

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 25.—Vol. I.

FRIDAY, MAY 4, 1888.

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*Bingley.*—Intelligence Hall, at 2-30 and 6-30. Sec. Mr. E. Grunwell, Lighthouse.  
*Birmingham.*—Oozells Street Schools, at 11 and 6-30. Sec. Mr. C. Evans, 14, Upper Grove Street, Smethwick.  
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*Blackburn.*—Exchange Hall, at 9-30, Lyceum; 2-30 and 6-30: Service of Song. Sec. Mr. Robinson, 124, Whalley Range.  
*Bradford.*—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. Schutt. Sec. Mr. Poppleston, 20, Bengal Street.  
 Spiritual Rooms, Otley Rd., at 2-30 and 6: Miss Walton. Sec. Mr. J. Smith, 15, Airdale Square, Otley Road.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mr. Holmes. Sec. Mr. G. Bown, 50, Cross Lane, Great Horton.  
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 Upper Addison St., Hall Lane, Lyceum, at 9-45; 2-30 and 6-30: Mrs. Whiteoak. Sec. Mr. J. H. Smith, 227, Leeds Road.  
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 Bowling.—Spiritual Tabernacle, Harker St., at 2-30 and 6: Mrs. Jarvis. Sec. Mr. H. Smith, 1, Barkerend Fold, Barkerend Rd.  
*Burnley.*—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Mrs. Green. Sec. Mr. Cottam, 7, Warwick Street.  
*Burslem.*—15, Stanley St., Middleport, at 6-30.  
*Byker Bank.*—Mr. Hedley's School, at 6-30. Sec. Mr. J. Taylor, 57, Salisbury Street.  
*Cardiff.*—12, Mandeville St., Canton, at 7, Developing; Tuesday, 7-30.  
*Chesterton.*—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.  
*Cleckheaton.*—Water Lane, at 2-30 and 6: Mrs. Ellis. Sec. Mr. G. Roberts.  
*Colne.*—Free Trade Hall, at 2-30 and 6-30: Mrs. Craven. Sec. Mr. Coles, 16, Selden Street.  
*Cowms.*—Lepton Board School, at 2-30 and 6: Miss Wilson. Sec. Mr. A. Whitfield, Peace Hall, Lepton.  
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*Gravesend.*—36, Queen St., at 6: Mrs. Graham.  
*Halifax.*—1, Winding Rd., at 2-30 and 6-30: Mrs. Groom, and on Monday, at 7-30. Sec. Mr. J. H. Feugill, 12, Bracken Hill, Pellon.  
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 28, Blackwater St., 2-30 and 6: Mr. Carline. Wednesday, 7-30. Sec. Mr. Telford, 11, Drake Street.  
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 Monkwearmouth, 3, Ravensworth Ter., at 2-30 and 6.  
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## THE ROSTRUM.

### ESOTERIC BUDDHISM; THE LOST ATLANTIS AND THE NUMBER SEVEN.

(Abstract of a paper reprinted from "*Light*." By GERALD MASSEY.)

[NOTE.—We have received with much pleasure and interest several printed lectures recently delivered by the eminent poet, scholar and author, Gerald Massey. To review these wonderful lectures or convey the slightest idea of them would be wholly impossible, save to say that they treat in fragments of his great works, "The Book of the Beginnings," and "The Natural Genesis." By way of calling attention to a class of literature, not only dealing with subjects of the deepest import, but also of profound researches which must ultimately sweep into utter oblivion the baseless myths of modern theology, we reprint from a long and elaborate article published in *Light* in 1883, the following excerpts from Mr. Massey's remarkable article. Those who may desire to make themselves more fully acquainted with the subjects indicated in these fragments, can readily do so by studying their full exposition in the printed lectures above referred to, obtainable on application to the author.—Ed. T. W.]

"In the kindly review of my 'Book of the Beginnings' which appeared in the *Theosophist*, the writer, speaking of my theory and generalization concerning the African Origines, observed: 'Mr. Gerald Massey will be most unlikely to deny our statement that the last word has not been said about the origin and distribution of the races of mankind. Possibly he may even concede to us the reasonableness of our belief that the mist will never be cleared away, until the treasures of certain libraries in the possession of a group of Asiatic recluses shall be given out to the world.' In spirit, the writer judged me rightly; all I care for is the truth. Next to being absolutely right myself, I should prefer to be so utterly in the wrong that the next worker on the same track, must, in consequence, be entirely right. All I want is to have done with the mist and mask of mystery, and all the devious deviltries of their double-facedness, from which the human mind has suffered so sorely for so long.

"I am not going to speak disrespectfully, or grin at the East through the horse-collar of the West; nor am I at enmity with Esoteric Buddhism, being a worker for the common brotherhood of humanity—especially not on behalf of our current theology, which I consider and proclaim to be the Fetishism of primitive man in the last stage of perversion. But I must say that the 'open your mouth and shut your eyes' method of teaching the Esoteric will fail to

influence the intellect of the West. We must have the particulars and the primary data for every generalization, and if there be any secrets to communicate concerning the pre-historic past (I am not asking for the mysteries relating to the abnormal condition of Adepts, though personally prepared by long experience, to appreciate these), let us have them. If there are sources of information overlooked by, or concealed from, the European student, for the truth's sake let us know them. I have spoken out plainly enough on my part. I have completed my case for the African Origines in the 'Natural Genesis,' which constitutes the second part of the 'Book of the Beginnings.' In this I have collected the evidence for unity of origin in mythology, typology, and language, and the Kamite origin of that unity; whether that origin be African or Asiatic can now be determined by the recluses who possess the hidden treasures, if they can successfully overthrow the theory founded on such a collection of facts as were not hitherto accessible to the Oriental student. My method is that of comparative science, without which process, applied to the whole matter, nothing definite can be permanently established. Personally, I shall be content to have uttered the 'last word' but one, if that should succeed in eliciting the last word itself. But it must be said, or the power to say it will be denied. No 'panning out' upon secrecy, or esoteric interpretation, will now suffice. Either such knowledge is extant, on record, or it is not. Possibly none of us know what we think we know until our knowledge has been tested. It is solely by the comparative process, that we can ascertain the true value of this Wisdom or Gnosis of the past called 'Esoteric' in the present.

"I am somewhat startled, however, by the revelations of Esoteric Buddhism made through and by Mr. Sinnett, whose mediumship for the purpose of communication is one of perfect clarity. Nor is there any obscurity or uncertain sound when the oracle is uttered by the 'direct voice.' For example: We are told that the sinking and submergence of the lost 'Atlantis' was a geological disaster, a geographical reality; an event that can be dated. The direct voice affirms that it disappeared 11,446 years ago. This date is also Bunsen's. He was a believer in the deluges of Yu (China) and of Noah being geological; and he gives the date of 9,252 B.C., as that of some great cataclysm belonging to the Deluge legend; that is  $9,252 + 1,883 = 11,135$  years ago. Do the Esoteric Buddhists then not know that the legend of the lost Atlantis, like those of Eden, Airyana-Vaejo, Jambu Dvipa, and various others, belongs to the astronomical mythology? or that the great legendary catastrophes occurred in heaven and not on earth? These sunken worlds were submerged in celestial waters, as one system of time-keeping was superseded by another; and the end of each was described as a deluge, a conflagration, or the end of a world. Although I can but hint very briefly here at what is fully expounded elsewhere, I claim to have indubitably demonstrated the mythological origin of the Deluge legend (that of Atlantis included) no matter in what form or land it may be found. During the course of Precession the primary Mount of the Seven Steps, or the Country

of the Seven Islands is submerged. The Tower, said to have been erected at the autumn equinox, trembles, topples, and overturns. The Argo, that stands on the horizon at its southern culmination, is caught and crushed in the coils of the Dragon-Hydra, and goes to wreck. It was in this way that Airyana-Vaejo, Jambu-Dvipa, Eden, Avaika, and Atlantis were lost, as the Southern Cross is lost and found again during the course of Precession. And because they were so lost—and only so—can they be regained. This was the common subject of ancient prophecies concerning the resurrection, restoration, and renewal of the world, found in all the legends of the Kronian Mythology, and expounded orally by those who taught the genuine Gnosis. All such legends as this of lost Atlantis belong to the Divine Origenes, which are mythical and Kronian; they relate to the deluges of Time, not of geology, and were only known as such to the Egyptians. Al-Biruni tells us that that the Persian Magi denied the Deluge altogether. Ibn Chaldun says the Persians and Indians know nothing of the Deluge (Tufan). It was known well enough, however, in the ancient scriptures as the Deluge of Time. It was Time (Kronus) who warned Xisuthrus of the coming flood and gave him the date of it. The Deluge, or Pluvial Catastrophe, is an accepted epoch used in the reckoning of the Babylonian chronology, one date of which is given by M. Oppert as the deluge of the year 41,697 B.C. Both Chaldeans and Persians knew of the various deluges of time and their figurative cataclysms which took place at 'certain intervals.' A deluge, for instance, that occurs every 25,868 years with the colure of the vernal equinox in the sign of Capricorn, or a vast conflagration that takes place when the colure is half way round the circle and in the sign of Cancer (*vide* Berossus), has no relation to geological catastrophies.

"It is geologically possible that land may have sunk in the Atlantic Ocean. Indeed the Challenger expedition seems to have come across a ridge of it. But this is not in dispute. The question is whether the Deluge legend is geological. And geology knows nothing of an Atlantis that could have sunk in the ocean during the memory of man. The Egyptians, who are the chronologers of mankind, know nothing of such a cataclysm. When they told Herodotus that they had reckoned time through two periods of Precession, during which time the sun set twice where it now rises (for so I interpret the passage, obscured simply by the non-comprehension of the faithful old historian), they especially remarked, that during such a long period there had been no great change in the things of the earth, etc. And two periods during which the sun rose and set twice at opposite sides of the circle include 51,736.

"On the other hand, the Astronomical Mythos claims and accounts for the whole of the Deluge legends from beginning to end. The lost Atlantis supposed to lie at the bottom of the Atlantic was composed of seven islands, according to one form of the reckoning. But the same seven islands are fabled to lie at the bottom of the Pacific, of the Indian Ocean, the Irish Sea, and other waters innumerable. They do so because the waters below reflect the Heptanomis above. Creations superseded by cataclysms and deluges, then, are celestial and Kronian, not geological; and the Mythos is their memorial preserved in many languages. They belonged entirely to the different systems of dividing space, and reckoning the cycles of time, which succeeded each other, from those of the primordial seven.

"Any system of thought that may have been fabricated as a superstructure, based and reared on such a foundation as that offered by the great Kronian cataclysms and catastrophes having been assumed to be geological, is assuredly doomed to a speedy fall. The only chance for such a theory is in its being kept secret and esoteric; it cannot survive after the comparative test is applied.

"From the glimpses now vouchsafed by the recluses, and from other sources, I am compelled to conclude that Esoteric

Buddhism has continued the celestial allegory with the astronomy left out. Much of the ancient science, which, in its way, was as real as the modern, lives on in legend alone, and it seems that we have the science omitted here, with the legend re-applied. I have spent much time in recovering that system of science from the legends of mythology, and have re-stated the doctrines of the seven Rishis, or Manus, which lie at the root of all that is Hebdomadal in Esoteric Buddhism.

