

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 30.—VOL. I.

FRIDAY, JUNE 8, 1888.

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THE ROSTRUM.

Abstract of a Lecture given at the Blackwater Street Spiritual Hall, Rochdale, April 19th, 1888.

By MR. T. POSTLETHWAITE.

MR. POSTLETHWAITE spoke upon the "Religio-Philosophical and Scientific Aspects of Spiritualism." On the last-named point the speaker said spiritualism was an embodiment of the truth which has existed through all time, telling man of the higher conditions to which he may attain. Spiritualism taught the philosophy of conditions on which to uprear new systems that will unfold to the mind of man the basic principles of science, proving that it rests on a foundation which is as firm as the universe, and that its power, which is now demonstrating itself so abundantly, is a something which for centuries has been, in a measure, latent, and misunderstood. It had been termed witchcraft and sorcery, and by many it was labelled as a medicine which should not be administered, but altogether shunned. Religionists seemed to view the subject with ridicule, terming it an attempt to conceive of such an idea as "table-leg theology" being possible. Many of this class imagined spiritualistic religion was centred in the molecular atoms composing tables. The development of the secular principle, however, had considerably minimised the power of creeds, dogmas, and priestly ceremonial, and those who practised secular religion were laying a firm and sure foundation on which all real religious principles could rest. Religion simply meant that which is the highest good, and that which leads to true happiness. With regard to intuition and instinct, some had attempted to draw very close lines between them when speaking of them in relation to so-called religion. From the spiritual side they (the controls) could see quite plainly there had ever been in man a power which led him to worship something which he considered above himself—he had always worshipped at some shrine, bowed to either gods of stone or wood, and even space. To-day, humanity met with a kind of re-incarnation of exploded myths in the various religious systems, in their modern form of manifestation. Religion was abstract in its characteristics; and in speaking of it the controls said they spoke of it as they would speak of love, justice, and kindness. Alluding to the spirit of criticism, antagonistic in kind, with regard to spiritualism, they observed, "You ask for testimony of honest men." It was claimed that the moment this class of people "come out" on the subject, they are termed dishonest, having been so audacious as to say they have witnessed manifestations which objectors had not observed. No doubt the unpopularity of spiritualism had a tendency to strengthen opposition; but this was only the like spirit that in past times had

attended the labours of the best men and women. A Paine, who caused the American flag to wave in the breeze—an effort which had made him immortal—for such a valiant hero some people had no love, no admiration—in fact, the orthodox world had gone so far as to say that Paine was outside the pale of religion. Surely, no one need ask for a definition of the term religion if they would only take the trouble to consider the results that had followed the labours of many of the world's abused heroes! Such labours were the best definition one could give. Spiritualism could be considered a religion, seeing it portrays so unmistakably the result of wrongdoing. It could be made the best of philosophies, inasmuch as it taught people to look into the nature of their own being; and, as a science, it taught humanity by what means spiritualism can manifest itself to the world. Materialists had boasted that it was unscientific. Such a boast was utterly false. Its foundation was eternal—it could never be shaken. It was as firm and as safe as the very construction upon which all scientific tests are arrived at. Spiritualism was an eye-opener, a revelation to humanity, and the only science and philosophy by which real salvation can be obtained. It is the basis of all religious thought. When theology is stripped of its creeds, forms, and ceremonies, when it has been robbed of the letter, you have the living word left—the hope for immortality, which is as old as the universe, and that has ever burned in the hearts of men and women in every age and clime. The spirit of progress enters in all measures of reform—every work of upliftment. It raises its voice against all social evils; makes its inroads against tyranny and persecution; establishes the rights of men—yea, and of women, too. Who shall stand against the advancing tide? "Thrice armed is he who hath his quarrel just." We quarrel not with men, but for principles. The principle for which we fight is that of justice. We fight in the interests of the down-trodden; for the oppressed we unsheathe our sword. Conquests many we have gained, and these are in themselves an inspiration to us to march on to still greater victories and bloodless triumphs! Stalwart hands bear up the flag—the flag of liberty. Emancipation is at hand. We clearly discern the handwriting on the wall which marks the dawn of a new era, when the great sun in the system of truth shall shine in the majesty of his strength, in the infinite grandeur of his being, and his rays shall dispel the gloom in which humanity has so long been enshrouded.

Science publishes some valuable records collected by Dr. Samuel Sexton on the effects of boxing the ears. In fifty-one cases upon his records the ear has been injured by blows of the open hand or fist. One had inflammation of the ear, and a running of the ear for twelve years. This patient died of brain disease. In another case the ear became inflamed, and the hearing was much impaired. In another the patient was slapped by his father on the left ear and deafness ensued, with a bloody discharge, from which he was three months in recovering. The dangers to which Dr. Sexton calls attention are so grave that parents and others should choose some other method of punishing their children than boxing the ears.

THE REFORMERS—WHERE ARE THEY?

BY LIZZIE DOTEN.

WHERE have the world's great heroes gone,
The champions of the Right,
Who, with their armour girded on,
Have passed beyond our sight?
Are they where palms immortal wave,
And laurels crown the brow?
Or was the victory thine, O Grave?
Where are they? Answer thou.

We shudder at the silence dread
That renders no reply.
O dust! from whence the soul hath fled,
Thou canst not hear our cry.
The violet, o'er their mouldering clay,
Looks meekly from the sod,
But tells not of the hidden way
Their angel feet have trod.

Where are they, Death? thou mighty one!
To some far land unknown,
Beyond the stars, beyond the sun,
Have their bright spirits flown?
Their hearts were strong through Truth and Right,
Life's stormy tide to stem.
O Death! thou conqueror of might!
What need hadst thou of them?

The earth is green with martyrs' graves,
On hill, and plain, and shore,
And the great ocean's sounding waves
Sweep over thousands more.
For us they drained life's bitter cup,
And dared the battle-strife—
Where are they, Death? O, render up
The secret of their life!

We listen—to our earnest cries
No answer is made known,
Save the "Resurgam"—I *shall* rise!
Carved on the burial stone.
O Grave! O Death! thou canst not keep
The spark of Life Divine;
They have no need of rest or sleep—
Nay, Death, they are not thine!

Where are they? O Creative Soul!
To whom no name is given,
Whose presence fills the boundless whole,
Whose love alone is heaven,
Through all the long eternal hours
What toils do they pursue?
Are their great souls still linked with ours
To suffer and to do?

Lo! how the viewless air around
With quickening life is stirred,
And from the silences profound
Leaps forth the answering word,
"We live—not in some distant sphere
Life's mission to fulfil,
But joined with faithful spirits here
We love and labour still.

"No laurel wreath, no waving palm,
No royal robes are ours,
But evermore, serene and calm,
We use life's noblest powers.
Toil on in hope, and bravely bear
The burdens of your lot:
Great earnest souls your labours share,
They will forsake you not."

A VENTURESOME six-year-old boy ran into the forest after the team, and rode home in triumph on the load. When his exploit was related, his mother asked if he was not frightened when the team was coming down a steep hill? "Yes, a little," said he; but I asked the Lord to help me, and hung on like a beaver!" The boy's philosophy was good. Some pray, but do not hang on; some hang on, but do not pray. The safe way and right way is to join prayer and labour, faith and works, zeal and patience, and so give all diligence to make our calling and election sure.—*Christian Herald*.

ST. MADELAINE DE PAZZI was an ecstatic who passed into the somnambule trance, during which she would be at work in various ways. Her sister nuns would bandage her eyes and close the shutters of her cell, when, in total darkness, she would continue to paint, in the most delicate and accurate manner, holy pictures. These pictures have been preserved in the convent as sacred relics of the saint's miraculous gifts. Some of us would, doubtless, call this the "control of a spirit," but a much more rational inference would be that her own liberated soul, dispensing with corporeal sight, displayed its inherent superior powers by doing what she could not do in her lower condition of life.—*Light*.

EARLY IMPRESSIONS REGARDING SPIRITUALISTS AND SPIRITUALISM.

BY MARIE M. GIFFORD.

It is with much pleasure and due respect and honour to those concerned in the glorious movement known as modern spiritualism that I, in company with one or two newly-fledged spiritualists, submit to the readers of *The Two Worlds* a few notes and observations privately taken by us during the period of our gradual conversion, if I may so call it. Perhaps they may interest those hesitating and trembling on the brink of investigation, and encourage them to withdraw from their eyes the crooked glasses of orthodox theology.

Like many others, we had looked upon spiritualism in the light of a butt for our witticisms—an idle pastime, consisting of doubtful taps and table-turning, and as a grand opening for conjurers. When, therefore, it happened we became acquainted with some people calling themselves spiritualists, we were surprised and amused to find how earnest they were in their belief of the truth of spiritualism; so earnest, that when we ridiculed and satirized all they had to say on the subject, our scoffs and jeers never disturbed or affected them in any way, but were borne with a calmness and patience which made us wonder if all spiritualists were alike sincere. We, therefore, seized every opportunity of becoming acquainted with fresh devotees to the subject, expecting to hear it discussed in a light, jesting manner, thus giving us a loophole for escape. We would laugh and talk on every common-place, shallow matter which came to mind, then suddenly turn the tap of conversation on to spiritualism, and take a side glance at our friends the spiritualists. Curious was the effect! The flow of small talk would instantly cease; they became grave, earnest—not excited or overwhelmingly enthusiastic, but terribly, undeniably earnest!

Step one was taken—we were interested and our attention roused.

Our first observation was this: Try as we might, we could never puzzle or corner our friends the spiritualists! Old or young, rich or poor, they seemed to have spiritualism—its aims, objects, and motives—at their fingers' end. We examined and cross-examined them—in fact, we were living, breathing marks of interrogation. But no sooner was our question asked than—hey, presto!—a clear, concise, and ready answer was popped into our hungry minds like a bon-bon into a child's mouth. We also noted down two other small but striking facts: First, that spiritualists seemed very confident and sanguine as to life after death, and not in the least concerned at the thought of dying, which was astonishing to us, for our Christian and Catholic associates had, as a rule, an unwholesome dread of the grave, and very vague, impossible ideas of the life beyond. Secondly, our friends, the spiritualists, seemed to *know* so much; there was scarcely a topic, scientific or otherwise, about which they could not exchange an opinion, or give information worth listening to; and they used spiritualism in the same way as an epicure might use a favourite sauce—they seasoned all things with it. Well, we privately dubbed them "an enlightened body, BUT"—there we stopped, expecting to find, as time went on, a completion to the sentence. All this impelled us to step forward a second time. We resolved to look into "this spiritualism."

We commenced our investigation by taking observation number two, namely, Did our friends the spiritualists live up to their preachings and teachings? We laid our nets, and began to count our chickens—well, before they were caught! For some time eyes, ears, and faculties in general were on the alert; we became private spiritual detectives, I might say. The result of this, however, was a *credit* to spiritualism. We came to the careful conclusion that, as far as our experience went, spiritualists were more than usually honest; kind hearted; very hospitable; patient, painstaking to an extreme in their endeavours to convince us of the fallacies

of our respective religions; singularly cheerful and happy; very ready to proffer aid and help when required; and, lastly, frightfully hard upon "orthodoxy, creeds, dogmas, and priestcraft"—their criticisms on, and antipathy to these, being refreshingly caustic and strong. We were somewhat taken aback at the fierce onslaught they made upon our cherished beliefs, and I am still inclined to think that spiritualists should let down their church-going, Bible-worshipping brethren a bit easier as regards the delusions under which they labour, for sudden shocks are apt to disorder and unbalance the mind. We fell, figuratively speaking, with a rather painful jerk, but, thank God, we arose to our feet new men and women. Our researches into the daily lives of our friends produced, to our utter rout and confusion, amongst other interesting and convincing discoveries, several pretty and touching tales of kindness and charity bestowed by them on their poorer and needy brothers and sisters. Perhaps we were unusually fortunate in our entry into spiritualism, but I think not—I hope not.

