswin addressed a fair audience, after which clairvoyant descriptions were given by the chairman, Mr. D. Ward.—J. P. Burkitt, Cor. Sec.

RECEIVED LATE.—London, 125, Barking Road. Mr. Wortley read some automatic writings; a friend gave a trance address and clairvoyance. Harmonious meeting. Sunderland.—Mr. Moorhouse lectured on "Phrenology." 6-30: Prof. Wells spoke thrillingly on "Spiritualism." Messrs. Robinson and Rutherford spoke well.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BRADFORD. St. James.—Present—47 scholars, 3 visitors. Conductor, J. H. Smith. Usual programme and lessons. Groups—1, phrenology; 2, physiology; 3, New Testament; 4, easy reading.

BURNLEY.—Present—89 scholars, 12 officers, and 1 visitor. Usual programme well performed. An interesting session.

GLASGOW.—Good attendance of adults and scholars. Splendid progress in all branches, particularly in marching and calisthenics, which are gone through in capital style, keeping good time. We are preparing for a monster Christmas tea party and gathering of friends, under Mr. Wilson's conductorship. Committees of children have been formed to carry out the details, choose mottoes, decorate the hall, &c., to give them the first practical lesson in real spiritualistic work.—G. W. W.

HECKMONDWICK.—Invocation by Mr. Ogram, conductor. Reading: Oliver Wood. Usual programme. Hymn and prayer.—G. H. C.

LEICESTER.—10-30: present, 3 officers, 17 children, 2 visitors. The session was devoted to recitations, singing practice, and marching. W. J. O.

MANCHESTER. Downing Street.—10 a.m. Present: 18 scholars, and 6 visitors. Usual programme. Reading by an Openshaw friend; recitations by Masters W. Taylor and J. H. Jones; an address by a control of a Salford friend. We heartily thank our Openshaw and Salford friends for their assistance. 2 p.m.—Present: 23 children and 2 visitors. Usual programme.—W. W. H.

MANCHESTER. Psychological Hall.—Attendance fair. Usual programme. Recitations by Miss Bletcher, Masters Tynan, W. Ashworth; reading by Miss Wild; closing with healing circle.—J. H. H.

MIDDLESBROUGH. Spiritual Hall.—Usual programme and lessons. Liberty Group, the idea of God; Beacon Group, phrenology; Lake Group, physiology; River Group, your mission; Ocean Group, birds; Fountain Group, verse committed to memory. An enjoyable session. Attendance—28 children and 18 adults.—W. S.

NEWCASTLE-ON-TYNE.—Usual programme. Miss Ada Ellison gave a select reading, also one from "Willie Moore." The Conductor made some remarks with reference to the new prize tale "Seymour," and urged every scholar to purchase one.—J. M.

OLDHAM.—The responses in the recitations were full and hearty. "The spirit of the Lord on all shall be outpoured," led to some explanatory remarks concerning the "toe-joint" exposures, whose recent actions were viewed in their true light. Many had been taunted with the above, but will now be able to meet the scoffers. Earnest endeavours were put forth to learn the "Cranial Calisthenics," an idea suggested by Mr. Burns, and improved by the Conductor. In all, some 15 movements were laid to heart, this forming a really practical lesson on "The Skull." Afternoon, a biographical sketch of Peter the Hermit was given. Let each be an example unto ourselves, and so strive to express our immortal natures!—W. H. W.

RAWTENSTALL.—Miss Lobley, of Batley Carr, kindly led the exercises, and gave great satisfaction. Recitations were given by Misses S. A. Maden, F. E. Riding, and commented upon by Miss Lobley. Singing and marching excellently done. The Lyceum is a work of growth, and requires time and patience to bring it to perfection. We are much hampered by the smallness of our room.

PROSPECTIVE ARRANGEMENTS.

LONDON SPIRITUALIST FEDERATION.

Sunday, December 2nd, at Goswell Hall, 290, Goswell Road, E.C. Morning meeting at 10-30 a.m., for the election of council, and to discuss the best methods for the propagation of spiritualism, to be opened by Mr. W. E. Long. Afternoon, at 2-30 p.m., general statement by the secretary *pro tem*. Then to draw up aims, rules, and plan of work for the federation. Tea at 5 p.m.; tickets 1s. each. Evening, at 6-30 p.m., when it is hoped the following will address the meeting:—Mrs. Weldon; Messrs. A. T. P., Dawson Rogers, R. J. Lees, Hopcroft, Everett, J. Veitch, and T. Hunt. We hope all active workers in spiritualism will be with us at the morning and afternoon meetings.—J. Veitch, sec., 44, Coleman Road, Camberwell, to whom all communications relative to the above should be addressed.