"The 'seven races' of men, in Esoteric Buddhism, are clearly traceable to the seven men or Manus who always made their progressions, completed their cycles, and were re-incarnated in sevens. The seven Manus or Rishis are continually described in astronomical and other works, such as the Surya Siddhanta, Tatwaviveca, and Vishnu Purana, as being created and passing away seven by seven, with each Phoenix Cycle of 500 years, at the end of which they are re-incarnated and renewed. . . . But as the Rishis were not of earth, so they had no relation to the races of earth. They were not realities in any other than a Kronian sense. Their nature was not of a kind either to cast a shadow of spirituality into another sphere of existence. They were but types of time; and we can no more derive from them than from Seb-Kronus. . . . Some time since I happened to state in *Light* that the earliest 'gods' of Egypt were eight elementaries, that is, a progeny of seven produced by the great mother. A comment on this appeared in the *Theosophist* to the effect that here was a new proof of the correctness of cyclic necessity; gods worshipped ninety centuries B.C., becoming candidates for the same in the nineteenth A.D. But this was to confuse and confound the character of 'spirits' entirely different in kind and origin; and I was surprised at the time by its revealing flash. However, it added zest to my further researches. The elementaries of Egypt were not even creatures of the elements supposed to survive as spirits in the alchemistic and magical sense. They were seven powers or forces apprehended in external nature; seven lawless forces that ruled in chaos.

"I find the doctrine of re-incarnation was Kronian. The origin is to be found in the repetition of the cycles of time. Repetition is renewal; renewal is re-birth, and when the particular cycle was represented by a mythical personage, whether as Seb, whose name is synonymous with No. 5, and whose cycle is 500 years; or Sevekh = seven, whose cycle is 700 years; or Ptah whose cycle is 9,000 years. When these cycles were repeated, Seb, Sevekh, Ptah were re-incarnated, according to the metaphorical mode of expression, but this was in time, not in person; Seb (time) was no more manifested in person than he could come out of the clock-case when the hour struck.

"The original typology did not imply the idea of the soul's re-incarnation in the modern sense, the nearest approach to which was the doctrine of the ancestral soul (in general) being re-produced and individualized in the general offspring of the tribe. The Rishis were re-incarnated at the end of each cycle, as a mode of measuring. They were re-incarnated in sevens every Phoenix Cycle of 500 years, because seven lifetimes of seventy-one or seventy-two years make up that period. The seven passed on into the planetary round with their seven-fold character, which began in the elementary phase, and this seven-fold character has been continued and conferred on seven sorts of spirits and seven races of men. This will show why races as well as spirits travel together and inhabit worlds, or obsess women, like Mary Magdalene, in groups of sevens. Such spirits were expressed by Theosophic distillation. Such races are the result of mythology being made mundane. In this way things that are almost unthinkable when divorced from their natural origin have become unfathomable mysteries in theology and Theosophy. But the myths do not disclose any deeper meaning by our infusing into them the interpretation of later

times; we may be only imposing upon them a sense quite foreign, in consequence of which they will impose on others in return. The esoteric interpretation of ancient writers by the later teachers may be, and is, very different from that of the primitive Gnosis. When the matter enters the doctrinal phase in theology and theosophy, esoteric interpretation is too apt to become the secret mode of disguising the original meaning, and the latest signification read into the symbolic types overshadows and obscures their primary import with a factitious importance. The matter has undergone its modernisation, and can no longer be rightly understood except by reverting to first principles. It is fatally misleading for us when the ancient mode of expression has become a modern mould of thought! This is of constant occurrence in western theology and theosophy, and to me it appears to be the same in Esoteric Buddhism."

### "THE TWO WORLDS" FIRST PRIZE ESSAY.

THE following Essay on "THE BEST MEANS OF ADVANCING THE CAUSE OF SPIRITUALISM IN GREAT BRITAIN" has been selected out of twenty-six others, by a Committee appointed for that purpose by *The Two Worlds'* Board of Directors. On the evening of April 19th, the Committee met, and unanimously voted that the Essay which follows contained the largest amount of PRACTICAL directions for accomplishing the desired object.\* The prize of One Guinea, therefore, given by G. Heppleston, Esq., Fern Bank, Fartown, Huddersfield, Yorkshire, has been sent to the successful competitor, PHILIP WM. SEYMOUR, 43, Melbourne Street, Nottingham.

#### FIRST PRIZE ESSAY—ON THE BEST MEANS OF ADVANCING SPIRITUALISM IN GREAT BRITAIN.

##### TEACHING OF SPIRITUAL PRINCIPLES—UNIVERSAL BROTHERHOOD AND UNITY.

Spiritualism up to the present time has been a gradual accumulation of facts concerning man's mentality and spirituality, and like all sciences (for such it may be considered), this accumulation of facts has become so considerable, and been so generally received, that a systematic consideration of the phenomena adduced, has resulted in the addition to our repertory of study, of two new sciences—that of mind and spirit; the first relating to the manifestations of intelligence by embodied spirits, and the second to the manifestations of intelligence by disembodied spirits.

It is perfectly true that the study of mental phenomena is not new, but it is equally true that without the knowledge shed upon it by the revelations of spiritualism, it has no stable basis, therefore could not exist as a science. The facts of spiritualism, however, have led to something more than the building up of a science, for the practical application of its fundamental principles so affects man's highest interests, both in this sphere of existence, and that which is to follow, that those who accept its teachings cannot fail to realise that their legitimate tendency is to bind humanity into a brotherhood—a sacred fraternity. Unity and Fraternity are the watchwords, the grand secrets of future progress. Hence, when the question is propounded, what are the best means of advancing the cause of spiritualism in England? the answer is plain and simple, viz.; invite all who recognize the divine inspirations of spiritualism, to *unite* themselves into a *fraternity of active workers*, each to put his shoulder to the wheel and *push forward* the chariot of progress; form a nucleus whose energies shall carry and plant the leaven of spiritualistic principles in every town, village, and hamlet; and in explaining the method that seems likely to prove the most successful to accomplish this end, I shall, I think, be answering the question given.

To begin then, I would say to spiritualists, unite into an organization—and so render yourselves a powerful influence.

\* See leading article, also the fresh announcement concerning the Second Prize Essay in this journal.

Let those scattered and isolated societies now existing in different parts of England, be invited to send representatives to a spiritual conference, to be held in some central town, the object of the conference to be, to determine upon what basis these various societies will be able to unite, and constitute themselves an organized brotherhood. Those societies seeing their way clear to such an amalgamation, should map out the country into districts, say, north, south, east, west, and central districts, each consisting of so many local branches, well officered according to their numbers. The officers should be elected monthly or quarterly by ballot of the members, but when the right man is found to be in his right place, permanency of office is better than change, a consideration members would no doubt bear in mind in their balloting; as a rule the multiplication of officers is found to be more advantageous than prejudicial—indeed, duplicate officials often prove most serviceable in the event of the unavoidable absence of the principal, for his assistant steps into his place and no hitch occurs; the great consideration is to make all feel they have a post allotted to them—a definite work to do, and with this end the societies' work should be mapped out in detail at least a month in advance, and each member possess either a written or printed list of it. The following is the routine of work I would suggest each society should lay itself out for.

##### PLAN OF WORK FOR EACH LOCAL BRANCH.

1. Weekly meetings (once or more) for public worship and exposition of spiritual truths.
2. Spiritual principles should be disseminated by loaning tracts and periodicals by house to house visitation, leaving them wherever they are disposed to receive them, and changing weekly—if local lending libraries be possible it would be a great auxiliary.
3. Young men and young women's classes should be arranged, where scientific facts would be popularly explained, and all the leading principles and phenomena of spiritualism ventilated, every means being utilized for developing the honest spirit of intellectual enquiry and the pursuit of domestic, intellectual, and spiritual enjoyment.
4. Lyceums should by all means be started, so as to bring up the young in the principles of spiritualism, and prevent their tender budding susceptibilities from being crushed and crippled by orthodox tenets. Above all things do not omit a Lyceum.
5. Spirit circles for the development of mediums should be planned, but it would be preferable that public exhibitions of mediumistic powers should be only made with reliable and the more perfect mediums; indeed, the introduction of strangers into a developing circle, as a rule, does more harm than good, both to the strangers and the mediums.
6. Healing circles are most necessary, and should be presided over by an officer who understands the utilization both of his own magnetism and the combined magnetism of a circle.

A list of the aged poor, the afflicted poor, and the workless poor should be kept, and, as far as local facilities permit, their necessities met. A list of cases beyond local powers should be forwarded to the district committees, so as to make special needs more widely known.

##### FORMATION OF DISTRICT COMMITTEES.

With such an organized plan of work and workers in the cause of spiritualism it could not fail to make its influence felt as a thing of power. I would further suggest that each district should select from the local branches certain members, one or two to constitute a district official staff or committee, who should arrange that the most reliable mediums of the district should be caused to flow like a stream throughout the district, by being planned in turn at the various branches. Thus there would be at each branch a variety and change of mediumistic phases presented by this



working of the district; and it should be at the meetings, monthly or quarterly, of these district officers that the plan should be arranged of these visits, and the local plans would be made up from these district arrangements. It would be a good plan to paste on to each tract or periodical lent a list of the local meetings, speakers, &c. A district meeting could be held at some central place, and those who could not send representatives could send their votes or opinions by proxy or written communications. Of course it would be understood that local and district officers held those positions strictly honorary. The question of railway expenses and entertaining the visitor would rest with the branch visited.

#### SPIRITUAL AND CO-OPERATIVE DEPÔTS.

The principles of brotherhood inculcated by spiritualistic teachings, demonstrating that the present conditions of earth life that render the workers the most likely to suffer want and hunger are false ones, demand that every nerve should be strained to remedy this evil; and there needs but little knowledge of men and things to perceive that this can only be secured by the confederation of the workers themselves, not by lawless manifestations of physical force, but by peaceful united exertions in starting co-operative trading associations and co-operative labour associations. That workers can originate and sustain rich and powerful confederations is evident from the existence of Oddfellows, Foresters, and other similar organisations. If the spare capital of these organisations was utilised to trading and labour associations on the co-operative principle, the busy bees of humanity would share equitably the honey their labour stored. It is just here that the united energies of all should be specially directed; there should be no isolated effort, but a grand deliberate activity, a firm determination to start, and when started, supported by every member. There might also be life and fire insurance, sick and burial societies, and all that can be found beneficial to humanity at large. This organization of spiritualists should be a world in itself, combining within itself all the elements of meeting man's wants, physically, intellectually, and spiritually, and sufficiently elastic to embrace in its ever-widening circle of influence all the human race.

#### SPIRITUAL TRAINING COLLEGE AND STAFF OF WORKERS.

To my mind one grand idea these confederated societies should aim at, should be, the establishment of a Central Institute—a spiritualistic college—to educate and develop public advocates, mediums, healers, &c. In connection with this, there should be a tract and book depôt, lending library, and an association journal.

The officers of this Centre should be selected from the district officers, and as they would be called upon to devote the whole of their time to the work, it would be unreasonable to expect they should give their services free. There may be, however, some whose position in life or personal feelings would not permit them to receive any pecuniary recompense for services rendered. So much the better, they could be received and allotted positions as honorary members.

There should also be a staff of professional mediums and advocates of the very best kind, whose sphere of work would be more extensive than district work. They should be planned to travel through each district systematically, and would be our great missionary pioneers—to encourage the strong, support and strengthen the weak, and second every effort to open up new fields of labour.