We did not gain the higher standpoint, mental and spiritual, which spiritualism affords, without toil and trouble. Had the ascent been easy or common-place, we would have had our doubts as to whether it was worth the climbing. No, we met with difficulties—mostly created by our own folly and ignorance—but kind and friendly hands were outstretched at every turn to help us on.

To begin with, our demands upon spiritualism had been hitherto met and satisfied so fully that they at last became inordinate. We made the mistake, I have since observed, common to many novices—we forgot that our friends the spiritualists were but human and fallible, and spiritualism but one out of many vessels containing doses of truth proportioned to the capacities of the various minds open to receive them. If it failed to throw light on any subject interesting to us, we felt suspicious. If we did not understand all that it gave us insight into, we were doubtful. If our friends, the spiritualists, displayed any very natural weakness or foible, we were unreasonably astonished and aggrieved. For example, we met mediums whose pet failing, we observed, was the pooh-poohing of every phase of mediumship save their own. We condemned this as decidedly paltry. If a spiritualist drank with evident relish a glass of whisky and water, we opened our mouths and elevated our eyebrows. If the female part of the community indulged in gossip, we wondered that "spiritualism did not elevate them above that sort of thing." But when we ourselves became spiritualists, and it was suggested that we should set a good example by strengthening similar weak points in our own spiritual fortifications, I am ashamed to say we hastily excused ourselves on the plea that "it was best while on earth to preserve an even balance between things spiritual and things temporal!"

After we had studied spiritualistic literature and attended various séances, we became aware that there were minor points in spiritualism, concerning which some uneasiness and diversity of opinion existed among spiritualists. One or two of the points which cropped up and were discussed and worried, seemed to us unworthy of the time and trouble spent upon them. For instance, a certain class of spiritualists unearthed the subject of "Elementals or Nature Spirits: what part do they play in our lives and séances?" giving it as their opinion that we owe to these beings most of our physical phenomena, such as materialization. The morbid-minded seized upon this topic, enlarged upon it, and related one or two such horrible tales that, had we been less courageous, must have cut short our investigation into spiritualism. A few began to search for "Elementals" (as they were advised to do) right away, and, in consequence, slept and dreamt badly at night, lost their appetite and vitality at day, finally giving up their search, and returning to their purer and healthier spiritualism. The older and wiser among spiritualists settled the question among themselves by saying

the part "Elementals" played in séances must, owing to their inferior intellect, poverty of spiritual condition, and, therefore, limited power, be quite secondary and too small for notice; and as it is best not to examine by the microscope every mouthful we eat, so, touching the part they play in our lives, it is best, perhaps, to "leave well alone."

One more instance: A second class of spiritualists began to indulge in all manner of bewildering speculations and fanciful theories as to their state of being countless ages hence! This, we thought, was similar to putting the "cart before the horse" and productive of neglect of present duties, delusions which would have to be put aside again in the future, and many a splitting headache. We gave this opinion to one of these "profound philosophers," and he made answer to the effect that "being a spiritualist, he preferred to be continually looking upward." I reminded him of the fable of the star-gazers, who, by continually looking upward, fell at last into a well. Surely, the pathway we tread at present requires all our attention, almost hidden as it is by snares and pitfalls of every kind.

As the months went on we became pretty familiar with the philosophical, and, if I may call it so, the religious side of spiritualism, and were much impressed by the ideas and views it embodied. They seemed to us not only beautiful and poetical, but practical and healthy as well. There was also much in spiritualism to stimulate us into leading a godly life. We began to find a relish in goodness we had hitherto failed to taste, and a bitterness in that evil that we had before thought sweet. We were informed among other things that the lives we lived down here decided our spiritual home, character, and surroundings on the other side—our every thought and act, bad or good, helping to form these. This knowledge had a most potent effect upon us. Formerly we had been used to commit the daily sins, small or great, common to many persons without much compunction, and when they had swelled to a sufficiently large and substantial degree, we would get rid of the whole burden by a day spent in church, and confessing ourselves "miserable sinners." Now, however, we clearly saw this would no longer do. We recognized the truth of that saying, "Be sure your sin will find you out," and we fervently set to work to reform ourselves. Perhaps our motive for so doing was not a high or aspiring one, being rather a taking care of number one; but our motives, like everything else, are apt to change as mind and spirit enlarge and progress. At first we found it hard work, this daily reformation. Our faults had never seemed to us so numerous or glaring; and the worst of it was, when we had succeeded in trampling down one fault, a dozen others, hitherto unnoticed, sprang up like mushrooms in its place. Then, on analysing those of our thoughts and actions which we had before thought praiseworthy, we found self-interest or love of approbation at the foundation of all. Our faces lengthened! our spirits sank to the well-known zero; we morbidly pictured ourselves as dwelling in mud hovels after death! But friends continued to help us on in the upward path, and it was encouragingly pointed out to us, that only by knowing our faults and failings could we wrestle with and conquer them; and, doubtless, unseen guardians were lighting the unexplored and unknown paths of our soul, that we might perceive which to avoid, which to retrace, and which to tread once more. So, plucking up heart, we again went forward, and new help and interest were given us by fresh means; our own powers and faculties suddenly and unexpectedly revealed themselves to us—we became what is commonly called "mediums." And when through our mediumship we had received new proofs of the truths of spiritualism we hesitated no longer in making known to our little social world the fact that we had become spiritualists. Of course, our acquaintances daily apprehended some terrible catastrophe to befall us in consequence, and we were regarded with curiosity and fear combined. When a friend paid us a visit, he or she would fully expect to behold white-sheeted objects in every shadowy

corner of the house. Time went on, however, and nothing extraordinary happened; we seemed none the worse for our new spiritual beliefs—on the contrary, it was remarked with surprise how much improved in health, strength, and spirits we were, observing which, several took courage and made up their minds to brave the displeasure of clerical friends and incarceration in hell, and investigate spiritualism on their own accord as we had done. Thus satisfactorily did our investigation come to an end.

From the ground we proudly occupy at present—i.e., as full-fledged spiritualists, our impression regarding spiritualism is, that it is but another of those bright beams of light shot down in love and pity by the great Sun-parent into this poor, darksome world of ours, where many a lonely, fainting heart has been revived thereby, and many a dark and heavy cloud transformed to dazzling brightness. Aye, scoff who will, the light of this sunbeam has found its way to our souls' innermost depths, and has there filled the secret void; realized the vague and hidden aspiration, and satisfied the aching heart. And to God, who sent it, shall ascend the gladness, gratitude, and love, that the warmth and light of the sunbeam was drawn out and gathered from us.

HISTORICAL SKETCHES.

DEATH OF FIELD-MARSHAL BLUCHER.

It cannot be unknown to many English *savants* that there was something peculiarly sad and striking about the decease of this great and celebrated warrior. The unfriendly relations subsisting of late between the French and German nations have served to taboo the literature of Germany amongst French people—hence we are not at liberty to state from whom we have received the following account, suffice it to say it has been sent to the Editor by a distinguished French writer, who, he says, *for national reasons*, cannot let his name appear, but who affirms that he has implicit faith in every item of the narrative as here presented. This good friend and spiritualist says the correctness of the details was vouched for by the late Prince Emil von Wittgenstein, who was thoroughly cognisant of the facts.

"After the events through which the map of Europe was completely altered in 1815, the Prussian Field-Marshal Blucher, whom nobody liked, because of his brutality and rudeness, was put on the retired list. Disheartened by his removal, and reduced to inaction and obscurity, he left Berlin, and went to reside in his castle situated in Pomerania. Soon he fell into a deep melancholy, rendered more intense by dropsy and inflammation of the chest. A strange change in his character took place. That rough soldier became timid, even a poltroon. He would not remain alone in the darkness; solitude threw him into singular anguish. His state of health was reported to the king, who esteemed him and loved him sincerely. The monarch, having heard that at several times the marshal had expressed the desire of seeing him once more before he died, resolved to visit him.

"Leaving Berlin in the morning, the King of Prussia arrived in Kriebowitz early in the evening. Immediately he was conducted to Blucher's room. The sick man, then aged seventy-four years, was reclining on a sofa placed before a large chimney, in which enormous logs of wood were burning. Their flames illuminated the room and cast flickering red reflections on the features of the old man wrapped up in bearskin. At the entrance of his sovereign in his apartment, Blucher tried to rise out of respect for his august visitor, who prevented him from doing so. The king took a chair and sat by the side of the marshal. Blucher ordered to be left alone with his master. When every one had left the room he said: 'Sire, I have humbly requested your Majesty to come here in this castle of Kriebowitz; rather than not see you I would have gone to Berlin myself, although I am dying. I have a secret to confide to your

Majesty—a terrible one. Will my king allow me to speak?'

"Certainly, my dear marshal.'

"Before listening to my narrative, sire, look at me well. Assure yourself that I am in the full possession of my senses, and that I am not a lunatic. Sometimes I doubt if I am not taking yesterday's visions for a remembrance of days gone by. But no!' added he, drawing a gold bracelet from his pocket; 'no, all is true, all is real, and I am sure of what I am saying. Listen to me, your Majesty. When, in 1756, the Seven Years' war began, my father, who inhabited his castle of Gross Renzow, sent me to the manor of our relatives, situated in Rugen Island. After a while the Russian Government offered me the grade of cornet in the Black Hussars Regiment. I accepted of a furlough to afford me the opportunity of paying a visit to my family that I had not seen for months. A leave of absence was granted to me. On my way to Gross Renzow I found all that part of Mecklenburg horribly devastated. Arriving about four miles from home I became aware that my carriage could not ascend the new steepy road conducting to the house of my ancestors. I abandoned it, and pursued my journey on horseback, followed by my servants. It was fifty-nine years ago this very day, the 12th of August, and at the hour indicated now by this antique clock—half-past eleven. A dreadful tempest shook the trees, the flashes of lightning blinded me, and the reports of thunder deafened me; the rain was pouring. After galloping quite a while in the forest I arrived before the castle alone; my servant had lost his way through the inclemency of the weather. Without dismounting, I knocked at the door with my whip. Nobody answered my call. Still I repeated it three times without being answered. Out of patience, I alighted from my horse, ascended the stoop, and entered the castle. No light, no noise anywhere. I avow that my heart went to my throat and a chill crept through my body. 'What foolishness!' thought I. 'The castle is deserted. My family has gone to the city. No matter, as I am here I must arrange myself as well as possible.' And I crossed a hall and went to my father's room. A fire half extinguished was smoking in the chimney. By its faint light I saw my father, my mother, and my four sisters seated around the fireplace; they rose when they perceived me. I ran to kiss my father; he stopped me with a gesture. I extended my arms to my mother; she fell back with a sad motion of the head. I called my sisters, each separately; they took each other by the hand without answering me. Then the whole of them returned to their seats.

