

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 32.—VOL. I.

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**Blackburn.**—Exchange Hall, at 9-30, Lyceum; 2-30 and 6-30: Mr. E. W. Wallis. Sec. Mr. Robinson, 124, Whalley Range.  
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 Spiritual Rooms, Otley Rd., at 2-30 and 6. Sec. Mr. J. Smith, 15, Airdale Square, Otley Road.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Dickenson.  
 Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Mrs. Wade. Sec. Mr. E. Kemp, 52, Silk St., Manningham.  
 Upper Addison St., Hall Lane, Lyceum, at 9-45; 2-30 and 6-30: Mrs. Whiteoak. Sec. Mr. J. H. Smith, 227, Leeds Road.  
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**Burnley.**—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Mrs. Wallis. Sec. Mr. Cottam, 7, Warwick Street.  
**Burslem.**—15, Stanley St., Middleport, at 6-30.  
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**Cardiff.**—12, Mandeville St., Canton, at 7, Developing; Tuesday, 7-30.  
**Chesterton.**—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.  
**Cleckheaton.**—Water Lane, 2-30, 6: Mrs. Riley and Mr. Moulson. Sec. Mr. Roberts.  
**Colne.**—Free Trade Hall, at 2-30 and 6-30: Mr. Swindlehurst. Sec. Mr. Coles, 16, Selden St.  
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## THE ROSTRUM.

[Third of the First Two Worlds Prize Essays, printed by permission, and given to *The Two Worlds* by Miss Annie Fitton, of 44, Walnut Street, Cheetham Hill, Manchester.]

In giving the following beautiful and suggestive essay to the readers of this journal, we have been compelled, by the limitations of our space, to take out a few compound sentences, the force and meaning of which are not in the slightest degree altered by the excision of superfluous words, and the repetition of the same idea. In one instance *only* have we ventured to exclude a whole passage containing a special idea in this charming essay. Miss Fitton protests justly and vigorously against the alliance of the name of "free love" with spiritual doctrines. In this, every friend of law and order must be with her; but, unfortunately, the writer seems to imply that the aforesaid "free love" doctrine is foreign to this soil, and of American origin. To both these positions we beg to offer an equally vigorous protest. The free love movement in America was, it is true, promulgated chiefly by two women who, unhappily for the cause of spiritualism, were believers in its phenomena, and made the most indomitable efforts to fasten their opinions and practices upon spiritualism. In this attempt their principal opponents were the Editor of this paper, Wm. Denton, and the Editor of the *Religio Philosophical Journal*. We, the trio above-named, with the aid of some few others, and the *general sentiment* of American spiritualists, succeeded in effecting the complete severance of the two doctrines, but because free lovism was advocated by two women who believed in spirit communion, it is scarcely fair to label the millions of the American spiritual movement with the odious opinions of two of its *attachés*. Had the writer of the following essay been aware that the women, who, in many parts of America, were actually refused the hire of public halls to vent their disgusting theories in, *are now titled Ladies of England, and leaders of Aristocratic London Society—though not identified any longer with the cause of spiritualism*,—she might have forborne to direct her words of warning against the American spiritualists and directed them towards the aristocratic supporters of the English State Church.—*Ed. T. W.*

### ON THE BEST MEANS OF ADVANCING THE CAUSE OF SPIRITUALISM IN GREAT BRITAIN.

SPIRITUALISM, like all other movements—whether social, political, or religious—must advance or recede. Which is it doing? Is the tide of spiritual thought ebbing or flowing—encroaching with quiet though imperceptible persistence upon the lowlands of materialism; the quicksands of a cut-and-dry theology, in whose mysterious depths many a thoughtful mind has struggled, only to sink the deeper, or emerge at last stripped of all that makes the present comprehensible and the future luminous—or is it receding, and the fiat of its recall gone forth? A passing glance down the

columns of the spiritual journals will give a satisfactory response to this query. But the aim of this paper is not to prove the progressive nature of the movement; the point for consideration is a more practical one. While acknowledging the progress which spiritualism has made and is making in this country, it is impossible to disguise the fact that it contains within itself much that re-acts injuriously, retarding its growth, and subversive of its best interests. To know the cause of a disease is a necessary step to its removal; and as one of the "means of advancing the cause of spiritualism in Great Britain" I would suggest:—

I. The elimination from its midst of much that is absurd; parasitic growths, which have fastened upon the parent tree, robbing it of its vitality, and misleading enquirers by the undue prominence they have assumed. The central truth in the spiritual philosophy is too beautiful in its simplicity and too important in its influence to be overshadowed by the mystical absurdities which are fast becoming part and parcel of spiritualism. It is not by the weird jugglery of the theosophist, nor the fanciful imaginings of the re-incarnationist, that the cause of spiritualism can be promoted. These are offshoots of the movement, which disgust investigators, and rightly so. If a tree is to be judged by its fruits, what impressions must outsiders receive if they find such vagaries of thought as the above occupying a prominent position in spiritualistic literature and spiritual circles? They are foreign growths, and should not be engrafted upon the goodly tree which has taken root in this country. Leave feats of jugglery to the Indian fakir, Madame Blavatsky, and her mystery-loving disciples. The world will never be regenerated by such means; society has out-grown such relics of mediævalism, and the cause which *The Two Worlds* champions must suffer if it is allied to such puerilities.

The re-incarnation speculations are speculations pure and simple, and as such can prove of no intrinsic value. More than this—they tend to bring the movement into disrepute; to repel thoughtful observers from the subject, and in all earnestness I would implore those who have the best interests of the cause at heart, to keep these mystical speculations at a safe distance. They are exotics, foreign to the soil; harmonizing, it may be, with Hindoo mythology, but offensive to the common sense which should be one of our English characteristics. Nothing would prove more baleful to the true progress of spiritualism than to shelter under its wing any and every crotchet which the ingenuity of man may have originated, and the sooner the cause in this country disowns side issues and crazes, the sooner will it rise to its true position as a beacon-light pointing to a brighter future, and, like the leaven of the parable, making its influence felt throughout the whole of society.

II. A higher standard of platform oratory would also, I think, greatly promote the progress of spiritualism, raising the tone of its public meetings, and appealing more forcibly to the educated classes, whose respect for any movement—social or religious—must be regulated to a large extent by the ability displayed by its advocates. Prejudice at the best is a stubborn foe to overcome; it needs all the weapons within reach of those whose metal is of the finest. There are too

many tenth-rate speakers in the ranks; too little discrimination between quantity and quality. The fact that a man or woman may be the subject of spirit control, does not necessarily mark him or her out as a public speaker: the platform demands more than this. A musical instrument must be properly constructed and attuned before harmony can be brought forth, and even so, the human instrument needs culture and training before the unseen manipulators can evoke those chords which will appeal most forcibly to an intelligent audience, and present the fewest discords for a carping criticism to satirise or condemn.

Spiritualism has to fight at a disadvantage; her opponents are many; they have the advantage of being first in the field and of being backed by tradition and seconded by conventional proprieties; her champions therefore need a good equipment for the struggle, and the fewer weak points in her armour the better her chances of conquest. Let spiritualists then determine that their public speakers shall be fitted for the position they assume, and instead of grudging proper remuneration for services properly performed, let them rather encourage a higher standard of public mediumship by becoming more exacting in their demands, and less ungenerous in their rewards. That this is encroaching upon delicate ground I am quite aware, nor have I any wish to encourage a mercenary spirit amongst mediums. They are the inheritors of gifts bestowed freely upon them, to be as freely imparted. But the labourer is worthy of his hire, and it is only the very few who can devote their time and energies to the public service without asking for a suitable return. It is unreasonable to expect services such as these given gratis; it is equally unbusiness-like to accept slipshod performances. The unseen intelligences can do their part when a fitting instrument is in their hands—there are speakers in the movement who are living proofs of this, but their power, it must be remembered, is limited. Upon all public mediums, then, devolves the duty of self-culture, that every latent faculty may be fully developed, and the cause for which they are working be aided and honoured by their advocacy. It has been suggested that a training college for mediums would be a step in the right direction. Undoubtedly it would. A "School of the Prophets" may become a realized fact in the dim future, but in the meantime great improvement may be effected in the social and intellectual status of mediums as they awaken to their responsibilities in the directions indicated.

III. There is great room for improvement also in the management of the Sunday services. Better rooms; neater and more comfortable arrangements; a higher class of music; and a more reverent demeanour in the audience, would attract strangers, and win greater respect. A lesson on this point may be taken from the churches. They neglect nothing which appeals to the devotional instincts of their congregations and that sense of reverence which ought to pervade all religious gatherings, and which is noticeably absent from many spiritualistic services. In their rebound from orthodoxy spiritualists have rushed to the other extreme, and a dreary baldness marks many a service which ought to be bright and reverent, as befits the character of the meeting and the influences in operation. If spiritualism is to become a power for good in this country, one of the influences at work which "makes for righteousness," it must not neglect these minor matters as being unimportant. They are aids in impelling the car of progress, and as such, claim the attention of all workers in the movement.

IV. An increase in the number of Lyceums would aid indirectly in promoting the spread of spiritualism. In providing for adults why should the children be overlooked? The future will be in their hands. It would seem a wise step, therefore, to encourage and extend the formation of spiritual Lyceums amongst spiritualists.

Lastly, in this, as in other religious movements, a closer

affinity between the profession and the practice of its adherents would do more perhaps to further the cause than aught else. Religious effort of all types and colours abounds, but in spite of these, materialism and scepticism flourish in our midst. The world needs the great truths which it is the mission of spiritualism to impart. It needs to be brought in touch with the finer and more spiritual forces which surround it. It is too material and earthy; and if spiritualists as a whole would advance the cause and raise the conditions surrounding them they must bring themselves *en rapport* with the best of thought and influence which the other world can impart. If spiritualism stagnates, if its progress in the future becomes a dream—one of the great army of hopes unrealized—its supporters alone will be the cause of its decadence. Admitting the basis upon which the whole structure rests, the telephonic connection between this life and the life beyond, surely its position thus far is unique! The good and great of every age and clime are its ready ministers; the past, rich in its experience; the present, fertile in its resources; and the future, luminous with its possibilities, are each and all at its service; and when the forces of the Two Worlds join hands, and aspirations from both ascend to the great Father "in whom we live, and move, and have our being," surely the reality of spirit communion will become a recognised fact even in this utilitarian age, and one of the factors to raise humanity in the scale of intelligence and spirituality.