Such a Centre could not be started without capital, and naturally the question would be asked, "How is it to be raised?" This would, of course, be a subject for consideration after the spiritualistic brotherhood had been formed; yet it may not be out of place to suggest the possibility of obtaining the capital. It may not be obtained for the mere asking, nor yet all at once, but I quite believe it would not be long after the idea was floated, in meeting with some

very substantial evidence of sympathy from many who are fairly off for this world's goods.

#### QUESTION OF RAISING CAPITAL.

Bazaars, concerts, or other attractive meetings should be arranged in every likely town, and the proceeds or profits handed over to the committee who would be charged with this special object.

Should these efforts prove sufficiently satisfactory, there would be subject for gratification all round; if not, whatever was realized could be safely placed until by repeated efforts all was ready.

Another important question would be, "How to sustain such a Centre in efficient operation?" for some sort of constant revenue would have to be relied upon. I would suggest—(1) That each society, according to its strength and means, should forward monthly contributions, one penny per week per member say, who could afford it. (2) Once a quarter special meetings should be arranged wherever possible, the proceeds or profits to be forwarded for sustaining the Centre. Such meetings might be a concert, or an exhibition of unusual developments of mediumistic gifts. It would be an advantage for it to last two days. (3) Each society should decide to have all its spiritualistic literature, periodicals, and tracts, also stationery, through the Centre book room.

Such is an outline of my proposal for advancing the cause of spiritualism in England, which would be equally applicable in every country. It would be impossible to do more than suggest general principles, which, in application, invariably supply their own details. The fundamental principle I have had in view has been to organize existing societies, and point out the grand goal to which the glorious gospel of spiritualism directs us, and which it is the sacred duty of all to facilitate by every means in our power. I am well aware that many amongst our best and noblest workers in the cause of spiritualism strongly object to anything like building up an organisation. I can only say, their opposition to what all human experience can do no other than corroborate, viz., that "union is strength," and that "united we conquer,"—is to me a paradox. Many societies are kept alive simply through the active zeal of one or perhaps two members; should these be removed by death or other causes, the rest weaken and die; whereas if organized by an affiliation with other branches, a stream of vitality is caused constantly to pass that way, vivifying the waning energies, and stirring up to increased vigour. Many promising societies have within my own knowledge become defunct from this very cause.

Let us, then, in brotherly love unite, and wisely concentrate our willing energies in advancing the cause of man's true Redeemer, Spiritual Truth.

#### A CREOLE VOUDOU DANCE AT NEW ORLEANS.

A SKETCH BY J. S.

THE picture inside the room was not particularly novel to any of the party, as all had been present on such occasions before, but to a stranger it would have been a novelty, to say the least.

Seated on the floor, with their legs crossed beneath them, were about twenty-five negro men and women, the men in their shirt sleeves and the women with their heads adorned with the traditional head handkerchief or tignon.

In the centre of the floor there was spread a small tablecloth, at the corners of which two tallow candles burned, being held in place by a bed of their own grease.

As a centre-piece, on the cloth, there was a shallow Indian basket filled with weeds, or, as they called them, "herbs." Around the basket were diminutive piles of white beans and corn, and just outside of these a number of small

bones, whether human or not could not be told. Some curiously wrought bunches of feathers were the next ornamentations near the edge of the cloth, and outside of all several saucers with small cakes in them.

The only person enjoying the aristocratic privilege of a chair was a bright *café-au-lait* woman of about forty-eight, who sat in one corner of the room looking on the scene before her with an air of dignity. She said but little, but beside her two old and wrinkled negresses whispered to her continually. She was of extremely handsome figure, and her features showed that she was not of the class known in old times as field hands. She was neatly attired in a blue calico, with white dots sprinkled over it, and on her head a brilliant tignon was gracefully tied.

On inquiry it was learned that her name was Malvina Latour, and that she was the Queen. As soon as the visitors had squatted down in their places against the wall an old negro man, whose wool was white with years, began scraping on a two-stringed sort of a fiddle. The instrument had a long neck and its body was not more than three inches in diameter, being covered with brightly mottled snake skin. This was the signal to two young mulattoes beside him, who commenced to beat with their thumbs on little drums made of gourds and covered with sheepskin.

These tam-tams gave forth a short, hollow note of peculiar sound, and were fit accompaniments of the primitive fiddle. As if to inspire those present with the earnestness of the occasion, the old darky rolled his eyes around the room and then, stamping his foot three times exclaimed: "*A present commencez.*"

Rising and stepping out toward the middle of the floor a tall and sinewy negro called the attention of all to him. He looked a Hercules, and his face was anything but attractive.

Nervous with restrained emotion, he commenced at first in a low voice, which gradually became louder and louder, a song, one stanza of which ran as follows:

I will wander into the desert,  
I will march through the prairies,  
I will walk upon the golden thorn—  
Who is there who can stop me?  
To change me from this plantation?  
I have the support of Louisiana—  
Who is there who can resist me?

As he sang he seemed to grow in stature, and his eyes began to roll in a sort of wild frenzy. There was ferocity in every word, boldness and defiance in every gesture.

Keeping time to his song the tam-tams and fiddle gave a weird and savagely monotonous accompaniment that it was easy to believe was not unlike the savage music of Africa.

He had hardly ended the fourth stanza before two women uttering a loud cry, joined their leader on the floor, and these began a march around the room. As the song progressed, an emaciated young negro stepped out and, amid the shouts of all, fell in behind the others.

The last addition to the wild dancers was the most affected of all, and in a sort of a delirium he picked up two of the candles and marched on with them in his hand. When he arrived opposite the Queen she gave him something to drink out of a bottle. After swallowing some he retained a mouthful, which, with a peculiar blowing sound, he spurted in a mist from his lips, holding the candle so as to catch the vapour. As it was alcohol it blazed up, and this attempt at necromancy was hailed with a shout.

Then commenced the regular voodoo dance, with all its twistings and contortions. Two of the women fell exhausted to the floor in a frenzy, and frothing at the mouth, and the emaciated young man was carried out of the room unconscious. Enough had been seen to satisfy the guests, and leaving the now highly excited crowd still continuing the dance, a start was made for the city, the hour being one o'clock.

Much more, did the hour permit, could be said of this wild, fantastic orgie.

## A REMARKABLE PHENOMENON.

A RECENT number of an American newspaper, the *New Hampshire County Journal*, contains an account of a spiritualists' camp meeting, by "Our Own Reporter," in which this passage occurs: "In one humble little cottage sat a lady whose right arm is paralyzed, her hand being doubled up, but who sets a guitar playing in the light to any tune you may ask for mentally, without even touching it. The lady is poor and needy, and twenty-five cents invested in seeing this remarkable performance is better spent than that in most directions upon the grounds."

On reading this, an incident which occurred to myself whilst in America was brought to mind, which I think to be of sufficient importance to be recorded in an English journal. It is this: An English lecturer had arrived at Boston with the intention of giving lectures throughout the States in advocacy of materialistic doctrines. He was, in fact, a disciple of the school of thought of which Bradlaugh and Holyoake are the recognized leaders. The philosophy he advocated is termed secularism, which asserts that this is the only world, and that it is our duty to make the best of it. I had the curiosity to attend his first lectures, which were delivered in the large building known as the Paine Memorial Hall, one of the finest buildings in the city. His lectures proved him to be a very shrewd and intelligent man, and I took an early opportunity of introducing myself to him as a brother Englishman, and in the course of a little time we became quite well acquainted. A suitable occasion offering, I asked him whether he knew anything of spiritualism, and he confessed he did not. He believed it to be all humbug and trickery. I assured him that although there was a certain amount of fraud mixed up with it, the reputed phenomena were true, and then proceeded to tell him some of my own experience. He was deeply interested, and said he should like to see something himself. I invited him to accompany me to a séance I was going to that night, when a Mrs. Cushman obtained music on a guitar by invisible agency. He readily accepted my invitation, and we went. About a dozen persons were present. We sat in a circle with the medium in our midst, who held an ordinary guitar by its extreme top with one hand, whilst the other was placed beneath the instrument, which rested on her lap. On our commencing to sing a hymn tune, the instrument began to play a suitable accompaniment, although the strings were untouched by mortal hands, and in this way was spent the best part of an hour. My friend examined the matter closely, placing his ear and eye in close proximity to the mysterious instrument, and admitted that there could be no possible deception practised. He came away convinced, and wrote an account of the affair in the *Boston Investigator*, the principal organ of the materialistic philosophy in America. After investigating the matter a little further, my new acquaintance was induced to abandon his lecturing tour and return to England, and when he arrived at his home in Leicester he summoned his friends together, and they succeeded in eliciting spiritualistic phenomena among themselves, and the last I heard of him was his advocating the spiritual philosophy in public.

The above incident affords an illustration of the force of facts over theories. Here was a man, conscientiously believing, after deeply studying the subject, that mind is the product of organization, and that when death takes place intelligence ceases, convinced by the simple playing of a guitar that his convictions were wrongly based. His long-cherished and deep-seated convictions received a death blow. His Goliath of materialism was slain by the simple sling of spiritual fact, and thousands were prevented from being misled by the false teachings of materialistic science.

Eastbourne.

ROBERT COOPER.

—*Light*.



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E. W. WALLIS.

FRIDAY, MAY 4, 1888.

"THE TWO WORLDS" FIRST PRIZE ESSAY.  
SPIRITUALISTS, AWAKE!

It is with mingled feelings of pleasure and regret that we this week publish the selected Prize Essay on "the best means of advancing the cause of spiritualism in Great Britain." We cannot but feel pleasure in presenting our readers with so comprehensive and practical a scheme as that of Mr. Seymour's for the realization of the object we have in view; at the same time, we feel regret that we are compelled by the limitations of our space to omit many other essays of no less merit and interest than the one already chosen. The entire number sent amounted to twenty-seven, one of which was inadmissible, from the fact that the writer's name and address was given at the foot of the essay, instead of being placed in a closed envelope, to be opened *only* after the choice had been made. All the rest were carefully read over by the committee appointed by the Board of Directors for that purpose, and long and earnest was the consultation which ensued before the final vote was taken. We are bound to add that the vote was unanimously in favour of the essay now published because there seemed to be a larger number of PRACTICAL points covered than in any other of the articles. Nevertheless, it must be stated that the twenty-five necessarily omitted would compare favourably with the literary productions of any other class or denomination in the world. Many of them are scholarly, humanitarian, and suggestive; ALL manifest exalted thought and earnest purpose, and would form a complete refutation to the rude and sneering tone in which it pleases some of our opponents to speak and write of the spiritualists.

We can only again repeat our sincere regret that a choice had to be made of ONE ONLY, out of so many valuable and interesting essays. It is worthy of remark, however, that in all the most practical of these articles there are certain leading suggestions reiterated by each writer. For instance, every one pleads for a higher tone amongst some at least of the platform speakers, and urges the necessity of culture and educational qualifications in all who assume to become religious TEACHERS. Every writer advises that none should attempt to offer clairvoyant descriptions to the public until they are capable of giving such precise and definite information as will leave no room for the ridicule and sneers which

half-developed power deservedly incurs. Some experienced observers express the opinion—prevailing universally amongst American spiritualists—that two classes of phenomenal power seldom, if ever, rise into special excellence, and that those who can be controlled to give clear and unquestionable clairvoyant descriptions seldom, if ever, can excel in inspirational oratory.