"Do you not know me any more?' exclaimed I. 'Is it like this a family ought to receive a son and a brother? Have you already heard of my entrance in the Prussian service? I could not refuse. Remember that the first thing I do is to come and inform you of my action. What! my father, you do not speak? My mother, you keep silent? Have you forgotten, my sisters, our mutual tenderness and the plays of our childhood—those plays that this place has witnessed so often?'

"At those last words my sisters appeared to be moved. They spoke low, rose and signalled me to approach. One of them knelt before my mother as if she wanted to play a game in which the players strike each other. Surprised with this strange fancy in a moment so solemn, I touched the hand of my sister with the end of my whip. A mysterious force attracted me. Then I knelt before my mother and put my head on her lap—oh, horror! I felt a form, angular and cold, under her silk dress. I heard a sharp noise like the rattling of bones, and then a hand met mine, that hand rested in it. It was a skeleton's hand. I uttered a cry of horror. They were human remains that I shook convulsively.

"Out of myself, and with a disturbed mind, I ran away from this awful castle. In the yard I found my horse. I mounted and departed at a furious pace. At the break of

the day my steed fell dead, and my servant found me senseless, lying under the animal. I was at the point of death for over three weeks. When I recovered my health I learned that my family had perished, victims of the pitiless Seven Years' War, and that our manor had been pillaged and ransacked many times.

"I returned to Gross Renzow. I wanted to pay the last duties to my family and to give a decent burial to those I loved so dearly. Notwithstanding the most minute researches I was unable to find their sacred remains. Alone, a hand—a woman's hand, holding a gold bracelet—was picked up on the floor in my father's room, the same room where the fatal vision appeared to me. I took that bracelet, this very one, and the hand was buried in the chapel of the castle.

"Many years passed. Two months ago I was asleep on this sofa, when I was awakened by a slight noise. I opened my eyes, and saw distinctly my father, my mother, and my four sisters standing beside me. My sisters took each other by the hand, and motioned me to join them.

"'No, no! never!' cried I.

"Then the ghosts, clasping their hands, began to turn slowly around me.

"'Justice,' said my father, passing before me.

"'Penance,' murmured my mother, inclining her sad face toward me.

"'Prayer,' said the youngest sister.

"'Sword,' sighed another.

"'Twelfth of August!' said the third.

"And the last one repeated, 'Twelfth of August, at midnight.'

"And again they turned around me, uttering the same words; then they vanished, repeating: 'Good-by! Good-by! The twelfth of August, at midnight!'

"I comprehended that my life was to be finished soon, and nothing more was to be done by me but to recommend my soul to God and my family to your Majesty.'

"'My dear marshal,' replied the king, 'what you have related to me is certainly very extraordinary. Perhaps fever and delirium have something to do with those visions. Courage—take courage—fight against those hallucinations and have good hope. You shall regain your health and you will live many long years. Do you not believe me? Yes, it is true. Give me your hand.'

"And, as Blucher did not answer, the King of Prussia seized his hand. It was already cold and rigid! Midnight struck by the antique clock in the parlour—midnight on the twelfth of August! Field-Marshal Blucher was dead."

SPIRITUAL HEALING.

SPIRITUALISM has taken deep root in Yorkshire, and especially in Bradford, where there are more meeting places than in any town outside London. The total number of spiritualists in Bradford must be large, probably close on 2,000. Many mediums have been developed, especially clairvoyants and healers; of the latter none have done a more successful work than Mrs. Goldsbrough. We recently paid this lady a visit, and were escorted by her courteous husband over their establishment. Mr. and Mrs. Goldsbrough are themselves pictures of health, and cheer and inspire confidence at once.

It was eleven o'clock Monday morning when we called, but the waiting room was already full, besides several persons in the passage, probably three to a dozen patients. No expense has been spared to secure the comfort of the sufferers while waiting. Settees with movable backs are there, which allow those who so desire to sit face to face, or draw up to the table, on which a supply of provisions is always placed, so that the weariness of waiting may not be increased by want of food. We went into the dispensary, and were astonished to find quite a large number of bottles of medicine, of various kinds, all ready for use. Here were medicines, pills,

salves, embrocations, powders, &c.; enough, one would think to supply all Bradford, but not by any means too many for the needs of the numerous patients.

Going downstairs, we found barrels filled with materials for salves and embrocations, large packages of herbs, roots, and barks; piles of empty bottles (all bearing the name and address), mashing tubs, for extracting the virtues of herbs, and other necessities for this great work.

The services of one young man are wholly occupied in dealing with correspondence and clerky work, while others are employed in their several capacities making up the preparations, pills, and powders which have been so remarkably successful.

Mrs. Goldsbrough has always been engaged in the work of relieving the suffering; but since her introduction to spiritualism and mediumistic development, she has found her powers wonderfully increased. She is remarkably impressionable. The psychometric faculty enables her to diagnose the conditions of her patients almost instantly. Added to this is the rare faculty of prescribing remedies. Many mediums who can successfully describe ailments, cannot prescribe; while others who cannot diagnose, can successfully administer, but Mrs. Goldsbrough is almost always successful.

Such a large business cannot be carried on successfully without a thorough system; indeed, spiritualism as a public movement lacks system, and would be increasingly powerful for good if there were more thorough and complete attention to details.

Mrs. Goldsbrough was attending to a patient in the consulting room on our arrival, and entered the dispensary while we were there. She immediately proceeded to prepare the medicine required, taking certain quantities from different bottles, each specially numbered, and recorded upon the label of the mixture the figures, so that at a glance she could afterwards know what had been given. To prevent confusion, each patient has a small brass check given him on entrance, bearing a number, and thus takes his turn in the order of arrival.

The increasing demand made upon the accommodation at his disposal has compelled Mr. Goldsbrough to take the next house, so that in a few days they will be better able to accommodate visitors. We rejoice at the good work which is being accomplished. Above all, Mr. and Mrs. Goldsbrough are open and avowed spiritualists, and continually supply their visitors with sample copies of the papers and tracts of the movement, and have thus introduced the subject, and brought many to know the truth which is balm to their wounded hearts. They not only heal the sick and cure the suffering, but comfort the sad and minister to the mind diseased.

E. W. WALLIS.

HEAVEN.

IN every religion is found the idea of Heaven, of a better world, where the good live and receive the reward of their virtue, where angels and good spirits dwell. Spiritism, i.e., communion with spirits, has thrown much light upon the conceptions of the future life, Heaven and hell. The Christian religion says: God is in Heaven; and then says: God is present everywhere; therefore Heaven may be everywhere. Heaven is not so much a particular place as it is the happy state of high, perfected spirits, who make the space in which they exist a place of blessedness. Where thy treasure is, there will thy heart be also. If you love God above all else and live in Him, you are in Heaven. Look for no defined, limited Heaven with never-ending rewards and unemployed life of contemplation. God is ever active, and so also must perfected spirits be. Heaven will be with you and in you, according to the goodness and perfectness of your spirit; and thus will you rise to higher grades and spheres of spirit life. Heaven, that is, the happy spiritual condition, is everywhere, where God's love abides with good men and happy spirits.—(Translated from *Ænon*. Communications through the Baroness von Vay.)

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61, GEORGE STREET, CHEETHAM HILL, MANCHESTER.

The People's Popular Penny Spiritual Paper.

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

PUBLISHING OFFICES.

"THE TWO WORLDS" can be obtained of JOHN HEYWOOD, Deansgate and Ridgefield, Manchester, and 11, Paternoster Buildings, London; of E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; and is sold by all Newsvendors, and supplied by the wholesale trade generally.

THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, JUNE 8, 1888.

POPULAR SCIENCE.

BY R. A. PROCTOR.

THOUGHT READING.

WHEN in France, Dickens went, with Mrs. Dickens, to an entertainment by a then very celebrated conjurer. Whatever they saw they were free to attribute to trickery without in any way reflecting on the honesty of the performer. I note this, because it certainly makes a difference in our estimate of such a performance whether the exhibitor claims power beyond the natural, or only exceptional skill in deception. In this particular case the circumstance that the observed facts cannot readily (or at all, so far as I can see) be attributed to any kind of trickery, makes the display altogether more interesting and significant. Let the reader, after carefully considering the facts as observed and described by Dickens, decide. The conjurer was in the middle of the audience, after what has of late years been the more general custom in such performances. Dickens and his wife occupied the front row. The conjurer brought with him some writing paper and a black lead pencil, and he wrote some words on half sheets of paper. One of these he folded in two and gave to Mrs. Dickens to hold. "Madame," he said aloud, "will you think of any class of objects?" "I have done so," she replied. "Of what class, madame?" "Animals." "Will you think of a particular animal, madame?" "I have done so." "Of what animal?" "The lion." "Will you think of another class of objects, madame?" "I have done so." "Of what class?" "Flowers." "The particular flower?" "The rose." "Will you open the paper you hold in your hand?" "She opened it," Dickens tells us, and there was neatly and plainly written in pencil, "*The Lion. The Rose.*" "Nothing whatever had led up to these words," Dickens proceeds, "and they were most the distant conceivable from Catherine's thoughts when she entered the room."

I have taken this case first because it seems to carry us at once outside the familiar explanations of cases of thought reading, which may possibly depend on reading expressions or interpreting movements. I must confess I find many of these familiar explanations somewhat more remarkable than the things to be explained. That one person should be able to read in the expression of another's countenance the tokens of sadness, regret, anger, joy, love, or the like, is of course a

familiar experience and easily understood—up to a certain point, beyond which, as Darwin has shown in his most interesting work on "The expressions of the Emotions," it becomes a problem of interest to the student of science. Again, that a person may by subtle movements of features, limbs, or body suggest to a quick-sighted and ready-witted observer much which would escape others, is again natural enough. But when we are told that one who claims to possess a subtle power of reading thought has in reality learned all the details which he seemed to obtain by some mental process, merely by noting the expression of another person's face, or by following the movements of another person's limbs, the question naturally arises and is not readily answered, How can any peculiarities of expression or movement convey information about such details? Sydney Smith once said, jestingly, that a reverend brother "carried the Ten Commandments in his countenance and the law and prophets in his gait and gesture" (or words to that effect). The exponent of hidden details by facial expression, or by gait, or gesture, would require powers of expression or of pantomime equal to those suggested by Sydney Smith to convey the information to his confederate, which in some experiments in so-called thought-reading the confederate certainly obtains in some way.

A pin is concealed, let us say in a curtain in another room, and the thought-reader is brought in to find it, being guided only by the "subject" whose hand, let us say, he grasps. The subject can of course walk to the other room, and up to the curtain; and if in such experiments the thought-reader merely followed the "subject" into another room, and up to a curtain, and then felt about for the pin till he found it, there would be nothing wonderful in the experiment; but we see the thought-reader even go in advance of the "subject," and on arriving opposite the curtain extend his right hand at once to the pin, though this had been concealed within an unseen fold behind the curtain.

Much more striking examples of this facile but fallacious way of explaining the phenomena of so-called thought-reading may be cited. In one case a young lady wrote answers to the thoughts of the experimenter, who held her arm above the elbow, the asserted explanation being that he communicated the impulse by which she was led to form the successive letters of her reply by suitable pressures on her arm. If any one who accepts this explanation will try the experiment of endeavouring by such pressures to get the most sensitive and willing "subject" to write a sentence, or even a word, he will be disposed to see that the explanation requires more explaining than the facts it pretends to explain.