LONDON SPIRITUAL ALLIANCE, 2, Duke Street, Adelphi, W.C.—A *Conversazione* will be held in the Banqueting Hall, St. James' Hall, (Regent Street entrance), on Wednesday, November 28th, at 7-30 p.m., when a paper will be given by Dr. and Mr. Morell Theobald, on "Spiritualism and Religion: Points of Affinity and of Divergence." Admission by ticket only, which may be obtained by application to any member of the Alliance, or (on the introduction of a member) from B. D. Godfrey (Librarian), at 2, Duke St., Adelphi.—M. Theobald, Hon. Sec.

BRADFORD. Walton Street, Church Hall Lane.—Sunday, Nov. 25th, Service of Song, entitled "Grace Darling," will be rendered by an efficient choir. Reader, Mrs. Ackroyd. Evening: Trance address and clairvoyance by Miss Bentley, a church member. Come and assist this effort of self-help.—T. R.

HALIFAX.—Saturday, Dec. 1: a public meeting and entertainment will be held in connection with the Lyceum, when prizes will be given to those children who have attended best during the year. The entertainment will consist of songs, recitations, &c. All parents who are interested in the spiritual development of the young on progressive lines, are earnestly invited to attend. Mr. A. D. Wilson is expected to preside, and will no doubt make some interesting remarks.

LEICESTER. Silver Street Hall.—An entertainment by members and officers of the Lyceum, on Thursday, Nov. 29th, to consist of songs, recitations, instrumental solos, &c., and a humorous sketch entitled "The Lawyer's Clerk;" in aid of the Lyceum funds. Commence at 8 o'clock. Refreshments provided.

LONDON. Canning Town Association, 41, Trinity Street, Beckton Road, E.—Dec. 2nd: Developing circle, for members only. Dec. 16th: Sixth Monthly Ticket Séance; medium, Mrs. Wilkinson, of Islington. Tickets 6d. each, of the Sec., H. Copley, M.A.L.A., M.P.A., Canning Town, London, E.

LONDON. Extension of Work.—Horse-Shoe Hall, 214, Old Kent Road, S.E., has been taken by the South London Spiritualists Society, and will be opened Sunday, Nov. 25th, by an inaugural address by Mr. J. Veitch, at 7 p.m. Several influential speakers and mediums are expected. We hope spiritualists in the locality will attend and give us their support.—W. E. Long, Hon. Sec.

LONDON. Occult Society, 357, Edgware Road, near Edgware Road Station (omnibuses pass the door).—We have arranged with the landlord to occupy a hall permanently throughout the week, at one of his other houses in the Edgware Road. Pending final preparations, we shall meet as above at 7 p.m. Mr. Goddard's subject will be "Spiritualism, as a practical religion, and the necessity for federation." All interested in federation and in the coming Goswell Hall meetings should attend.—F. W. Read, Hon. Sec., 33, Henry Street, St. John's Wood, N.W.

MANCHESTER. Downing Street Assembly Rooms.—November 25th: Mrs. Hardinge Britten will lecture, when a silver collection will be made to defray expenses. All are earnestly invited. Tuesday, November 27th, Mr. Johnson will lecture in the Temperance Hall, Tipping Street, for the benefit of our children's Lyceum, when we hope to see a large audience.—W. Hyde, Sec.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—Tuesday, Nov. 27th, a tea and concert on behalf of the funds of the society. Tea on the tables at 6 p.m.; concert to commence at 8. Tickets 1s. each; children, 6d.

OPENSHAW. Mechanics' Institute, Pottery Lane.—Tea and entertainment, Saturday, Nov. 24th. Tea at 4-30. Entertainment at 6. Dancing at 8. Tickets, 1/-; children, half-price.

SOWERBY BRIDGE.—Grand Sale of Work, Dec. 5, 6, and 8. This Sale will be opened in the Lyceum, Tuel Lane, at 2-30, on Wednesday, Dec. 5, by Miss Keeves, of London. Admission: Season Tickets, 1s. 6d.; Wednesday, 1s; Thursday, 6d.; Saturday, up to 6 o'clock, 6d.; after 6 o'clock, 3d. Various entertainments will be given each evening.

PASSING EVENTS.

MONTHLY PLANS.—Notice. Hitherto we have sacrificed a large amount of valuable space to print these, to the exclusion of more interesting and generally useful matter. We purpose, in future, to ask our friends to supply us with their plans, as heretofore, but, instead of publishing them for the month in advance, we will keep them to make the requisite changes in the list of *Sunday Services*, week by week. By ordering *The Two Worlds* regularly from a newsagent, or society's agent, it could be delivered at the home of the customer on Friday or Saturday, in time for him to see who the speaker would be on Sunday.

THE SUNDAY SERVICES COLUMNS.—On our second page, we give a complete list of the services held throughout the kingdom, and the names of the speakers, as far as possible, when supplied in time. We

cannot put the names of the speakers for the forthcoming Sunday in the reports as well, our space is too valuable. Look for the names in the list, which is the right place for them. We expect secretaries to keep us posted as to all changes, that the list may be accurate. [Notices must reach us Tuesday morning to be in time.]