Again, we find that every writer concurs in three points: the first being the necessity for *organization*, both local and national. On this question scarcely one writer fails to lament the general tendency to divide power, means, and interest in a single place, by holding several instead of one good and well-conducted weekly meeting, whilst all are equally urgent in suggesting the value of a central *national organization*, with an annual gathering or convention, as well as district organizations, with periodical conferences for mutual help and counsel. The second point universally insisted on is, the formation of a training school, college, or, as the Editor of this paper put it some time since, quoting from "Art Magic," "A SCHOOL OF THE PROPHETS," where young persons of mediumistic tendencies could be educated, their powers systematized, and a higher and far more influential order of public teachers and mediums than at present exist, be assisted to unfold their best capacity and prepare themselves duly for their noble vocation. Finally, nearly every writer pleads alike for public circles, healing circles, public libraries, reading-rooms, district visitors, Sunday Lyceums, *everywhere*; and a more generous, unselfish, and universal measure of support to the public work of the cause, by contributions, the formation of benefit and co-operative societies, the purchase and wide distribution of our literature, social gatherings, and a more friendly spirit of unity and helpfulness than at present prevails.

In all and each of these points, it is perfectly evident that a great demand is felt, and that a general feeling of unity prevails. Perhaps it may not be amiss if the Editor at this point steps beyond the sphere of the impersonal, and attempts to answer, on her own account, the great and momentous query, as to *how* these many and valuable suggestions can be carried out?

It must be remembered that all reformatory as well as revolutionary movements are the result of growth; they may appear on the surface of life with sudden and startling rapidity, but they will invariably be found to have been germinating and growing out of the realm of causes, long before they become manifest in perfected form. Can we not follow out this hint from nature and history, and commence the grand desideratum of general reform, by taking one step at a time? Might not the preliminary step be *organization of a national conference*, to be held in the metropolis itself—to be a general gathering of delegates or representatives from all parts of the country—Ireland, Scotland, Wales, the Channel Islands, and different counties of England, and thus, by coming together in earnest and solemn conclave in a two, three, or four days' Pentecostal gathering, be prepared by mutual helpfulness, unity of feeling, and recognition of the worth of what we are labouring for, to determine that what we need, we are going to have—what we ought to do, we intend to accomplish; and whatever the obstacles in our way may be, we resolve to tread them down until our path is clear to the accomplishment of the best results we can devise.

We say the metropolis should be the central place of gathering, because we desire to start by sinking all local preferences or interests. We say commence with such a national conference, because we plead for the rights of the many, rather than appeal locally to the few. Let the voice of the majority be heard. Let us come together now, as of old, with "ONE ACCORD," and if we do not feel the walls of bigotry, prejudice, and mental slavery shake, and hear the rushing sound of the mighty winds of spiritual inspiration on such an occasion, this writer will be ready to give up her belief in spirit power, presence, and guidance.



Friends in London, will you aid this work? In fact, according to the great and crying demands of the time, will you commence its inauguration? Words, writings, essays, are *nothing*, if they do not bear fruit in deeds. Spiritualism has been with us now for forty years, and still we are only scattered fragments, isolated individuals, or, at most, mere local groups. Nothing in the universe stands still, and that which does not move onward sinks downward. Death is as constant as life, and the death of great movements and great nations has only ensued because the people that composed them were not worthy of them. The hour has now come when spiritualists must arise, and do the work that spirits have hitherto wrought out for the world almost unaided. We can see with the eye of human experience, no less than of prophecy, the mighty cause trembling in the balance of progression or retrogression. Which shall it be? It is for the spiritualists of the PRESENT HOUR to determine.

We now await farther suggestions and plans of action from capable heads and willing hands, and these must decide whether the spiritualists of Great Britain mean to become a power in the world, or a memorial of golden opportunities lost to an effete and apathetic generation.\*

#### SPIRITUAL GIFTS.—No. 2.

HOW THE FIRST SPIRITUAL TELEGRAPH WAS FOUNDED.

*Spirit Architects, Masons, and Builders.*

THE pride of nationality and petty egotism which desires to exalt one country at the expense of another has never been more foolishly displayed than in the attempt to wrest even the world-wide facts of spiritualism to minister to personal vanity, and to say that the great modern outpouring of the spirit did or did not originate in this or the other particular locality.

Those who will carefully analyze the origin and growth of the modern system of telegraphy between the natural and spiritual worlds, will assuredly recognize and candidly acknowledge that the most distinctive John the Baptist of this great spiritual Messiah was Anton Mesmer, who by his systematic discovery and application of "Animal Magnetism," "Universal Force," or the "Life Principle," gave to mankind the philosopher's stone, which transmutes the base metal of mortal existence into the pure gold of spiritual life powers and functions. This stupendous discovery was effected in Germany, and hence, the first modern *systematic* demonstrations of magnetism, somnambulism, clairvoyance, &c., may be dated from thence, and commence with the experiments of Mesmer. Magnetic practices are as old as the world, and quite as broadcast; but Mesmer was the first to reduce the phenomena thereof to a system, and place its statue in the temple of biological science. The Marquis de Puysegur, Messrs. Barberini, de Mirville, Cahagnet, de Billot, Baron du Potet, and others, who followed and enlarged upon the practices of Mesmer, were the earliest to demonstrate the power of the human spirit to go forth in the magnetic sleep, traverse space, and prove that there had ever existed a spiritual part of all objects in matter, and finally, that there was a soul-world to which the spirit of the somnambulist could go, and from which the souls of departed human beings could return and communicate intelligent messages to mortals. The inaugural experiments conducted in these directions, therefore, occurred in France; and though they have since spread all over the world, it was chiefly through the instrumentality of the French *savans* above-named that the magnetic sleep became deepened into clairvoyant lucidity:

\* The Editor and writer of the above article, being unwilling to incur the inevitable charge of seeking to be "a pope," "bishop," "priest," "dictator," "leader," or "self-seeker," now leaves her suggestions in the hands of others, praying that some efficient and whole-hearted men and women may be inspired to arise, face the foes of bigotry and selfishness both without and within our ranks, and dare to lead on the broken ranks of our noble cause to triumph over all opposition.—ED. T. W.

but to find the origin of our modern orderly inter-communion between the spiritual and natural worlds; to discover the opening-up of that system of telegraphy which proved that every fragment of past spiritual experience proceeded *a priori* from a human spiritual sphere, or the soul-world of this earth, it is to America we must turn, and there we shall discover the one simple key which unlocks the mystery of all ages, and resolves weird supernaturalism into pure scientific naturalism.

America had its hauntings in every State long prior to the Rochester knockings, as witness the wonderful manifestations of the year 1800, narrated in our earlier numbers.

Still these, and many other isolated cases of apparitional haunting, were relegated to the realm of the "supernatural," until the idea was suggested in the year 1848, and during the famous Hydesville manifestations, of communicating with the invisible hauntings by means of signal knocks and the alphabet. When it was subsequently desired by these telegraphic knocks to form circles, and systematic directions were given for their conduct, the alphabet of a new and true spiritual science began to be connected into words, words expanded into sentences, and sentences into the volume of spiritual revelation, the first chapter of which is already published, read, and stereotyped from pole to pole. Considering the vast array of literature in which the original experiences of the Hydesville disturbances have been chronicled, we do not propose to reiterate them, but rather to conduct our readers to a far distant scene wherein the spirits themselves shall be the narrators. Sometime between the years 1848 and 1852, Dr. Robert Hallock, a well-known and popular physician of New York, having witnessed what were to him some interesting experiments in mesmerism, determined to try whether he could not obtain similar results in his own family. Having discovered that he himself was a powerful operator, he proceeded to mesmerize several members of his household. Nearly all the young persons upon whom he experimented he found susceptible to his influence, but his best subject was a German girl, acting as a domestic in his family. Lisette—the girl's name—had recently arrived from her own country, had seen nothing of America but her new employer's house, and was so illiterate that she could neither read nor write.

After a number of experiments with this girl, Dr. Hallock and many of his scientific friends obtained the most astonishing results. Under the afflatus of magnetism, Lisette could *read* closed books in any language, travel to any distance in spirit, speak English with fluency and eloquence, sing, recite, and describe correctly any portion of the earth, or any scene which her operator willed her to visit.

On a certain occasion, a gentleman—one of a large party present—remarked that there were strange reports of mysterious hauntings at Rochester, said to be the work of spirits. He wished that Lisette could go there in the clairvoyant state, and describe what was really taking place. Being commanded to do this by her operator, the girl proceeded as desired to the city of Rochester, describing scenes through which she passed and the place itself so correctly that a Rochester gentleman present declared that had she read from a guide book she could not have given a more faithful description. After thus traversing five hundred miles of road, and going to the street and house occupied by the Fox family (the famous "Rochester knockers"), she became much agitated, and declared she wished to go out of that place.

"Why so?" was asked.

"I am afraid," she answered.

Q. "What do you see?"

A. "A number of people—twelve of them, sitting round a table."

Q. "What are they doing?"

A. "Listening to the knockings."

Q. "Who makes those knockings?"

A. "A great crowd all standing round the party at the table in three circles, and all so black and ugly."

Q. "Who are they?"

A. "Oh, I don't know their names, only they come from *another world*. The people here think they are dead, but they are as much alive, and more so, than we are."

Q. "How more alive than we are?"

A. "Because we shall die some day, and they will never die."

Q. "Are they spirits, then?"

A. "I don't know. I'll ask." (After a pause)—"They say they are men and women, and live in the second sphere."

Q. "Ask them where is the first sphere."

A. (quickly) "Earth."

Q. "Why are they black and ugly?"

A. "Because they are just like the folks in the Five Points (the St. Giles of New York)." "Oh, don't let me stay here; send me up higher!" Here Dr. Hallock made a few more passes over the subject, who suddenly brightened, smiled, and stretched out her arms as if in delight to some imaginary beings. She then exclaimed: "Oh, how beautiful they are! See, just above those rows of dark people, that I now know are spirits, is—oh, such a lovely company! They are all dressed in such sweet colours, and are so shining and beautiful, and all covered with showers of light. Don't ask me anything! I am going to tell you all about it. These are the fathers, mothers, children, and friends of the people that sit round the table, and they are giving all sorts of messages to them, and—ah, now! I see those dark spirits are throwing off sparks from their fingers, and *that* makes the knockings, and the people round the table are spelling out those messages." After a pause, and some more questioning, Lisette cried, "Hark! they say I am to go up higher; send me!" (more passes) and then the girl, now quite transfigured, and wonderfully, grandly eloquent, exclaimed—"Behold! there are many circles all one above the other, gloriously bright, and still brighter and brighter! The higher circles are in heaven, and I have no name for them. There are no words by which I can describe them, and yet—they say, 'No! not heaven, my child,'—only in the spheres."

Q. "Are these bright and yet brighter circles connected with the people below?"

A. "Yes—all of them. See! the upper circle, that is the last I can see, are drawing plans, and these they send down on sunbeam wires to the next circle; then those below write papers and throw them down to the next circle. These again hand them about, then fold them up in packets, and send them down to the next circle; and then they spread out their hands and magnetize the beautiful spirit friends, and these again magnetize—just as you magnetize me—the dark spirits, and so they knock out the messages."

Q. "Do you mean then that these knockings bring messages from the high circles that you say are in heaven?"

A. "I think so; but stay! Yes—I see now; there is some grand awful cone of light just like the sun, only ten thousand times brighter—away, away, oh, so far, and yet close to the high bright circles above, and what you would call sunbeams, streaming from that wonderful cone, are strings of something like lightning. They bind up all those circles—just like the ropes and tackle of a ship. Why! it is a ship! a wonderful ship—as big as the earth—and now, hear what they say. The upper circles are the commanders; the next are the masters, lieutenants, and engineers. The spirit friends of the circle are the crew, and the dark spirits are the firemen and stokers that do the work."