## GHOSTLAND:

OR,

RESEARCHES INTO THE REALM OF SPIRITUAL EXISTENCE.

(Continued from No. 24.)

### OCCULTISM IN ENGLAND.

[NOTE BY THE EDITOR.—It may be a matter of some surprise to the self-styled occultists who have suddenly blossomed into prominence since the publication of "Art Magic," and the formation of the "American Theosophical Society," to be assured that *true occultism*—that which makes no public demonstration of its pretensions, and even alleges and feels that it would be prejudicial to the best interests of society to do so—existed, and had been organized into secret associations more than fifty or sixty years ago in England. The author of "Ghostland," for reasons of his own, veils real experiences under fictitious names and dates, but the actualities of the present papers occurred in connection with an organization established quite three-quarters of a century before even modern spiritualism, much less theosophy or occultism, were publicly talked of.]

### MIND FORCE; OR, SOUL INFLUENCE.

THE term of my residence, as a student, in Europe had already expired, and I had been summoned to return to India, where honourable official distinction awaited me; but the hour that was to usher me into this new sphere of life would also separate me from Professor Marx, and the links which bound me to that strange man seemed, by this time, to have become interwoven with my very heart-strings; and to contemplate rending them asunder was to me fraught with indescribable anguish. After the lapse of many years, and with every youthful heart-throb stilled into the calm of waiting expectation until the mighty change shall come, I can hardly recall the life of indescribable oneness and magnetic sympathy, which attached me to my singular associate, without amazement that the identity of one human being should have become so entirely merged in that of another. In his presence I felt strong to act, clear to think, and prompt to speak; yet by some strange fatuity, it seemed to me as if acts, thoughts, and words took their shape from him, and without the least effort on my part to discover his will, I lived beneath its influence, and derived my chief motives for speech and action from the silent flow of his thoughts. When I was absent from him, I became a lost creature. I was dreamy, uncertain, wandering; a being without a



soul; one in whom instinct remained, but self-consciousness lacked the pivot on which to revolve, and hence the wheels of mind vibrated, and swung to and fro, searching for the sustaining power on which to anchor. . . .

The channels of psychologic force, once cut into deep grooves by our long and intimate association, became receptive conduits, into which his soul flowed as naturally as if my organism had been his own. Truly I was his creature, and but that I loved him for his kindness, honoured him for his profound learning, and respected him for the sublime manhood of his character, I should have mourned over my own conscious slavery; and writhed beneath the strange stamp of another's identity, which I was compelled to bear.

By a mutual understanding, though without any outward expression in words, I considered myself the adopted son of Professor Marx, and I not only felt restful and happy in this tacit arrangement, but I vaguely speculated upon the possibility of my soul's becoming soon separated from the frail tenement it inhabited, and perhaps absorbed in the grander and more exalted entity of the being I so strangely idolized.

I do not know to this day how far the Professor realized his magical power over me. He was able to conceal or reveal his will to me at pleasure, and without a word spoken. I knew when he willed to shut his thought from me, and at such times I was a blank.

When there was no such mental wall erected between us, all was as clear and lucid to me as if he were myself. I prepared myself to walk or ride with him, came and went as he wished, and all without a word spoken, or a gesture made.

It was under the impulsion of the irresistible attraction with which my singular associate had bound my life to his, that I resolved to accompany him on a tour through Europe, rather than return to the mother whose love I still fondly reciprocated. Dark, blighting, and inauspicious was the day when first Professor Marx and myself became established in an old-fashioned, time-worn mansion, a portion of which we were to rent during our stay in London.

The fire blazed in the grate, and the mellow light of softly gleaming lamps lent a cheering lustre to the scene, as we sat, on the first evening of our arrival, in company with two guests to whom we had dispatched letters of introduction, and who had hastened to welcome us at the earliest possible moment to the British metropolis. Our visitors, whom I shall call Lord D—— and Mr. B——, were men in the prime of life, but both of them were wholly devoted to the study of the occult.

They expected much of us, because they were led to believe the German mind was more than ordinarily capable of analyzing and mastering the mysteries of the imponderable. A few hours' conversation with these gentlemen, however, convinced us that in point of varied experience, their magical information was in advance of ours. They had visited Norway, Iceland, and almost every part of Scandinavia, carefully acquainting themselves with the legendary lore of those regions, and taking part in many singular ceremonies of spiritual invocation.

In Lapland, Finland, and Russia, our new acquaintances had beheld so many evidences of inborn occult powers amongst the natives, that they had come to the conclusion that certain individuals of the race are so peculiarly endowed, that they live as it were on the borders of the invisible world, and from time to time see, hear, act, and think under its influence, as naturally as other individuals do who are only capable of sensing material and external things.

Moreover, our friends had arrived at the opinion that certain localities and climatic influences were favourable or otherwise to the development of these occult endowments.

Experience had shown them that mountainous regions, or highly rarefied atmospheres, constituted the best physical conditions for the evolvment of magical powers, and they therefore argued that the great prevalence of supermundane beliefs and legendary lore in these latitudes arises from the

fact, that intercourse with the interior realms of being are the universal experience of the people, not that they are more ignorant or superstitious than other races. Lord D—— had brought to England with him a "Schamann," or priest, of a certain district in Russia, where he had given extraordinary evidences of his powers. This man's custom was to array himself in a robe trimmed with fine furs and loaded with clear crystals, when, with arms and feet bare, he would beat a magical drum, made after a peculiar fashion, and adorned with a variety of symbolical paintings.

Commencing his exercises by standing within a circle traced on the ground, and beating his drum in low, rhythmical cadence to his muttered chantings, the Schamann would gradually rise to uncontrollable frenzy, his hands would acquire a muscular power and rapidity which caused the drum to resound with the wildest clamour, and strokes which defied the power of man to count. His body, meantime, would sway to and fro, spin round, and finally be elevated several feet in the air, by a power unknown to the witnesses. His gesticulations and the whole scene of "manticism" would end by the performer's sinking on the earth in a rigid cataleptic state, during which he spoke oracular sentences, or gave answers to questions with a voice which seemed to proceed from the air some feet above his prostrate form.

During my stay in England I was present at several experimental performances with this Schamann, and though he could unquestionably predict the future and describe correctly distant places and persons, Professor Marx and myself were both disappointed in the results which we expected to proceed from his elaborate modes of inducing the "mantic" frenzy. Lord D—— accounted for this by stating that the atmosphere was prejudicial to the Schamann's temperament, and it was obvious he needed the specialities of his native soil and climate for the complete evolvment of the phenomena he had been accustomed to exhibit.

Amongst the distinguished gentlemen into whose society Professor Marx and myself were now admitted, we found several individuals of the magical type, who had been imported by earnest students from different countries, for the purpose of aiding their investigations. One of these was a native of the Isle of Skye, and had been remarkable for his gift of "second sight."

Panoramic representations of future events would be presented to this man's waking vision, like a picture daguerreotyped on the atmosphere.

Another of the marvel workers was a young Laplander, who seemed to possess an innate faculty of clairvoyant perception, which did not necessitate the magical frenzy to call it into play.

There were several other personages imported from northern lands, through whom our new friends attempted to conduct experiments, but it seemed that in each case, the powers for which these weird people had been distinguished had either diminished, or failed them when taken away from the influence of their home surroundings. The islander from Skye had only beheld one vision since he had quitted his native shores, and that was the scene of a shipwreck, in which, as he affirmed, he was destined to perish, and for which reason he had refused to return home. It is a curious fact that this Skye man, having been placed by Mr. B—— in the service of one of his friends as a gardener, was arrested for theft, convicted, sentenced to transportation, and after having been removed to the convict ship, finally perished in a gale, during which the ship, with all her hapless load of crime and suffering, was lost.

We saw little amongst the "magicians" whom our new friends had taken such trouble to surround themselves with, that equalled the experiences of our Teutonic associates, but our opportunities for enlarging our sphere of observation strengthened our belief in the following items of spiritual philosophy: first, that there are individuals who possess *by nature* all the prophetic, clairvoyant, and other

supermundane powers, which are only to be evoked in other organisms by magical rites, or magnetic processes.

Next, we found a still larger class, who seemed to have no extraordinary endowments of a spiritual nature, yet in whom the most wonderful powers of inner light, curative virtue, and prophetic vision could be awakened through artificial means, the most potent of which were the inhalation of mephitic vapours, pungent essences, or narcotics; the action of clamorous noise, or soothing music; the process of looking into glittering stones and crystals; excessive and violent action, especially in a circular direction, and lastly, through the exhalations proceeding from the warm blood of animated beings. All these, together with an array of forms, rites, and ceremonials which involve mental action, and captivate the senses, I now affirm to constitute the art of ancient magic, and I moreover believe that wherever these processes are systematically resorted to, they will, in more or less force, according to the susceptibility of the subject, evoke all those occult powers known as ecstasy, somnambulism, clairvoyance, the gifts of prophecy, healing, etc.

We derived another item of philosophy from our researches, which was, that under the influence of some of the magical processes practised by our new associates, the human organism can not only be rendered insensible to pain, but that wounds, bruises, and even mutilation can be inflicted upon it, without permanent injury; also, that it can be rendered positive to the law of gravitation, and ascend into the air with perfect ease.

Also, the body can be so saturated with magnetism, or spiritual essence, that fire cannot burn it; in a word, when the body becomes enveloped in the indestructible soul element, it can be made positive to all material laws, transcending them in a way inexplicable to all uninstructed beholders. Of this class were the wonderful "Convulsionnaires of St. Medard;" the "French Prophets of Avignon;" the Fakirs, Brahmins, and ecstasies of the East, and many of the monastic "ecstasies."

Amongst the "Convulsionnaires of St. Medard" and the possessed peasants of Morzine, one of the most familiar demonstrations of an extra-mundane condition was the delight and apparent relief which the sufferers represented themselves as experiencing, when blows violent enough, as it would seem, to have crushed them bone by bone, were administered to them. At the tomb of the Abbé Paris, and amongst the frenzied patients of Morzine, the most pathetic appeals would be made that powerful men would pound the bodies of the ecstasies with huge mallets, and the cries of "Heavier yet, good brother! heavier yet, for the love of Heaven!" were amongst the words that were most constantly uttered.