So soon as we get to cases of thought-reading with any contact at all, explanations of this sort are seen to fail utterly. If some who claim to be thought-readers can be believed, they read what has come spontaneously into the mind of others. Their influence is exerted in the way of reading what another person is thinking. In other cases, however, the influence exerted on the "subject" is not directed to the reading of his thoughts, but to impressing particular thoughts on his mind, or causing him to think in a particular way.

It is evident that the influence exerted by the conjurer of Dickens's story was of this last considered kind; and remembering that Dickens was one of the keenest observers who ever watched a conjurer's tricks, we can find no possible explanation of the man's success but the supposition that he influenced Mrs. Dickens's mind so that she thought of the animal first, and of the flower next, which he knew were sketched on the paper he had given her. The power of so impressing thoughts on another person's mind may be perplexing; but there is no reason for regarding it as in any way supernatural.

Professor Barrett, of Dublin, has publicly described many instances of his success in influencing the minds of suitable "subjects;" and on more than one occasion he has told me

details of such experiments which seem to me decisive as to the reality of the power, let its interpretation be what it may. In one experiment of this sort he thought intently of a card, the five of diamonds, his "subject" being a child of lymphatic rather than nervous temperament. Presently she began to describe, though vaguely, what he was thinking about. "Something white with spots at the corners; there are four corners; the spots are red; I see a spot now, in the middle," and so on; no clear picture of the card as he thought of it, but enough to show that in some way and to some degree his mind influenced hers. Again, Professor Barrett thought of the shop of Mr. Ladd, the optician in Beak-street, a place where the little Irish girl had certainly never been, and presently the child began to give a description of a place with long pipes in it (the telescopes), adding, "There is a great lantern over the door"—or some detail of the kind, corresponding with the reality; but I have forgotten what it was, and though I used to be familiar enough with Mr. Ladd's shop, many years have passed since I saw it.

I know of a case where the person who recognized evidence of a power of influencing another's mind through some sympathetic action, was most unwilling to be convinced. He was a doctor, and opposed to all belief in faith cures, and to all which seemed to favour the doctrine that mind can influence mind. He had conceived also a strong feeling of personal dislike for the thought-reader—an American of some celebrity, or notoriety, I will not say which. He offered himself as a "subject," believing that the exhibition was chiefly humbug, the other "subjects" mostly confederates. He mentally located a "pain"—that is, he thought of a pain—in a particular nerve. To his surprise the thought-reader began to pass his hand over his (the exhibitor's) right jaw, and presently marked with his finger the precise course of the nerve along which the doctor had imagined the pain to extend.

I note in passing that the only dreams I have ever heard of which seemed strikingly coincident in details with actual events unknown to the sleeper, have been dreams in which the dreamer has seen pictured in his mind events really happening *at the time*. In such cases, because his knowledge of such events come after the dream, the circumstances have suggested the idea that the dream foretold the event; but, as a matter of fact, such dreams—of which several instances have been cited by Abercrombie and others—have occurred simultaneously, so far as the evidence has shown, with the event pictured in the dream. Of this nature was a dream by a person (living in Devonshire) of a murder corresponding in many curious points of detail with the murder of Perceval in the lobby of the House of Commons, where the dreamer had never been. Of course the dream might be regarded as one of those to be explained by mere coincidence, as I pointed out last week. But the agreement in matters of detail was much more striking than in any authenticated case of a dream which seemed fulfilled by subsequent events. And, moreover, the simultaneity of the dream and the event (as near as could be judged) was in itself a remarkable coincidence. There is no such coincidence where the event supposed to have been foreshadowed follows the dream regarded as prophetic. The story is given in full detail in the "Penny Cyclopædia," and is too long to be quoted here; but it is to be noted that the dream, which impressed the dreamer greatly, was recorded in all its details an hour or two after it occurred, and long before (in those pre-telegraphic days) the news of Perceval's death reached the dreamer's Devonshire home.

After all, it is to be remembered that while mental action indicates force, and in some cases force of great intensity, we know very little of the manner of action of this force. Nor do we know so much about matter as to be able to decide quite so confidently as many imagine, even on such a question as whether mind may influence matter. There is a deal of

sound philosophy in the playful treatment of the relations of mind and matter by the questions and answers:

What is matter? Never mind.

What is mind? No matter.

But for those who ask derisively, as if derision settled the question: How can mind influence mind at a distance? there is for sufficient answer the counter question: How can matter influence matter at a distance? (As Newton said: No one with competent power of thinking can even conceive that matter can act where it is not.) Yet gravity is none the less real, and its phenomena are none the less worth studying, that its mode of action is inconceivable.—*Daily News*, Boston.

[Thus far Professor Proctor, one of the most renowned scientists of the day, acknowledges, as the result of close study and observation, the possibility of thought transference. If the spirit of a successful operator survives the shock of death, and is the same spirit, possessed of the same powers as when on earth, why should he not continue to impress his thoughts on sensitive subjects? Death is but the step to a higher life, and the only difference would be to call the man a spirit, and the "subject" a "medium."—*Ed. T. W.*]

TEE-TO-TUM'S LAND:

A VERY ANCIENT PARABLE MODERNIZED.

BY JOHN BRAINES.

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PART IV.

HOW THE MYSTERYS WORKED THE ORACLE.

It must be evident to those who have followed our little parable thus far that a very great change had come over the inhabitants of Tee-to-tum's land since the Mysterys had got the upper hand there.

Formerly, when things went wrong—as they had a habit of doing—the people could get General Mismanagement, or some of his family to take the case to King Tee-to-tum, and if he *did* grumble a little he was open to remonstrances, and seldom failed in the end to do the handsome thing. For example, when the people were moving house and hadn't time to provide anything for their Sunday's dinners, by King Tee-to-tum's orders they got their best umbrellas out against a coming storm, when lo! the generous old man, instead of rain, fed the hungry folks with a tremendous shower of quails. On another occasion when sugar ran out, and they had nothing to sweeten their tea with, down came such stores of new Tee-to-tum lollipops of the best quality that they had enough for every day in the week, and a double dose for Sundays. The surrounding nations said they had never experienced any quail hailstorms or lollipop rain, and they had some doubts whether the whole thing was not a Tee-to-tum land tarradiddle; but the people swore to it, and many a time when the Mysterys came into power, and just about stripped the people of everything they could lay hands on, they used to sigh for the quails and lollipops that General Mismanagement screwed out of the King's larder. "But alas!" as one old Tee-to-tum, of rather a rebellious turn of mind, said—"Things were not as they used to be before those Mysterys came." Formerly, the King and his generals divided the spoil between them. The King stated the parts of the roast animals he preferred, and the generals got the rest,—now the Mysterys got it all, and nobody knew what they did with it. Instead of being able to lay their complaints straight before the King, the Mysterys gave out that he had got thoroughly sick of public affairs; had retired into private life, and given up the reins of government entirely into the hands of Levi Mystery and Co. Then again, when the people got restive and wished to know whether the King was asleep or awake that he so neglected his children, the Mysterys trumped up a dreadful tale about Simia being still alive and capable of doing a great deal more damage than he had ever effected with their great grandmother Eveline. They said, that

though King Tee-to-tum had made Simia out of the bird and beast material, still he was such a wonderfully clever fellow, that he got the better of his father at every turn. First he tried to dethrone him on the ground that he wasn't fit to reign (an opinion that many of the surrounding nations concurred in)—nevertheless, when he, Simia, got the worst of it, and was kicked out of Faraways, he continued to wile away a third of King Tee-to-tum's royal police force, and by aid of those fellows, they stole all the winter stores of brimstone and other combustibles they could lay hands on; built themselves a magnificent city with it, and then, setting fire to it, thought to smoke out the Tee-to-tums, King and all, with the fumes of their great bonfire. The King, however, seeing the danger of the thing, called Simia up amongst his own particular sons, and struck the following bargain with him. First; he informed him that it was of no use trying to put out the flames of the new Kingdom, because everything that belonged to King Tee-to-tum was indestructible. Simia might therefore take it for granted that the fire would burn on for ever, and so would everything and everybody that was cast into the said fire. Simia at first was a little taken aback by this. He said wasn't it rather hard upon any poor wretches that might happen to get into those flames, if they should keep on burning for ever, and not even have the satisfaction of being burnt up and done with at last? The King replied that was no business of his, and advised him not to interfere, lest he himself should get burned up in his own dominions. Simia felt so sorry when he thought about this burning up for ever, and never getting through with it, that he couldn't help shedding a few tears; however, the King said he had his own plans in the matter. So Simia dried his eyes and listened. Secondly, then, the King told him, he—Simia—must have a new name, and as he thought a French one would suit him, henceforth he had better sign himself Monsieur De-Evile. Next he bargained with Simia that as he now had a fair-sized kingdom and only wanted subjects, in future all that refused to pay taxes to King Tee-to-tum should belong to said De-Evile. Finally, he gave him to know that the Mysterys were to be his sole tax collectors, and though they themselves should, of course, be exempt from any payments, all whom they did not find amenable and ready to pay were to become the sole property of, and subject to, said De-Evile and his prime ministers, Messrs. Day-gon, Drag-on, Ash-modi, and Mesdames Lucy-Fer, Bella Seebub, and Satin.

These propositions being reduced to writing, and the document signed, sealed, and delivered—the witnesses being a large party of attendants, white and black, according to the colours of the contracting parties—the King bestowed upon his recreant son, as a parting gift, two fine masquerading costumes; one being a suit of superfine black, together with a pair of extra polished horns, hoofs, and a magnificent switch tail; the other a freshly-manufactured tawny suit, in the form of a lion's hide, with a trumpet—an especial present from Police Constable Gabriel—which trumpet had a tone so closely resembling the roar of a lion, that the two were not distinguishable apart. These preliminaries settled, the King added to his other gifts a fresh instalment of the asbestos brimstone, *i.e.*, the sort that ever burns and never stops burning, for the benefit of those vile "surrounding nations" that never paid taxes to King Tee-to-tum, and even went so far as to deny that there was such a King at all. Then the company shook hands all round. The white policemen struck up the Hallelujah chorus, with harp accompaniments, and the black ditto gave a blast through the lion-roaring trumpet that made all the dead and gone Tee-to-tums turn over in their graves, and wonder if the last day hadn't come in reality. Thus far the Mysterys' tale was told, and thus far they succeeded in scaring all the unhappy Tee-to-tums into perfect and hopeless submission. The mere idea of getting into the power of this abominable De-Evile (whilom Simia), and burning for ever! for ever, with no hope of

release! no chance even to die, in the dreadful tortures that some of them had witnessed, when, by chance, one of their neighbours' houses had got on fire! All this was so terrible, so new, and so shocking, that some of them ran quite mad on the spot; others threw themselves down on the ground and wept themselves blind; while not a few went off and left Tee-to-tum's land for ever, vowing they would rather serve any of the kings of the surrounding nations than such a monster as Tee-to-tum,—that is, *if the story that the Mysterys told was all true*, and especially about the compact between that remarkably cruel King or father-in-law, or whatever his relationship might be to them, and De-Evile. As for the Mysterys, they watched the effect they had produced with no small glee; and when they found how thoroughly they had got the people under their thumb, and how ready they were to do anything, give anything, or swear to anything, they—the Mysterys—desired, they opened up a new scheme of a still more extraordinary nature than any that even the credulous Tee-to-tums had been regaled with before. They reminded their listeners how fond the King used to be of burnt meat, such as oxen, sheep, pigeons, doves, &c., &c.; how, of late, he had given up that fancy, and preferred coin, conveyed through the hands of his faithful stewards, the Mysterys. It was not that the King himself had any particular use for this coin, they said, but he wanted it given to the Mysterys to build palaces with, also to get fine furniture and fine dresses. He wanted to see his dear stewards arrayed in purple and fine linen; he was especially fond of lace flounces, edged with embroidery, and had a *penchant* for a three-crowned head-dress, red hats, and very handsome scarfs and hoods. Sometimes, by way of variety, he liked his ministers to wear very fine white sleeves and black silk aprons—but then the sleeves *must* be very fine, and the aprons of the *best* quality. Meantime, though he needed coin for these etceteras, and was quite willing that the oxen, sheep, pigeons, &c., &c., should be served up on the family altars of the Mysterys—*i.e.*, their dining tables, in place of the splendid velvet-covered altars of the new Tee-to-tum palaces, yet, they—the Mysterys—had the best of reasons for knowing, that the King by no means intended to let the people quite off in the matter of sacrifices. (Here the listening people started!) But seeing that the roast meats and fowls were to be otherwise employed than in the temples, the King had determined to do as the surrounding nation's kings had done thousands of years before, namely, to require A HUMAN SACRIFICE. Here the people shrieked, many falling down flat on their faces, and not a few stealing out the back way, lest they should happen to be the favoured party required for a Tee-to-tum roast.

