

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 28.—Vol. I.

FRIDAY, MAY 25, 1888.

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THE ROSTRUM.

IMMORTALITY DEMONSTRATED.

Abstract of an Address given before the Glasgow Association of Spiritualists.

BY G. WALROND, ESQ.

THAT the dead in *past ages* have come back to earth is a fact not denied even by Christians; but they stop at this fact, they will not admit the possibility of such an event taking place in this enlightened age. And why? Because priestcraft has fettered their minds to such an extent that they have not yet the blessed enjoyment of a liberty of opinion on any subject contrary to the doctrine of the Church. They admit, nevertheless, that the devil is still, in spite of this nineteenth century scientific and educational advancement, able to manifest his cloven hoof, fiery eyes, and barbed tail, with a materialized three-pronged pitchfork into the bargain. Why? Because Churchal dogmas say the devil is still in existence, as well and hearty, and as full of business, to-day as he was in the Garden of Eden 6,000 years ago.

The Christian religion acknowledges the following to be real spiritual manifestations: That an ANGEL appeared to Hagar. Three, as men, appeared to Abraham; a second one appeared to Abraham; while, on a subsequent occasion, one called to Hagar. One was seen by Moses, and one went before the camp of Israel. One met Balaam by the way and spake to the children of Israel. Another one spoke to Gideon, and one to the wife of Manoah. Elijah saw one, and one stood by the threshing floor of Ornan (1 Chron., xxi). One talked with Zachariah. The two Marys saw one at the sepulchre. The same one who foretold the birth of John the Baptist subsequently appeared to the Virgin Mary. The shepherds saw one, and one opened the door of Peter’s prison. Two were seen by Peter, Jesus, James, and John, and one spake to John the Evangelist.

Some of these we know were the spirits of men who had passed from this earth many hundreds of years before their spiritual appearance—Moses and Elias, for instance—while the spirit who spoke to John distinctly asserted that he was John’s fellow servant and “one of his brethren the prophets.”

There are many other instances, but those enumerated will suffice by way of showing that the so-called dead in bygone ages did come back to life, or rather to earth; and we, as spiritualists, assert that the same laws which existed then and enabled the spirits of our early ancestors to revisit this earth as recognized beings, are still, and ever will be, in existence; and we maintain that the so-called dead can, and do under proper conditions, come back to earth to-day just the same as they did in the days of Abraham, Moses, Elijah, and the Apostles.

The Christian church, with one breath, asserts that God and His laws are the same to-day as yesterday, and will be the same for ever; while with the next breath it is asserted that the effects of these laws to-day are quite different in some things, while in others they remain the same as ever. Such is an illustration of fettered opinion or enforced belief.

Let us thank God we are not tied down by any such enforcement of doctrine. We not only enjoy a liberty of conscience but a liberty of belief. Most doctrinal religions make “that a crime which is not a crime, and that a virtue which is not a virtue.”

Is it a crime to investigate, to think, to reason, to observe? Is it a crime to be governed by that which to you is evidence, and is it infamous to express one’s honest thought? Is credulity a virtue? Is the open mouth of ignorant wonder the only entrance to Paradise?

According to the Christian creed, those who believe are to be saved, and those who do not believe are to be eternally lost. Everlasting damnation for unbelief—that is to say, for acting according to your senses. Is not that making a crime which is not a crime? For believing that which happens to be in accord with your senses, you are rewarded with an eternity of joy—that to my mind is making a virtue which is not a virtue. We think and believe in spite of ourselves. Just as the heart beats, the pulse feels, and the eyes see, so the brain thinks. We think as a matter of necessity, not as a right, but have we the right to express our honest thoughts? The religion of spiritualism emphatically says, Yes!

It is this Divine right, inherent in man from the very moment that God breathed into his nostrils the breath of life, that has enabled the spiritualist to give to the world the expression of his honest thoughts, the results of his honorable investigations, intellectual reasonings, and his physical and spiritual observations. The narrow-minded bigot still thinks it a crime to express truthfully what your physical senses are capable of perceiving; but there is nothing to fear in this respect; the bigot race, like the canine tribe, will have his day.

Spiritualistic facts, or truths appertaining to spiritualism, like the modern wonders of science, will help to remind us of the oft-quoted but little heeded words of Shakespeare, that “there are more things in heaven and earth than are dreamt of in our philosophy.” A little study and reflection will give to this quotation a newer and deeper meaning than it hitherto appeared to have had.

Facts to be facts are all the better facts when they are capable of proof. That’s a fact, I believe.

It is a fact that during the last forty years or more, since modern spiritualism has become a religion in the world, a continually increasing number of persons believe in communion with spirits of those who have quitted this earthly sphere. Thousands and tens of thousands declare that they have received direct and oft-repeated proofs of the existence and return of such beings. Many of them tell us they have been convinced against all their previous notions and ideas.

There are, at the present moment, something like fifteen millions or more persons in America who have received

sufficiently satisfactory proofs of the existence of these invisible intelligences, while in Great Britain there are many thousands more who admit the same facts.

On the Continent likewise, in every country, there are tens of thousands in every station of life, from the peasant to the prince, who have declared the actuality of disembodied spirits, and the fact that they have held communion with them. Among the middle and upper classes and in the privacy of their own homes fresh proofs are being continually added to the testimony already made known, that intercourse with the spirits of the dead is an established fact of almost daily occurrence.

This does not prove anything, the sceptic will say. Yes, it does—it proves that either the so-called dead do come back and hold converse with their surviving friends, or that some millions of people of every class, and of every degree of intellect, have been duped by their own senses; that their own eyes have deceived them, that their ears have led them astray, and that their very organ of touch is not to be relied upon: in short, that their reasoning powers and judgment are valueless to them.

For another important fact let us, for a moment, advert to the published literature connected with its philosophy and reported phenomena, and what do we find? Why, the startling fact that there are, as stated by me a few Sundays since, upwards of 2,000 various works on this subject, with details of many thousands of instances of phenomena and revelations of every description, not the testimony of solitary individuals, but the corroborated testimonies of groups of independent persons, who, when sitting together, each singly and collectively were eye-witnesses to the facts reported. In many instances, we must remember, a very great number were sceptics and investigators for the purpose of detecting the supposed fraud.

At one time the press asserted that the literature appealed to the ignorant and superstitious, or to the lower classes of society, but the fact has come to the world that it is rather among the intellectual masses and among the upper and middle classes that the greater portion of the literature is to be found.

Then again, many of the writers are literary, scientific, and professional men of all grades, men whose names are above suspicion; whose scientific researches and scholarly attainments are universally accepted as standard authorities in the intellectual world.

There are also a large number of weekly, monthly, and quarterly periodicals devoted to the subject, and as the circulation of these is increasing, it is evident that the spiritualistic doctrines and teachings are becoming more and more recognized all over the length and breadth of the world.

Another fact beyond dispute is, that during the last half century, or since the revival of modern spiritualism, there is not an instance on record of a single person who has conscientiously investigated the subject who has not become convinced of the actuality of the phenomena of spirit forms, spirit lights, spirit voices, spirit writing, spirit sounds, and spirit levitation in every conceivable manner.

True, some of the records of the phenomena without actual observation are beyond belief, but generally the testimony is received from persons whose word is as sacred to them as the Bible is to the Christian. The birth, death, resurrection, and ascension of Christ, as narrated by the testamentary writers, when viewed in the light of science and our ordinary physical intellect is undoubtedly beyond belief, but yet how many millions have pledged their lives to its acceptance as a truth. Scientific ingenuity has been employed, and the crowbars of theology have been used as a fulcrum against spiritualism. The powerful influence of the press has been wielded against it, but all in vain. Societies, committees, learned institutions, sacerdotalism, and even Acts of Parliament have tried fruitlessly to stem the tide.

Just imagine the vast power and energy, money and means, cunning and strategy, that have been employed for the last half century to discover the so-called fraud, and yet it is still enlarging, growing, expanding, gathering to its fold more believers, and adding to its ranks thousands year by year. Science still baffled, theologians dumbfounded, the Churches tottering—and why? Because the power brought against it is fighting against truth.

The truths of spiritualism are built on natural realities, and its philosophy is founded on facts. Most doctrines and scientific theories are constructed just the reverse way—namely, the theory is promulgated first, and the facts hunted for afterwards. Spirit raps were the first realities of the existence of an unseen power. Through these raps came information, proving beyond doubt the existence of an unseen intelligence.

These early signs, simple as they appear to be, led to investigation; more phenomena followed. The facts connected with these researches, after corroboration by reliable witnesses, were tabulated in sequential form.

Once the actualities of the phenomena were established beyond dispute, it was a matter of natural sequence that a published record of the different phases should be given to the world.

It was thus on the rocky foundation of stern facts and phenomenal realities that the noble and eternal truths of spiritualism were originated. At the present moment the superstructure is towering heavenward, with a vane at its summit pointing to every quarter of the universe, and bidding defiance to storm and tempest, no matter from what point of the compass the winds of opposition may blow.

Do you, my friends, for a moment think that among so many men of intellect, science, learning, acute lawyers, stern doctors, chemists, divines, and others, there are not some who could be trusted to believe their own senses? Just glance over a few of the names, and whom do we find? We have Professors Gregory and Hare, chemists; De Morgan, a mathematician; Varley, Barrett, Robertson, Wallace, and Crookes, scientists; lawyers: Lords Lyndhurst and Brougham, Judge Edmonds, Dr. Kenealy, Serjeant Cox, and many others; Doctors Gully, Haddock, Wyld, Easdaile, Dixon, Ashburner, Elliotson, &c., &c.; authors: W. M. Thackeray, T. A. Trollope, Cooper, Dale Owen, Gerald Massey, W. Howitt, Victorien Sardou, S. C. Hall, Victor Hugo, and hosts of others; divines: Archbishop Whately, John Wesley, Rev. W. Kerr, W. Miall, and W. Newbould; astronomers: Flammarion, Huggins, and Challis; poets: Lord Tennyson, Longfellow, Blake, Bryant, Shelley, Lizzie Doten, &c. In the army and navy, among the officers the names are too numerous to detail. I may mention, however, Colonel Wilbraham, Captain Burton, Captain James, General Drayson, Major-General Phelps, and others who are well-known writers on different subjects. The late President Lincoln, of America, and the late Czar of Russia are names enrolled on the banner of Truth and Light. I need not enumerate more names; the few I have given are a sufficient guarantee that the advocacy of spiritualism is to be found among the highest grades of learning and science, as well as among the middle and lower classes of society in general, to say nothing of many royal personages.

Spiritualism presents itself as the most powerful revelation of truth vouchsafed to modern times. Its advent constitutes a new hope and a new era for the world. It embodies a religious thought that will ultimately pervade the minds of all men, and redeem the world from the error and wrong under which it has so long suffered. Millions more will defend it when its teachings and truths are better understood. Under its influence ignorance, bigotry, slavery, and crime will gradually disappear.

Its philosophy embraces whatever relates to spiritual existence and spiritual forces. It also comprises a system of universal philosophy, including in its ample scope

all phenomena of life, motion, and development, all causation—immediate or remote: all existence—animal, human, and divine. It kindles lofty desires and spiritual aspirations.