During the fearful struggle maintained by the devoted prophets of the Cevennes, every history makes mention of the exhibitions by which Cavillac and others of "the inspired" proved their ability, under the afflatus of ecstasy, to resist the action of fire.

In the experiences of Saint Teresa, Saint Bridgetta, Saint Catherine, and many other "holy women," an actual "stigmata" was developed on their hands, feet, and sides, in imitation of the wounds attributed to the martyr of Calvary. Their foreheads were encircled by marks as of a crown of thorns, and drops of blood were seen to ooze from the stigmata at stated periods.

Of the Arabian fire-eaters and Hindoo ecstasies, I shall have more to say hereafter; for the present, I close this discursive chapter with a few passages of explanation concerning the existence of magical practices and magical experiments in stern, gloomy, matter-of-fact old England.

(To be continued.)

SPECIAL NOTICE.—The concluding number of "Tee-tum's Land" will be given in our next issue—omitted in this for want of space.

## SPIRIT VOICES.—A FLOWER'S DEVOTION.

I LOVE to listen to the voice of Nature, which in varied language maketh speech. How beautiful the aspirations of the flowers! Wouldst thou hear the mystic music sweetly sounding, softly stealing on the interior air, and catch the aspirations rising from the passion and the spirit of the flower? Hush then the noise of outward sense! Still thou the beating of thy heart! Breathe softly! lowly bend thine ear, and listen to the language of the flower:—

I love thee, Sun! thou source of life and light, and to thee I turn my face throughout the livelong day. From early dawn to evening, from thy rising to thy setting will I look to thee, that I may catch the impulse of thy ray to joy and glory in my heaven of sunshine. 'Twas thy sweet influence that called forth my slumbering life to action; thine the power that lured my buds so tenderly from womb of earth into the light of heaven, evolving from my latent nature, colour, form, and fragrance. Yet I am but a frail and tender flower, and 'tis little I can do. I cannot give thee light nor heat, nor add to thy refulgent splendour. But though an earth-bound prisoner, and far removed from thee, still, O Sun, to thee I do aspire, for it is my nature to adore thee, and thy magic power doth draw me to the sky. But as I am destined to existence here, my simple prayer shall be that I may spend my life's brief day in devotion such as a flower can pay. To fill my little link in Nature's chain: To be a real, living flower shall be my aim. I'll freely give my perfume to the waiting air, and discourse in silent language of my love to thee. I'll bathe my leaves in the morning dew, put on my summer dress of gayest hue, try and throw a ray of light into some dark and shaded life, and do such work as I am able to among the sweet society of flowers. But when, O Sun, I fail to pay to thee the reverence born of love, then may I cease to be a flower.

From *Sunflower*.

## REVIEW.

MESMERISM, CURATIVE MAGNETISM, AND MASSAGE. By D. YOUNGER. London: E. W. Allen and Co., 4, Ave Maria Lane. Price 2s. 6d.

IN No. 29 of this journal we published the abstract of a fine philosophic and unanswerable article on the above important subjects, written forty-four years ago by one of the noblest of women—Harriet Martineau, herself a living witness that curative magnetism could and did restore her to health and life after the *élite* of the medical profession had condemned her to drag out a painful existence as a hopeless invalid.

Forty-four years' long continued and world-wide experience with mesmeric practices have borne too fully ripened and perfected fruits. One of these is the dangerous and unwarrantable practices, called in France "hypnotism," by which sane people are reduced to imbeciles and idiots under complete subjection to the will of reckless experimenters. The other is the glorious fact proved in the case of Miss Martineau, and now duplicated by hundreds, nay thousands, of well-proven instances, that magnetism properly administered and scientifically employed, is the greatest of all curative elements in existence, and can and does restore health and prolong life when all other means fail. And it is to teach suffering humanity how to administer this invaluable agent properly, and employ it scientifically, that Mr. Younger has written one of the best, clearest, and most comprehensive treatises that has ever yet appeared on this subject.

The work, though small and very pleasantly written, embraces all that the reader needs to learn on the subjects of mesmerism, odyle, animal and mechanical magnetism, electro-biology, its uses and abuses, value and danger; clairvoyance, ecstasy, trance, and kindred states, massage, with full instructions and warnings—in a word, this treatise,



though included in only 151 pages, is one of the most valuable, instructive, and suggestive works that either the physician, philosopher, or head of the family can possess. It need scarcely be added that the influence of a well-skilled and qualified operator can never be over-estimated nor left out of the question in dealing with such subjects. But the best of operators are not omnipresent, and cannot be in more than one place at one time; moreover they are but mortal, and cannot remain in their sphere of beneficent power more than a life-time. Where Mr. Younger cannot be, then, his book can, and where his own kind hands and genial influence are unattainable, his two fine works—"The Magnetic, Botanic, and Family Physician," and the still smaller one now under consideration—can, with careful study and close attention to the directions given, do much to supply the place of the highly-gifted author.

### HANNAH JANE.

BY PETROLEUM V. NASBY.

(*Representative in Congress, Lawyer, Writer, Orator.*)

SHE isn't half so handsome as when, twenty years ago,  
At her old home in Piketown, Parson Avery made us one;  
The great house crowded full of guests of every degree,  
The girls all envying Hannah Jane, the boys all envying me.

Her fingers then were taper, her skin was white as milk,  
Her brown hair—what a mass it was! and soft and fine as silk;  
No wind-moved willow by a brook had ever such a grace,  
The form of Aphrodite, with a pure Madonna face.

She blundered in her writing, and she blundered when she spoke,  
And every rule of syntax that old Murray made she broke;  
But she was beautiful and fresh, and I—well I was young;  
Her form and face o'erbalanced all the blunders of her tongue.

I was but little better. True, I'd longer been at school;  
My tongue and pen were run, perhaps, a trifle more by rule;  
But that was all. The neighbours round, who both of us well knew,  
Said—which I believed—she was the better of the two.

All's changed; the light of seventeen's no longer in her eyes;  
Her wavy hair is gone—that loss the coiffeur's art supplies;  
Her form is thin and angular; she slightly forward bends;  
Her fingers, once so shapely, now are stumpy at the ends.

She knows but very little, and in little we are one;  
The beauty rare that more than hid the great defect is gone.  
My *parvenu* relations now deride my homely wife,  
And pity me that I am tied to such a clod for life.

I know there is a difference; at reception or levee  
The brightest, wittiest and most famed of women smile on me;  
When they all crowd around me, stately dames and brilliant belles,  
And yield to me the homage that all great success compels;  
Discussing art and state-craft, and literature as well,  
From Homer down to Thackeray, and Swedenborg on "Hell,"

I can't forget that from these streams my wife has never quaffed,  
Has never with Ophelia wept, nor with Jack Falstaff laughed;  
Of authors, actors, artists—why, she hardly knows the names;  
She slept while I was speaking on the "Alabama" claims.

I can't forget—just at this point another form appears—  
The wife I wedded as she was before my prosperous years;  
I travel o'er the dreary road we travelled side by side,  
And wonder what my share would be if justice should divide.

She had four hundred dollars left her from the old estate;  
On that we married, and thus poorly armoured, faced our fate.  
I wrestled with my books; her task was harder far than mine—  
'Twas how to make two hundred dollars do the work of nine.

At last I was admitted; then I had my legal lore,  
An office with a stove and desk, of books perhaps a score;  
I had no friends behind me—no influence to aid;  
I worked and fought for every little inch of ground I made.  
And how she fought beside me! never woman lived on less;  
In two long years she never spent a single cent for dress.

Ah! how she cried for joy when my first legal fight was won,  
When our eclipse passed partly by, and we stood in the sun!  
The fee was fifty dollars—'twas the work of half a year—  
First captive, lean and scraggy, of my legal bow and spear.

I well remember, when my coat (the only one I had)  
Was seedy grown and threadbare, and, in fact, most "shocking bad,"  
The tailor's stern remark when I a modest order made:  
"Cash, is the basis, sir, on which we tailors do our trade."

Her winter cloak was in his shop by noon that very day;  
She wrought on hickory shirts at night that tailor's skill to pay.  
I got a coat, and wore it; but alas! poor Hannah Jane.  
Ne'er went to church or lecture till warm weather came again.

Our second season she refused a cloak of any sort,  
That I might have a decent suit in which to appear in court;  
She made her last year's bonnet do that I might have a hat;  
Talk of the old-time, flame-enveloped martyrs after that!

No negro ever worked so hard; a servant's pay to save,  
She made herself most willingly a household drudge and slave.  
What wonder that she never read a magazine or book,  
Combining as she did in one, nurse, housemaid, seamstress, cook!

What wonder that the beauty fled that I once so adored!  
Her beautiful complexion my fierce kitchen fire devoured;  
Her plump, soft, rounded arm was once too fair to be concealed;  
Hard work for me that softness into sinewy strength congealed.

I was her altar, and her love the sacrificial flame;  
Ah! with what pure devotion she to that altar came,  
And tearful flung thereon—alas! I did not know it then—  
All that she was, and more than that, all that she might have been!

At last I won success. Ah! then our lives were wider parted;  
I was far up the rising road; she, poor girl! where we started.  
I had tried my speed and mettle, and gained strength in every race;  
I was far up the heights of life—she drudging at the base.

She made me take each fall the stump; she said 'twas my career;  
The wild applause of listening crowds was music to my ear.  
What stimulus had she to cheer her dreary solitude?  
For me she lived on gladly in unnatural widowhood.

At twenty-eight the State House; on the bench at thirty-three;  
At forty every gate in life was opened wide to me.  
I nursed my powers and grew; and made my point in life; but she—  
Bearing such packhorse weary loads, what could a woman be?

What could she be? Oh, shame! I blush to think what she has been;  
The most unselfish of all wives to the selfishest of men.  
Yes, plain and homely now she is; she's ignorant, 'tis true;  
For me she rubbed herself quite out; I represent the two.