Pretty soon, however, the horrified multitudes were restored to composure again, when the Mysterys informed them that it was customary with all great kings of old, when the people got too bad for anything and sacrifices grew scarce, to pick out one of their own particular family, the very best in fact that they could find. Then they sent them down among the wicked folks, and when they could find some one bad enough to put this amiable and innocent party to death, the King, his father, grew to be so pleased with the arrangement, that he was always willing to let the wicked ones go free—in a word, the good young King's son once offered up as a sacrifice to the just and amiable monarch, was quite sufficient to make him satisfied with all the scoundrels in his dominions, and this is the way, added Mr. Levy Mystery—who by the by had made himself a saint, and must henceforth be so designated—this is the way by which King Tee-to-tum means to do Monsieur De-Evile, and give his dear people a chance to live just such a happy-go-lucky kind of life as they may think fit, and yet be none the worse for it in the end.

Of course the people listened, and of course—as there was now no means of ever getting at King Tee-to-tum except through the Mysterys, they had to take what they said for

granted, and ask no questions about it. True, there were some amongst them who were not quite so complaisant. The before-mentioned old Tee-to-tum, of a rebellious turn of mind, who after listening to all that had been said, became very Sad-you-see—went off amongst the surrounding nations, and there he heard from every quarter that this idea of sacrifice, and especially of offering up a King's son just to satisfy his unjust father, and then letting the real sinners off, was just one of the old nursery tales that had been got up in the early days of the earth, when the barbarians actually believed that the sun and moon and stars were all real people, and they made up histories about them which did very well as long as the race of men were children, but when they grew up to be men they laughed at such fables, and said there was but the one king spoken of before, and that his name was Love, and his ways were wisdom, and that he was good and just and merciful; that he would not have a tiny bird put to death, much less the creatures that he called his children. Above all, they said, guilty men were punished in order to make them better, just as we correct our children and for the same purpose; but as to killing the good just to let the bad go free—why, said they, "What would you think if one of you Tee-to-tum fathers were to do such awful things?" The rebellious old Tee-to-tum became more than ever Sad-you-see as he listened to all this, but at length a wise old Egyptian asked him if they hadn't got a lot of feast-days and grand holidays at certain seasons of the year, and when the rebel said "Yes, they had," the Egyptian said to his fellows—"There, I told you so; those same feasts and gala days, and all that, are our stage plays. Thousands of years before your poor dolt of a John Adams was born, our people got up all these dramas just to please the sun and moon and stars, that they thought were people; but as we grew older and wiser we kept up those stage plays for the purpose of amusing the common people and keeping them in order; but you Tee-to-tums are such gulls that you steal our fables and then pretend they are done in honour of a king whose dealings no one amongst you dare to imitate."

"I dare say you are right," murmured the poor downcast old Tee-to-tum. "It's all a mystery to me; however, we shall see how it comes out by-and-bye."

"No, you won't," rejoined the sage. "You'll never see anything—much less wisdom, justice, or love, so long as your people and their laws are under the rule of Saint Levi Mystery."

(To be continued.)

INFLUENCE OF PLANETS.

RICHARD A. PROCTOR, the astronomer, writing on astrology, says:—"We are apt to speak of astrology as though it were an altogether contemptible superstition, and to contemplate with pity those who believe in it in old times. . . . Indeed, all other methods of divination of which I have ever heard, are not worthy to be mentioned in company with astrology, which, if a delusion, has yet had a foundation in thoughts well worthy of consideration. The heavenly bodies do rule the fates of men and nations in the most unmistakable manner, seeing that without the controlling and beneficent influences of the chief among those orbs—the sun—every living thing on the earth must perish."

Speaking of the influence of the moon on the tides of the ocean, he remarks, "Seeing that two of the orbs are thus influencing our earth, is it not natural that the other moving bodies should be thought to possess also their special power?"

Scientists suggested long ago that from the sun come colouring rays, heating rays, and actinic, or chemical rays; that each of these produces its own respective line in the spectrum, and that each travels according to a velocity of its own, varying from 458 millions of millions per second for the

extreme red ray, to 727 millions of millions for the extreme violet. It is said that sun light will kill some kinds of minute animal life, and that "sun-spots" have some influence on the weather, and, may be, cause potato rot.

Every schoolboy knows something of the magnetic power the sun possesses in its attraction of the planets. Yet how little does science know what secret power is hid behind this "attraction"—this spiritual influence which draws all things. There is a line of communication between us and all the visible planets, at least, because light has found the path and comes to tell us that "they are." When we know what light is, in its effects, we will know some things of the message it brings from yonder star, far away on the border of a shoreless space.

By the rules of scientists, every atom in my body is in sympathy—by the law of attraction—with every atom of this great universe. I am, therefore, in attractive communion with all my surroundings and the product of multiplied millions of millions of factors, all of which are in the heavens.—*Hall's Journal of Health.*

The ancients knew that planets affected man, and by some power akin to "natural survival," all well-to-do almanacs still have the signs girdling the man, each throwing its ray of influence to some part of his anatomy. This pictorial frontispiece of your almanac is a relic of this ancient science.—G. W. HUNTER, in *The Esoteric.*

NOTICE! PRIZE LYCEUM TALE.

The Lyceum Conference Committee have great pleasure in announcing a Prize of One Guinea, to be awarded for the best

"ORIGINAL TALE, ADAPTED FOR CHILDREN, AND BASED ON THE TRUTHS OF SPIRITUALISM."

All MSS. must be received not later than July 4th, when the above Committee will adjudge the same. Prize to be assigned on July 11th, and winner's name to be announced in current issue of *The Two Worlds* and *The Medium*. Competitors' MSS. to be written on one side only (length not to exceed what would fill six pages of *The Two Worlds*), and directed to Mr. Johnson, 146, Mottram Road, Hyde, near Manchester. Each tale must be accompanied by a sealed envelope, containing full name and address of the sender, marked "Prize Tale," and numbered with a number or word corresponding to the number or word on the tale. The envelopes will not be opened until after the decision has been made. All rejected communications to be the property of the Committee. It is intended to publish the winning tale in book form, especially for the Lyceums.—W. H. W.

"HOW WE CAME TO LOSE PARADISE."—Rev. T. Champness thinks there has never been a home to equal for beauty that of Adam in Paradise since Adam's eviction from the Garden of Eden. How does he know? Did he ever see it? He "admitted there were many things connected with the Fall he could not explain." So we should think! But, said he, "one thing was certain, man was not now as God made him!" Again we ask how does he know? He described the devil as the "first infidel lecturer, who went to Eve because she was weaker." Of course, the old libel against woman. No wonder Christians beat their wives, and Christian justice (?) awards heavier penalties for theft than for cruelty to wives. But where was Adam's superior strength? He partook of the apple, as the story goes, and when they heard "the voice of the Lord God walking in the garden in the cool of the day" (a strange voice to walk about a garden), he was mean enough to try to lay the blame on Eve—not man enough to bear it himself. The Rev. Champness says, "when Adam was driven out, Eve followed, weeping; and it was so even yet—woman must follow man!" "The world was not ruined until Adam ate, and it was in man the future lies, not the woman." It is a wonder the Rochdale women could hear this slanderer of their sex in patience. Evidently he does not believe that "the hand that rocks the cradle moves the world." Wonder what his mother would have thought had she heard his depreciatory remarks? Was his wife present? He ought to have had a "bad quarter of an hour" when he got home if she were. We always thought it was the young man who followed the woman. Many mistresses are of that opinion when they say "no followers allowed;" and it is quite certain that many women have led their husbands into better ways. The best and noblest of men have been sustained by a good woman's influence—mother, wife, or friend; and if ever Paradise is to be gained, we durst venture that it will be a woman who will make the first entrance. He is "quite certain that man is not now as God made him." Has man improved, or was he a failure? The first men dwelt in caves, and were little better than animals. Were they the men God made; and did He stop there? Has he nothing to do with man-making now? Are we the work of the devil? Is he our maker? We are puzzled to understand why man, left to himself, has so vastly improved upon the original, but as Rev. Champness appears to know all about Paradise and Adam and Eve, and especially the devil, may be he will enlighten our understanding; and enable us to follow him—not the women!

CHRONICLE OF SOCIETARY WORK.

BINGLEY.—Mr. Hepworth, of Leeds, spoke upon subjects taken from the audience. The guides of this gentleman did justice to them all in a very pleasing manner.—*E. G.*

BIRMINGHAM. Ashted Row.—May 27th: A large audience. The tables were tastefully decorated with flowers. Mr. Wyldes, under inspirational control, dealt with "The Philosophy of Death," chosen by the audience, for about an hour, to the satisfaction of all. The address was profound in thought and eloquent in expression. The many tokens of appreciation, by spiritualist and non-spiritualists alike, must be a source of encouragement to this hard working and progressive medium. A letter was recently received from a leading medical gentleman (M.D.), who heartily encourages Mr. Wyldes and all friends concerned. Another, from a prominent Birmingham citizen (non-spiritualist), speaks of being profoundly impressed, and refers to the *impromptu* address as extremely clever. This letter is somewhat amusing, but is a healthy sign of awakened interest which may bear good fruit.—*Cor.*

BLACKBURN.—Mr. Hopercroft. Afternoon subject (suggested): "Scatter Seeds of Kindness"; followed by clairvoyant delineations, some of which were recognized. Evening: A brief lecture on a subject called for by one of the audience, followed by singularly successful clairvoyance. Good audiences.

BRADFORD. Addison Street.—May 27th. The anniversary addresses were given, afternoon and evening, by Mrs. Illingworth, the old and respected medium, of Bradford, which were very good and much appreciated. Mrs. Whiteoak gave many clairvoyant descriptions, mostly recognized. In the afternoon thirteen of the Lyceum members gave motto addresses, interspersed with suitable hymns. Collections good.