"A SPIRITUALIST AND HIS WORK (GIRLS)."—An unfounded charge.—We have received several newspapers with a marked paragraph under the above heading. As will be seen, the charge was dismissed. We attended the court, and testified to our knowledge of Mr. Pemberton and his good character. Our readers may be assured that he is too true a man and a father, too earnest a reformer and sincere spiritualist to be guilty of any such conduct as was charged against him. We never heard such a trumpery tale, or such flimsy and unsatisfactory evidence as was given against him. The tissue of surmises and insinuations melted away before the clear and simple statement made by his counsel and witnesses. The fact of his being a spiritualist was dragged in, as though it were a crime. Our deep sympathy is with Bro. Pemberton in this trial.

Encouraging progress is reported from Leeds Institute, Cleckheaton, Darwen.

Mrs. Gregg has removed to 15, Exmouth Street, Camp Road, Leeds. (See advt.)

Mrs. Butterfield's control opened up an interesting question at Pendleton, as will be seen from the report. There is much to be said on both sides. The matter needs calm and philosophic handling.

The *Cleckheaton Guardian* has a very foolish paragraph anent the spiritualist meetings at Scholes. We cannot believe any spiritualists can behave as stated. The reporter appears to delight in rumour. Friends should conduct their services with due decorum, and in the true spirit of the serious truth seeker.

Mr. Rowling, at Dewsbury, gave some interesting experience. It is by these personal tests that spiritualists are made, and no amount of exposures can move them.

The London meetings are being well sustained, and the work extended. The Federation Conference on December 2nd, should do much to promote harmony and unity. We rejoice to see a good representative staff of speakers for the evening.

MORE ABOUT MAGGIE AND HER BIG TOE.—Mr. J. Vanties, of St. Aubins, Jersey, an old spiritualist, informs us that his nephew was present at the famous (or infamous) Fox recantation in New York, and although not a spiritualist, he was disgusted with the explanation they were trying to make people believe; it was easy to see it was a lot of lies they were uttering; they could not look the audience in the face, and were hissed off the platform at last. Mr. Vanties continues that in own house, and with only the members of his family—self, wife, and two sons—loud raps, as from a sledge-hammer, are heard in the room over head. He would like an explanation as to how Mrs. Kane's toe-joint could produce such raps as those! He knows spiritualism is as true as God's creation.

Mr. Jesse Blackburn says he "went to hear Mr. Isaac Cockshaw give a lecture, at Skelmanthorpe, on 'God's purpose in creation.' He told us 'that God and the devil, in a certain conversation, agreed that Adam and Eve should fall. That a great amount of good came from evil, and, therefore, more evil more good; the greater the evil the more profit God would get out of the bargain. The devil went into the garden of Eden, and mesmerised Eve and willed her to eat the apple; then he mesmerised Adam and caused him to eat also.' So we heard, for the first time, that Adam and Eve were unconscious when they fell (and, therefore, not responsible for their actions). How could they sin if that was the case? He said 'that was the origin of spiritualism, and the devil had been controlling all the mediums ever since.' This is the same Mr. Cockshaw that challenged Mr. Schutt."

Passed to spirit life, the beloved wife of Mr. Spencer, of Burnley, leaving four children to mourn her loss. About a year since Mr. Wallis officiated at the funeral service of two of the children of Mr. and Mrs. Spencer, who passed away within a few days of each other, and now their mother has joined them in the bright beyond. Mr. Wallis's guides spoke feeling and touching words in reference to the pathetic event, and comforted the bereaved friends in their trial. Brother Spencer has our deep sympathy and that of many friends. May the angels strengthen him.

A few weeks since we recommended societies to use a rubber stamp to print their address and time of services on papers, tracts, &c. Mr. T. Neill, an earnest spiritualist and reformer, of 68, Crossbank Street, Oldham, will be happy to supply societies at very reasonable terms. (See advt. card.)

The Oldham Temple is a centre of active educational work of a valuable kind. A mutual improvement class meets weekly, and a syllabus of most instructive subjects has been drawn up. We commend this example to others.

There is a shop in Middlesbrough which, in place of the usual sign over the door, bears the awful inscription, "God lives here." It is a dépôt belonging to the Salvation Army, where red woollen jerseys and coal-scuttle bonnets are sold. Although the sign says God lives there, we presume he does not retail the articles in question. The intention may be good, but it is very bad taste. Had a spiritualist put up such a sign, what an outcry about blasphemy there would be.

RAMSBOTTOM.—Mediums, who will go for their expenses only, are invited to communicate with Mr. J. Lea, 10, Moore Street, who is anxious to fill dates in 1889.

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