Q. "They are not bad or evil spirits, then?"

A. "Oh, no; only *earth-bound*, and it is because they are nearer the earth than the others, and more earthy, that they hold the last end of the strings of light, and make those

knockings. But I must go now. Oh, how I wish I could stay in those sun worlds with those grand high angels!"

Q. "Angels, Lisette? I thought you said they were spirits."

A. "All angels are spirits, and spirits are angels, when they do good."

Q. "But what what good are they doing?"

A. "Building a ship—the ship of immortality, that shall convey mortals from earth to heaven; aye, and teaching mortals how to steer their way through the storms of life."

Q. "Is that all they are doing?"

A. "All! oh no, no! They are going to do ten thousand other things that will take volumes to write of. They are going to build a temple, a grand temple—the church of humanity—in which all nations shall worship. The glorious circles high up, away in the sun, are the high priests; the next circle are the architects and designers; the spirit friends of people on earth are the messengers and telegraph operators; the dark spirits who knock, are the carpenters, masons, and builders." (After another long pause.) "Ah me! I can see them no more; the angels are vanished; it is all dark now, so dark and so ugly! . . ."

Thus far we have followed verbatim the MS. notes furnished by Dr. Hallock to the Editor at the time when she was preparing her work, "The History of Modern American Spiritualism," but for lack of space not utilized till now. There seems to be but little doubt from this psychological vision impressed upon the mind of the seeress by teaching spirits, that we are to consider there are *medium spirits* on the other side as well as on this, and that those whom we vaguely suppose to be evil, intrusive, or *low* spirits have a part to play as *links*, which by virtue of their special cor-porality connect the higher and lower realms of being, and play important parts as wires to the spiritual telegraph.

In our next article we shall treat of the philosophy of materialization and physical manifestations.

#### GINSENG.

EVERY ONE knows the great value the Chinese attach to ginseng; but the following curious superstitions which are entertained regarding the plant may be new to our readers. The Chinese assert that the herb is capable of developing a human form; that the root of an old piece of ginseng bears a marked resemblance to the human frame. When ginseng has been growing 300 years, it receives through the dipper star some of the halo from the spirits of the hills and rivers, and takes the form of man. In 600 years the nine openings are developed, and bowels and intestines are formed. In 900 years it can leave the earth, worship the stars, and play about on hill tops and by streams. It is now under the protection of the spirits of the hills, and any injuring the plant are liable to the divine vengeance and certain death. In 1,200 years it can emit human sounds, recite the divine ordinances, comprehend the great doctrine, and cherish its *yang* nature like men. The blood of these pixies, of a white colour, is sufficient to restore a man at the point of death; but the capture of these semi-divine things is beset with many difficulties, and almost impossible except to very holy and virtuous persons. They must chasten themselves by prayer and fasting to attain a proper frame of mind, and prepare red paper lamps, with seven purple stars. When the handle of the Great Bear constellation points to the N.W. is the time to set forth. The night must be clear and cloudless. The pixies will then come out to worship the stars; on seeing the lamps they will think their prince has descended to earth, will approach the light, and can then be taken by a net. When caught, a knife of agate must be used and an incision made in the creature's arm; some drops of the white blood will then exude, and this must be caught in a vase of purest jade. The herb of immortality should



then be applied to the wound, and the pixy be released and placed on the ground. The jade vase must then be placed in a pitcher full of ice, to keep the priceless liquor fresh and cool. A few drops will bring a dead man to life again. Chinese declare the ginseng can move about; for it springs up suddenly in the most unexpected way, in places where it has never been seen before; and how could it have got there without going under ground? These quaint superstitions about it may account for the extraordinary value attached to the ginseng by Chinese; and poor people will sometimes almost ruin themselves to obtain a small fragment of this invaluable root for their ailing parents or relations. The above superstitions are derived from Taoist sources.

### WONDERFUL MAGNETIC PHENOMENA.

FOR the following account of Marshall, the celebrated "SNAKE CHARMER," of Michigan, U.S.A., the Editor can vouch from personal knowledge. A few months ago a reporter of the *Toledo Blade* chanced to be in a small village called Ransom on the Michigan Southern Railway. A goodly crowd had assembled, when there sauntered into the group a short, medium thick-set young man. His movements were leisurely, and he seemed at ease anywhere. He sat down on the platform in front of one of the stores, and kept his seat but a moment when he struck his coat pocket quite smartly two or three times, and said "Behave yourself, and lie still there." It was supposed that he had a kitten confined in the depths of his pocket, and some one asked why he did not let it out. He smiled, and said perhaps the crowd would object, as it was not a very attractive animal. They urged him to let the cat out so strongly that he requested them to stand back so that it would not hurt them, and then, pulling apart his pocket, he said coyly to his pet that it should come out and have some fresh air. With the lightning-like movement of its species, there glided from his pocket a monster snake of the blue racer variety, which in that section of the country is very common, and attains great size. It was fully six feet in length, and as it shot out from his pocket it is needless to remark that the audience retreated in bad order, and were not for some time bold enough to come near enough to the snake-charmer to see him perform with his pet. It glided over him, wound itself around his arm and neck, and allowed him to throw it around like a piece of rope. It always obeyed his bidding, and showed no inclination to get away. He stroked its shining body with his hand, and played with it as if it had been, as the people first supposed, a kitten. Finally he made it crawl back into his pocket, and carried it away. A man who saw him capture the snake in question said it was racing through the field at a fearful rate of speed—for the blue racer will in his liveliest moment go as fast as a horse can run—when Marshall, the charmer, rushed up to it and suddenly caused it to stop and come towards him. Wrapping it round his arm and patting it meanwhile, he took it to the house, and from there brought it to the village. When he sets them at liberty it is with great difficulty that he can persuade them to leave him, and oftentimes when he has turned them loose and driven them away he has been vexed to find on turning round that they still followed him. He stated that he has always had power to charm reptiles, and has frequently captured rattlesnakes, or the more poisonous mocassin snakes, and kept them under perfect control. His statements were corroborated by several gentlemen present. He says that he never pulls the fangs out of snakes, as they will sometimes die from the effects of such treatment, but he is perfectly able to control them at all times, and there is no danger that they will ever bite him. Owing to his peculiar talents and tastes it requires some forbearance on the part of the people who employ him, as very frequently it occurs that when he comes from the field to his meals he is followed by one of his unattractive pets.

### "THE TWO WORLDS" SECOND PRIZE ESSAY.

The Board of Directors have much pleasure in announcing a second prize of one guinea, contributed by R. Fitton, Esq., of 44, Walnut Street, Cheetham Hill, Manchester, to be given for the best essay on the following subject:—

"THE BEST CERTIFIED EVIDENCE OF MODERN INTERCOURSE  
BETWIXT THE TWO WORLDS, THE NATURAL AND THE  
SPIRITUAL."

Competitors for this prize must send in their essays from this time up to the Fourth Wednesday in May—i.e., May 23, when a committee will be formed from the Board of *Two Worlds* Directors to decide upon the merits of the several essays. The prize will be assigned on June 7th, and the name and receipt of the successful competitor be published in the current issue of *The Two Worlds*. Competitors must send in their MSS. plainly written on one side of the sheet only (the length not to exceed at most four columns), and directed to "The Editor;" and each essay must be accompanied by a sealed envelope, containing the full name and address of the sender, marked "Prize Essay," and numbered with a number or word corresponding to the number or word on the essay. The envelopes will only be opened by the committee after the decision has been made.

The Editor has great pleasure in announcing that several other ladies and gentlemen have signified their intention of offering prizes for future competition on various spiritual subjects, and all who take an interest in the success of the great cause of spiritualism are hereby earnestly solicited to join in this noble enterprise. A club of several members can combine to offer a prize.

Competitors desiring the return of their MSS., if unused, must send stamps for return postage.

UNDER the heading "Strange Proceedings at Penzance," the *Mercury* tells of a series of ghost-like occurrences in a stable and loft at the back of the premises of Mr. J. H. Boare, butcher, and adjacent to the room used by the spiritualists for the holding of meetings. The stables must have been chosen as the spirits' habitat because there was no room for them at the inn close by. The phenomena is thus described:—"Some occult visitant has taken possession of a stable and loft at the rear of his premises, and, like some of the Irish, declines to be evicted. However securely doors were fastened they were found open, in spite of vigilant watchfulness. A valuable horse was removed for fear of harm. This made no difference. Some tons of hay were taken from the loft, and the trusses and the unstocked apartment narrowly examined, but with no explanation of the mystery. On Friday night a new and massive bolt was affixed to the back door leading to the stable, and so secured with nuts and burrs that it was thought 'Old Nick' himself could not remove it. In a short time it was removed. Hundreds visit the place by day; as many shun it by night. It is said that the spirits called by the spiritualists from the 'vast deep' like the climate of Penzance so well, especially when they contrast it with that from which they escaped, that they are loth to return."

MENTAL TELEGRAPHING BY RED MEN.—It is said that the Indians on the plains have always practised a system of mental telegraphing among themselves, by means of which they communicate with each other almost instantaneously, and without messengers or signals. This mental telegraphing is by no means peculiar to the Indians on the plains of the United States. The same thing has been done by many people on the plains and among the mountains both of Australia and other countries, and is to-day, and always has been, one method of manifesting knowledge known to and practised by many persons. The manner in which such communications are made seems to be and is a great mystery. Many theories about it have been suggested, all of which fall far short of satisfying the minds of people as to how it is done. The fact that such communications are sent and received, and that they are often genuine and true, and that such is one mode of manifesting knowledge, is now almost universally conceded.—*Missouri Republican*.

## CHRONICLE OF SOCIETARY WORK.

**BELPER.**—Mrs. Butterfield, of Blackpool, visited us and gave two addresses. Morning subject: "The Mystery of Life." Evening: "Our spirit homes, and how we build them." Both good. Evening attendance large and enthusiastic.—*H. U. S.*

**BERMONDSEY.**—Mr. Paine gave clairvoyant descriptions during the evening, which were all recognized.—*J. D. H.*

**BIRMINGHAM.** Ozell Street.—Mr. C. Mason, trance medium. A large audience listened with rapt attention to his searching criticism of the popular notion of "Eternal Punishment." Whatever people might say or think, they could not by believing in eternal punishment make it a fact. The laws of God were immutable, and whatever He desired would come to pass. That being so, was it feasible that He would permit the existence of a place and of a being which were more than rivals of His throne and influence? How could it be that a devil should be permitted to inhabit spirit realms, when opposed by that Being whose name filled us with awe, and whose rich and varied handiwork was our ceaseless adoration. The two beings could not co-exist without detracting from the omnipotence of God. In conclusion, the speaker insisted on the necessity of preparation for the realms of the spirits, maintaining that the abandonment of animal food and intoxicating beverages would materially assist to this end. The lecture was a great success.—*W. J. W.*

**BISHOP AUCKLAND.**—Monthly meeting: It was decided to commence a Lyceum on Sunday, open at 10-15 a.m.; also, that we have a camp meeting on June 10th; and on Monday nights, at 7-15, discussion class, and to practise singing. Evening: Many members gave their experiences on the grand reality of spirit communion. All seemed to be uplifted and benefited by their attendance.—*H. W.*

**BLACKBURN.**—An excellent day with Mr. Wallis. Afternoon, on "Salvation Magic *versus* Character and Growth." He described how the drama of the passage of the sun through the zodiacal signs had become fossilized in the mythical history of the Christ; the record of natural phenomena being thus accepted as the story of a miraculous life. He showed how through countless shades of superstition, error, folly, intolerance, and bigotry, mankind had ever clung to the belief in spiritual existences, and how surely and steadily it was gaining ground throughout the world. Evening: Nineteen questions were concisely and clearly answered, giving satisfaction to those whose minds were free and open. Though many of the questions did not promise to be deeply interesting, they were all dealt with in a masterly manner.