Freethought and toleration is its motto. Creeds that corrode the souls of men will dissolve as hoar frost before the morning sun. Its three greatest principles are—the Fatherhood of God, the Motherhood of Nature, the Brotherhood of Man. In short, it is intended to take away the fear of death and the terror of the grave, making death the angel of peace, and the grave the garden of rest.

THE LAW OF LIFE.

BY LIZZIE DOTEN.

DEEPLY musing
On the many mysteries of life;
Half excusing
All man's seeming failures in the strife;
Through the city
Did I take my lonely way at night;
Filled with pity
For the miseries that met my sight,
In the faces, sickly, sad and sunken,
In the faces, meagre, mean and shrunken,
Wanton, leering, passionate and drunken,
Which I saw that night,
Passing through the city—
Saw them by the street-lamps' changing light.

Burning brightly,
Looked the watching stars from heaven above;
As if lightly
They beheld these wrecks of human love.
"O, how distant,"
Said I, "are they from this earth apart!
How resistant
To the woes that rend the human heart!
Countless worlds! your radiant courses rounding,
With your light the depth of distance sounding,
Is there not some fount of love abounding?
O, thou starlit night
Brooding o'er the city!
Would that truth might as thy stars shine bright."

Very lightly
Was a woman's hand laid on my arm,
Pressing slightly—
And a voice said—striving to be calm—
"I am dying,
Slowly dying for the want of bread;
Vainly trying
To believe there is a God o'er head.
And I feel that I am sinking slowly,
Losing daily, faith and patience lowly,
Doomed to ways of sin and deeds unholy.
All the weary night,
Through this cruel city
Do I wander till the morning light.

"Hear me kindly,
For I am not what I would have been,
If most blindly
I had not been tempted unto sin.
I am lonely,
And I long to shriek in anguish wild,
O, if only
I could be once more a little child!
See! my eyes are weary-worn with weeping;
Sorrow's tide across my soul is sweeping;
God no longer holds me in his keeping—
I have prayed to-night,
Wandering through the city,
That I might not see the morning light."

Breathless, gazing
On her pallid and impassioned face,
How amazing
Was the likeness that I there could trace!
"Sister!" "Brother!"
From our lips as by one impulse broke.
Not another
Word, then, for an instant brief we spoke.
But the sweet and tender recollection
Of our childhood, with its fond affection,
And at last, the broken, lost connection,
Came afresh that night,
Standing in the city
Underneath the street-lamps' changing light.

Pale and slender,
Like a lily did she bow her head.
Low and tender
Was the earnest tone in which she said—
"O, my brother!
Tell me of our father?"—"He is dead."
"And our mother?"
"And she, also, rests in peace," I said.

Only to my grievous words replying,
By a long-drawn, deep and painful sighing,
Sinking downward, as if crushed and dying,
Did she seem that night,
Standing in the city
Underneath the street-lamps' changing light.

Wherefore should I
Thrust her from my guilty heart away?
Ah, how could I?
Whatsoever the righteous world might say—
She, my sister,
One who shared in mine own life a part—
Nay, I kissed her,
And upraised her to a brother's heart.
And I said, "Henceforth we will not sever,
But with faith and patience failing never,
We will work for truth and right for ever.
Ministers of light,
Watching o'er the city!
Guide! O, guide our erring feet aright!"

Gently o'er us
Came a breath of warm and balmy air,
And before us
Stood a man with silvery, flowing hair;
How appearing
From the murky gloom that round us fell,
Mild and cheering
In his presence, I could never tell.

"Children!" said he,
"One of life's great lessons you are taught;
All are brothers—
All are sisters in the lower life,
Many others
Make sad failures in the weary strife;
But each failure is a grand expression
Of the law which underlies progression,
Which will raise the soul above transgression.
Yea, this very night,
All throughout this city,
Every soul is striving toward the light.

"Bruised and broken
Many hearts in patient sorrow wait,
To hear spoken
Words of love, which often come too late.
Lift their crosses,
And their sins—the heaviest load of all—
Bear their losses,
And be patient with them when they fall."
Then he vanished, as the shadows parted,
Leaving us alone, but hopeful hearted,
Gazing into space where he departed
From our wondering sight,
In that mazy city—
Vanished in the shadows of the night.

TEE-TO-TUM'S LAND:

A VERY ANCIENT PARABLE MODERNIZED.

BY JOHN BRAINES.

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PART II.

AFTER THE DEPARTURE FROM FARAWAYS.

GATHERING their figleaf garments closely about them, and, by favour of the royal police gatekeepers of Faraways, borrowing a couple of extra leaves by way of pocket handkerchiefs, the weeping Adamses slowly wended their way out of the garden of delights in which they had been planted.

It boots not to follow their fortunes further, especially as there are about this time a good many pious people claiming to be the direct descendants of Mr. and Mrs. Adams, who are busily engaged in searching for traces of the worthy couple, and though they have not as yet succeeded in finding any—and some doubting Thomases even go so far as to say there never were such folks at all—it is still confidently believed that one Mr. Marcus Twine, a popular writer of the recently-discovered new world, has actually found the tomb of his ancestor, Adams, and wept over it, shedding such showers of tears, however, as completely to obliterate the inscription that reverent hands had carved upon it.* It may not be amiss to mention in this connexion that several distinguished travellers who have boldly penetrated into the wilds of a certain country called the "dark continent," give it as their opinion that Faraways lay in that direction—nay

* For an authentic account of this great archaeological discovery, see Mark Twain's "Innocents Abroad."

more, that they (the said travellers) have actually seen and shaken hands with the descendants of a very ancient family named Gore-Hilla, who are confidently reported to have come from the same stock as John Adams; in fact, there are not wanting parties who pretend to have once had in their possession original photographs of Mr. and Mrs. Adams, and these people assert that the likeness between them and their modern descendants, the Gore-Hilla family, is so striking that it would require the discernment of a Du Chaillu or a Wallace to determine who was which, and which was the other.

Leaving the Archbishop of Canterbury and the aforesaid Du Chaillu and Wallace to settle this question between them, we return to the Adamses, whose wanderings we need not retrace, merely remarking, that they soon found there were a good many other people in the world besides themselves; in fact, as this worthy couple had a large and numerous family, it is certain that both sons and daughters found wives and husbands in abundance, and that, without manufacturing men out of mud, or women out of rib bones. The truth is, Mr. and Mrs. Adams and their very long line of descendants discovered, what all well-informed people of the present day are fully aware of—to wit, that the earth was mixed up, baked, and populated, thousands and tens of thousands of years before the period when King Tee-to-tum is said to have worked up Mr. and Mrs. Adams. It is a fact also, and one which the posterity of the Adamses had to learn, that when the surrounding nations heard the story of John and Eveline's birth, and all about Simia and the pippins and the garden of Faraways, that they laughed themselves nearly blind, especially about Simia's getting the better of the sly old king in the matter of the pippins. But then, when their mirth was ended, the wise men of the surrounding nations asked how it was possible for the people of Tee-to-tum's land to believe such stuff? "Don't you know," said they, "that all this is taken from our nursery rhymes, and that thousands and thousands of years ago these stories were the old wives' fables of antiquity?" One crafty old sage from Egypt, a land that was gray with age long before John Adams's time, said to the Tee-to-tums, "Why what a foolish kind of a ruler you people are boasting about. If your King Tee-to-tum had been all goodness as you pretend, would he have placed his helpless children in a situation where they are liable to be poisoned or ruined, or would he have condemned and cursed all his grandchildren and great grandchildren for the fault of their parents? If he had been as wise as you claim, must he not have foreseen all that was to happen to his son John, and would he not have prevented it? Or again; if he had been as powerful as you boast of his being, then could he not have made all things to suit himself, and not have been baffled by a cunning beast and a clever girl, two creatures whom (as you say) his own hands had made?"

The poor Tee-to-tums heard all this, and thought there was a good deal of truth in it; still they were so accustomed to put faith in Tee-to-tum, and none but he, that they did not dare to reason out the matter for themselves. All they knew was that King Tee-to-tum had cursed them, and declared they could do no good thing, and so they naturally began to think it was of no use trying. They knew something about the nature of a curse, and knew also that they could not rise above it. This made them hopeless, and so they went on from generation to generation, sinking from bad to worse, until at last Tee-to-tum got so to hate them, that, forgetting they were just what he himself had made them, he determined to cut the matter short by drowning them all wholesale. For this purpose he opened all the royal tanks and cisterns, and went to work himself at the pumps, until, in his own grandiloquent language, "the whole earth"—by which he meant Tee-to-tum's land—was covered by a flood, and all its inhabitants drowned, except eight people whom he deemed it prudent to save alive to re-people his kingdom

with. The eight people selected for this purpose were a certain Mr. and Mrs. Nolan, with their six sons and daughters.

Not caring to be at the trouble of manufacturing a fresh animal kingdom, any more than he intended to make a new man and woman, King Tee-to-tum requested Mr. Nolan, who was, in all probability, a house carpenter by trade, to manufacture a large wooden house, in which, besides himself and the rest of the Nolanses, he was to take one pair of all the birds, beasts, insects, fleas, musquitoes, &c., &c.—fishes were not mentioned—upon the face of the earth.

Nolan promised to do all this, and in after times swore lustily that he had done so; but when the surrounding nations heard his story, they laughed him to scorn. They said, "As to a flood, though there might have been some heavy rains in Tee-to-tum's land, there had been none to speak of anywhere else; and as to piling in all the animals, birds, and insects in the world (the latter truly he might have had in his dirty ill-ventilated wooden house), but he could not have got in one hundredth part of the birds and animals even in Tee-to-tum's land, much less the creatures of other parts of the earth that had never been within a thousand miles of his old wooden shanty." But what mortified Mr. Nolan more than all this was the remark of another great sage from the wise land of Egypt, who coolly observed, "Why, what a bungling sort of a king your Tee-to-tum must be! He begins with cursing the poor Adamses and all their posterity, so that they can't do a single good thing, and they must perforce keep on getting worse and worse; and then, when he has made up his mind to get rid of them by drowning them all, he attempts to re-people his kingdom by saving eight out of the original stock. Good heavens! Does he forget that you Nolanses are chips of the old block, and that if he has cursed all the Adamses' descendants, he has cursed you into the bargain?" At this question Mrs. Nolan mildly suggested that perhaps King Tee-to-tum had forgotten the way to make man, or perhaps the man-mud material had run out. As to Nolan, he said nothing. In truth, his heart smote him at the words of the sage, for he remembered with deep humiliation that the first thing he had done when he came out of his shanty was to get drunk with wine. He knew also that Bacon Nolan, jun., was a thorough scoundrel, whilst his other two sons were not much to boast of. Unfortunately, too, the words of the Egyptian sage were considerably in advance of King Tee-to-tum's prevision, for when the latter had set all his hands to dry up the earth with huge bellows, &c., the old moral curse began to work as fiercely as ever.