Well, I suppose that I might do as other men have done—  
First break her heart with cold neglect, then shove her out alone.  
The world would say 'twas well, and, more, would give great praise to me  
For having borne with "such a wife" so uncomplainingly.

And shall I? No! The contract 'twixt Hannah, God and me  
Was not for one or twenty years, but for eternity.  
No matter what the world may think, I know down in my heart  
That, if either, I'm delinquent; she has bravely done her part.

There's another world beyond this; and on the final day  
Will intellect and learning, 'gainst such devotion weigh?  
What the great one made of us two, is torn apart again,  
I'll kick the beam, for God is just, and He knows Hannah Jane.

### A PREDICTION FULFILLED.

At about two o'clock on Tuesday morning last, the "Queen of the Pacific," one of the finest and staunchest of our coast steamers, while on her way down the coast, and when about sixteen miles from Port Hartford, sprung a leak, caused, as was afterwards learned, by the displacement of a dead light below the water line. The captain made all possible speed for land, but the water rapidly gained upon the pumps, until the engineer and firemen, who stood bravely at their posts, found themselves working in water, breast deep.

On nearing port the vessel was found to be sinking so rapidly that the passengers were removed to the ship's boats, and all were safely landed, with no more serious inconvenience than the loss of their baggage. The sea was calm at the time, or the most disastrous consequences would have followed. When within two hundred yards of the dock the ship sank in about six fathoms of water, where she now lies.

A few weeks ago (Sunday evening, March 11th) at the Oddfellows Hall, John Slater, the platform test medium, predicted disaster to this vessel. He said, in substance, and in his nervous way, "I see a large steamship at sea. There appears to be something wrong with her. Her passengers are crowded on deck and in great confusion. I see huge volumes of smoke,"—whether from her funnels or from her hull he did not say—"her passengers are in great danger. The steamer is going south. Her name is 'Queen of Pacific.'" A lady, whose son was about to obtain employment on the ship, was advised not to permit him to do so, as a serious disaster was about to happen to the vessel. On several occasions he predicted the same disaster, and positively declared that he foresaw the accident.

Now, the sceptical world will no doubt conclude that Mr. Slater's prediction was simply a random guess, and that the sinking of the ship was only a coincidence. When it is remembered that there are scores of steamships running out of the port of San Francisco, it would seem to be something more than a mere guess that he should have hit upon the "Queen" as the fated ship. It is true the vessel was not burned, as the prediction was supposed to indicate that she would be; and yet the sinking of the ship from other causes comes close enough to claim the attention of the thoughtful.

—Golden Gate.

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

FRIDAY, JUNE 22, 1888.

## TALMAGE ON THE RAMPAGE.

SUCH is the title with which various American papers—some spiritual and some secular—indicate that Mr. Talmage's Christian proclivities impel him to preach, print, and distribute broadcast one of the most slanderous, coarse, and vulgar attacks on spiritualism that has ever yet disgraced the name and fame of a minister of a Christian church. We do not care to insult our readers or pollute our columns by retailing this man's stuff; we should as soon think of printing the lucubrations of the reverend showman who has gained an odious notoriety in the north of England on the same lines; the one might almost be a copy of the other. Both seem to be animated by the same cruel spirit of "envy, hatred, malice, and all uncharitableness." Envy, because spiritualism is presenting food to the hungry souls that have been for centuries starved on the dry husks of theology, and hence, is emptying the pews of the churches; hatred, for one of the lines in the reprints of this Talmage sermon is "Why I HATE spiritualism"—hatred, then, because—oh, shame to the name of a Christian minister!—this man calls Christ (whose only commandment was "that ye love one another") the founder of *his* religion, and makes the bitter hatred with which his heart is charged, expend itself in the foulest and most baseless slanders that ever fell from any man's lips, save those of the *reverend* showman, now traversing the North of England, and living, like Talmage, by retailing from place to place wicked falsehoods against the spiritualists. The American *Religio-Philosophical Journal*, and other spiritual papers, are making much of the fact that this same Talmage keeps in his church, and elevates to the position of deacon, right hand man, friend, and counsellor, a certain Dr. Tucker, a well-known spirit medium, spiritual healer, and seer. Reporters from the *Brooklyn Eagle*, and other papers, calling on this man, have elicited from him the acknowledgment of having practised as a spiritual healer for years; of his having been, and still being, a seer of spirits, and communicating openly with spirits. But what does all this amount to? Simply this: that Talmage knows the fact of spirit return as well as the Dr. Tucker spoken of above. Neither Talmage nor Tucker deny the facts; but the gist of the preacher's abuse and deadly hatred is justified by his quoting texts from the Bible; texts that can be read either

or any way; stories of Samuel, Saul, and the fierce denunciations of one prophet abusing another, and then declaring their savage invectives were, "*Thus saith the Lord*—"!

But these two men are both representatives of two classes neither of whom any longer admit of being "handled without gloves."

Talmage enjoys a large salary, every dollar of which depends upon his power of sensational preaching, and the persistence of his crying "Great is Diana of the Ephesians."

The worst and most irresistible foe the churches now have is SPIRITUALISM. Its facts; its outspoken revelations that in the life hereafter THERE IS NO REMISSION OF SINS; the undeniable fact that this revelation comes from the life beyond, and is re-echoed round the world, stabs theological pretensions to the very heart, and the kindred assertion of every returning spirit, that "each soul must make atonement for itself," and that, "vicarious atonement is a FATAL DELUSION," is a positive death-blow to the claims of theology, and (to those that can and *dare* think for themselves) is proof positive that either theology or spiritualism is a monstrous delusion. This is the true position, and we challenge either bigot or sceptic—theologian or spiritualist, to disprove it. If the man, Talmage, values his large salary—and *his remarkable record just before his visit to England, not quite passed out of memory yet, proves sufficiently how dearly he does value the loaves and fishes*,—then, his part in the denunciation of spiritualism is clearly enough explained. Either spiritualism or theology MUST COLLAPSE. A vicarious atonement and a personal atonement for sin, can no more cohere together than can fire and water. Which is true? The vicarious atonement, invented purely by man,—or the personal atonement, declared by millions of spirits, who are themselves in the actual experiences of their teaching?

Now, Mr. Talmage preaches, and ever has preached, the doctrine of vicarious atonement—"Believe, and be saved." "Deny, and be eternally lost!" None can deny Mr. Talmage's *need* of this doctrine; and if all reports of his doings prior to his visit to England be true, nothing could have been a greater satisfaction to him than to return to America, and not only believe that all his former sins and peccadilloes were washed away "*by the blood of the Lamb*," but to make his very trusting congregation think so likewise. Here, then, his basis of action and abuse of spiritualism is clear as the sun at noonday. We, the lookers-on, can afford to say "Clever fellow! You are doing a pretty stroke of business, so far as this world is concerned; as to the next—as you *do* know that spiritualism is true, and that you *won't* take your leap in the dark, why our skirts are clear, and we have no farther responsibility in attempting to enlighten you."

Of Dr. Tucker, formerly of Foxbury, Massachusetts, and one to whom the present writer has sent scores of patients to obtain a *spiritual* diagnosis and prescription from—all we can say is, he is deliberately shipwrecking his own condition of life hereafter, with his eyes open. Nevertheless, Dr. Tucker, the spirit medium, seer, and healer, represents—like Talmage—a very large class who, it seems, are determined to *try, at least, on this earth*, to serve God and Mammon.

There are in this country, to say nothing of others, thousands of persons who *know* the fact of spirit communion; *know* that every soul in the hereafter is in heaven or hell, according to the good or evil which it has done; *know* that the doctrine of the vicarious atonement is a fearful delusion, and that the world-wide assertion of returning spirits, that every soul MUST make atonement for itself is true; and yet, either in the bigotry of old opinions, or the desire to stand well with their fellow-men, these persons slavishly attend churches, prate against infidelity, think to make compromises between popular opinion and KNOWN FACTS of the hereafter by patronizing the churches publicly, and the circles privately, and then set up a wail of horror if those who believe in God the Spirit,



immortality, compensation and retribution hereafter for good or evil deeds, dare to call their faith "a religion." Of such is Dr. Tucker, headman, deacon, and counsellor of Talmage. Of such are hosts of those who follow in his wake.

#### A CLOSING WORD.

A gentleman, before whom in his earthly social position scores of servile worshippers of authority would bow down were his real name known, has written under the anonymous and unauthoritative title of "John Braines" a parable, representing the folly, idolatry, and mischief of pretending to worship imbecility, falsehood, error, and unnatural principles simply because they were written in a book, and originated in the minds of certain poor, ignorant barbarians. That parable we have published as written, under the title of "Tee-to-tum's Land." Some readers have clapped their hands and rejoiced over it, others—of the Tucker stamp—have shrunk from it in horror. Why? Because they said it was caricaturing that very Bible which Talmage, Tucker, and other "Diana of Ephesus" worshippers hurl at the heads of the spiritualists, to destroy them withal. Who says it is a caricature of the Bible? It is a PARABLE, and yet a true representation of the mightiest humbug that ever man has bowed to, and suffered beneath. If some people who read it don't like it because they think it *too nearly resembles the stories in their Bible*, what in the name of light and truth can they think of their Bible? If it is not true to the Bible, they can have nothing to allege against it. If it is true, what can they think of *themselves*, to put faith in such monstrosities?

We know it is a slavish age, a wicked age, an idolatrous age. We know that bad theology, false teachings, and the immoral doctrine that because one good being was put to death every guilty one can go free, has demoralized and corrupted the age, and led the race to indulge in sin with impunity. If ever there was an unanswerable rebuke to this horrible doctrine poured out upon earth by the Divine Ruler of the universe, it is the consensus of the spiritual revelation. The theological mountebanks in English and American pulpits may gnash their teeth, and hurl the scriptures of the half-barbarian Jews against it, but cannot touch the facts and phenomena by which the consensus of revelations concerning the other life have been given and testified of in mountains of proof. This is the unassailable position vouchsafed to the spiritualists. If all too many of them elect to follow in the wake of Dr. Tucker, and strive to serve the God who speaks through his ministering spirits, and the god of this earth—PUBLIC OPINION; if, in the face of what they know, they will still worship at the shrine of what they only *pretend* to believe, theirs is the responsibility, and theirs will be the hypocrite's doom. They act, speak, and write in the face of the truth for the sake of the applause of the world. When they have left that world behind them, and they stand revealed for what they are, not what they seemed to be, the consequences of their acts will fall on their own heads. Neither the falsehoods of a Talmage nor the time-serving hypocrisy of a Tucker can save them then from the just penalties they have incurred.