**BRADFORD.** Birk Street.—Mrs. Clough gave an eloquent discourse on "Man as a Progressive Being," which was well received. Evening subject: "Spiritualism," followed by a few clairvoyant descriptions, all recognized. Mrs. Clough is a young medium, and it was her first visit, but we hope to have her again soon.—*T. H. C.*

**BRADFORD.** Little Horton.—Mrs. Carr visited us alone, her husband being unable to attend; although disappointed in this we were repaid in the quality of the discourses given by Mrs. Carr, assisted by Mrs. M. Jackson, and our president, Mr. James Parker. Very good attendance.—*G. B.*

**BRADFORD.** Ripley Street.—Mr. Espley's guides gave discourses. Afternoon: "Spiritualism—What is it, and from whence did it come?" Evening—the experience of spirits in the spirit-world; closing with clairvoyant descriptions after each discourse, giving great satisfaction to all present.—*T. T.*

**BURNLEY.**—Afternoon. Disappointed by our advertised medium. The guides of Mr. Grimshaw (the Lyceum Sec.) gave a discourse on "Spiritualism and Mediumship," with good success. Evening: Mr. Grimshaw lectured on "Death." After singing, our late president (Dr. Brown) took control, and gave his experience of passing away, which was wonderful. Mrs. Best gave thirteen descriptions—nearly all recognized. It was a red-letter day, one that will not soon be forgotten.

**FELLING.**—Mr. C. Campbell's guides gave a beautiful address on a subject chosen by the audience: "Body, Soul, and Spirit, what are they, and what connection is there between the Body and Soul?" Questions were followed by a poem. The meeting dispersed, all being highly satisfied.—*G. L.*

**GLASGOW.**—Mr. Macdowell in the morning gave a thoughtful discourse, on "Qualities necessary for developing an evenness of mind," arguing that equilibrium means development, and that apart from equilibrium there can be no intelligence. In the evening the guides of Mr. W. Ritchie spoke, on "The Problem of Association; or, the Science of Universal and Right Living." The able manner in which the subject was treated, was convincing enough to the sceptical mind that behind Mr. Ritchie there was an abnormal intelligence of a superior kind. This young and promising medium, I am sorry to announce, is leaving for America at the end of May. With spiritual care and further development Mr. Ritchie will be a tower of strength to the movement.—*G. W. W.*

**HERRON.**—Mr. J. Campbell gave an eloquent address on "In what way is Spiritualism better for the people than Christianity?" which was well received.—*J. T. C.*

**HUDDERSFIELD.** Brook Street.—An excellent day with Mrs. Green. A fair audience in the afternoon, and crowded at night. Two capital discourses were given, to the great satisfaction of all. The clairvoyance was excellent; twenty-three descriptions given, all recognized.—*J. B.*

**IDLE.**—Miss Harris's afternoon subject, "Suffer the Little Ones to come unto Me;" afterwards giving eleven descriptions, nine recognized. Evening: subject, "An Angel sits beside the Tomb." The control stated there are thousands waiting for the trumpet to sound, and cited his experience. The medium passed a graveyard, and stopped at his grave; he followed her until able to manifest, and, in future, his time will be spent to teach the truth. 15 descriptions, 11 recognized. This young lady's guides are a credit to the cause.—*W. B.*

**LANCASTER.**—Miss Rusgrave has done grand service here, giving excellent addresses. Afternoon subject: "Pearl Gems of Truth." Evening: "Spiritualism, is it a Divine Revelation from God?" which were of a sublime and elevating character; although we have had Miss Fay here gulling the people, promising her audience to return in ten days to complete her performance, but failed to do so. We have still splendid and intelligent audiences.—*J. B.*

**LONDON.** Anniversary Celebration and Testimonial to Mr. R. Cooper.—There was a large audience, splendid singing, and excellent speeches, by different speakers. Everything passed off happily, and a most enjoyable evening was spent.

**LONDON, SOUTH.** Winchester Hall, Peckham.—Morning: Mr. Goddard gave a beautiful, poetic address on "Spiritual Harmony," exhorting us to seek divine teaching, to develop the internal harmony, which is the secret of spiritual success; to elevate ourselves so as to receive the higher teachings from the spirit side of existence. Several friends helping to make a profitable and instructive evening. Mr. Mac Donnell spoke on "Apparitions" in the evening, giving instances from the earliest historical records to the present time. The lecturer ably replied to questions. Sunday morning next we are to have Mr. T. H. Hunt.—*W. E. L.*

**MANCHESTER.**—The controls of Mrs. Wallis took three subjects from the audience in the morning, and gave a soul-stirring address, also five clairvoyant descriptions, four recognized. Evening, six subjects from the audience were ably spoken upon. Five descriptions, one recognized at the time, three afterwards. A good audience. [We have received a long and well-written report, which we regret we are quite unable to print. It far exceeds our limits of space.]

**MARYLEBONE.**—Morning: Very good attendance. After singing and invocation, Mr. Hawkins exercised his healing powers with great success; Mr. Goddard being also very successful in giving descriptions of spirit friends, surroundings, &c. Evening: Mr. Rodger chose as his subject "The Handwriting on the Wall," showing that the theologians and others have entirely failed to demonstrate the power which produced the writing, also that which enabled Daniel to interpret the same, whilst spiritualists are daily receiving written messages, the accuracy of which is being attested by some of the most scientific men of the day, thereby proving the presence and power of spirit. We were also favoured, for the first time, by the presence of Mrs. Wilkinson, who exercised her clairvoyant gifts. Thirteen descriptions were given, nine recognized. Both friends promised to be with us on May 27th.

**MIDDLESBROUGH.** Spiritual Hall.—Mr. Wm. Scott (Darlington) spoke on "This World and the Next." In reality, there was but one world, though many scenes and states. Justice, mercy, and humility were a trinity in unity, that harmonized man with man, with himself and his Maker; the vilest sought happiness honestly and earnestly, though in perverted paths; then let us not upbraid, but show "a more excellent way." As man progressed he lost his zest for the low and grovelling; then begin now to make the very best of your surroundings, and try to be happy one with another. Evening: An impassioned and impressive discourse on "Salvation by Truth." He showed the dilemma of those who sought to direct a panic-stricken "penitent" to salvation. To be saved, he must first believe that he is saved.—*J. C.*

**MILES PLATTING.**—A grand miscellaneous entertainment on Saturday, 28th. We tender our most hearty thanks to all friends who kindly contributed with their services; also to the friends who assisted so materially with their presence. The following artistes took part in the programme, and acquitted themselves in an efficient manner:—Glee, Openshaw Choir. Vocalists: Miss Boys, Miss Mosley, Messrs. Dennett, Hayville, Boys, Bamford, Frost, and T. Stewart; Dutch impersonation by Mr. C. Stewart; elocutionists, Miss Sherriff, Messrs. Moorey, Taylor, and Horrocks; selection on fairy bells, Mr. Woolliscroft; Ethiopian entertainment by the brothers Wood. April 29: Afternoon, Mr. Pearson answered questions relative to the "Best Methods of Preventing Colds, and Keeping the Body Healthy," afterwards giving a few correct character-delineations. Evening: "The Effects of the Odours of Flowers on the Senses" were discoursed on in a very interesting manner, showing the odours from different flowers to be beneficial or detrimental to health according to the magnetic conditions of different persons. Followed by character readings.—*J. H. H.*

**NEWCASTLE.**—Open-air Mission: Large gatherings were addressed, and great attention secured by the speakers. Readings from *The Two Worlds*, medium and spiritual hymns (not sung—the choir not yet attending). The time apportioned for questions increased the interest. The large circles commenced with narrowed to a point in which the speakers became fairly wedged. The opposition was from the orthodox. We held our ground against tremendous odds, answering and exposing many silly questions, and hope in some minds the germ of truth was planted which will "be seen after many days." Notices of meetings to follow, with a liberal distribution of Mr. Wallis's tract, "What is Spiritualism?" terminated the proceedings.—*B. H.*

**NEWCASTLE-ON-TYNE.**—The guides of Miss Keeves (London) lectured in the morning, on "God is Love;" and in the evening, on subjects selected by the audience. A great many questions were sent up, and all the answers appeared to give general satisfaction. Miss Keeves also gave some of her experiences and development as a medium, which was very interesting. Tuesday, April 24th, Mr. Kersey gave a humorous and instructive entertainment with the magic lantern to the members of the Lyceum, which was much enjoyed by young and old.—*F. S.*

**NORTH SHIELDS.**—Thursday, 26th, we were fortunate enough to secure the services of Mr. Foster, of South Shields, Psychometrical medium. Although the first public séance the guides had attempted, they were so successful as to win the approval of all. The guides "sensed" the chief incidents in the past life of the sitters from various articles with astonishing accuracy. We anticipate another visit with pleasure. Professor Wells, phrenologist, of Scarborough, gave details of his experience in spreading advanced opinions, showing that the spirit of persecution, with which spiritualism is so often assailed, is the fate of all who dare to promulgate truths which are opposed to the accepted tenets of the day. He closed his remarks by urging all to develop intellectually, to expand morally, and thus bring heaven down to earth, and begin here that reign of advancement which should prepare us for still brighter opportunities and grander achievements. Mr. Robinson followed with one of his practical addresses, which it is always a pleasure to listen to; his vast experience in spiritualism fits him admirably for the rôle of a teacher, and always ensures him of a hearty welcome.—*W. W.*

**OLDHAM.**—Mr. J. B. Tetlow gave a lecture from the poem in *The Two Worlds*, "The Earth is the Lord's," with great power, followed by psychometric readings by Mr. Standish, but probably on account of carelessness in handing articles up, they only gave partial satisfaction.