King Tee-to-tum had cursed the Adamses and ALL their posterity. The Nolanses were a part of that posterity, and King Tee-to-tum had to find to his cost that the curse worked in that family as surely as in any other; in a word, the Nolanses and their posterity were not a bit better than the Adamses, and King Tee-to-tum found out—what modern psychologists are fully aware of—to wit, that when you once set humanity on the downward track by telling them *they can do no good thing*, they are bound to prove it, and cursing them still further is not the way to bring them back again to righteousness. The surrounding nations often said they could have afforded to pity the harassed king of "Tee-to-tum's land" if he had not been such a great boaster, and bragged so mightily of what he could do and would do, and yet never seemed able to do. As a specimen of the woe that the King brought upon himself by cursing his people, until he made them totally depraved, it may be mentioned that there was a certain portion of his kingdom now called "BRIMSTONIA," in which the people became so desperately wicked that King Tee-to-tum, finding that drowning did them no good, determined to burn them out, and try how that would do. Ordering three cartloads of his finest rich, fruity brimstone to be got ready, he sent three of his royal beef-eaters, or, as some historians say, *veal eaters*, to set fire to the place, roast all its inhabitants, and then precipitate the

contents of an immense mass of brine tubs upon them. By this means the former inhabitants of "Brimstonia" got so thoroughly well pickled that the site of the city is still known to this day as the sea of BRIMSTONIA. N.B.—On the borders of this abominable brine tub is a stately pillar from which the surrounding nations are accustomed to fill their salt cellars. Tradition alleges that this selfsame column was once a lady of an enquiring mind, who, in running away from BRIMSTONIA, got pickled for looking back to see what the royal beef-eaters were about. . . .

Some one has said, either in olden time or now;—"Let justice be done though the heavens fall." To do full justice to the very profligate persons who inhabited "Tee-to-tum's Land," it is necessary to make mention of a few of the peculiarities which distinguished their eccentric monarch. In the first place; although he frequently declared that he had made all the beasts of the field, and birds of the air (making no mention of the fishes—those cunning old sea salts that were flood proof), yet King Tee-to-tum manifested such an extraordinary taste for the smell of burnt meat, that the very worst of sinners, when he had done wrong, had only to burn up a stack of oxen with a fat sheep or two, a goat thrown in, and half-a-dozen pigeons, to make King Tee-to-tum perfectly satisfied—and even to suggest that he might go on sinning if he had a fancy that way, provided only he kept the fires burning with plenty of fine flocks and herds. King Tee-to-tum's passion for the "sweet savour," as he called it, of burnt meat, was insatiable. He liked to have fine palaces built in his honour, and gave strict directions how they were to be adorned and carved, and how all the gentleman ushers and lady charwomen that attended to the place were to be dressed;—but no matter how beautifully the palace was adorned, or how the waiting men and maids were bedizened, King Tee-to-tum would have the place turned into a regular slaughter-house, and the attendants into so many butchers and cooks. Evidently King Tee-to-tum preferred "the savour" of these shambles to eau de cologne,—and as might naturally have been expected, the people became demoralized by such practices; but the worst of it was, that when they didn't bring their animals to this wholesale species of carnage, the King flew into dreadful passions; opened pits in the earth to swallow them up, and did all sorts of dreadful things to them. The only good feature in this state of things was, that the King was easily pacified. When he had got tired of the "sweet savour" of the shambles, the people had but to dress up a goat with a bit of red rag about his horns, lead him off into the wilderness and knock him on the head, or push him off the edge of a precipice to be dashed to pieces, when King Tee-to-tum would become so pleased with them that they would shake hands all round, and dance and sing before a great wooden box in which Tee-to-tum kept some of his trinkets, and lo! in the twinkling of an eye, the King and his people became the best friends imaginable. The surrounding nations used to say it was a curious fancy to take such a spite against a goat with a red rag about his horns, but the Tee-to-tums themselves said it was all right;—if the goat hadn't been knocked on the head they should have been, so it was best as it was.

(To be continued.)

To rejoice in another's prosperity is to give content to your own lot; to mitigate another's grief is to alleviate or dispel your own.

As riches and favour forsake a man, we discover him to be a fool; but nobody could find it out in his prosperity.—*La Bruyere.*

If you would be pungent, be brief; for it is with words as with sunbeams, the more they are condensed the deeper they burn.—*Southey.*

No thralls like them that inward bondage have.—*Sir Philip Sidney.*

A NEW FRENCH SAINT.

THE Paris correspondent of the *Daily Telegraph* says:—"A new candidate for eventual canonization has come to light in a little street in the city of Chartres. This person is a pious female who calls herself 'Marie Geneviève du Sacré Cœur,' and, like the 'Blessed Marie Alacoque,' she has had visions of the Redeemer, who instructed her, she says, to found a religious order at once. The organization is to be political as well as pious, one of its objects being to prepare the way to the accession of a Monarch to the Throne of France. This king is not a Philip VII., but a Charles XI., probably one of the Richemonts or the Naundorffs, for neither the head of the Orleanists nor of the 'Blancs d'Espagne,' as the Spanish Bourbons are called here, are eligible according to the view of the visionary. At the present moment, however, the claims of the devout damsel to a place in the Calendar of Saints, or even to a little nook among the 'Beatified' who die in the odour of sanctity, are decidedly weak. She has evidently neglected to cultivate the virtue of Obedience, for it is to be stated with regret and reluctance that not only does she refuse to submit to the decrees of the Bishop of Chartres, but she actually goes so far as to proclaim in an extremely excited manner that even Bishops are possessed by the Devil. Despite the episcopal injunctions, the woman has adherents. She publishes her revelations, and although forbidden to 'communicate' in Chartres, it is said that a strange priest brings her the sacrament. Chartres has, by the way, rivalled Lourdes and La Salette in the production of mystical enthusiasts and seers of visions. Bishops of the diocese have frequently had to contend with persons lay and clerical who corresponded or communicated too directly with divine personages, and refused to acknowledge earthly agents in their celestial dealings. Only thirteen years ago Cardinal Donnet had much difficulty with a female who had an intimation from Heaven that the Comte de Chambord was about to become King. Marie Geneviève, who is now exercising the minds of the good Bishop of Chartres and his canons, has evidently taken a leaf or two out of the books of her predecessors in fanatic mysticism."

From a thoroughly reliable source we hear that several enthusiasts, of a similar kind to the above, are making their appearance, and startling their several adherents with prophetic revelations concerning the fate of France. As the councils and congresses of the higher world are unquestionably the Ministers of Fate, through whom the All-disposer of human destiny outworks his solemn purposes, so in all great national crises, "sensitives" on earth, who can readily come under the spiritual influences prevailing in "the world of causes," cannot fail to receive impressions from this realm of power, and re-echo them in words of inspired and prophetic meaning. Bishops and priests are powerless to contend against, or restrain these Sybilline utterances. The air is teeming with them, and especially in anticipation of the revolutionary changes that must ensue on French ground, the "Cassandras" of the day *must vaticinate*, though a thousand Papal Bulls should thunder excommunication against them.

RELIGIOUS INTOLERANCE IN SPAIN.

THE Supreme Court of Justice in Madrid has caused considerable sensation in the press and among lawyers by deciding that a newspaper editor is liable to be imprisoned and fined under Article 240 of the existing penal code for discussing and criticising religious belief. The Supreme Court rests its decision on the decrees of the Councils of Nice and Trent. A provincial tribunal had acquitted a newspaper charged with blasphemy. The Public Prosecutor appealed, and the Supreme Court reversed the sentence, and ruled against the paper. The present Liberal Government is much annoyed at these repeated symptoms of intolerance, but it cannot interfere with existing legislation, as the Vatican and the Bishops show the Regency so much favour, and keep the Carlists quiet.—*Daily News.*

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SPIRITUAL GIFTS.—No. 4.

THE PHILOSOPHY OF VISION SEEING.

OF all the modes by which the world of invisible intelligence makes manifest its watch and ward over this mundane sphere, none is more frequent or more interesting than the presentation of visions. With most of those individuals subject to spirit influence, visions have been the means of revealing the future, conveying warning against impending ill, and prophetically disclosing future events. It seems as if nature was but one vast system of hidden harmony, in which forms, colours, sounds, and perfumes were the several notes.

In this view of creation, Swedenborg's doctrine of correspondences is the only clue that man can possess, whereby to interpret nature and her laws; and thus, through allegorical visions or pictorial representations presented to the spiritual eye, we understand the symbolism and meaning of hidden things. In this way a form, a colour, or a sound reveals a whole history, and under the illumination of spiritual sight discloses realms of interior sense, never apprehended by the dull eyes of mortality.

Assuming that a vision is a spiritual representation made by the inhabitant of a higher world to the interior sense of a mortal, a vision must be either an objective scene or form existing somewhere in the realms of space, or a psychological impression produced on the mind by the will of a spiritual psychologist.

Visionary representations are most commonly procured through psychological impressions by a disembodied spirit upon the mind of an embodied one, but they may also be objects observed by a seer, when the spiritual eye is opened in sleep, or in the magnetic condition.

There are four mental states so analogous to each other that they are often misunderstood, and though each is productive of the phenomena of visions, their origin and operation will be found by close analysis to proceed from wholly different mental and physical conditions.

The first and perhaps the least understood of these states is

SOMNAMBULISM.

In this condition the slumber is more profound than ordinary sleep, yet it differs from that procured by animal magnetism because, in the latter case, the sleep results from

the magnetic passes of an operator, whilst in somnambulism it is self-induced, and results from causes peculiar to the subject's own temperament or physical condition. In some respects somnambulism exhibits the same phenomena as those proceeding from the magnetic sleep, for whilst the external senses are sealed in profound unconsciousness, the spirit appears to be endowed with functions and faculties of preternatural exaltation, and to have entered upon a higher state of being; still it seems to be independent of its material surroundings, and carries the body along with it as if unaware of its nature.

Somnambulism appears to be a sort of "trance" state, and one into which young and mediumistic persons are liable to fall when the magnetic currents of the body are disturbed or unduly stimulated. In the mean time it does not necessarily infer the agency or control of spirits, although spirits may take advantage of the state when in operation, to influence its subject.

The second subdivision of our subject is

THE PSYCHOLOGICAL STATE.

And this is one in which the will of a positive mind so effectually controls that of another of a negative quality, that the senses of the latter are for the time being held in abeyance, and only take shape and form from the will of the operator.

In this state a skilful operator can compel his subject to see, feel, taste, and even think, whatsoever he wills, and for the time the influence lasts, such a subject is a mere piece of mechanism, in which all the attributes of self-hood are lost, or replaced by those of the operator. The purely psychological state is, in fact, the entire subjugation of one mind to the influence of another.

As an exhibition of mental phenomena, psychological influence, or, as it has been termed, "Electro-Biology," is curious and suggestive; but in view of the temporary imbecility which it produces in the subject, and its liability to be abused by unprincipled experimenters, its exercise (except by way of scientific research) is equally pernicious and inexpedient.

We call especial attention to the phenomena of electro-biology in this connection, however, because it explains some of the methods by which spirits place visionary representations before the eyes of their mediums.