But for you, true and faithful ones, who know and have proved that spiritualism is true, and personal responsibility here and hereafter God's eternal law—a law in harmony with justice, morality, and nature—fear nothing! Though all the world should forsake you and flee, those who are with you are stronger than those that are against you. When Mohammed fled with a single servant from his enemies, and, pressed hard by his pursuers, sought shelter in a cave by the way, his trembling attendant cried, "Oh Prophet of God, we are lost! our enemies are many, and we are but two."

"Hush!" replied the Prophet; "there are *three* of us here—God is with us, and what hosts of mortal men can prevail against the Almighty?"

NOTE.—We have just received an American paper, in which we read that Judge A. H. Dailey, a New York lawyer

of learning, eminence, and high social position—a warm spiritualist to boot—has challenged the *Reverend* Talmage to a public debate with him on the subject of spiritualism, and been refused by Talmage in the same coarse, vulgar, and insolent manner that characterizes all the man's utterances. Our friend Judge Dailey should have remembered the proverb so applicable to his injudicious challenge—"You can't touch pitch without being defiled."

#### SPIRITUAL GIFTS.—VISIONS.

(Concluded.)

[Press of matter has of late prevented our renewing the above subject, although we propose to do so in this issue, and, if possible, to continue the series on Spiritual Gifts of various kinds as opportunity affords. The following paper, sent to the Editor by a kind correspondent, is said to be a very correct account of the celebrated vision of Charles XI. of Sweden, and corresponds in every particular with the narrative given in Wolleb's "History of the Antiquities of Sweden." The present article is undoubtedly a translation of the above, and is alleged to be the record of a genuine historical fact. The paper is entitled "THE MEMORABLE PROPHECIC VISION of Charles XI. of Sweden, with the Testimony of three veritable WITNESSES; recorded by Count Brahé, High Chamberlain to Charles XI. of Sweden."]

It was late one autumn evening when the King was sitting in his private room before a fire that blazed upon the hearth. On his right hand stood Count Brahé, the High Chamberlain; and on his left was Dr. Baumgarten, one of the most celebrated physicians of the day.

The evening wore slowly away, and the King sat immovable, with his head fallen upon his breast, and his eyes fixed upon the fire, apparently unaware of the presence of his two attendants, whom etiquette prevented from breaking the silence.

It was evident that King Karl was plunged in one of those gloomy reveries which were of frequent occurrence since the death of his beloved Queen.

Suddenly he rose hastily from the chair on which he had been seated, and paced up and down the chamber with unequal steps. Occasionally he stopped, went up to one of the windows, and gazed silently into the dark night through the casement. The moon had risen, and was shedding her pale light on houses and trees, and stars were studding the sky.

The ancient palace in Stockholm, in which the Kings of Sweden used to reside, was built in the shape of a horseshoe, and the King's private room was at one of the extremities, facing the spacious hall wherein the representatives and Senate of the kingdom used to assemble.

While the King was gazing from his window at this building, which had long been closed, a sudden blaze of light seemed to illuminate the interior of the apartment in which the Senate used formerly to meet.

Count Brahé endeavoured to account for this extraordinary appearance by saying that some one with a lighted torch must be inside the Parliament House, but it soon became evident that no torch could cause the brilliant illumination, and that no one could be in the hall at that hour.

King Karl continued to gaze at this strange sight for some time. At length he said, in a solemn voice, "I must go to the Parliament House myself at once," and desired his chamberlain and the doctor to follow without delay.

When they arrived at the gate some time was lost in arousing the porter, who had gone to sleep; but when he unlocked the door, which swung back heavily on rusty hinges, all were astonished to see that the walls of the corridor were hung with black.

"Who has dared to give orders that this place should be thus draped?" asked the King, angrily.

"Sire," said the porter, "I have admitted no one to the hall, nor have I been there myself."

The King, followed reluctantly by the three men, went on towards the door of the assembly room, paying no heed to their entreaties that he would not venture where something supernatural existed.

"Go no farther, may it please your Majesty," implored the porter. "On my soul there is sorcery here; and since the death of our gracious Queen—whom may God assoil—they say she walks in the gallery at night."

"Stop, Sire, I beseech you," interrupted the Count. "Does not your Majesty hear the strange noises that come from the inner chamber. Who knows to what danger we are exposing ourselves?"

"May it please your Majesty," said Doctor Baumgarten, in his turn, "to allow me to summon your body-guard?"

"Forward," cried the King. "Open this door quickly," he added to the porter, as he struck the panels with such force that the sound rang like a cannon's roar through the chamber.

The porter's hand trembled so much that he was unable to place the key in the lock. The King saw his fear and said, "What! an old soldier, and afraid?" Then with a shrug, he added, "Count, open the door for me."

"Sire," replied the Count, retreating a few paces, "command me, if you will, to walk up to the mouth of a cannon and I will obey you; but the powers of darkness are too strong for me."

King Karl snatched the keys impatiently from the porter's hand, saying, "Then I must do it myself," and unlocking the door, he entered the assembly room with the words, "May God protect us!"

The vast room was illuminated by a great number of torches, and was hung round with black drapery. A crowd of people occupied the benches, and all were dressed in mourning.

The four classes of the nation were placed according to their rank—the aristocracy on the first tier of seats, the clergy on the second, the citizens on the third, and the peasantry on the fourth. All were deadly pale, and the glare of light made them appear ghastly to a degree.

On the throne, from whence the Kings of Sweden were wont to deliver their speeches, a dead body was seated, clad in royal robes and adorned with all the insignia of royalty. At the right side of the throne stood a boy with a crown on his head and a sceptre in his hand. On the left side was an old man dressed like the ancient presidents or administrators of Sweden, before Gustavus Vasa erected it into a monarchy.

In front of the throne, around a large table covered with a black cloth, were seated twelve grave-looking men, dressed in black satin garments, and in the middle of the room a block and an axe were placed, draped with black crape and surrounded with sawdust.

No one in that supernatural assembly seemed to notice King Karl and his companions. When the four men first entered the room, nothing but a confused murmur of voices fell upon their ears. A silence followed, and then one of the twelve, who seemed to be the chief person, arose, and struck a large volume that lay before him three times with his hand, and then sat down.

A side door at the signal opened, and a procession of soldiers, with drawn swords, slowly advanced, surrounding a fine-looking man, of about thirty-three, whose hands were bound behind him.

The prisoner walked up to the block, which he regarded with a most disdainful look, and at his approach there issued from the dead body on the throne a thin stream of blood, which came from a deep wound in the breast.

The prisoner then knelt down and laid his head upon the block; the executioner came forward with his axe, which he let fall upon the condemned man's neck without any apparent

effort, and the severed head rolled along the floor until it came to King Karl's feet where it stopped, dyeing the lower part of his garments with a crimson stain.

Until this moment astonishment and horror had paralysed the Swedish monarch's tongue; but at this horrible spectacle he turned to the president and addressed him in a loud voice:

"If thy mission be from heaven, speak! But if thou comest from the enemy of mankind, I conjure thee to depart and leave us in peace."

The phantom replied in a slow and solemn voice:

"Karl, King of Sweden, the blood that thou now seest shall not be shed in thy reign, but in five reigns after thine. Woe, woe, woe to the descendants of Vasa!"

As these words were ended the forms of the assembly began to grow indistinct, then they seemed to be nothing but coloured shadows, and in a few seconds they disappeared altogether. The torches were slowly identified with the faint rays of the moon and the feeble light of the wax candles which the king's followers carried. The black drapery disappeared, and a murmuring sound, as of distant music, fell upon the ears of the Swedish monarch, Count Brahé, Doctor Baumgarten, and the old porter.

The King and his two companions drew up and signed a full account of all that they had witnessed, each binding himself to keep the matter secret. But notwithstanding this compact all the details became known after the King's death.

The prophecies that the vision depicted actually came to pass in 1792, nearly a century after King Karl XI. had passed away.

The dead body seated on the throne was Gustavus Adolphus III., who was assassinated at a masked ball. The man who was beheaded was the regicide, Johan Jakob Ankarström, a Swedish nobleman. The youth on the right hand of the throne was Gustavus Adolphus IV., who succeeded his murdered father at fourteen years of age. The president on the left hand was the Duke of Sudermania, uncle to the young king, and subsequently Regent of Sweden, when his nephew's incapacity caused the States to force him to abdicate in 1809. With the Duke, who reigned as Charles XIII., the kingly line of Vasa became extinct.

## MEN ON MARS AND THE STELLAR UNIVERSE.

THE revelations of modern astronomy are preparing our minds to actually believe "all things are possible." The discovery of works in this planet so strikingly similar to our mundane experience as that of electricity and engineering are very powerful suggestions (half confirming an opinion long held) that the planets and stars may all be teeming with life.

I may add that if evidence of this from the material plane is deemed insufficient perhaps to some (who recognise our dual nature), a confirmation from the spiritual side may be amusing (if no more). At a recent séance held in this city the subject of astronomy was discussed, the control being a relative of the medium, and a medical man in earth life.

*Question.* Are the planets inhabited?

*Answer.* Yes, with one exception.

*Q.* Have you been to any?

*A.* No.

*Q.* Whence your knowledge?

*A.* I have conversed with those who have.

*Q.* Could you go to any?

*A.* Yes.

*Q.* Will you go (say to Mars) and report at our next sitting?

*A.* Yes.

At the next séance (following week), the same control (Dr. —) in answer to questions, said "he had visited Mars," twelve minutes being taken in the journey, and made his



exploration in one day. He described the geographical aspect of the planet, mode of locomotion, animals and intelligent beings dwelling there, said they were far in advance (intellectually) of the inhabitants of the earth; that their term of life was 1,000 years; that death (in our sense of the word) was unknown, translation better describing their removal to higher spheres.