**OPENSHAW.**—Mr. Greenall's guides spoke in the morning on "Fresh Supply," to a fair audience. Miss Greenall gave twelve clairvoyance descriptions, ten recognized. "Spiritualism versus Theology" was the evening subject, given in a splendid manner to a well-filled room, many strangers being present, closing with clairvoyant descriptions by Mr. and Miss Greenall, in a clear, straightforward, and pleasing style, convincing many that a child so young, only eleven years old, was not deceiving them.—*J. C.*

**RAWTENSTALL.**—Miss Schofield gave two nice discourses, and many clairvoyant surroundings. In the afternoon we had a lot of young men from the Methodist school. The chairman put a stop to their interference, requesting them to come next Sunday at 10-30 to discuss the points raised. Evening: We were crowded out. Nineteen descriptions of spirits were given, mostly recognized. Many of the visitors wondered where the spirits got their clothes from—as they are described to them. The spirits show themselves to the clairvoyant attired in the familiar garments that they may be recognized. In spite of the opposition we are crowded out every Sunday.—*J. B.*

**ROCHDALE.** Baillie Street.—Miss Jones, clairvoyant and psychometrist, gave satisfaction to a moderate audience. Wednesday night week, Mr. P. Lee prefaced the lady's efforts by an explanation of the term psychometry. Those present listened eagerly to remarks of the medium, who surprised many with her utterances, relative to parties connected with the numerous articles handed in to be psychometrically dealt with. Much valuable information was imparted. Miss Jones is, in my opinion, the most competent medium I have listened to, anent this peculiar phase of spiritual phenomena; psychometry is, no doubt, most successful in cases where the phase is the leading one.—*W. N.*

**ROCHDALE.** Blackwater Street.—Despite the pouring rain, two fine audiences greeted Mrs. Hardinge Britten, the speaker of the day. Afternoon: subject, "The Spiritual Outlook of the Last Half Century." The evening lecture was upon seven subjects, given by the audience. Both were listened to with deep attention, and made a profound mark on the audiences assembled.—*Cor.*

**SALFORD.**—We had the pleasure of again listening to the guides of Mr. Mayoh. The afternoon subject was "Who are our Enemies?" and in the evening, "Spiritualism, the Need of the Day." It is needless to say both subjects were very ably dealt with, to the delight of good audiences. After the evening meeting the usual public circle was held, and large numbers availed themselves of the opportunity of further investigations.—*T. T.*

**SHEFFIELD.** Board School.—Afternoon: Mr. Inman gave a beautiful address on "Love one another;" also fourteen clairvoyant descriptions, ten recognized. Evening: Mrs. Barker solicited questions from the audience. Eleven were sent up, and most eloquently and satisfactorily dealt with.—*T. W.*

**SOUTH SHIELDS.** 19, Cambridge Street.—Monday, April 23: Mr. Schutt answered questions satisfactorily. Wednesday, 24: Mr. Schutt spoke on "Materialism, a False Philosophy," in an eloquent and spirited manner. Too much praise cannot be given for the masterly style in which the subjects were handled. The lectures must do good. Sunday, 29: Mr. W. Westgarth spoke from the "Parable of the Ten Virgins." He maintained that the theological interpretation of the text taught the five wise virgins to be selfish, and asked where does the sentiment come in of "Love your enemies and your neighbours as yourself!" It was a very spirited lecture. Evening subjects: "The Law of Correspondence between the Spiritual and the Natural Worlds" and "The Spiritual and Physical Nature of Man," which were ably dealt with.

**SOWERBY BRIDGE.**—The guides of Mr. Walsh lectured on "Life in the Summer land." The beauties and grandeur of the after life was pictured with deep feeling, impressing upon all the necessity of living good lives. A few clairvoyant descriptions were given, the majority being recognized.—*Cor.*

**SUNDERLAND.** Back Williamson Terrace.—Mr. Lashbrook gave a very interesting lecture, entitled "The Key to Spiritualism," which he handled in a splendid manner, and was applauded. Some of our old members are leaving, but, thanks to young members and lady friends, we are able to maintain our position.—*G. W.*

**TYLDESLEY.**—In Mr. Mayoh's absence, the guides of our local medium, Mrs. Mills, kindly gave an excellent discourse on "Our Mission," which could not fail to make a lasting impression on those who felt its beauty and power. They spoke of their mission of love and unity, and in beautiful language urged all to love one another, and build heaven on earth. Wednesday, April 25th, we had a joyful social meeting. The evening was well spent with songs and recitations, rendered by our jovial friends, Messrs. Wright and Pilkington, together with other friends from Leigh, all being highly pleased. The spiritual light is brightly shining here, and is steadily clearing away the mist of theological superstitions.—*R. W.*

**WESTHOUGHTON.**—Mr. Fletcher (normal). Afternoon: "Superstition and Religion." Evening subject: "Spiritualism: What it teaches concerning God, Jesus, Man, Heaven, and Hell," which was listened to by favourable audiences. Questions allowed—all seemed satisfied. Afterwards we enrolled two lady members. Saturday, May 5th, we shall have a social tea, to which we invite all. Tea on tables at five o'clock; entertainment to follow.—*J. P.*

**WISKEY.**—Miss Walton spoke on "God is Love," showing in many ways the love of God, which was very good. Evening: She spoke on "Goodness—What is it?" The discourses were listened to attentively.

**RECEIVED LATE.** Colne.—Mr. A. D. Wilson gave two very able lectures and produced a good impression upon his many hearers. Darwen: Mr. J. B. Tetlow gave two excellent lectures to large audiences; his psychometric delineations were very successful. April 28th, a supper and social was held, which realized £9 5s. Hearty thanks are returned to all who assisted. Nottingham: Mr. Wyldes. Two effective lectures, followed by successful clairvoyance, which made a profound impression. There is much activity just now. Mr. Hunt, on Monday, May 7th. Particulars will be announced on Sunday. Leigh: Mr. Wright took subjects from the audience and gave great satisfaction. Walsall: Mr. Mahoney lectured to an enthusiastic audience.

## THE CHILDREN'S PROGRESSIVE LYCEUM.

**BLACKBURN.**—Invocation. Mr. Pemberton and Mr. Tyrell conducted. The members went very creditably through the calisthenic movements with the new implements. There was a good attendance. As we are desirous of increasing the small collection of books in our Lyceum library, we should be greatly pleased to receive volumes from friends and well-wishers who are willing to assist us. Kindly forward parcels to Miss Abram, 10, Carr Street, Blackburn, or Mr. Brindle, hon. sec., Mill Hill.

**BURNLEY.**—Hymn and invocation by the conductor; marching and lessons on phrenology and psychology. Mr. Holland made an instructive address on "Stones." Closing invocation by a member. Officers present, 7; Members, 60; visitors, 5. A splendid day.—*W. M.*

**GLASGOW.**—The little ones mustered about forty strong, and under their leaders, Mr. J. Robertson, Mr. Wilsun, and other zealous workers, a capital programme of instruction was gone through. We had a departure from the ordinary routine; the guides of Mr. W. Ritchie giving the little ones about half a dozen clairvoyant descriptions of spirit friends, all recognized. Connected with one of the descriptions a splendid test was afforded. While the description of the spirit of an infant was being given, the hand of Mr. Robertson was controlled to write the word "Amy" three times, also the figures 16, which, on inquiry of the mother (Mrs. Urquhart), proved to be correct, for the spirit passed away just sixteen years ago, then an infant named "Amy," and Mr. Robertson knowing nothing whatever of the circumstance.

**LONDON, SOUTH.** 33, High Street.—Hymn and prayer. Musical readings, silver-chain recitations. Recitations by Miss C. and Master E. White, and Miss M. and Master W. Edwards. Lesson on Physiology: Digestion, by conductor; golden-chain recitations; hymn and prayer. We had a few fresh faces, which we hope to see next Sunday.—*W. T. C.*

**OLDHAM.**—Morning: Full rehearsal—a good muster; usual groups. Afternoon: Our first open session was held, collections in aid of the Lyceum. Musical readings, silver and gold-chain recitations, formed part of the programme. Two solos were effectively rendered by Mrs. Mansley, and one by Miss Chadderton. The recitations went very well, and were heartily appreciated—given by Misses P. Horrocks, H. and M. A. Gould, E. E. Meekin, and F. Raynor; and Masters E. and W. Foster, and Joseph Chadwick. Marching and calisthenics followed, to the great delight of the on-lookers. Some little amusement was caused when the leaders and officers went through their exercises. *Nil desperandum!* After the physical exercises a few remarks were given by Mr. W. H. Wheeler on "The Lyceum: its Constitution and Aims." It was made known that the Lyceum movement was meant to actualise on earth what already existed in the brighter land. Its history was traced from 1863—the date of the organization of the first Lyceum—up to 1888. The combined effects of the different exercises were explained, and the objects and aims of the Lyceum pointed out, as being to develop man from "within" outward; to spiritualize and ennoble him, and to so attune our natures to the music of the spheres, that the founding of a new era should take place, in which love and truth should reign supreme. A good attendance; all seemed greatly pleased with the progress made.

**SUNDERLAND.**—Hymn and invocation, silver-chain and golden-chain recitations. Recitation by Miss E. Warren. Marching and calisthenic classes were formed. Closing with hymn and invocation.

**WESTHOUGHTON.**—Hymn; prayer by John Fletcher. Attendance, 19. Song, recitation, and readings were given; chain-marching and calisthenics by the members. Closed with hymn and invocation.

## PROSPECTIVE ARRANGEMENTS.

### PLAN OF SPEAKERS FOR MAY, 1888.

- BACUP.**—6, Miss Walker; 13, Mrs. Wallis; 20, Mr. Postlethwaite; 27, Public Circle.
- BELPER.** Jubilee Hall, 6, Mr. W. V. Wyldes; 13, Mr. J. Swindlehurst; 20, Local; 27, Mr. T. Postlethwaite.
- BRADFORD.** Milton Rooms, Westgate, 6, Mr. Hepworth; 13, Mr. E. W. Wallis; 20, Mr. J. C. Macdonald; 27, Miss Musgrave.
- BRADFORD.** Upper Addison Street, Hall Lane, Wakefield Road, Sunday, Lyceum, 9-45; Services, 2-30 and 6-30—6, Mrs. Whiteoak; 13, Mr. Murgatroyd; 20, Mrs. J. M. Smith; 27, Anniversary, Mrs. Illingworth and Mrs. Whiteoak. Monday evenings, circle at 8 o'clock; Thursdays, healing circle at 7-30.
- BRADFORD.** New Leeds Spiritual Institution, Birk Street, off Birklands Street, Leeds Road; Sundays at 2-30 and 6—6, Mrs. Russell; 13, Mrs. Beardshall; 20, Mrs. Whiteoak; 27, Miss Patefield.
- CLECKHEATON.** Spiritual Room, Water Lane; Sundays at 2-30 and 6—6, Mrs. Ellis; 13, Miss Wilson; 20, Miss Harrison; 27, Mr. Armitage.
- COWMS.**—6, Miss Wilson; 12 and 13, Mrs. Gregg; 20, Mrs. Green; 27, Open.
- HUDDERSFIELD.** Brook Street.—6, Mrs. Wallis; 13, Mr. A. D. Wilson; 20, Mr. Schutt; 27, Mr. Tetlow.
- MILES PLATTING.** Psychological Hall, Collyhurst Road (opposite Churnet Street end), Manchester.—6, Mrs. Smith and Mr. Taberner; 13, Mr. G. Wright; 20, Local; 27, Mr. Standish.
- MANCHESTER.** Assembly Room, Co-operative Hall, Downing Street, Ardwick.—Sunday morning, at 10-30; evening, 6-30; 6, Mrs. Groom; 13, Mrs. Barr; 20, Mr. Macdonald; 27, Mr. C. Taberner.
- NEWCASTLE-ON-TYNE.**—May 6, 6-30, Ald. Barkas; 13, 11 and 6-30, Mrs. Britten; 14 (Monday), 7-30, Mrs. Britten; 20, 6-30, Mr. Armitage; 27, 6-30 Mr. J. A. Rowe.
- SALFORD.**—6, Miss Blake; 9, Local; 13, Miss Hollows; 16, Mr. Pearson; 20, Mr. Carline; 23, Local; 27, Mr. Ormrod; 30, Mr. Carline.
- SOWERBY BRIDGE.** 6, Mr. Armitage; 13, Mr. Johnson; 20, Mr. A. D. Wilson; 27, Mrs. Green.
- WESTHOUGHTON.**—6, Miss Jones; 13, Mr. Bradshaw; 20, Mr. Ormrod (Opening of our New Organ); 27, Mr. G. Wright.