CLAIRVOYANCE.

Clairvoyance is the third state in which visions are procured, and is either an independent power resident in the organism of the seer, or a spiritual perception induced by the magnetism of another. Clairvoyance is spiritual sight, and takes cognizance of the spiritual part of things rather than of their exterior nature. As there is neither time nor space in spiritual existence, so the clairvoyant sees objects a thousand miles distant as well as those immediately present, and can trace events back in the past and forward in the future, with the same lucidity as those which are transpiring in the passing moment.

One of the phases of clear sight is that induced by animal magnetism. In this state the body is put to sleep, and the spirit is liberated into complete wakefulness, when its perceptions become like independent clairvoyance, superior to all the obstacles interposed by time, space, or dense matter.

An independent clairvoyant can sometimes induce the magnetic state by will and a condition of passivity, and the results of this self-magnetizing process are often higher and more luminous than those procured through mesmerism, the spiritual perception of such subjects being free from the influence of a magnetizer, and less likely to be coloured by his will, or limited by his knowledge.

The last condition which we shall notice is

SPIRITUAL MEDIUMSHIP.

This state is to some extent analogous to all the others referred to, for the medium, like the somnambulist, may be in a profound sleep as far as external perception is concerned,

yet the spirit can exhibit evidences of more lucidity and exaltation than in exterior wakefulness. In the "trance" induced by a spiritual magnetizer, the medium may behold the past, present, or future; take cognizance of distant scenes on earth, or soar away into the realms of a still higher existence. It is doubtless this state which is so often referred to as being "in the spirit," by the prophets of Israel, and in which the most vivid representations are beheld of spirits and spiritual existence; it is one also in which guardian spirits most commonly present allegorical pictures, and those significant modes of instruction which are called "visions."

There are many gradations of the trance state, ranging from total unconsciousness to that condition in which the mediums may be perfectly awake to the external world, yet become so impressed by invisible psychologists, that they may act out the will of spirits, as well as see such images as they desire to impress on the subjects' minds. Also a spiritual magnetizer may so operate upon his subject as to enable him to examine and prescribe for diseases, and exhibit all the powers of clairvoyance procured by mesmeric passes or independent clairvoyance.

Thus are beheld allegorical scenes, or pictorial representations, projected psychologically from the mind of a guardian spirit, and designed to symbolize some spiritual idea, such as the visions presented to the Jewish prophets, on whose eyes the strange and mystic images they beheld doubtless appeared with an interpretative meaning, that the mists of eighteen centuries have obscured beyond our comprehension.

Such was the gorgeous symbolism of the Apocalypse, and such, with a change of character and imagery wisely adapted to the mentality of a different age, may be considered an immense mass of the visionary symbolism arrayed before the eyes of modern seers. Most commonly the interpretation accompanies the vision, and wonderfully wise and ingenious appear the correspondences involved in these mystic and emblematical pictures.

We may venture to close these imperfect and but half-revealed fragments of spiritual philosophy by avowing that few modern spirit mediums have been more highly favoured than the Editor of this journal, by warnings, advice, instruction, and prophetic sight, conveyed through visions. Our present limited space will only allow us to present one illustration of our subject, which we shall do by narrating the vision of THE CARPET WEAVERS.

Some years ago the Editor formed one of a company of spiritualists who were complaining bitterly of the large amount of worthless matter, or, as they called it, "trash," which was either received from the spirit world or palmed off as originating there.

Upon this a vision was presented of an immense heap or cairn, which was made up of coloured rags and tatters, scraps of ribbon, cloth, paper, pieces of broken glass, china, stones, wood, and old metal; rusty nails, tarnished finery, new and old ends of carpet, wool, and some few flowers, handfuls of leaves, and here and there a piece of some really rich or useful material. For some time this vast heap kept growing larger and higher, being supplied continually with contributions from all sorts, kinds, and conditions of persons, who came to cast in their gift or refuse to the heap. Lawyers brought piles of torn papers; grocers, fishmongers, and every description of trade threw in a bit of their produce, whilst old and young, rich and poor, cast in something characteristic of their special calling, age, or state.

At length the mass appeared to have grown so large that it could receive no more contributions, and then by a process of internal fermentation, it exhaled from every part vast volumes of steam, which for a while completely enveloped it. Then there appeared through the rolling clouds of vapour, multitudes of little creatures like fairies busily engaged at the top and sides of the heap, trampling it under

their tiny feet until its height began to diminish. Pressed into an indistinguishable pulp, the fairy creatures continued to trample down the mass, until it became an enormous flat carpet which spread out over the whole earth. Then it was apparent that the imprint of the fairies' own beautiful forms were being stamped into this carpet, until from an unsightly, shapeless heap it became a radiant, many coloured, and exquisitely wrought tapestry, in which every image that the earth had ever known was magnificently portrayed. And yet, wonderful to behold, the original shreds and patches which had contributed to form the cairn, though now exquisitely transfigured and combined in marvellous beauty in the pattern, were still distinguishable for what they had originally been.

It was evident this glorious carpet was to represent the whole earth and all humanity upon it, and so the pieces of iron, brass, and other rusty scraps of metal were now combined into lovely mosaic work; even the broken bits of glass were used up as glittering gems, and the old junk, cordage, hemp, refuse, and shreds of coarsest material were neatly woven together to form the ground-work of the tapestry.

All was treasured up; all was put to the best use, and elaborated into matchless beauty, and this the seeress was instructed to tell her friends were the shreds and patches of life they had so scorned. Piled up into a vast heap representative of all the various gradations and classes of humanity, the cairn reached the heavens. Fermented together in one common destiny, the labours of the kind angels transformed the whole corrupting mass into the splendid mosaic work which forms the floor of a new earth and soars away into a new heaven. In a word, all the waste trash and rubbish of past ages is thus gathered up, and transfigured into use and beauty in the new dispensation of modern spiritualism.

In conclusion the guardian spirit said: "The fairy labourers are spirits. The carpet which shall cover the whole earth with its beauty is spiritualism, and the destiny of this race is to weave this divine flooring out of the faults, failings, good, and evil of the present generation, that the next may tread thereon, and read in its wonderful woof the meaning, good, and use of every atom in creation."

As the subject under discussion is one of such universal interest and world-wide experience, we shall resume its consideration in succeeding numbers, concluding with the assurance that those who have been favoured with the unfoldment of this interior sight, consider it to be one of the most sublime and significant methods of instruction that has ever yet been vouchsafed to man from the Source of all light and the Fountain of all wisdom.

ACCOUNTS OF NEW AND STRIKING PHENOMENA.

STRANGE DISTURBANCES AT PONDICHERRY.

"The good people of Pondicherry have been in a state of much perplexity during the last few weeks, and such as are in any way superstitiously inclined are ill at rest, dreading that some terrible calamity, national or domestic, is about to take place. The fright commenced on Wednesday, the 29th of February, and the following are the facts which have been the cause of the alarm. In a small house situated in the *Rue du Gouvernement*, and within a stone's throw of Government House and the residence of the Mayor, the *Ecole gratuite des Jeunes* is established, under the management of a directress and two other teachers, all of whom reside on the school premises. On the day in question the ladies belonging to the school were surprised by the occasional falling of pieces of brick in the room in which they were sitting. Notwithstanding an immediate examination of every part of the premises no clue to the mystery could be obtained; the throwing of the brickbats continued at irregular intervals, and although the police closely watched the house, and the Deputy Mayor remained on the spot almost without intermission for twenty-four hours, the

phenomena continued. Matters began to look serious, and as Monsieur Beaujeu, the Deputy Mayor, very reluctantly had to confess himself beaten, it was resolved that the principal officials of the Administration and Municipality should meet at the 'haunted' house at an early hour on Friday evening, the 2nd March, with a view to clear up the mystery, and quiet public excitement. Accordingly, shortly after five o'clock, Monsieur Fautier, *le Directeur de l'Intérieur*; Monsieur Gallois-Montbrun, the Mayor; Monsieur Gaston Pierre, *le Procureur de la République*; Dr. Cassain, *Chef du Service de Santé*; Monsieur Gaudart, *Conseiller*; the *Commis-saire de Police* and some twenty or thirty other officials of the city assembled at the spot, and proceeded to scrutinise every hole and corner of the building, but nothing of a criminating nature was found; all thoroughfares leading to the adjacent houses were inspected, and a police guard was placed at every outlet, and also in the street; even the roofs of the buildings surrounding the dwelling were occupied by watchmen. Whilst all this was going on the brickbats were quiet, but when the company began to discuss the situation, half a brick suddenly dropped within a few inches of the Mayor, coming apparently from a westerly direction, but no other pieces were thrown for some time. The Director then left the room, remarking that the d---l would not come where he was, but thereupon a brick dropped upon the head of his son who had accompanied him, though without causing any harm; in fact, the mysterious spirits who are conducting the affair are very splendid marksmen. The meeting separated without having arrived at any conclusion upon the proceedings. Meanwhile the whole town is upon tiptoe looking for further manifestations. Later: Notwithstanding a constant and minute inquiry in and around the premises of the 'haunted' dwelling, the mystery remains unsolved. There is no abatement in the unearthly proceedings; brickbats and portions of masonry continue to fly about the room in the most reckless manner, dropping generally within a few inches of some onlooker, but although many of the pieces collected weigh fully a pound avoirdupois, no injury has as yet been done to any person. One evening, at about eight o'clock, two European gentlemen—the one a merchant, and the other a professor in one of the Pondicherry colleges, were standing conversing together in the 'ghostly' school-room when, all of a sudden, a large piece of brick masonry fell close to the feet of a little girl a few feet distant. These gentlemen had been waiting a long while for something to happen, and were prepared for all sorts of contingencies, and for a thorough investigation and exposition of what they supposed to be a very cleverly-arranged and well-carried out trick. But they failed. The clergy were applied to by the ladies of the house, and recommended the placing of a brick, bearing a white cross, in the centre of the room. This being duly done, coming events were anxiously looked for, and presently a brick of a corresponding size, but bearing a *black* cross, dropped on to the top of the first brick. The citizens intend to prosecute their investigations of the mystery, since the authorities have failed to account for the unaccountable phenomenon which has so disturbed the city.—*Madras Mail*.

A HUMAN MAGNET.

Late in August last, while taking a vacation in a country town, says Dr. E. H. Root, in *The Medical Reporter*, I heard of a case that was causing considerable discussion and wonderment among the people. The child is termed a "human magnet!" by the believers in and practisers of magnetic rubbings, while the spiritualists declare this child a chosen medium. My curiosity became aroused, and I asked permission to see this wonderful prodigy. Permission was granted, and I saw the child at two different times, making my visits some days apart. I found a pretty, delicate child, Dolly C., aged 1½ years, an only child; blonde, with a pale and rather waxy complexion. Her manner of speech and conduct were characterized by a womanly grace much in advance of her tender years.

While playing with some spoons, the mother was surprised to see her arranging them on her finger tips, where they hung with perfect ease. She will place the palmar surface of the finger tips in the concavity of the spoon-bowl near the end, and lift them from the holder, one by one, without otherwise touching them, until a spoon is suspended from each finger tip. If the spoons do not strike too violently against each other she will carry them about the room without dropping them.