"Him that hath ears let him hear;" but to the great mass of your readers the whole thing will appear antecedently so improbable that the absence of a scornful rejection would be a matter of surprise, if indeed it be permitted to escape the "rending" process some have experienced by expressing thoughts or exhibiting "jewels" in an unprepared society.

Another word: The control (Dr. —) has again and again given information of occurrences (at the time of sitting) in Kilmarnock, that have subsequently been proved minutely and exactly correct.

BEVAN HARRIS, Newcastle-on-Tyne.

## CORRESPONDENCE.

### TO CORRESPONDENTS.

A CORRESPONDENT, whose name does not appear, sends us a long letter which seems to refer to the life of some one on earth, and claims to have been written by a spirit. This is sent as a proof of Mr. Tatlow's mediumship. Whenever our friends have any clear, authentic, and indubitable proofs to give of spirit mediumship, they must send names, cite witnesses, and not depend upon such letters or communications as could easily be obtained through human report or information. Spiritualism never would have been, or should have been, accepted as a fact without *crucial tests*. We do not question our correspondent's good faith, nor doubt Mr. Tatlow's mediumship, but there would be no evidence to the reader that a spirit was concerned in the matter at all, and it must be remembered that what may appear clear and conclusive in the family circle often amounts to nothing in print, and brings no proof of spiritual agency to readers accustomed to accept of no statement that is not testified to beyond denial; in fact, nothing should be offered to the public as the work of spirits that might have been effected by purely human agency.

J. W. B., CHURCH STREET, WESTHOUGHTON.—Refer to the answer already given in No. 30 of this Journal concerning the above writer's desire that a person claiming to be a materializing medium should be denounced as a cheat in *The Two Worlds* before she is accused, tried, convicted, or *proved* to be an impostor! We advise our friend to study the rules of evidence before he asks any respectable journalist to pursue such an unjust and unwarrantable course. The bit of cloth sent is no evidence. Hundreds of pieces of cloth, locks of hair, &c., &c., have been taken from or given by so-called materialized spirits, but formed no proofs of guilt. J. W. B. objects to be called "a spirit grabber," but does not object to ask the Editor to proclaim his neighbour a cheat upon no better evidence than his own suspicions. Until the spiritualists are brave enough and honest enough to seize the form assuming to be a spirit, and *ascertain* beyond a shadow of doubt the truth or falsity of their suspicions, they have no right to expect their journals to do the work of denunciation for them, and that upon unproved opinions only.

### SOLAR BIOLOGY.

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

A COMMUNICATION upon the above subject appears in a recent number of *The Medium*. The suggestions therein are *peculiarly mixed*, and need to be more fully elucidated before they can be accepted, from whatever source derived. That astronomically or astrologically in 1844 the planet Uranus entered the sign Aries, geocentrically and heliocentrically, cannot be denied. In the month of March in that year, as in all other years, the Sun entered the sign Aries; and Uranus at that time if viewed from the Sun must certainly have appeared in Aries and the Earth in Libra: under no circumstances could it be otherwise, as stated. But if at that time Venus or Mercury had been in close conjunction with the Sun in Aries, and at the same time *retrograde*, if viewed from the Sun they would appear to be in Libra, although to us they would appear in Aries. If, on the contrary, they were in close conjunction with the Sun and direct in motion, then from the Sun also they would appear in Aries. *But so far as this earth is concerned this cannot so happen with Mars, Jupiter, Saturn, Uranus, or Neptune.* The muddle needs more clear explanation and better facts before it can be accepted. Solar biology or lunar biology may explain much, but cannot

account for all the ideas therein contained. Few mediums are born in March or September. Many of the best mediums were born prior to 1844, many since, and always are being born. The world never has been without its witnesses. Hoping that you will kindly find space for this, and that it may draw out a more clear and corrected statement of the facts, I remain, yours, &c., NEPTUNE.

[We print the above, because it affords an opportunity for our good friend the writer to correct what he deems errors published in another paper, but we fear the subject is too occult to interest our readers by farther discussion.]

### LIGHT! MORE LIGHT!

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

HAVING attended a good number of materialization séances, I noticed your reply to "J. P." with considerable interest. No doubt, the reason why so much suspicion surrounds this phase of manifestation is that in the majority of instances the light is so dim as to constitute a "condition of darkness." Under such circumstances, when it is impossible to even discern the time by one's watch, it must be and is equally impossible to make such accurate observations as shall be of any value as evidence, or give satisfaction to inquirers, and allay suspicion. The remedy, however, lies in the hands of those who engage mediums of this kind, viz., let them insist that there shall be a *good light*, one in which every sitter can clearly discern every article in the room. If necessary, use a tinted light, yellow or red. Throwing out these suggestions for consideration, I am, yours, &c.,

A SPIRITUALIST.

### A DESCRIPTION OF LONDON.

Houses, churches, mixt together;  
Streets cramm'd full in every weather;  
Prisons, palaces, contiguous!  
Gates; bridges; the Thames, irriguous;  
Gaudy things enough to tempt ye;  
Outsides showy, insides empty;  
Bubbles, trades, mechanic arts,  
Coaches, wheelbarrows, and carts;  
Warrants, bailiffs, bills unpaid,  
Lords of laundresses afraid;  
Rogues that nightly rob and shoot men;  
Hangmen, aldermen, and footmen;  
Lawyers, poets, priests, physicians;  
Noble, simple, all conditions;  
Worth beneath a threadbare cover,  
Villainy bedaubed all over;  
Women black, fair, red, and gray,  
Prudes, and such as never pray;  
Many a bargain if you strike it—  
This is London, how d'ye like it?

Bonck, 1738.

### NOTICE! PRIZE LYCEUM TALE.

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

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

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

## CHRONICLE OF SOCIETARY WORK.

**BINGLEY.**—Our anniversary was held in the Mechanics' Institution. Mrs. Riley and Mr. A. Moulson rendered good service. Mrs. Riley gave splendid addresses in her loving manner. Mr. Moulson gave some of his experience—how he came to be a spiritualist. He also gave clairvoyance, which was very successful. In the afternoon there were 21 descriptions given, 14 correct, and in the evening 23, 21 correct. We only wish we could have them much oftener, they would do us good. Mr. Roland, of Bradford, presided. We are truly thankful to them all for their services. Flower services, Sunday, June 24th. We hope to find a grand show of flowers and plants. Mrs. Mercer, of Bradford, and Mr. Geo. Smith, of Keighley, will conduct the services. Mr. Goldsbrough, chairman. We will kindly thank friends at a distance for flowers and lemons; all those shall be given to the hospitals for the sick. May the spirit world aid us. May God crown the whole with success. We hope, as this is our last day in our room, that it will be one to be long remembered.—*E. G.*

**BIRMINGHAM.** Ashted Row.—Mrs. George was controlled by Mrs. Neal, an active spiritualist and blind medium while in the body, resident in Birmingham. She particularly urged all investigators to sit round a table in their own families, and to commence every circle with prayer, in order to bring all minds into harmony, and thus attract the angel world into our midst. She spoke with much force on the necessity for prayer. It is intended that these meetings shall be held regularly every Sunday evening, 6-30, in future, instead of occasionally as hitherto.

**BISHOP AUCKLAND.**—We had Mr. Mercer for the first time, but hope it will not be the last. Afternoon subject, "What must I do to be saved?" evening, "The Past, Present, and Future." He brought forward some very good illustrations, and kept to the point. Societies would do well to engage him.—*J. S.*

**BLACKBURN.**—June 18. We had once more the pleasure of listening to Mrs. E. H. Britten's powerful eloquence. In the afternoon, after naming an infant—in words so beautiful as to leave a deep impression—she delivered a fine lecture, her subject being "The Inexorable Conflict between Humanity, Theology, and Spiritualism." In the evening she treated seven subjects from the audience in an impressive, succinct, and logical manner. There were large audiences, containing many strangers, but all manifested rapt attention.—*A. A.*

**BRADFORD.**—Afternoon: Mr. Murgatroyd gave an elegant and well-explained address on "Spiritualism: its Opponents, and the Cause thereof." Mrs. Murgatroyd followed with a few clairvoyant tests, mostly recognized. Evening: Mr. Murgatroyd gave a powerful discourse on "The Utility of Spiritualism." Mrs. Murgatroyd gave eleven normal descriptions of spirit surroundings, which were satisfactory.—*H.*

**BRADFORD.** Milton Rooms.—Mr. Hoperoft addressed crowded audiences. Afternoon: subject chosen by the audience, "Christianity, Socialism, and Spiritualism at the Bar of Reason." The specific charges against Christianity were, its alliance with might against right. The fettering of reason on the altar of ecclesiasticism, and so picturing the character of Deity that those who dared to think for themselves repudiated the God-dishonouring ideas, and embraced materialism. Socialism was declared to be universal brotherhood; and spiritualism was demonstrated to be in harmony with the thought of the age. Evening: "If man die, shall he live again?" After cursorily glancing over the ideas propounded by the sages of India, Egypt, and Persia, it was contended that nowhere could such an array of evidences be found as in modern spiritualism, which placed immortality on a scientific basis, from which there could be no appeal. The researches of Crookes and Wallace were appealed to in support, and seeing that these gentlemen relied upon facts, error and fraud were eliminated, and the problem was solved. Clairvoyant descriptions were given after each lecture, in a manner which commends itself to clairvoyants in general, viz., retiring within the sanctum of their own spiritual development, and warding off the mesmeric influences of the audience.

**BRADFORD.** Ripley Street.—Afternoon subject by Miss Bentley: "Where do the loved ones dwell?" Evening subject: "But to us there is but one God, the Father, of whom are all things. Howbeit there is not in every man that knowledge"—1 Corinthians viii., 6, 7—which was well illustrated with clairvoyance.

**BURNLEY.**—Miss Musgrave, of Keighley, gave two splendid lectures from the following subjects: Afternoon, "Light in the darkness—Sailor, pull for the shore." Night, "Spiritualism, does it meet the wants of the age, and will it do for the future?" Cottage meetings at No. 6, Hufflings Lane, a grand success, and at Mr. J. Hanforth's a good meeting. Mrs. and Mr. J. Hanforth and Mr. Mason rendered their services. We are pleased to see the love, harmony and energy manifested in these meetings. W. Mason, chairman.