BRADFORD. Milton Rooms.—Afternoon subject: "If a man die shall he live again?" Mr. Holmes' guides contended that Christianity failed to answer this question. Materialism interrogated the theologian. No answer, but we hope—we believe. Why? Teacher and pupil trod the path of credulity and superstition. Science exposed the frauds by which the ecclesiastical edifice was reared. They asked why the sectarian regarded spiritualism with dismay, and denounced it with scorn? Spiritualism revolutionises the thought of the age, disturbs the mental atmosphere, and declares man must think for himself; hence the opposition. When materialism urged the credalist to demonstrate a future life, and threatened to engulf man in annihilation, angels came to the rescue and demonstrated immortality, establishing the spiritual temple upon facts. They urged investigation at home; with purity of heart and earnestness of purpose, and application of its teachings in daily life. Evening subject: "The World: Its Scriptures, Material and Spiritual." They asserted the man of the future would navigate the air with as much precision as mariners sail the deep. Man's spiritual nature, hitherto buried under dogmas, would find better expression. Mortal and immortal would tread this earth—visible to the mortal eye. [We are unable to publish this report in full.]

BRADFORD. Ripley Street.—Mrs. Whiteoak's guides gave two discourses—afternoon, on "True Christianity." Evening: "In my Father's House are many Mansions"—very good to enquirers for spiritualism.—*T. T.*

BURNLEY.—Mr. G. Smith, trance medium, gave two excellent discourses to good audiences. Afternoon, on "The Lost Cities of the East, and their Religions," Nineveh being especially dwelt upon in a most remarkable manner. Evening subject: "The Rich Man and Lazarus," chosen by the audience; was handled in a masterly style, to the satisfaction of all. Mr. J. Antforth, a youth, gave a few clairvoyant descriptions in the evening.—*R. J.*

CLECKHEATON.—Mr. Wainwright took subjects from the audience. Afternoon: "Spiritualism, the Need of the Age;" "Modern Infidelity Weighed in the Balance;" "Are Spirits with us in our Dreams?" "Can you tell what is meant by 'Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have.'" Evening: "Spiritualism, a farce and fraud;" "Spiritualism—Is it true?" "Can a Man be a true Spiritualist and not a Divine Worshipper?" He spoke very fluently on all, and gave great satisfaction.—*G. R.*

CROMFORD AND HIGH PEAK.—Morning: "Spirit Employment" was spoken upon, by desire. The control pointed out that current literature was full of reformatory articles on social, political, and religious matter. The whole sphere of thought was moved to cut free from the old cables, and enable men to strike out for a greater progression in more perfect harmony with the laws of nature. All this was the result of the spirit world and their glorious employment. Evening: A good meeting. "All Men did Marvel" was the subject.—*W. W.*

DARWEN.—Our first anniversary services, were very successful, the amount collected being over £7. Mrs. Craven's subject in the afternoon was "The True Gospel." In the evening she spoke from subjects sent up by the audience, one of which was "True Charity." A brief description of these subjects cannot do them full justice; the attention which they drew from the audience was very encouraging.

DEWSBURY.—June 2nd. The second monthly social tea and entertainment took place, but owing to the inclement weather, the gatherings were smaller than hoped for, though we spent a pleasant evening. A section of the Batley Temperance Choir kindly assisted us. Mrs. Dickenson was heartily encored for singing, and responded with a recitation. She then gave a specimen of mesmeric power, which, if understood, would be largely used as a healing force. June 3rd: Mrs. Dickenson's guides gave two capital addresses, and fifteen clairvoyant descriptions, mostly recognized. Monday: Mrs. Dickenson again gave great satisfaction. In last week's report, Miss Keeves was spoken of as giving clairvoyance. This was not so. She was controlled by a spirit who had "passed on" through emission of blood. The mistake was made through a misunderstanding.—*W. S.*

FELLING.—Mrs. Peters gave clairvoyant delineations to eight or nine persons, twenty-five in all, the majority being recognized. Everyone was perfectly satisfied.—*G. L.*

GLASGOW.—Monday, 28th May. Mrs. Britten replied to written questions from the audience, which were dealt with in a profound and

satisfactory manner. The reply to the question "What is God?" was considered one of the best answers we have ever heard on this great mystic question. May the seed sown bear good fruit. June 3. Morning: Mr. T. Wilsun read Theodore Parker's sermon entitled "Conscious Religion, a Source of Strength," prefacing it with a few remarks on the nature of sermons in general, and religion in particular. Evening: The guides of Mr. Anderson gave a capital discourse, on "Spiritualism: its Uses, Abuses, and the best Method of promulgating its Divine Truths." Mr. Robertson, in a stirring speech, strongly advocated more courage and earnestness among spiritualists generally. The press in Glasgow have again taken up the question, and the *Evening News* had a lengthy article last Saturday, but offered no opinion on the subject. This is a healthy sign of the progress of the times. A press representative present this evening.—*G. W. W.*

HALIFAX.—Afternoon: Mr. Teblow's guides spoke on "Spiritualism, and when did it begin to have an existence?" selected from questions sent by the audience, which was very creditably answered. Evening: The control was our late esteemed president, Mr. J. Culpan, who discoursed on "Death, and what after," showing how he was surrounded by the spirit world on what was termed his deathbed, and that the passing was but through the door of the school-house to a plane of higher education beyond. Many clairvoyants saw the dear spirit form. The lecture was eloquent, firm, and characteristic, and defies the power of the writer to report. The psychometric descriptions gave general satisfaction. June 4th: Miss Lee spoke on "The Life Beyond," it being her first appearance publicly. Miss Lee is one of our members, and is likely to be a fair speaker. We trust many more of our audience may follow Miss Lee's example. Mrs. Briggs gave twenty descriptions in her usual good style, nearly all recognized; and also spoke on "But who are trying to build the walls of Jerusalem?"

HECKMONDWIKE.—Miss Harrison gave great satisfaction. Afternoon subject: "Everything is beautiful, and ye are greatly blest." Evening: "By your God and our God ye may do many things if ye will only work," which was handled in a fair way. Clairvoyant descriptions and names were given, to the satisfaction of a good audience.—*G. D.*

HETTON. Miners' Old Hall.—June 3rd. Mr. J. Eales gave a grand address on the "Reforms of the Past and how they were built up," which was clearly pointed out, and was well received.—*J. T. C.*

HUDDERSFIELD. Brook Street.—An excellent day with the inspirers of our friend, Mr. E. W. Wallis, through whose instrumentality most excellent discourses and answers to questions were given. We hope for large audiences on Mrs. Britten's visit next Sunday.—*J. B.*

IDLE.—An enjoyable day under the spiritual instruction of Mr. Thresh and Mrs. Hargreaves. Afternoon: subject "O Death, where is thy sting! O Grave, where is thy victory?" Evening: subject supplied by the audience, "Christianity, Secularism, and Spiritualism, at the bar of reason;" handled in a masterly and decidedly instructive manner to a good orderly audience. Mrs. Hargreaves gave clairvoyant descriptions in a lucid and direct style, with good success.—*W. B.*

LANCASTER.—May 27th: Mr. R. A. Brown, the first medium to bring the glad tidings of spiritualism to Lancaster, gave a grand address on "Spiritualism—the Emancipator of the World." June 3rd, Morning: Members' meeting, to pass the secretary's excellent report of our good progress during the quarter. We have upwards of 70 members. We are in great need of a Lyceum for the young. Mr. Plant spoke, afternoon and evening, on "Natural and Revealed Religion—Spiritualism, a Religion and a Science." Clairvoyant descriptions followed.—*J. B.*

LIVERPOOL. Daulby Hall.—Mrs. Hardinge Britten was the speaker, very fine meeting morning and evening. The morning lecture was on the subject of the Historical Christ, and the testimony of the celebrated Epicurean philosopher Celsus, in the opposing arguments of Origen and Celsus. The lecture was acknowledged to be the most scathing and unanswerable arraignment that has ever been presented against "modern idolatry," and was received with profound interest. A still larger audience assembled in the evening to listen to several deeply interesting questions, brilliantly answered by the spirit controls of the gifted speaker.—*Cor.*

LONDON, EAST. Victoria Park.—Splendid weather—a large gathering. Mr. Emms, the veteran who for six years has been carrying on the spiritual work in the open air, addressed a very large audience on "The Ethics of Spiritualism"; he was listened to attentively. Several gentlemen addressed the crowd in opposition, to which Mr. Emms replied. At the close it was announced that next Sunday Mr. Rodger would speak on the same subject, at 11 a.m., and questions and discussion invited. Mr. Emms was supported by Messrs. Derby, Weedermeyer, Dowling, and many other speaker friends. *The Two Worlds, Light, The Medium, Seed Corn*, and other literature, distributed. Truly, spiritual teaching is listened to, and, I believe, is spreading among the masses of working men in this quarter.

LONDON. Hyde Park.—A good audience listened attentively and sung heartily. Questions were invited after each speech. Several were handed in, and dealt with by the speakers. Effectual speeches were delivered by Messrs. Rodger, U. W. Goddard, and Veitch. Mr. W. D. Younger sent a large parcel of literature, including his illustrated pamphlet, "The Magnetic and Botanic Family Physician," &c.; also lectures in pamphlet form by Lizzie Doten, E. W. Wallis, Wm. Denton, A. R. Wallace, Mrs. Richmond, Mr. Cooper, of Eastbourne, &c. When placed upon the grass it had the appearance of an outdoor sale of literature. Mr. Cusdin also distributed a large parcel of weekly spiritualistic literature. Next Sunday at 3-30.—*W. A. D.*

LONDON. Marylebone.—Morning: Mr. Hawkins held his healing séance. Mr. Goddard, sen., has returned from the country, the change having done him much good, his clairvoyant descriptions being very successful. Evening: The guides of Mrs. Yeeles gave an interesting discourse to a large and appreciative audience on "Man, know thou thyself." A great number of delineations were given to non-spiritualists, by wish of the medium, nearly all recognized. Mrs. Yeeles normally gave some striking experiences witnessed in her own home of spirit presence, the audience showing their appreciation by according her a unanimous vote of thanks.

LONDON SOUTH. Peckham.—Morning: Debate opened by Mr. J. Veitch, "That the Phenomena of Spiritualism are only explained by

the Spirit Hypothesis," Mr. A. Major replying in the negative. Small attendance. Little interest is taken in these Sunday discussions, many disapproving of them, preferring that the Sunday meeting should be devoted to advocating the truths and principles of spiritualism as demonstrating man's immortality. Evening: Mr. Rodger gave a vigorous address. Subject: "The Handwriting on the Wall." Highly applicable to the age in which we live, his advanced thoughts and stirring utterances being well received. Mr. Wilkinson followed with descriptions of spirit friends.—*W. E. L.*

MANCHESTER. Assembly Rooms.—Mr. Geo. Wright dealt with questions from the audience in the morning, "Disestablishment of Hell," "The Parable of the Sheep and Goats," and "Transmigration." The three were taken, and a very instructive discourse given. Good clairvoyant descriptions followed. Evening subject: "Spiritualism and its Opponents," from which a good sensible lecture was given, and afterwards clairvoyance, which seemed to please a large audience.—*W. H.*

MANCHESTER. Psychological Hall.—Afternoon: Mr. Clark's controls discoursed on "Formation of Character;" they gradually traced it from youth to manhood, after which another spirit controlled and gave a few prescriptions. Evening; they ably proved the existence of a Supreme Intelligence in a thoroughly logical manner. They also spoke briefly on the "Philosophy of Spiritualism," showing clearly the absurdities of our orthodox friends in their belief in a personal God.