I examined the case in various ways. First I tried four teaspoons with a magnet—one pure silver, one pewter, one triple-plated, and one single-plated or washed. The pure silver or pewter spoons were not influenced by the magnet, the heavier plated was only partly raised, while the washed spoon was raised entirely off the table. I carried these four spoons with me, for the child to exercise her anomalous power of prehension upon. Each one was suspended with equal ease except the one of pure silver. This one was the lightest in weight and the bowl was considerably flatter than any of the other three. But after arranging it upon her finger a few times she succeeded in making it "stick." Asking her to put two fingers under the spoon-bowls, I found a very appreciable resistance to taking it off. The spoons would hang from the tip of the nose and chin with as much security as from the fingers. Thinking the adherence might be due to an excessive clamminess of the skin, I tested its surface with my own finger tips. Not discovering any, and to make sure I was not deceived by my own sense of touch, I had the hands, the nose, and chin carefully washed with soap and water and dried with a warmed towel. I found no perceivable difference in the adhesiveness. The child could not pick up a steel needle, that is so sensitive to the magnet, nor would a penny "stick" to the fingers, chin, or nose. I could discover nothing unusual in the shape of the finger tips. The skin was soft and velvety to the touch, and I could be sure of the clamminess nowhere except on the pinna. The hands and feet were warm to the touch when I saw her, and her mother states that she is not often troubled with cold feet or hands.

The little patient's mother also told me that her sister's daughter, a young lady nineteen years of age, and "always sick," as she expressed it, manifests the same singular power.

CORRESPONDENCE.

[*Re The First Prize Essay.*]

SHALL WE HAVE A MOVABLE CONFERENCE?

To the Editor of "The Two Worlds."

It is with feelings of pleasure that I have read the Prize Essay, likewise your editorial comments upon the same. I am glad to find from your remarks that the same high tone and lofty sentiments pervade the other unpublished essays. I hail it as a "Sign of the Times" in our movement, and I sincerely hope it is the harbinger of the brighter day for spiritualism, when intelligence linked with judicial organization will be found more to the fore in our movement than it has hitherto been.

I am glad to be able to re-echo your sentiments about a National Conference of Spiritualists, for I believe the time—nay, the very hour—has arrived when the spiritualists of our land should be found in closer and more brotherly unity for mutual education and defence, as well as for better propagation of our glorious truths.

The necessity for an Annual Movable Conference is daily proclaiming itself in our midst. It would be in many ways beneficial to the numerous societies which are now working too much apart from each other to receive any mutual benefit from their isolation; whilst it would be a move in the right direction, and a blessing to the various societies and the cause. As an humble spiritual worker I can bear testimony

to the fact, that over and over again do the local leaders of our societies (and all honour to them, for they do a noble work), in their desire to be on the right track in their work, frequently ask about how the friends in other districts conduct the society and manage their meetings.

We spiritualists want to understand each other better; we have been relying too much upon local or individual efforts. Our disunion, our local isolation, and our "broken ranks" have furnished the strongest weapons of our foes within, and the enemies of progress without. I would advocate not only an Annual National Movable Conference of Spiritualists, but occasional District or County Conferences also, where short essays may be read, bearing upon better organization, the better cultivation of "spiritual gifts," self-education, the education of the spiritual mediums, &c.

Too much of this has been left in the past for the spirits disembodied rather than the earthly embodied spirits. Have we not sufficient intelligence in our midst, sufficient manhood and self-reliance to do this, without electing a "Pope," "Dictator," or a "Bishop"? Away with this craven fear of "Pope," Bishop, or "professionalism," usurping our liberties and dethroning our manhood. These had their birth in ignorance, and can only live in the midst of mental darkness. We claim to have the light which sets men free; then surely we can meet in conference, can organize and educate ourselves in order the more effectually to proclaim our "Gospel of Progress," and thus carry on our warfare against bigotry, dogma, and superstition, without ourselves formulating a creed or worshipping the superstitious. If, then, we would have the world see and know our grand "accumulation of facts" in relation to our spiritual friends, if "unity and fraternity" and the "brotherhood" of man are to become something more to us than mere empty phrases, but the burning living watchwords leading us on to a nobler future, then must we organize our forces, and daily apply the lessons to our own intellectual and spiritual unfoldment.

Preston.

JAMES SWINDLEHURST.

To the Editor of "The Two Worlds."

I, for one, feel deeply thankful for the measure of success that has attended your efforts in the direction of eliciting the best means of promoting the advancement of spiritualism, and I can also speak for many friends who, like myself, are strongly desirous of finding out how we may best unite our efforts in this direction. At Dewsbury we have started one of the suggestions named in your article of this week—that of social gatherings. We have held our first monthly social tea, entertainment, and members' meeting, and it was a complete success in every way. Not only had the friends (members and non-members) a chance of chatting with each other, and rubbing the edges off each other's opinions, but they were also entertained afterwards by the principal members of the Batley Temperance Choir (whom your correspondent has the honour to conduct), most of whom are connected with orthodox churches. This feature of bringing our friends from other churches to assist us, I submit, will do more to spread a knowledge of our views amongst the people than all our exclusiveness will, and I would certainly impress upon all who can obtain this help to use it as often as possible, for it is a fact that many people speak in opposition to spiritualism who have never been inside one of our rooms, or spoken to a spiritualist on the subject in their lives. Therefore I go in for pressing our opponents into our service, for nothing can be lost, but much may be gained by so doing. One of the young ladies of my choir, who had once attended with some others a spiritual meeting in a "lark," told me seriously that she should go oftener, and I was to tell her when the next tea took place and she and others would go down with me. At the close of the entertainment the members had a meeting to consider the position of our society, and it was found that we stood in a very good condition considering that it had only been in existence some

four months, having been founded by Mr. F. R. Green (now removed to Huddersfield) on Christmas Day last. God speed the work of advancement, and may all the means be devised that is possible, and above all be put in practice, by all societies towards this end.—Yours fraternally,

16, Queen Street, Batley.

WM. STANSFIELD.

[It is with much regret that we feel compelled to withhold TWENTY-TWO MORE LETTERS on the same subject as the above, considering that the publication of these letters would entirely fill up the present issue, and the readers of *The Two Worlds* are already informed of all they contain, seeing that they are chiefly reiterations of the views announced in the No. I. Prize Essay. We trust our kind correspondents will excuse us from the attempt to perform an impossible task, accept our thanks for the many encouraging words sent us, and do their best to aid in putting their suggestions to practical application.—Ed. *T. W.*]

"THE TWO WORLDS" SECOND PRIZE ESSAY.

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

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

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

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

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

DID the sun ever rise in the West and set in the East, as some claim, and is there any work on the subject? *Waldo*.—The work entitled "New Astronomy," by P. E. Trastour, M.D., New Orleans, page 44, says:

"The very moment in which the sun retrogrades to westward, beyond *o* of Libra, its rays will act immediately upon our globe in a contrary direction. The movement of the earth will be slackened, and decrease progressively in order to cease afterwards, without any disorder. We can compare the discontinuance of its movement to that of a steamer which slackens more and more before ceasing to move.

"Man will witness a celestial phenomenon very curious. When the earth will have stopped, the sun will be seen motionless and fixed in the same point of the heavens, and after some interval of time, just as the earth will resume little by little a contrary movement of rotation, they will see the sun moving again, but rising on the horizon instead of going down. The sun, the planets, the moon, and the stars will rise in the West, and will set in the East.

"The day, in which that phenomenon will take place, will be the longest of the period. There will be in that day two consecutive noons in the countries the meridians of which the sun will have passed, and two consecutive midnights at the antipodes."—*Notes and Queries*.

CHRONICLE OF SOCIETARY WORK.

We have been compelled to materially cut down the reports, as we had to go to press on Tuesday, and no letters were delivered on Monday evening.

NOTICE TO CORRESPONDING SECRETARIES.—Write on one side of the paper only. Be as brief as possible. Study the reports as we print them, and you will get an idea of what is required. Post in time for Monday night's general mail. Send the monthly list of speakers in time for insertion in the *last* issue of the month. Notify us of any change in the society's arrangements or address of the Secretary. Your attention to the above points will greatly oblige. Reports can be enclosed in halfpenny wrappers, if no communication of the nature of a letter is enclosed, and should be addressed to 61, George Street, Cheetham Hill, Manchester.

BACUP.—Mr. T. Postlethwaite's guides discoursed eloquently in the evening on "The Struggle for Existence" in relationship to spiritualism, its struggles, trials, and final conquests. Some materialists argued that in the end everything will die out. In opposition to materialistic thought it was asserted that mind is never matter, and *vice versa*. Allusion was made to the conflict between religion and science. The latter held a position which is impregnable, and would win the fight between materialism on the one hand and superstitious (so-called religions) systems on the other. The discourse was eagerly listened to and well appreciated.—*W. N.*

BRADFORD. Milton Rooms.—May 13th: The guides of Mr. Wallis delivered an address on "Real Life in Spirit Land." The leading characteristic of spiritualism was its facts, while religious denominations substituted *faith*. Physcometry reveals the fact that we leave behind us indelible impressions which time cannot obliterate. Returning spirits declare that the geography of that country is as diversified as this earth. Two men will travel the same road. One sees no beauty—he is insensible to the myriad-tongued voices of Nature unceasingly affirming the praises of Him who paints the wayside flower and guides the sweeping worlds which stud the blue canopy of space; while the other drinks inspiration at every step. To him the richly-robed choristers of the grove, the flowers which greet his gaze, the atmosphere perfumed with fragrance sweeter than that of Arabia, the glorified heavens above, the wondrous beauty of the ever-changing clouds, speak, in language more eloquent than that of a Cicero, of the wisdom and benevolence of his Father. The way, to him, seems short. These two men would widely differ in their accounts of the journey; both would represent their state of mind. So it is in spirit-life. Spirits return and tell of their actual condition, which must necessarily be the measure of their moral, spiritual, and mental capacity. Hence it follows that we must conclude that each spirit describes the country as it appears to him. Spirit is the real man. Spirit-life is a real one, and the cargo with which we ought to load our barque is good thoughts, pure motives, noble actions, heroic deeds, and a sacred fidelity to truth, so that when the voyage is ended we may enjoy the society of those we love, where the dreams and ideals of life are attained and enjoyed.—In the evening "Life's Conflicts and Conquests" was the theme. Step by step they discoursed upon the conflicts through which man had passed in his upward and onward march. From a state of savage barbarity he has attained the present summit of civilisation. The ordeal through which he had to pass was a severe yet a profitable one. It helped to develop the germs of divinity within him. The lesson to be learned was that the conflicts of life were but preludes to its conquests. Still greater victories would be achieved, till man, basking in the sunlight of knowledge, would reflect in a more glorious degree the wisdom that makes for perfection.