**CLECKHEATON.**—Mr. Lewis's guides spoke very fluently in the afternoon, on "Spiritual Life." Mrs. Whiteoak spoke very well on "Where are the Dead?" At night Mr. Lewis took for his subject "Spiritual Work Beyond." Mrs. Whiteoak gave twenty-three clairvoyant descriptions, nineteen recognized.—*G. R.*

**COLNE.**—Afternoon, Mr. Wilson's guides discoursed on "The Life of a Soul on the Earth's Plane and on the Other Side." In the evening a powerful discourse on "Ye blind guides, who strain at a gnat and swallow a camel." The lecturer showed why Jesus used such scathing language to the self-satisfied Scribes and Pharisees. They made a great fuss about forms, fasts, and ceremonies, but neglected the true matters pertaining to their office. It is the same to-day. The parson looks to the cut of his garment. There are vain repetitions in his prayers, too much stress on ceremonies. The Dissenting minister lays too much stress on doctrine. He says belief in such and such a thing is necessary to salvation. In regard to spiritualism they cannot or will not believe in the every-day manifestations, which they might easily prove. They strain at the gnat, but swallow the camel, in believing far more unlikely things because contained in the Bible. If such things were printed in *The Two Worlds* they would exclaim, "What trash these spiritualists publish in their paper."—Mr. Plant gave good lectures on June 10th, and successful clairvoyance. Report too late.

**CROMFORD AND HIGH PEAK.**—The question for our morning's discourse was "Life in View of Eternity," and in the evening, "Eternal

Life and Eternal Death." Our room was well filled at night, and many passers by came to a stand outside and formed a second audience. Let us hope the words they heard will give them courage to venture inside on some future occasion. The dog, at other times very sharp to resent, permitted the outsiders to stand without a growl.—*W. W.*

**DARWEN.**—Two addresses were given by the controls of Mr. B. Plant. Afternoon's subject "Where are the Dead." He referred to the purity and goodness of Christ 1,800 years ago, and the boldness of his spiritual work against the creeds and dogmas of the Jews. At his death they thought to get rid of him, but after three days he demonstrated the reality of spirit communion. Theology could not explain this. The Church denies that good spirits return, but at the same time owns that evil ones do. If God permitted good to come in past ages, we believe conditions are the same now as then. Evening: "The Scientific Basis of Spiritualism"—a grand argument on science and the facts of spiritualism. Science cannot get beyond nature, while spiritualism demonstrates the very life of matter. This has been proved in many instances, in which science has had to call in the aid of spiritualism to attain its results. Reference was made to the great American reformers, who advanced their thoughts against the sneers and scoffs of the world. Spiritualism is the religion of the future. Delineations given very successful.

**DEWSBURY.**—Afternoon, Mrs. Stansfield's guides spoke on "And now abideth faith, hope, and charity, but the greatest of these is charity," a very good address, followed by successful clairvoyance. Evening, Mr. Kitson (Lyceum leader) spoke on "Spiritualism taught in the Bible," which he handled in a very effective manner, proving beyond doubt, if words have any meaning, that the return of spirit friends to this earth is a positive Bible truth, and also that the theology taught by Christians, as a body, is not to be found in those Scriptures. Mr. Kitson continued the subject on Monday evening, and again gave testimony to the same effect.—*W. S.*

**GLASGOW.**—Morning, Mr. Russell read a very instructive paper on "Female Society." The subject and following remarks by various speakers were much appreciated. Evening, Mr. J. Robertson gave an opening address on "Spiritualism in General," referring in particular to the controversy now going on in the Glasgow press. Mr. J. Griffin afterwards delivered a capital address on "God in Man," showing in clear language how the divine principle was inherent in every individual, enabling every one to make progress not only in this life, but in the life beyond. Mr. Griffin's address was decidedly of a high standard, and well delivered.—*G. W. W.*

**HECKMONDWIKE.**—Thursday, 14th June. A good audience listened attentively to an address given by Miss Patefield. Clairvoyance was also given with success. Sunday, 17th: The guides of Mrs. Connel took for their subjects, "Heaven and earth," and "Ye must be borne again." Evening: "Do spirits return; if they do, what good are they to humanity?" Clairvoyance was given, mostly recognized. Sunday, July 8th, we hold our anniversary services in the Co-operative Hall. Addresses will be delivered by Mr. Rowling, of Bradford, and Mrs. E. A. Dickenson, of Leeds, and others. President, Mr. Bush, of Horton. Special hymns will be sung by the children and friends.—*J. C.*

**HUDDERSFIELD.** Brook Street.—Mrs. Gregg has given great satisfaction to good audiences to-day. The addresses were good and practical, concluding with successful clairvoyance.—*J. B.*

**LEEDS.** Psychological Hall.—Mr. Wallis's guides gave two excellent discourses; all the subjects were chosen by the audience, and were indeed very powerfully and cleverly answered; and as the guides treated them mentally, normally, socially, physically, scientifically, politically, and spiritually, they had the sympathy and satisfaction of not only a few, but of all who attended the meeting. We had a very good attendance.

**LEEDS.** Spiritual Institute.—In the absence of Mr. Gee, who was unwell, we had an open meeting in the afternoon, in which Mr. Newton spoke very well. At night Mrs. Dickenson kindly gave a very impressive discourse on "The so-called Lord's Prayer," at the close of which she gave a few descriptions—nearly all recognized.—*J. W. T.*

**LEICESTER.**—Evening, at 6-30: The guides of Mr. J. Bent delivered a good lecture, subject: "Tempestuous Sea of Life."—*W. J. O.*

**LONDON.** Canning Town. 125, Barking Road.—Reading by the chairman; after which, the guides of Mr. Walker delivered a very impressive address, "Spiritualism *versus* Modern Christianity," comparing spiritualism with Christianity in past ages. Great attention and appreciation of the lecture was shown; the subject was selected by the audience; the speaker was applauded several times before the address was finished. Several clairvoyant descriptions were given, and most of them were recognized. It is to be regretted that a reporter was not present to take notes verbatim.—*F. W.*

**LONDON.** Marylebone.—Morning, very good attendance, and very harmonious. Mr. Hawkins employed his gift of healing. In the absence of Mr. Goddard, sen., Mrs. Hawkins exercised her clairvoyant powers, which were very lucid and interesting. Mr. Goddard, jun., also gave a gentleman great comfort by a message from his (the gentleman's) mother. Evening, Mr. Rodger gave a short address on the "Ethics of Spiritualism," drawing a picture which, if carried into effect, would make this world the heaven. Mrs. Wilkinson's psychometric readings and clairvoyance gave entire satisfaction, the hall being full.

**LONDON.** Wandsworth Common.—We were not able to get an audience together, principally through unfavourable weather, but distributed leaflets, and spoke to small groups as opportunity offered. Had a nice spiritual meeting at eight o'clock. Parcels of literature for distribution gladly received by Utter W. Goddard, 6, Strath Terrace, St. John's Hill, Clapham Junction. Meetings on the Common at 3-30 and 6-30 next Sunday. Visitors are cordially invited to join our family tea at five o'clock.

**LONDON.** Winchester Hall, Peckham.—Small audiences assembled to hear addresses from "A. V. B." His subjects were "Christ not a Myth," and "The Life and Teachings of the Christ." Without necessarily endorsing all the utterances of the lecturer, praise must be accorded him for two ably-prepared and thoroughly intellectual discourses on subjects regarding which there exists so much divergent opinion.—*W. E. L.*



**MANCHESTER.** Downing Street.—Mr. W. Johnson, speaker. The morning was given up to questions. Evening: Three subjects were taken from the audience. "The Living Word of God." Man demands a grander word of God than the church can give him. Offered up in its place is the living word of life. "The Future of what is called the Orthodox Church." That which is based upon a mere supposition, and lacks historical facts, has but a poor foundation. Regarding the atonement, as we cannot understand it, it is better to leave it, and take up that which we can understand. Any law which allows the innocent to suffer for the guilty is unjust. "Death the Builder." Nothing dies. Death is but a change; without it there would be stagnation. Death and change have ever been working up and building. Life and death have marched hand in hand. Death the builder lays the foundation for higher life, and will become for us the angel of life. We held our first open-air meeting in the afternoon, when Mr. Johnson and Mr. Boyes addressed a large gathering. All passed off well. We hope to be able to continue the services.—*W. H.*

**MANCHESTER.** Psychological Hall.—Afternoon: Mrs. Smith's guides answered questions in a very satisfactory manner. Evening: The daughter of our treasurer, Mr. Yates, controlled and spoke in an affecting manner, giving some of her experience and labour in the spirit world; afterwards another control took possession for a short time. A number of spirit surroundings were given at each service, almost all being recognized.—*J. H. H.*

**MIDDLESBROUGH.** Newport Road.—Morning: Miss Jones gave a short address on "The truth shall make you free," then followed with psychometry. Evening: Miss Jones devoted all her time to psychometry and clairvoyance, to a good audience.—*J. C.*

**MONKWEARMOUTH.**—Mrs. Hoey's guide gave a grand address on three subjects chosen by the audience, which were dealt with in an able manner—26 delineations were given, 17 recognized.—*G. E.*

**NEWCASTLE-ON-TYNE.**—Mr. William V. Wyldes, whose gift as a psychometrist caused such enthusiasm in Newcastle a few months ago, commenced a series of lectures and delineations, with the same unvarying success as on his previous visit. In the morning he replied to questions from the audience, and gave one psychometrical delineation. In the evening Mr. Wyldes gave an address, illustrating the nature of the subject, and concluded with five delineations, which were highly satisfactory.—*F. S.*

**OLDHAM.**—Home meeting, June 14. Mr. B. Plant gave great satisfaction. The subject selected was "Angel Messengers," which was dealt with very ably, and was considered one of the best discourses ever given here. We were pleased to learn that the control was his own sister, who has been passed on about twenty years. These meetings are held to do good, and spread the cause. The house was open to the Primitive Methodists for over twenty years; which is the same now for all true spiritualists. It is only a little over twelve months since we heard the first medium, and that medium was the Editor. Again, in July, 1887, we heard Mrs. Wallis. Many were convinced of the truth of spiritualism, which they have been anxiously seeking ever since. And now the old theology is gone!—*J. B.*

**OSWALDTWISTLE.**—The controls of Mr. Walsh gave two splendid discourses and a few clairvoyant descriptions, all recognized.