MIDDLESBROUGH. Spiritual Hall, Newport Road.—A good day with Miss Jones, of Liverpool, who gave two short addresses, followed by clairvoyant and psychometry readings, to the satisfaction of a large and respectful audience.—*J. C.*

MORLEY.—May 27th: Mrs. Connell afternoon and evening. Evening subject, "In my Father's house are many mansions: if it were not so I would have told you." A beautiful discourse, full of sympathy; followed by 14 clairvoyant tests, 13 recognized. June 3rd: Miss Tetley gave an address on "Work, for the night is coming," showing that all may do work of some kind to advance the noble truths of spiritualism. Evening: subject, "Guide me, O Thou Great Jehovah," which was ably dealt with.—*J. B. L.*

NEWCASTLE-ON-TYNE.—May 27th: Mr. W. C. Robson lectured on "The World's Advanced Thought." He argued that matter and force never had, nor ever will exist, except in conjunction with intelligent existence. As science says no new element can be imported into nature, nor force created unless by the expenditure of its mechanical equivalent, so by the same law we cannot possibly give off thought, unless there is a sustaining power. How could a highly intelligent being, such as man, be evolved from a universe which was completely devoid of any such inherent powers? If this were the case, matter and force would have evolved an existence beyond their combined capabilities! Hence, an intelligent existence is a factor in the universe, and by it matter and force are held in subjection. The lecturer traced the progress of evolution for the last fifty years, during which there has been such startling progress. Religion also has passed through its many evolutionary stages, from the lowest to its present form; but this, too, must move on. Science and religion must blend; no interpretation of religion which does not blend with nature can be true.—*P. S.*

NORTH SHIELDS.—May 30: Another very successful séance with Mr. Forster, of South Shields. The psychometrical readings were clear and positive; as one of the sitters stated, his past life was read as clearly as in a book. June 3: Mrs. White, of Sunderland, gave a large number of clairvoyant descriptions, accompanied in many cases by the initials of the spirit friend, which materially assisted in their recognition. Previous to the clairvoyance the vice-president of the Sunderland society gave a few general remarks on spiritual phenomena.

NOTTINGHAM.—Medium, Mrs. Barnes. A good meeting, despite the beautiful evening. The control based his remarks on the words "Shall we know each other there?" The blissful union of those separated by death was touchingly described. We were reminded that recognition applied to those whom we had wronged, equally as to those we had loved. An earnest exhortation was given for all to act toward their fellow-men that each might fearlessly look forward to the great reunion. Mrs. Groom, June 17th.—*J. W. B.*

OLDHAM.—In the afternoon, Mr. Wollison, of Walsall, spoke on "Spiritualism," and at night on "What is God? where does He dwell? and by whom is He worshipped aright?" which was fairly treated. Clairvoyant descriptions were given with success, but continued too long, the audience getting tired.—*J. S. G.*

OPENSHAW.—10-30 a.m.: Mr. Burns addressed a large and attentive audience on the popular theme, viz., "Anatomical Phrenology," illustrating by diagram the various nerve centres from the spinal column to the head; also explaining the various sections of the skull, viz., the occipital, parietal, frontal, and nasal organs, in an intelligent manner. Evening subject, "The Religious and Spiritual Teaching of the Poems of Robert Burns," showing how distinctly the bard understood the philosophy of the spirit which we promulgate to-day; his pleasant Scotch dialect charming all, except one, who was a bloodwashed saint, who let his tongue run away with his brains and became very unruly.

OSWALDTWISTLE.—A splendid address from the controls of Mrs. Fry. Subject: "Water." Mr. Walsh, of Blackburn, June 13th.—*W. H.*

PENDLETON.—Mr. Pearson gave a very interesting address, full of information, on a subject which is seldom treated from platforms, certainly not so often as it deserves, viz., "Flowers," which are undoubtedly the types of innocence and purity.—*J. Evans.*

RAWTENSTALL.—Anniversary services. In the afternoon, Mr. Swindlehurst named three children, after which his guides delivered a masterly discourse on "Spirits in Prison." Evening: Mr. Palmer said that we had met to celebrate the first anniversary of our society, and he was happy to say that although the Rawtenstall spiritualists had suffered bitter opposition from both pulpit and platform, they had not lost one member; but all, like heroes fighting for liberty, truth, and reform, had remained true to their colours. Mr. Swindlehurst discoursed on "Man's Soul in Search of God." He kept the audience in rapt attention. The choir rendered an anthem, which won them great credit.

SKELMANTHORPE.—May 20th. Mr. B. H. Bradbury lectured—afternoon: "Spiritualism neither Farce nor Fraud, but based on the best

Scientific Authority." Evening: "Spiritualism in perfect Harmony with the Bible," treating both subjects in a masterly manner. Mrs. Connell gave clairvoyant descriptions. Wednesday, May 23rd. The guides of Mr. Schutt delivered a reply to Rev. Ashcroft, and was listened to by a large and attentive audience; great numbers expressing their satisfaction at the manner in which the guides dealt with the subject. June 2nd. Mr. E. W. Wallis lectured on "Spiritualism—a True and Moral Religion, and the only Evidence of a Life after Death," which was dealt with in a masterly manner. A large number of questions were well answered. A successful and enjoyable meeting. The Rev. Ashcroft's recent visits have stirred up much enquiry, and from what I learn, much good has been done.—*N. Peel.*

SLAITHWAITE.—First Lyceum service, anniversary, and flower services in the Mechanics' Hall. Mrs. Green gave good addresses. Afternoon, on "Life is Onward." Evening, on "Flowers," which were listened to with rapt attention by large audiences, and gave a very favourable impression to strangers; one gentleman expressed his agreeable surprise at the grand and noble lessons taught. The guides named an infant, and gave a few words of advice to the parent and also to the Lyceum teachers. The children sang special hymns and gave a musical reading. The room was beautifully decorated with flowers, which were given to the sick in the district after the service.

SOUTH SHIELDS. June 30th.—Mrs. Peters gave grand spiritual advice, also many clairvoyant delineations of spirit friends, mostly recognized. June 3rd, at 11, Mr. J. G. Gray gave a soul-stirring lecture on "What went ye out for to seek?" The majority, he said, set out to seek demonstration of immortality. It is impossible to obtain love and truth from the beyond, unless all evil passions and desires are discarded. Spiritualists want to see liberty for all in place of coercion, the fatherhood of God and brotherhood of man established throughout the land. He implored all to utilize their powers to assist in accomplishing needed reforms. Evening: Mr. Gray spoke from four subjects chosen by the audience in an able manner.—*A. P. F.*

SOWERBY BRIDGE.—In the afternoon Mrs. Yarwood addressed her remarks to the scholars of the Lyceum. In the evening she took her subject from the hymn "There is no death." A number of clairvoyant descriptions were given very successfully, giving consolation to many to know that those whom we call dead still live. A good audience.

STONEHOUSE. Corpus Christi Chapel.—This chapel was re-opened, under new management, as a spiritual centre, on May 27. Thanks to the enthusiasm of friends, the interior has been painted and decorated. Rev. R. S. Clarke officiated; his theme in the morning being "Spiritual Gifts." Evening, "What mean ye by these stones?" He explained what we stood for: as spiritualists and rationalists we stood for religious truth free from the creeds of churches and the dogmas of man; for religious freedom and holiness of life. On this latter point he strongly urged the necessity of spiritualists living lives of virtue and truth. Mr. Burt gave psychometric delineations. June 3: At the close of the morning service Mrs. Truman gave clairvoyance. The descriptions were most graphic and telling; nine out of ten were recognized. In the evening the guides of Miss Bond gave an excellent address. It was contended that dark sésances were in harmony with God's laws. Life was developed in the dark, and all the forces of nature received their first development in the dark—the night was as essential as day to life. Speaking of spiritual gifts, the duty of developing those gifts was urged; the gift of healing was useful, not only to relieve bodily weakness, but also as a most powerful means to the enlightenment of the mind.

SUNDERLAND.—Mr. Campbell gave a very interesting lecture on "Fidelity to Principle," in very good style. We are glad Mr. Campbell is well again. He is a willing worker, and has been ailing some time.

WESTHOUGHTON.—May 20: Opening of new organ by Mr. Ormrod, who suitably commended the energy of the society in procuring such a beautiful instrument. Favourable audiences.—May 27: Mr. G. Wright, of Beswick.—June 3: Mr. J. T. Standish and Miss Standstreet, aged eleven years, were with us. This young girl will, ere long, be very useful as a clairvoyant and trance speaker, health permitting. She felt her position, as all do who have never been on the platform before. We are much obliged to Mr. Standstreet for bringing her.—*J. P.*

WEST VALE.—Miss Walton, of Keighley, gave two lectures. Afternoon: subject, "Temptations." Evening: subject, "Spiritualism and Spiritualists." Mrs. Crossley gave a few clairvoyant descriptions in the evening, and all passed off well.

WIBSEY.—Afternoon: Miss Bott's subject was "Wist you not that I came to do my Father's business?" Miss Capstick gave 26 clairvoyant descriptions, 16 recognized. Evening: subject, "Is Prayer a Religion?" which was dealt with in a very able manner. Miss Capstick gave 15 clairvoyant descriptions, 13 recognized. The above young mediums did well. They came in place of Mr. and Mrs. Carr, on account of a misunderstanding.—*G. S.*

WILLINGTON.—June 3rd: Mr. Charles Campbell gave an eloquent address, subject chosen by the audience, "Man dieth and wasteth away, yea, giveth up the ghost, and where is he?" A good audience.—*G. C.*

WISBECH.—Our meetings have been going on as usual, and we are making progress. Many intelligent minds are setting aside their leaders' advice, and investigating for themselves. Our pulpit orators, like schoolboys, are learning fresh lessons. One of these lights has delivered a lecture to a small congregation in the country. Perhaps when he has learnt it by heart he will have the courage to repeat it in Wisbech. Another has had the courage to read a sermon against spiritualism. All this, instead of doing harm, is really doing us good. Reports say our opponents are going to introduce some strolling orator who will debate the subject. Can it be the great (little) Ashcroft? Mr. Ward gave an intelligent address upon "The Teachings of Spiritualism," showing them to be far different to those painted by ignorant orators, who do not understand its teachings. Spiritualists are not alarmed, feeling confident that when the day of trial comes our spirit-friends will not forsake us.—*W. A.*

LATE.—Monkwearmouth: Mr. Sims and Mr. Thoms, lecture and successful clairvoyance. London, Canning Town: Full meeting, Mr. Vango, medium. Colne: Mr. and Mrs. Carr, good lectures and clairvoyance.—Reports must reach us on Tuesday mornings, and consist of not more than 130 words.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR JUNE, 1888.

BRADFORD: Milton Rooms.—10, Mr. Moulson and Mrs. Riley; 17, Mr. Holcroft; 24, Mrs. Wade.
GLASGOW: 10, morning, Mr. F. Griffin; evening, Mr. Macdowell; 17, morning, Mr. Russell; evening, Mr. J. Griffin; 24, morning, Mr. D. Duguid; evening, Mr. G. W. Walrond.
SUNDERLAND: 10, Mr. Wilson; 17, Mr. James; 24, Mr. Kempster.