BRADFORD. Milton Rooms.—Owing to a misunderstanding as to dates, Mr. Macdonald having to speak at Manchester, his place was supplied by Miss Patefield and Mrs. Elliott. Afternoon: Miss Patefield spoke on "Prayer." The mere mechanical utterance of words was not prayer; but devotion to duty and truth, work well done, was the most pleasing prayer man could offer. All other prayers were but as tinkling cymbals—an insult to Deity. The evening discourse was a graphic comparison of the teachings of Spiritualism and Christianity. Heaven with its golden streets, its jasper walls, and paraphernalia, was called nothing but a prison, inasmuch as man was not permitted to return to the scenes of his former labours. Christianity was held responsible for the poverty, misery, and crime, around us. It had signally failed in redeeming man, but had chained his action and fettered thought. Spiritualism inculcated that man was not to be saved by the efficacy of the blood of one man; but he must make, and does build, his own heaven or hell. Freedom of thought, man's responsibility, these were the teachings of the special philosophy. Miss Patefield and Mrs. Elliott gave clairvoyant descriptions, which were recognised, after each service.

BRADFORD. Little Horton.—Speaker: Miss Wilson, of Batley. The day was a quiet one, the clairvoyant descriptions not being so well recognised. Attendances only small.—*G. Bown, Sec.*

BRADFORD. Ripley Street.—Mrs. Russell's guides gave two discourses. Afternoon: "Man's Responsibility." Evening: "In my Father's House are many Mansions." Clairvoyance was very good after each service.—*T. T.*

COLNE.—Mr. Swindlehurst addressed a small audience on "Angel Messengers," showing that such communication was in a sense the basis of spiritualism. Evening: A stirring address to a larger audience on "Spirits in Prison." All ages, and nations have had their spirits in prison, religiously, socially, and politically. On the other side also are the "Spirits in Prison." An interesting comparison between the story of Prometheus in the Greek Mythology and the story of the Nazarene was made. He alluded to the "prisoners" in our social life, custom, habit, early training, and family influence; also to the theological prisons, where creeds and dogmas are the chains and handcuffs and the ministers the gaolers. Egotism is a prison house.

COWMS.—Mrs. Green gave splendid discourses. I never heard her in such form before. Afternoon, "The want of the age;" evening, "Original sin." Truth and justice ought to be our whole aim. If we wished to meet our loved ones in heaven we must live noble and pure

lives. The very pleasing ceremony was gone through of naming six children with flowers, the spirit name being given as well. Sixteen clairvoyant descriptions, fourteen recognised.—*A. W.*

DARWEN.—In consequence of Miss Sumner not keeping her engagement our rooms were closed. We would remind all speakers of the utmost importance in communicating with the society to whom they are engaged as early as possible if they cannot attend, as the disappointment to the general public is a serious drawback to the society's work. In this instance the mishap has been caused by the anticipated removal at an early date of Miss Sumner's family.

FOLESHILL.—Mrs. Smith's, medium, controls dwelt upon the pain occasioned to spirits by the unfavourable attitude taken up by their friends, who would not admit the possibility of communication between the two worlds. If mortals would not encourage their own friends to be near them, other spiritual influences would surround them and probably lead them astray.—*Cor.*

GLASGOW.—Morning: Mr. Harkness detailed the experiences which led him to accept the truths of spiritualism. Like all honest-minded investigators the truth came home to him, and he remains a staunch and zealous spiritualist. Mr. Glendinning gave a very touching account of the materialization of the spirit of his son, and other facts connected with the return of the so-called dead. Evening: Mr. J. Griffin delivered an excellent address on the "Will of God," to an attentive audience. The phraseology was of a higher standard than usual, partaking of touches of inspiration of an elevating nature.—*G. W. W.*

HALIFAX. Central Hall.—Mrs. Hardinge Britten was the speaker on Whit-Sunday, when two crowded houses assembled, manifesting deep interest in the lectures, which seemed to produce a profound effect on all present.

HETTON.—Mr. Ashton gave part of his experience in spiritualism, which was uplifting and well-received.

LANCASTER.—Good day with Mr. J. Scott, of Bishop Auckland. Afternoon, the "Two Aspects of Spiritualism." Evening, "Body, Soul, and Spirit." Both addresses full of thought. Very successful clairvoyant descriptions, all recognized but four. Good audiences.—*J. B.*

LONDON SOUTH. Winchester Hall.—Moderate audiences. A profitable morning. Mr. Cartwright opened a discussion on "Spiritual Harmony." Well sustained. Excellent speeches. Evening: Mr. T. A. Major gave an interesting address on "Swedenborg," replying to a large number of questions.—*W. E. Long.*

LONDON. OPEN-AIR WORK.—Wandsworth Common, May 13, Mr. Cannon, myself, and family commenced our open-air service at 3 p.m. We soon had a nice audience, who listened attentively to the truths we expounded. We started with singing a hymn, followed by prayer, then another hymn, and read the thirty-fourth Psalm, then gave extempore address on spiritual subjects, and distributed copies of *The Two Worlds*, *Medium*, *Seed Corn*, and hymn leaflets. Nearly all stayed to the finish, and several asked if we would be there the next Sunday, and also made other inquiries. It was most encouraging. One lady has given us 10s. towards printing expenses, so we shall issue 2,000 suitable handbills, and hope to have large meetings. Services will commence at 3-30 and 6-30, on Wandsworth Common, opposite Gorst Road (about twelve minutes from Clapham Junction and six minutes from Wandsworth Common Stations). Who will come and help us? Are there not some clairvoyant friends and speakers who will take a little trouble to assist us in advancing our glorious cause in this district. The return fare from Victoria is 5d., and from Waterloo only 4d. Free tea will be provided for any friends who come from a distance. Parcels of leaflets, &c., will be gladly received by Utber W. Goddard, 6, Strath Terrace, Clapham. (The police have stopped these meetings till a place is allotted).

MACCLESFIELD.—Mrs. Wallis delivered two successful lectures on subjects chosen by the audience.

MANCHESTER. Assembly Rooms.—Mr. J. C. Macdonald, in the morning, took five questions from the audience, which were answered very satisfactorily. Evening subject, "Knowledge and Reason *versus* Faith." A fact was known by the consciousness of its presence, and could be analysed by reason. Faith asked for beliefs less knowledge and reason—beliefs in things which are not realisable—things unseen and unknowable, unknowable because they never existed. May 14th: Mrs. Barr, of Hednesford, as her brick to our building fund, gave a private sitting to a few friends. She gave some wonderful tests. I would recommend any friends who have the least doubt in their minds to have a sitting with Mrs. Barr, and they cannot but be convinced of the fact of spirit return.—*W. Hyde, Sec.*

MEXBOROUGH.—The *Sheffield Independent* says: "The spiritualists declare they have at last secured a footing at Mexborough, and are exerting their utmost influence to obtain converts. But they continue to experience keen opposition, and on Saturday night lively scenes were witnessed. They had a special attraction in the shape of Mr. E. W. Wallis, of Manchester, 'trance medium.' The proceedings took place in Waddington's Assembly Rooms, and a charge was made for admission. Mr. Adshad, a collier, presided. In the body of the room were a number of local preachers from various churches, and some of them soon demonstrated disapprobation at the declarations of the medium" (and were the worst behaved of the audience). On Sunday two good lectures were given by Mr. Wallis to large and attentive audiences.

NORTH SHIELDS.—May 16: Mrs. White, of Sunderland, gave a very successful clairvoyant séance, the majority of the descriptions being recognized. May 20: Messrs. Sims and Thoms, of Murton, each gave short addresses, followed with clairvoyance by Mr. Sims. These gentlemen, with a little further development, will be a welcome acquisition to the platform.

MANCHESTER. Psychological Hall.—The controls of Mr. Boardman devoted afternoon and evening to the answering of questions in a very satisfactory manner.—*J. H. H.*

MARYLEBONE.—Morning: very good attendance. Mr. Hawkins magnetised several, Mr. Goddard, jun., giving clairvoyant descriptions. The guides of Miss Todd gave a short address, exhorting us to develop the God-power which was inherent in all. Evening: Mr. Hopcroft gave a telling and instructive address on "Mediumship and Clairvoyance," treating both subjects from a scientific standpoint, followed

by clairvoyant descriptions. Fifteen descriptions given, fourteen recognized. Mr. R. J. Lees, of Acton, made a few remarks with reference to the conversion of an atheist while he was present at one of Mr. Hopcroft's meetings in the country. The description and the message to him from his own father, it was impossible, he said, for him to ignore.—*Cor.*

MIDDLESBROUGH. Spiritual Hall.—Morning: Mr. Lashbrooke's control gave a characteristic communication from Mr. Gibson, a staunch adherent, who "passed on" the day previous. A superior lecture, "Man: or the Prophecy of the Angel." Personality had to do with the artificial environments of outer earth existence. Individuality was from the inner intellectual force, and was carried into a life beyond the physical, where so much of earth's personality was left behind. Identity was a blending of the higher unfoldments of individuality with the sphere of infinite intelligence. Evening: "The Key to the Inner Life." Science, mediumship, and religion increased and intensified "with the process of the suns." A grand address.—*J. C.*

NEWCASTLE.—May 13: Large audiences assembled to hear Mrs. Britten, whose presence in Newcastle is always hailed with delight. The morning subject was "The Evolution of Spiritualism," and in the evening she spoke on six subjects selected by the audience. The reality of spirit return was ably demonstrated. Many of the prevalent orthodox notions were crushed to pieces in a manner that none could gainsay, and in their place were substituted the ennobling teachings of spiritualism. The ceremony of naming three children was gone through at the evening service.—May 14: Mrs. Britten lectured on "The Evolution of the Good Time Coming." The following report appeared in the *Newcastle Daily Leader*: "Mr. Kersey presided, and there was a large attendance. Mrs. Britten, in the course of her remarks, spoke of the splendid advance in every branch of science and art, but said that this progress was not so manifest in morals and the distribution of property, the distribution of the means of life, of the gifts of the Creator. It was said by some political economists that the condition of the lower class was far better now than ever it had been. They denied this, because, though the lower classes a thousand years ago were mere serfs, it was the condition appropriate to their mental status. She vividly depicted the horrors of the sweating system now existing, and said that none could see such conditions applied to men that could think, and women that could feel, without feeling that they were a terrible blot upon the country. It was according to the status of men, to their intellectual progress, that they were able to gauge these terrible evils. The savage, ruthless barbarities of centuries ago had passed away, but not the spirit that prompted them. It was only clothed in better manners. And so it was with morals. She spoke of the necessity for a more living religion, and condemned the practice of breaking during six days of the week commandments enunciated on the seventh. They looked to the great reforms proposed to be brought about in the present age as a sure sign of the good time coming. To the improvement in morals, to the teaching by spiritualism what should have been learned from their ministers and teachers generations ago, they looked for the evolution of the good time. Their present systems of government, their present systems of the cultivation and distribution and occupation of the land, their systems by which the toilers had to grind out the wealth and luxury of the rich—all these were now before the same court of public opinion, on their trial of life and death, and when these better teachings obtained, when it was realized by men that they were not wronging those whom they oppressed but themselves, they should hail, not the good time coming, but the good time now come."—May 20: Mr. Joseph Armitage, of Dewsbury, spoke on subjects selected from the audience, four questions being dealt with in the morning and nine in the evening. The plain, straightforward manner in which the guides handled the questions was much appreciated, as evinced by the hearty applause as the truth was sent home to the audience.—*F. S.*

OLDHAM. Cottage Meeting at Mr. Butterworth's.—Saturday, April 19: Twenty persons present. Mr. B. Plant, medium, did credit to himself and the cause. He spoke about my mother, who recently passed to the spiritual side of life, in language so touching and pathetic that all were deeply moved. He followed her from childhood, through life as a young woman and as a mother, and the anxious times a mother has for her family; the breaking-down of her health, and, finally, her passing on to the other side, and the interest that she was taking in the loved ones left behind. All was listened to with rapt attention, and met with many a hearty response from the hearers. He also gave ten clairvoyant tests, amongst them my mother's name, and stated that she was with my two sisters, who were present (which was unknown to the medium), and other interesting matters. We have held these meetings once a month for about six months, when Mr. Plant has given great satisfaction.