**BATLEY CARR.** Town Street.—The Lyceum will celebrate its sixth anniversary on Whit Sunday, May 20th, 1888. Mrs. Ingham and Mr. A. Kifson will give addresses at 2-30 and 6-30. Hymns will be sung by the teachers and scholars. Collection in aid of the Lyceum.

GLASGOW.—Mrs. Emma H. Britten will lecture on Sunday, May 27th. Morning, 11-30, Kirk Street; Evening, 6-30, Larger Hall, Waterloo Rooms. All are cordially invited.—*G. W. W.*

NEWCASTLE.—Alderman T. P. Barkas, F.G.S., will deliver a lecture on "The History and Mystery of the Tree of Life," in the Cordwainers' Hall, 20, Nelson Street, on Sunday evening, May 6th, 1888, at 6-30. Written relevant questions will be answered.

PECKHAM. Winchester Hall.—Tuesday, May 8th, at 7-30 p.m. Spiritual Social Gathering. Tickets, 6d. each. All friends welcome. Proceeds to organ fund.

SLAITHWAITE.—6, Miss Patefield and Mrs. Hargreaves; 13, Mr. Holmes; 20, Mrs. Crossley; 27, Miss Caswell. On Whit Monday we intend to march round the village; all friends are invited to join us. Tea will be provided, 6d. each, after which we go into a field to enjoy ourselves. Friends intending to come should write to me, so that we can provide.—*John Meal, New Street.*

MILES PLATTING: Society of Spiritualists.—We beg to inform our friends that we have removed to the Psychological Hall, Collyhurst Road (opposite Churnet Street end), being much more comfortable and convenient. We hope all friends will continue their support in our new hall. The opening ceremony will be conducted on Sunday, May 6th, by Mrs. Smith, of Leeds, and Mr. Taberner, of Openshaw. We hope many friends will attend. Services at 2-30 and 6-30.—*J. H. H.*

Miss Caswell's address will in future be—10, Bradford Road, Dewsbury. She is open for engagements for week nights and Sundays.

Mr. Carter, 211, Copenhagen Street, Caledonian Road, London, is agent for *The Two Worlds*, and will be glad to supply orders. It is also on sale at 99, Hill Street, Peckham.

#### SPEAKERS' APPOINTMENTS FOR MAY, 1888.

Mrs. Britten: 6, Liverpool; 13, Newcastle; 20, Halifax; 27, Glasgow.  
Mrs. Craven: 6, Colne; 13, Yorkshire Committee; 20, Rochdale (Blackwater); 27 and 28 Middlesborough (Newport Road).  
Mrs. Green: 6, Colne; 13, Openshaw; 20, Lepton Board School; 27, Sowerby Bridge.  
Mr. J. C. Macdonald: 6, Northampton; 13, Walsall; 20, Manchester, (Downing Street); 27, Bradford (Milton Rooms).  
Mr. B. Plant: 6, Leeds (Psychological Hall); 13, Burnley; 20, Facit; 27, Rochdale (Regents Hall).  
Mrs. J. M. Smith: 6, Miles Platting; 13, Lancaster; 20, Bradford (Addison Grove); 27, Bradford (Bowling).  
Mrs. Wallis: 6, Huddersfield (Brook Street); 13, Bacup; 20, Macclesfield; 27, Blackburn.  
Mr. E. W. Wallis: 6, South Shields; 13, Bradford (Milton Rooms); 20, Parkgate; 27, Nottingham.

#### TO CORRESPONDENTS.

J. H., HECKMONDWIKE.—Please send your name and address; not necessarily for publication, but as evidence of good faith.

### PASSING EVENTS.

#### ATTENTION! READERS OF "THE TWO WORLDS"!

In our next number will commence a new, original, and striking Serial, entitled—

#### "TEE-TO-TUM'S LAND,"

OR, A VERY ANCIENT PARABLE MODERNIZED BY JOHN BRAINES  
(A new contributor).

Also will be published in the same number, by the generous permission of the writer, another of the excellent No. 1 Prize Essays, written for *The Two Worlds*.

ANOTHER CURE BY MRS. GOLDSBROUGH.—Mrs. E. E. Wade, of Lepton, writes: "Will you allow me a small space in your valuable paper to thank Mrs. Goldsbrough for the clever cure she has made of me. I was seriously ill in bed, and two doctors attending me at the time, and was continually growing worse; in fact, I had no sleep for twenty-one days. Having heard of Mrs. Goldsbrough, I sent my sister to her on the 19th of March, and on the 21st I began to improve, and continued to do so until I am now completely cured, and on the 19th of April I went to see her. I cannot tell the joy and gratitude I feel. I scarcely know how to begin to thank Mrs. Goldsbrough for the kind manner in which she treated me, but still I do thank her from my heart for the benefit I received since placing myself under her treatment."

SPIRITUAL EXPOSÉS.—We have been favoured with any quantity of local papers, carefully marked at the column which contains an elaborate report of the *exposé* of two pretended mediums known in Chicago as the "Bangs Sisters." The gleeful unanimity which the English papers display in republishing this article from one American paper suggests a few self-evident deductions which we herewith present to our readers. The first of these is a comparison between the unmistakable pleasure with which the said journalists report one piece of scandal connected with the name of spiritualism, and the determined unanimity with which they reject every account, however well authenticated, of the wonderful cases of healing, clairvoyance, the recovery of lost property, and the thousand and one demonstrations generally of the life beyond the grave, with all of which spiritualism is rife, and not one example of which can ever be admitted into the columns of the English journals, half a dozen, however, examples alone excepted. Next we are led to inquire how it is that the reporters, who so eagerly chronicle the facts of exposures at "spiritual circles," fail to state that it is *invariably spiritualists themselves* who plan and make exposures? showing that no true spiritualist is afraid to eliminate the false from the true; that they have no fear that any such exposures will injure the impregnable strength of the cause they love, and above all, that any manifestations of fraud are conclusive evidence that the occasion where it is practised is NOT a spirit circle at all. There is yet another thought which our over-zealous journalists should be pleased to

bear in mind. If the communion between the loved ones gone before and the mourners left behind be indeed the most dear and sacred to the human heart, what an exceedingly profane and wicked age this must be, when cold-hearted and profane speculators dare to simulate such a holy communion! And how is it, that after eighteen centuries of Christian teaching and preaching, enforced by fire and sword, torture, and the sacrifice of millions of lives, the world is no better to-day than when Jesus said "the works that I do ye shall do likewise"; and Paul added, "Now, concerning spiritual gifts, brethren, I would not have you ignorant"! The fact is patent that a true spiritualist would sooner die than knowingly simulate the manifestations of genuine spirit communion. It is equally evident that, in an age so totally devoid of religious feeling as this—in an age when the popular teachings of the day enforce as an actual *duty* the act of shouldering every description of sin, however heinous, upon the sacrificial atonement of one innocent being, under the influence of such doctrines as these, it cannot be wondered that sin and wickedness will inevitably prey upon a movement so vast and wide as that of spiritualism. The laws of nations will punish imposture; but the laws of the Christian religion insure impostors from all penalty hereafter—"the just punishment of their guilt being already paid by the blood of the righteous." Under such a *régime* as this the spiritualists have nothing to do but to submit to the influence of Christian teachings, and appeal for protection against the intrusion of "sinners" into their ranks to the *secular* laws. Finally, let us state, that if British spiritualists would only take the trouble to consult a little more freely than they do the records of American spiritual journals, they would long since have learned that "the Bangs Sisters" have been refused any endorsement in the *Religio-Philosophical Journal*, the spiritual paper published in Chicago, the scene of their nefarious operations; and so—journalists of Great Britain! in your *lack* of evidence against spiritualism—you that have so glibly rushed into print to announce any meagre facts you can find to put down the mightiest battle-axe of reform of the day—How much capital have you made out of the *exposé* of the Bangs sisters!—[*Ed. T. W.*]

IN RE FUNERAL OF MR. RILEY, RAWTENSTALL.—We have received a letter from Mr. Jas. Riley, brother of the deceased above named, complaining bitterly of the "misrepresentations" which he says appeared in our issue of the 27th April, regarding the manner in which the spiritualists—in *their report sent to the "Two Worlds,"* allege, that they were treated at the funeral. On comparing that report with Mr. Riley's letter, we find both statements entirely in agreement as regards the *facts* occurring. The only difference is, in the manner in which those facts are commented upon. The spiritualists' report implies that they were aggrieved because they were not allowed to take the part they wished to do, at the funeral of one of their own belief. Mr. Riley complains that the services entrusted to his care, to be conducted after the fashion of his own religious belief, were interfered with and intruded upon by the spiritualists, and in this last respect, we consider Mr. Riley's complaint is perfectly justifiable. In attempting to force their services upon a ceremonial in which they had no authoritative right to interfere, the zeal of our friends outran their discretion, and if we follow out the noble aphorism of "put yourself in his place," we should be just as ready to resent any attempt on the part of orthodox friends to intrude upon our funeral services, as they would be with us, were we, as a rule, to pursue this course, though the deceased may have been one of our own faith. To spiritualists in especial, who know so well that they are only putting away the old garment, not the real man, and that he—in all probability is at the very time of the ceremonial standing in their midst, the attempt to contend for any representation of their opinions when the services are entrusted to other hands, is as foolish as it is superfluous. Whilst therefore, we must decline to print Mr. Jas. Riley's letter, the tone of which could not fail to provoke that spirit of controversy which this journal steadily ignores, we, on our part, regret that the spiritualists should have given any cause for offence on an occasion that was *not their own*;—but we are assured we cannot fail, when we commend our friends over-zeal to that Christian spirit of forgiveness, which was the ruling spirit of Christ's doctrine, and enjoin them to forgive their erring brother, even to *seventy times seven*.—[*Ed. T. W.*]

PASSED TO THE HIGHER LIFE.—On the 22nd April, at the residence of her mother, Mrs. Kenworthy, 49, Plane Street, Oldham, Rhoda Kenworthy, aged 19 years. The mortal shell was interred at Greenacres Cemetery on Thursday, the 27th ult. The service was preceded by singing at the residence. Another hymn was sung at the graveside. The guides of Mrs. Green offered a beautiful invocation, and addressed those assembled, numbering from 200 to 300, on the change called "death," showing that if life was lived aright on earth this change was one of great joy, when the spirit entered the summer land of spirit life. They concluded with an extempore poem, "We are not dead," &c.; after which the closing hymn was sung. The numerous spectators who surrounded the grave expressed pleasure at having witnessed a spiritualist's funeral.

LYCEUM CONFERENCE.—It is desired that all delegates to the above Conference who have not sent their names in up to date of issue will forward them direct to Mr. J. H. Feugill, 12, Bracken Hill, Pellon, Halifax, in order that the committee can make accommodation for all. A. Kitson, secretary, 55, Taylor Street, Batley.

Mr. Barnes, 19, Rosevale Cottages, Cloughfold, desires to acknowledge 7s. from the circle meeting at Mr. Wallis's for Mrs. Riley, whose youngest son passed away on the 27th ult.

Mr. D. Younger, of 22, Ledbury Road, Bayswater, W., desires us to announce that he will be away from home May 3rd to May 20th, both days included.

AN HOUR WITH SPIRITS.—Sunday afternoon meetings will be held in the Rooms of the Marylebone Association. Opening May 6th, at 3 for 3-30 prompt. Tickets, 6d. of J. M. Dale, 126, Seymour Place, Marylebone Road.



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