BRADFORD. Addison Street.—Monday, circle at 8 o'clock; Thursday, healing at 7-30; 10, Mr. and Mrs. Carr; 17, Miss Harris; 24, Mrs. Whiteoak.

BINGLEY.—Anniversary, June 17, Mechanics' Hall, Mrs. Riley and Mr. Moulson at 2-30 and 6. June 24, flower service in Intelligence Hall.

DEWSBURY.—Mr. Walter Howell is now on a visit from America, and on Saturday, June 23rd, a tea party and entertainment will be given in the Batley Carr Meeting Room, when Mr. Howell and the friends who are visiting with him will be present. On Sunday, the 24th, he will give two addresses in the Albert Hall, Bradford Road, Dewsbury, afternoon at 2-30, evening at 6-30. As this is the only time he will speak before returning, it is hoped all friends will make an effort to attend. It is the anniversary day of the presentation of the two albums on his leaving for America last year. It is the intention of Miss Keeses, with other friends, to be present on both occasions. The room at Batley Carr and also at Dewsbury will be closed that day.

KEIGHLEY. Albion Hall.—Sunday, June 10, at the Assembly Rooms, kindly lent for the occasion, Brunswick Street, Mr. J. S. Schutt will deliver two special addresses at 2-30 and 6. Monday, June 11, Mr. Schutt will give his popular lecture at 7-30 p.m., "The Chemistry of a Sunbeam."—J. Blackburn.

LONDON. Wandsworth Common.—Open air religious services will be again commenced on Wandsworth Common (opposite Gorst Road), June 10, at 3-30 and 6-30 p.m. Mr. Veitch, Mr. F. O. Drake, Mr. Cannon, U. W. Goddard, and others, will speak on spiritual subjects. A special meeting of members and friends of the Endyonic Society at 8 p.m. at the address below, to consider re-organisation. Clairvoyant mediums will be present. Visitors are cordially invited to join our friendly tea at 5 p.m. Frequent trains from Victoria, Waterloo, and London Bridge. Tram cars from all the bridges. Parcels of literature for distribution gladly received by Utber W. Goddard, 6, Strath Terrace, St. John's Hill, Clapham Junction, S.W.

ROCHDALE. Regent Hall.—June 10, Service of Song, "The Roll Call," sequel to "Little Minnie." Special Anthems will be sung during the collection. The choir will be augmented by a few outside spiritualist friends. All are kindly requested to attend.—G. T. D.

WESTHOUGHTON. Spiritual Hall.—June 10, anniversary. Services by Mrs. Green, of Heywood, at 2-30 and 6-30. Tea provided in the hall for strangers and friends at 6d. each. All invited.—J. P.

WEST PELTON. Co-operative Hall.—June 9, Mr. Lashbrook, at 7, "The Poet Preachers." Admission 3d. 10, at 2 and 5-30.

SPEAKERS' APPOINTMENTS FOR JUNE, 1888.

Mrs. Green: 10, Westhoughton (anniversary); 17, Liverpool; 24, Halifax.
Mr. Swatridge: 10, Rawtenstall; 11, Manchester, Collyhurst Road; 12, Blackburn; following dates for private sances. 175, Pond Street, Sheffield.

TO CORRESPONDENTS.

TEE-TO-TUM'S LAND.—Cannot give you the permission you desire. The work is copyright, and destined for special uses.

TEE-TO-TUM'S LAND.—If our correspondent does not know "John Braines," the Editor does, but we cannot break any incognito entrusted to our honour.

TO HY. JENKS, on the same subject as above.—Write to the Author, c/o Editor of this paper.

MARIE. Still the same subject.—Had the writer of "Tee-to-tum's Land" chosen to give any other name than that attached to the articles he would not have needed solicitation to do so. Surely *Braines* is no misnomer.

TO C. B. CARDIFF.—Very sorry we cannot comply with your request. This paper is published solely to give the facts, phenomena, and philosophy of spiritualism, and a merely personal transcript of a life without seeming connection with the subject would not be admissible in its columns.

INQUIRE.—The Shareholders' list of this paper is still open, and the Board of Directors would cordially welcome you as one.

MADRAS MAIL.—The article on "Disturbances at Pondicherry" was copied from the American spiritual papers, and these again quoted from the *Madras Mail*, date not given.

W. B. DEANS, SOUTH SHIELDS.—The *Two Worlds* is established to represent the facts and philosophy of modern spiritualism, and the Editor, on behalf of the Company, steadily refuses to deal with personalities, personal differences, and quarrels.

T. R. HULME. SCHOOL OF THE PROPHETS.—We perfectly agree with our correspondent, and regret as deeply as he, or any one can do, that spiritual societies will insist upon placing on their platforms *illiterate, uneducated*, and totally incompetent speakers, with the avowed purpose of *teaching the people*!! Many of the platform exhibitions are a disgrace rather than a help to the cause, but the subject has already been fully discussed in these columns, and our correspondent's letter is too personal to be in harmony with the tone of this paper.

MATERIALIZING SEANCE.—J. P. (Westhoughton).—Our correspondent is quite correct in supposing that fraudulent manifestations should be exposed, and the editorial staff of this paper would be the first to do so, always provided we have sufficient proofs to justify us in asserting that fraud has been committed. It must be remembered, however, that suspicion is not proof. The "medium" alluded to in our correspondent's letter has frequently been the subject of suspicion before; but until the parties most interested have the firmness to seize the suspected forms, neither they, nor we, have

any right to assume that deception has been practised, whatever our belief may be.

LITTLE HORTON STREET SPIRITUAL MEETING, BRADFORD.—Received too late for insertion.

SPECIAL NOTICE.—Once more we beg to remind all secretaries, &c., of meetings that notices and reports must be sent, NOT to the Editor at her residence, but to Mr. E. W. Wallis, general manager, Office of *The Two Worlds*, 61, George Street, Cheetham Hill, Manchester. "Mesmerism," "Solar Biology," "Gordon's Place in History," &c., in future numbers.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Conducted by Mr. Tyrrell. Invocation, marching, and calisthenic movements with sticks and clubs. Large attendance.

BRADFORD. Addison Street.—Opened with Hymn 39 and invocation. Silver-chain recitation, golden-chain recitation. Mr. Clayton spoke a short time on the opening hymn. Marching and calisthenics; formed into groups. Closed with Hymn No. 12.—J. H. S.

BRADFORD. Milton Rooms.—As no notice of our Lyceum has hitherto appeared, we deem it wise to publish what we are doing. To-day we began the *real work*. A physiological class is taught by a competent teacher. A botanical class is undertaken by a gentleman who will inspire his pupils with enthusiasm. A class for the study of the "Childhood of Religion" is also established. We have twelve scholars in each class; each pupil is furnished with a text-book; in addition, we supply them with a microscope to examine, thus imparting practical and theoretical information combined. Charts of the anatomy of the human frame, organs of digestion and excretion, and of the nervous system, handsomely mounted, will adorn our walls, and serve to fix more fully the principles of the science in the minds of the pupils. Our existence is but of a few months' duration. Already we have 112 scholars, and hope to implant in their minds a deeper reverence for Nature, and hence a more just conception of its great Architect than that derived from the text-book of your orthodox friends.

GLASGOW.—Notwithstanding the rain a fair attendance of children and visitors. Mr. J. Robertson offered prayer. Mr. Walrond addressed the Lyceum on the nature and whereabouts of the "Summerland," afterwards instructing the little ones in the calisthenics and marching exercises, which one and all take the utmost delight and interest in, and in which considerable progress has been made. Mr. Wilson concluded with appropriate remarks and a fervent prayer. We are getting up a Lyceum tea party, the co-operation of the members of the association generally being earnestly solicited.—G. W. W.

LEICESTER.—Present: 24 children, 6 officers, 7 visitors. The usual programme was gone through. Recitations by Miss Taylor. The children were practised in singing for the approaching flower service. The lessons were upon "Health and Sickness."—C. W. Y.

MANCHESTER. Psychological Hall.—Opened at 10 instead of 10-30. An excellent attendance. Programme: Opening hymn, silver and golden-chain recitations, recital by Miss Bletcher, marching and calisthenics, closing hymn and invocation. On Whit-Thursdays we joined Openshaw friends in an excursion to Mottram. We spent a very enjoyable day, through the kindness of Mr. Smith, to whom we tender our most grateful thanks.—J. H. H.

OLDHAM.—Morning: Mr. Charles Garforth, conductor. Recitations and readings, to the number of a dozen or more—in fact, there was quite a "revival of learning." Groups for instruction, as formerly. Afternoon: After opening, marching was gone through before a large audience of visitors. The new march, witnessed at Openshaw, was admirably executed for the first time. This march is simple and effective; it consists in forming from twos into fours, in which numbers we march down the middle of the room, then separate into twos, march up the sides of the room and form into fours again. It can be varied as thought fit. As we intend to have the first three series of calisthenics next Sunday, it will be advisable for those who do not know the third, to practise beforehand at home from the instruction books. A fresh supply of these books is to hand, and can be procured on application; price 1d. each. Name and address of deserving cases for the "Spiritualists' Relief Society" can be handed in, at any time, to members of the committee, or W. H. Wheeler.

OPENSRAW.—We were pleased to see so many adult members and friends, and trust they will continue to favour us with their presence and assistance. Every earnest spiritual worker ought to take an interest in Lyceum work, as our future success will depend largely upon the training of the children. Afternoon programme: Hymn, invocation, gold and silver-chain recitations, musical readings, recitations and readings by Miss Packer, Misses Cox, Miss Barlow, Miss Hinks, and Mr. Frost. Calisthenics and marching. A very explicit and amusing lesson on phrenology from Mr. Burns, who was pleased to find we had made such rapid progress.—Miss M. H.

PARK GATE.—Morning: Present, five officers and eighteen members. Opened with salutation, hymn, and prayer. Roll call. Musical reading. Silver and golden-chain recitations. A verse committed to memory. Recitations by Miss M. Featherstone and Master W. Felvus, being well done by such young members. Marching and calisthenics. Afternoon: Present, six officers and twenty-one members. Salutation, hymn, and prayer. Verse committed to memory, and chorus. Recitations, &c., given. The members to learn for the coming anniversary. We should be pleased for parents to send their children in time.—E. H.

BINGLEY spiritualists will, at the end of June, vacate Intelligence Hall, as the rent has been raised, just after they had expended £16. On June 24th a flower service will be held, and the committee will be thankful for gifts of cut flowers and plants from friends everywhere, that they may have a grand day. It is hoped friends will assemble from far and near. Collections will be made to clear off the debt—about £16. We wish them success.

A CHALLENGE TO DEBATE TO MR. SCHUTT.—We have received the following letter from Mr. Isaac Cockshaw, Skelmanthorpe, near Huddersfield: "I will meet Mr. J. S. Schutt, of Keighley, one, two, three or four nights in public debate—Mr. Schutt being under control or in his normal state—upon any subject Mr. J. S. Schutt prefers." [We shall be glad to publish Mr. Schutt's reply.]

Curative Mesmerism, Massage, Magnetic Healing,

and the Herbal System of Medicine strictly carried out by

J. W. OWEN,
MESMERIST, MASSEUR, & MAGNETIC HEALER,
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