OLDHAM.—May 13th, Mrs. Butterfield addressed moderate but appreciative audiences. 15th, the grand concert for the funds was a great success. Programme: songs by Mr. Wallis and Miss Taylor; duet by Miss Taylor and Mr. Broadbent; part songs by Miss Taylor and Messrs. Broadbent, Leach, and Jackson. Clairvoyant descriptions by Mrs. Wallis. Mr. Geo. Chadderton pianist. 20th, Mr. J. B. Tetlow devoted the afternoon to a question on "Hafed;" evening subject, "Law and Life in the Spirit World"—both practical and deeply-interesting discourses. Psychometric readings given with remarkable success in every instance.—*J. S. G.*

PENDLETON.—Miss Blake, of Pendleton, spoke in the afternoon, on "All Men are Equal." Evening: "Where is God to be found?" Both were fairly well treated. Clairvoyance followed both addresses.—*J. E.*

RAWTENSTALL.—Mr. Z. Newell favoured us with two splendid discourses. Evening subject, "The Best Mode of Developing our Spiritual Gifts."—*J. A. W.*

ROCHDALE. Regent Hall.—May 16, Half-yearly Members' Meeting. Report satisfactory. Election of officers: President, E. Schofield; vice-president, L. Pickup; corresponding secretary, G. T. Dearden; treasurer, J. Firth. May 20, Miss Keeves gave two able addresses. Evening subject chosen by the audience: "True Conscience—Why are we Baptised if the Dead riseth not?" which were dealt with in a most intelligent manner, and seemed to give every satisfaction.—*G. T. D.*

SOUTH SHIELDS. 19, Cambridge Street.—Wednesday 16th, Mr. J. J. Currie presided; several of the members addressed the meeting.

Sunday, 20th, 6 p.m. Mr. Burnett spoke from the subject "Are we Improving, Morally and Spiritually," in a very able manner—being well appreciated.—*A. P. F.*

TYLDESLEY.—Evening: The subject chosen by Mr. Mayoh's guides was, "By their fruits ye shall know them." They took a retrospective view of the early Christian ages, showing how the pretended followers of Jesus had trampled under foot his teachings and precepts and substituted false doctrines. Constantine quarrelled with the council's at Nice and Corinth, cut his brother-in-law's throat, and had his wife smothered for expressing their honest thoughts. This prompted a young and intelligent scientist to give a short discourse on "Science versus Christian teachings." The guides expressed their sincere gratitude for the able discourse of the young advocate of spirit investigation, and referred to the work of Matthew Tindall, who declared that Constantine committed to the flames forty books which were intended for inclusion in the Bible.—*R. Whittle.*

WARDLEY.—Mr. Wm. Pickford's guides gave a lecture "On Atheism, what has it done for the Masses," which was chosen from the audience, and gave satisfaction to all.—*J. S.*

RECEIVED LATE.—Leicester: Lyceum, 19 children, 7 officers, and 6 visitors. Afternoon: Healing, at 3. Evening: Mrs. Povey's guides lectured on "Abide with me." They said when children pass on they go to the third sphere. Sunderland: Mr. Wilson, of Bolden, gave an interesting lecture on "The pure in spirit shall see God."—*G. W.* Lyceum, hymn and invocation, s. c. recitation, hymn committed to memory, marching and calisthenics, groups and lesson, hymns and invocation. Willington: Mr. C. Campbell gave two noble addresses. "Is spiritualism essential to humanity?" "Did mankind ascend from a single pair?"

THE CHILDREN'S PROGRESSIVE LYCEUM.

FOLESHILL.—Singing, prayer, and calisthenic exercises. A lesson on education of children was given, and several pieces were recited simultaneously by the members. Mr. J. Wilkinson read "The Village Blacksmith"—a verse of a hymn committed to memory. A golden chain recitation was also repeated.—*Cor.*

GLASGOW.—Attendance about 70, including adults. Clairvoyant descriptions, by Mr. W. Ritchie's guides. Mr. Wilson offered prayer. Mr. Glendinning, who honoured us with a visit, gave the children a very comforting address, enlivened with a few of his experiences of the return of spirit-children, which gave great pleasure.—*G. W. W.*

MANCHESTER. Psychological Hall.—A good attendance of adults and children. The presence of our older friends rendered our task much easier. We hope they will continue to attend regularly and assist us in this noble work. Hymn, invocation by Miss Ada Stanistreet, silver and golden recitations, recital by Miss Bletcher, marching and calisthenics, hymn and invocation.—*J. H. H.*

OLDHAM.—A large and successful session. Recitations and groups. Announcement was made to the children that two special prizes for proficiency in "physical exercises" would be given at the end of the year, besides many others to be given for excellence in other departments. The Whit-Friday treat to Mottram is anxiously anticipated, as one or more entirely new pastimes are to be introduced. Marching and calisthenics in the open-air will also form part of the programme. Refreshments is another important item. All are cordially invited to unite with us in making the day a grand success.—*W. H. W.*

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR JUNE, 1888.

BRADFORD: Walton Street, 2-30 and 6 p.m.—3, Mrs. Riley and Mr. Moulson, Anniversary; 10, Mr. C. A. Holmes; 17 and 24, Local.
BRADFORD: Ripley Street.—3, Mrs. Whiteoak; 10, Mrs. Gott; 17, Miss Bentley; 24, Mr. Boocock.
BURNLEY: Tanner Street, 2-30 and 6-30.—3, Mr. G. Smith; 10, open; 17, Miss Musgrave; 24, Mrs. Wallis.
COLNE: Free Trade Hall, at 2-30 and 6-30.—3, Mrs. Butterfield; 10, Mr. Plant; 17 and 24, open.
KEIGHLEY, Lyceum: East Parade, at 2-30 and 6.—3, Miss Cowling; 10, Miss Harris; 17, Mr. Bush; 24, Mr. Geo. Smith.
NELSON: Bradley Road, at 2-30 and 6-30.—3, Mrs. Gregg; 10, Mrs. Beanland; 17, Miss H. A. Wilson; 24, Mr. E. Bush.
NEWCASTLE-ON-TYNE: 3, Alderman Barkas; 10, Mr. Lashbrook; 17 and 24, Mr. W. V. Wyldes.
OLDHAM: Spiritual Temple.—3, Mr. P. H. Wollison; 10, Mrs. Wallis; 17 and 18, Mr. J. S. Schutt; 24, Mrs. Gregg.
ROCHDALE: Blackwater Street.—3, Mr. Walsh; 10, Mrs. Taylor; 17, Local; 24, Miss Keeves.

GLASGOW.—Next Sunday Mrs. Emma Hardinge Britten will lecture in the morning at the Hall, 15, Kirk Street, Gorbals, subject, "Man the Immortal." In the evening at 6-30 at the Waterloo Rooms, subject, "The Spiritualistic Outlook—Past, Present, and Future." Mr. J. Robertson chairman morning and evening.—*G. W. Walrond, Cor. Sec.*

SOUTH LONDON.—Spiritualists' Society, 99, Hill Street, Peckham. Mrs. Yeeles on Sunday afternoon next, at three o'clock (for members only) and at seven.

SPEAKERS' APPOINTMENTS FOR JUNE, 1888.

Mrs. Britten: 3, Liverpool; 10, Huddersfield; 17, Blackburn; 24, Manchester.
Mr. J. Hopcroft: 3, Blackburn; 10, Darwen; 17, Bradford; 24 and 25, Belper. All letters from the 3rd to the 12th to be sent to Richard Burrell, 107, Avenue Parade, Accrington; after, per Mr. Bailey, 33, Haley Hill, Halifax. A few open dates for private or public meetings.
Mr. T. Postlethwaite: 3, Facit; 10, Miles Platting; 17, Skelmanthorpe; 24, Tottington.
Mrs. Wallis: 3, Walsall; 10, Oldham; 17, Pendleton; 24, Colne.
Mr. E. W. Wallis: 3, Huddersfield; 11, Macclesfield; 17, Leeds; 24, Blackburn.

PASSING EVENTS.

[THE following letter from Mrs. Batie, of Pennsylvania (*nee* Miss Longbottom, of Halifax), will be, we are sure, most welcome to her many friends in England, especially as it is accompanied by a characteristic communication from the noble spiritual veteran John Culpan, so recently passed into the higher life from Halifax.—*Ed. T. W.*]

"This a.m., while sitting for a little while, as is usual, 'Sunlight' (Indian spirit) said there is a new speaker coming, and before she could make me aware who it was I saw Mr. Culpan coming toward me. He said, 'I am free now, and can get about much quicker and easier than when in the body.' He did not control by speaking through me, but I wrote as he spoke while he was still present and in view. Mr. Culpan was the first to introduce spiritualism into our family, through Mr. Ambler, of The Glen, near Birkshall. It was at my Brother Ambler's I made my first investigations, and Mr. Culpan was present when the first intelligent sentence was uttered through my lips by a disembodied spirit; and although persecution was bitter and fierce for years, he stood his ground unflinchingly, and always met one with a smile and a shake of the hand, that in those days was an inspiration of itself. No matter with what difficulty he got round, I never knew him absent from his post or ever neglect his duty, and often that duty was a real service to others. He was one of the best friends a medium had, and now that he has arisen I feel sure the spiritualists in my dear old native town have sustained a great loss, and I weep with the loving family whose sunlight has for a time been eclipsed. But one more power has surely been added at the other end of the wires to receive at this. May we all as faithfully continue life when freed from the body.—Yours most respectfully,

"HANNAH L. BATIE."
Greensburgh, Westmoreland Co., Pa., U.S.A.,
April 25, 1888."

"P.S.—Success to all your endeavours for *The Two Worlds*.—
H. L. B."

Communication from Mr. John Culpan, late of Halifax, Yorkshire:—

"Greetings to all friends of truth. This right hand shall ever be upheld in the cause that strikes the death-blow to all oppression in all its forms, and inspire souls with hope and goodness under any and all circumstances. If I have been earnest in the cause of spiritualism, it was because I felt it to be the foundation upon which rested all other grand efforts to ameliorate the condition of a suffering humanity. My spirit's whole endeavour shall be to uproot error, and, in company with other grand souls whose society now gives an impetus to my being, even as it did when working with them in the body, we shall individually and collectively aid in whatever 'makes for righteousness,' urge on the car of progress under whatever name or title, so long as our brother man and sister woman be thereby benefitted.—Yours for truth, faithfully,

"JOHN CULPAN."
April 25th, 1888."

PSYCHOMETRY AND THE MOON.

To the Editor of "*The Two Worlds*."

Having given several years' attention to the study of clairvoyance and psychometry, perhaps you will allow me a few lines in your esteemed paper to express my opinion, arrived at after considerable investigation of the above subject.

Being somewhat acquainted with and interested in the science of astronomy as a navigator, such revelations as described by "Imri" possessed to me a more than usual interest, and therefore I took a careful note of the descriptions given by my sensitives, of plants, animals, and different races of being, with their customs and occupations—inhabiting as I at first thought, the external planetary and stellar bodies.

I soon perceived, however, that the laws governing the subjects of these bodies was somewhat incompatible with those ruling other material conditions coming under observation, and after all due allowances had been made.

This puzzled me exceedingly, and every known theory was in turn laid under tribute to account for the discrepancy; but all to no purpose. I therefore determined to adopt the inductive method and become an observer.

After a considerable time I discovered that each supposed planet or orb was a state of existence or spiritual sphere, and several inhabited by disembodied beings in various stages of intellectual development, corresponding to different epochs, and extending back into the most primitive eras of earth's history. On interrogating (where that was possible) these spirits, I found them mostly of earth's dwellers—with few exceptions—and had occupied a mortal form at some period of time, dating from recent history far backward into the night of antiquity, and related to individuals on this side of life by an indissoluble mental tie or phrenological association, and forming a part of the inner consciousness, or it might be more clearly expressed as intellectual reincarnation.

I am therefore forced to the conclusion that many if not most of the reported observations made by mediums regarding the life and conditions existing upon the sun, moon, and planets, are after all only upon these spheres—their magnetic relations—with which they are mentally associated in proportion to the planetary influences prevailing at birth.

The guide—or more correctly mental associates—who inhabit these spheres seem totally distinct and separate from relatives and friends, or spirits who come upon special missions, and who become guides and show themselves in and around the atmospheres of individuals. These latter class are often wholly ignorant of the existence of the former, who seem to be governed by laws as different from theirs as theirs are to ours.

I could write a great deal more upon this subject, which has come a great deal under my observation, but I fear to trespass. I would like to add, however, that, in my opinion, in this region of research is to be found the key and clue that will unlock the great mystery of being, unravel the tangled web of sectarian fanaticism of all denominations, and explain the puzzling doctrines of reincarnation.

67, St. James Street, Glasgow.

J. H. FASH.

[We willingly offer our kind correspondent's opinions to our readers, because they are interesting and suggestive. At the same time we differ from him, inasmuch as the entire solar system is *proved* to be matter in different states of condensation, &c., &c. Whatever may be the points of differentiation between the sun, earth, and other bodies included in the solar system, all are demonstrated to be composed of material atoms; hence the life rooted upon their surfaces must partake of, and hold relation to, the parent earth. That spiritual spheres, freighted with a vast charge of spiritual life, may accompany each planetary body, we can readily believe—in fact, accepting the laws of being manifested upon our earth as representative of the entire scheme, and the earth itself as microscopic of the whole solar system—that is, in reference to the evolution of material and spiritual life—we may feel assured that every planet is as closely related to its especial spirit spheres and spiritually evolved inhabitants, as is our earth. May not our friend, then, have been communicating—in the spirit of course—with the inhabitants of those spheres, rather than with the physical beings reared upon the physical planet itself? Mons. Louis Figuier favours the belief that the inhabitants of the younger and less developed planets may and do progress from the lower to the higher bodies of the system, ultimately returning in fully perfected spiritual natures to the sun. These opinions the eminent French scientist derives from scientific deductions. The present writer follows and accepts his opinions *in part*, as the result of spiritual inter-communication.—*Ed. T. W.*]

THE LYCEUM CONFERENCE AT HALIFAX.—The report of this meeting has been received, but came too late for insertion in this week's issue, the copy having to go to press earlier, in consequence of the holidays.

THE LYCEUM CONFERENCE.—We visited the friends at the morning session, and were pleased to see so many earnest and zealous workers intent upon making the Lyceum movement united, strong, and permanent. The growth has been remarkable. A few years ago there were but two or three, now there are over forty Lyceums in active life. The problem of organisation has thus been quietly but effectively solved. The conference was hopeful, business-like, and will doubtless do great good and strengthen the workers. Several valuable suggestions were made, such as that the children should be taught ambulance work and kindness to dumb animals. We would suggest that attention be paid to manners, courtesy, gentleness, and politeness.

London spiritualists are reminded of the arranged debate on Sunday morning next, at Winchester Hall, Peckham, between Mr. J. Veitch and Mr. A. Major, the latter opening in the affirmative, "Is the Spread of Spiritualism Evil in its Effects?"

FROM "SPIRIT SUNFLOWER."

"'Tis strange that man, who has the means so near, should seek so remotely from their source to solve the mysteries of his being.

"'Tis needless that thou go to Egypt, to India, or to other ancient kingdoms of the world, or that thou search the records of dead and buried languages, heap up traditions, puzzle over hieroglyphics, or count the revelations of the stars, when in truth the secret lies within thee.

"Little words make pondrous volumes; little raindrops mighty rivers. The lives of greatest men, as well the history of most powerful kingdoms, are woven out of passing moments. The moral is: Despise not little things; shape well thy means, thy ends will shape themselves."

Mr. Tetlow writes: "That the reason he did not go to Colne was, that he was not engaged."

We are pleased to notice the activity of our London and Newcastle friends in open-air work; it is an invaluable form of advocacy—perhaps the *best* way of reaching the working-classes. Tracts should always be distributed at such meetings. Those published by Mr. Cooper are exceedingly useful for the purpose. (See Advt.)

HEARD IN A RAILWAY TRAIN.—"This is too bad!" "What?" "Why, here's a Mr. Wallis disestablishing hell, and turning out the devil without any compensation for disturbance; it's interference with vested interest, that's what it is. We shall be having a big claim for compensation directly!"

MARYLEBONE.—Association of Spiritualists, 24, Harcourt Street, Marylebone Road. An Hour with Spirits. The next meeting May 27th, 3 for 3-30, doors closed then punctually.—*J. M. Dale.*

Mr. Swatridge writes that he has been confirmed as to the result of his visit to America by two or three mediums. He hopes to receive many calls to lecture, so that he can start the second week in August.

Mr. T. S. Swatridge (cripple), Inspirational, will visit the Midlands from the 7th inst., desires to fill up Sundays or week-nights for lectures in the provinces to end of July, to help him to carry out the wishes of his guides, for relief from his affliction. For dates, &c., address 88, Fortress Road, Kentish Town, London, N.W.—[ADVT.]

Mr. B. Plant, 52, John St., Pendleton. Trance Speaker, Natural Clairvoyant, Test and Business Medium. Terms Moderate.

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to £2 16s. Children's Suits from 2s. 3d. each.

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or Mr. Ellis, 198, Bolton Road, The Heights, Manchester.

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Qualified Medical Herbalist (by Examination),

Member of the National Association of Medical Herbalists.
Member of the Society of United Medical Herbalists of Great Britain.

Sufferers from Diseases of the Stomach, Liver, Lungs, Heart, Bowels,
Kidneys, Nervous Diseases, Piles, Rheumatism, Impurities of the
Blood, Skin Affections, &c., are invited to test this system of
treatment.

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HEALING AT A DISTANCE, and Magnetized Water, Oils, Cotton,
Pads, and Medicine sent to all parts of the kingdom.

CONSULTATIONS DAILY, from 9 a.m. to 8 p.m.
(Sundays and Thursdays excepted).

NOTE.—To prevent disappointment patients from a distance should
write before leaving home to appoint a time for consultation, as Mr.
Owen is often called from home to attend patients at their own homes.

All Letters containing a Stamped Envelope promptly answered.

J. W. O. also desires to call the attention of the public to his
"Celebrated Medical Specialities" (the names of which are
protected by registered "Trade Marks," and the Government Stamp
over each packet), feeling assured they will give satisfaction in all
complaints for which they are recommended.

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An outward application for Asthma, Bronchitis, Deafness, Gout,
Lumbago, Neuralgia, Pains in the Chest, Pleurisy, Pneumonia,
Rheumatism, Sciatica, Shortness of Breath, Whooping Cough, &c.

Price 1/6 and 2/6 per bottle, carriage paid.

OWEN'S MAGNETIZED COD LIVER OIL.

Experience has proved that this Oil sits more easily on delicate
stomachs than any other Cod Liver Oil.

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OWEN'S "CHILETO" PILLS.

(Registered Trade Mark, No. 55,722.)

Are admitted by all to be the most efficacious medicine they have
taken for Bilious and Liver Complaints, Costiveness, Sick Headache,
Maziness, Loss of Appetite, Heartburn, Palpitation of the Heart, Pains
in the Back, Gravel, and all Diseases of the Head, Stomach, Liver,
Kidneys, and Bowels.

Sold in Boxes, with full directions, at 9½d., 1/1½, and 2/9 each, sent
post free to any address for 10, 14, or 34 penny stamps.

OWEN'S HINDOO FEMALE PILLS.

(Registered Trade Mark, No. 63,770.)

These Pills are composed of the active principles of Pennyroyal,
Feverfew, Betin, Tsa Tsin, the great Hindoo emmenagogue, and other
rare plants used to correct irregularities, relieve and cure the distressing
symptoms so prevalent with the female sex. They are a never-failing
remedy for all female complaints dependent on taking cold, or debility,
change of life, &c.

Sold in Boxes, with full directions, at 1/- and 2/6 each, sent post free
to any address for 14 or 32 penny stamps.

OWEN'S HERBAL BLOOD SCAVENGER.

(Registered Trade Mark, No. 63,771.)

This Preparation is made from Sarsaparilla, Stillingia, Rock Rose, and other
choice Alterative Herbs and Roots.

It is a never-failing remedy in all forms of Skin Diseases, Blood Poisons, or
Impurities, such as Scrofula, Dry or Scaly Tetter, Ulcers, Humid Sores, Scabbed
or Scald Head, Scurvy, Boils, Pimples on the Face, Bad Legs, and all Diseases of
the Skin and Blood, from whatever cause arising.

For purifying the Blood and strengthening the System, the effect of this
medicine is astonishing. Sold in Bottles, with full directions, at 1/1½, and 2/9
each, sent post free to any address for 16 or 30 penny stamps.

OWEN'S COMPOSITION ESSENCE.

This is the most efficacious medicinal compound ever offered to the public for
giving speedy and permanent relief in the following distressing complaints:
Colds, Catarrh, Cold Feet, Colic, Cold Sweats, Fevers, Influenza, Quinsy, Hoarse-
ness, Pains in the Stomach and Bowels, Headache, Giddiness, Cold and Weak
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