**PENDLETON.**—Mrs. Wallis's subject, selected by the audience, was "The Power of Sympathy." The controls depicted a man having power and wealth, yet out of touch with his fellowmen, such an one must suffer pangs far worse than any hell that orthodoxy could conjure up. They urged the expression of sympathy between parents and children; many girls would have been saved from ruin if they had had that sympathy from their parents, which their case demanded. The evening address was preceded by the impressive ceremony of naming an infant. Referring to the decease of Mr. Jackson, the controls said, on such occasions the question arises "Does death end all?" Spiritualism comes with no hesitating voice and says, Death does not end all. "How know you it?" By the manifestation of the spirits around us. Mourn not for those who are gone; mourn for your own loss, but be comforted in the thought that those who seem to have passed away for ever are still around, and be happy in the consciousness that they are able to comfort and cheer you. Clairvoyance followed, which was very successful. Mr. Tetlow gave his services on Monday, to assist the efforts on behalf of the widow and children of our friend. The evening was devoted to psychometry and clairvoyance, which seemed to startle many who could not understand the wonderful powers which were exhibited. A vote of thanks was passed.—*J. E.*

**ROCHDALE.** Michael Street.—Evening: Miss Gartside spoke clearly and pleasingly on "The power of God as manifested in all things." It was shown that Nature everywhere bears the stamp of the Divine, and that numerous traits characteristic of her harmonious workings are likewise visible in man, as evinced in his gradual unfoldment. Science was deemed the grand revelator. The rolling orbs in space were cited as manifestations of the skill and wisdom of the Infinite Spirit, and the listeners were asked to enter on a process of self-examination, in order to realise a closer operation of the All Wise in and through their own marvellous organisations. This young lady is making gradual improvement, and promises to become a pleasing speaker.—*W. N.*

**ROCHDALE.** Regent Hall.—Miss Keeves conducted the flower services. Large attendances. Afternoon subject: "If a man die shall he live again?" During the discourse special allusion was made to the passing away of Mrs. Whatmough. Several members of the family were present, and they could not but feel pleased at the information imparted concerning the resurrected spirit. The controls sensed the chief traits in her nature, and spoke of the exemplary patience with which she bore her heavy affliction. Power to do this was attributed to the aid of the invisibles. But now "the spirit is free, and over you she waves a bouquet of beautiful camellias, and would have you know she is still with the loved ones on earth. Home will be to her a centre of attraction, and her dear partner will experience her angelic guardianship." In the evening various topics were dealt with, the day's proceedings having been of an elevating and instructive kind. Special hymns were sung by the choir.—*W. N.*

**SHEFFIELD.** Board School.—Mrs. Eyre, of Park Gate, lectured on "Charity," which was dealt with in a very able manner, and listened to by a small but very attentive audience; she afterwards gave 15

clairvoyant descriptions, 13 recognized. Evening: Mrs. Eyre's control gave a most delightful address on "Man's true Bible and its need," to a large and intelligent audience, followed by 20 clairvoyant descriptions of spirit friends, all recognized. The collections (£1 3s. 4½d.) were handed to one of our esteemed mediums, who has been laid aside for some time, now recovered, but out of employment.—*T. W.*

**SHEFFIELD.** 175, Pond Street.—We had with us last Sunday, Mr. Swatridge (cripple), and had two good meetings, and would advise our friends in other districts to invite him.—*W. H.*

**SLAITHWAITE.**—In consequence of Mrs. Craven not turning up, one of our young mediums gave a short address in the afternoon on "The Works of Jesus Christ;" in the evening, on five questions handed up from the audience; among others, "Deeds versus Creeds" and "Is Spiritualism a Delusion." Considering this is the first time this medium has spoken publicly, the guides did very well.—*J. M.*

**SOWERBY BRIDGE.**—Mrs. Riley, of Halifax, occupied the platform along with her young daughters, who gave clairvoyant descriptions. Mr. Lee, of Rochdale, will be with us on Sunday next, Mr. Kitson being unable to attend.

**SUNDERLAND.** Back Williamson Terrace.—Mr. Moorhouse opened the meeting, when we found that Mr. James had not arrived, owing to his having lost the train. Mr. Moorhouse gave a very interesting reading, which was well appreciated, after which he spoke a few words on the reading, which he gave in a very good manner.—*G. W.*

**WALSALL.**—Tuesday, June 5: Mrs. Allen, of West Bromwich, kindly gave a sitting for materialization at Queen Street, Walsall. The medium, who is rather short in stature, entered the cabinet, and shortly after a spirit form (much taller than the medium) came out and was immediately recognized by her mother. There was also a child materialized in front of the cabinet. Mrs. Allen's control said a spirit would go round and touch the sitters, but one of the friends, either being timid or ill, cried out for a light, which seemed to upset the conditions. We were all perfectly satisfied that there was no trickery, and quite convinced that our friends came, and do come back and materialize when we give them the conditions. Thus ended a very enjoyable séance.—*J. Prestidge.*

**WESTHOUGHTON.**—The platform was occupied by our own friends, who did very well, namely, Messrs. Basnet, Fletcher, and Boulton. After the evening service we decided to have a picnic to Rivington on July 7th, leaving Spiritual Hall at two o'clock prompt. Tea will be provided at a reasonable charge. The Rev. Mr. Thompson has promised us the use of his garden to have an open-air meeting. Would like as many with us as possible. Further particulars next week.—*J. P.*

**WEST VALE.**—Mrs. Crossley gave two excellent addresses. After each she gave some very good clairvoyant descriptions. On the whole we had a satisfactory day. All went away highly satisfied. First-rate audiences.—*T. B.*

**WIBSRY.**—As Mrs. Ingham was not forthcoming, Mr. E. C. Wainright kindly officiated. He took for his subject "The Return of the Spirit;" then he gave very good clairvoyance and psychometry. In the evening he spoke on "Modern Spiritualism and the Bible," followed by satisfactory psychometric delineations.—*G. S.*

**WILLINGTON.**—June 10: Mr. W. H. Robinson spoke on "Spiritualism" in a scientific way. He explained some laws in magnetic forces, and was warmly applauded.—*G. C.*

**WISBECH.**—Mr. Ward gave an address on "Sketches of Character." First, the artistic sinner, to be found in all classes of society; the photographic sinner, or the retailer of scandal; the hypocritical sinner, or the man who thanks God he is not as other men. Clairvoyance as usual. Mrs. Yeeles will be with us on the 24th and the following week. Letters may be addressed to Hill and Son, Norwich Road, Wisbech.—*W. A.*

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BRADFORD.** Milton Rooms.—Present: 63 scholars. After marching and calisthenics the various classes retired to study special subjects. The interest evinced in the physiological and botanical classes is, we sincerely trust, the prelude to that quest of knowledge which will advance the temporal interests of our pupils, and guide them to the temple of truth, that noble edifice to which we are contributing our quota.

**BURNLEY.**—A grand session. All seemed to work in harmony. Opening hymn and prayer by conductor, and marching and exercises gone through. Badges were worn for the first time, which we think is a grand guide. Members present 68, officers 10, visitors 10. Mr. Mason proposed and Mr. P. Hanforth seconded that we give our best thanks to our sister for providing the badge. W. Mason, conductor.

**GLASGOW.**—Good attendance. Invocation by Mr. Robertson, silver-chain recitation, and exercises, by Mr. Walrond. Mr. T. Wilson gave the Lyceum a splendid lesson on "Perseverance," taking the natural history of the common earth mole as the basis for his subject, which he illustrated by exhibiting a stuffed mole and some mole skins; also with the aid of some painted diagrams he described the mole's method of working and living. Tea party at 7-30 p.m. on Thursday, 28th June.—*G. W. W.*

**LEICESTER.**—Present: 28 children, 8 officers, 6 visitors. Opened with hymn, followed by prayer. Gold-chain recitations by Master W. Clark, Master C. Young, and Miss Nelly Wells. Musical reading, marching, and calisthenics. Lesson on physiology by Mr. Timson. Hymn and invocation.—*W. J. O.*

**MANCHESTER.** Psychological Hall.—Attendance very good. Usual programme gone through in a very satisfactory manner. We are improving in all our exercises. Mrs. Smith, of Leeds, was present, and expressed her satisfaction with the manner in which all acquitted themselves.—*J. H. H.*

**OLDHAM.**—Our reciters were again to the front. The parents, of whom many were present, were delighted with our system. We extend a cordial invitation to all parents and friends to witness the Lyceum any morning or afternoon, they will then be better able to comprehend its teachings and act in concert with us. Committee meeting was held at close, when the following officers were elected for the ensuing half-year: Mr. W. H. Wheeler, conductor and secretary; Mr. J. Chadwick,

assistant conductor; Mr. W. Foster, treasurer and guardian of groups, besides a strong additional committee of five gentlemen and four ladies. The new trial of one large attendance-book for the whole Lyceum acted admirably, and gave satisfaction. —W. H. W.

OPENSHAW.—Morning session, conducted by Mr. Dugdale, opened with hymn and invocation, gold and silver chain recitations, musical readings. Also a choice selection of readings and recitations were creditably rendered by Miss Cox, Miss Packer, Miss Orme, Mr. Frost, and Mr. Stewart. Marching and calisthenics, closing a very profitable session with hymn and prayer. In the afternoon we had a very fair attendance of members, and also a few friends, who, I trust, will continue to visit us. Procedure as usual, but the children were dismissed a little earlier on account of the meeting of officers. The following were elected for the ensuing quarter: Mr. Packer, conductor; Miss Wild, assistant conductor; Mr. Frost, musical conductor; Miss M. Morris, secretary; Miss Hilton, guardian of groups —M. H.

PARK GATE.—Morning, at 10. Present: 4 officers, 16 members. Afternoon, at 2-30. Present: 5 officers, 36 members, conducted in the usual way. Pleased to state we are making progress, though steady. —E. Hobster, assistant-conductor.

SUNDERLAND.—Opened with hymn and invocation. Silver-chain recitation and hymn committed to memory, after which we had marching and calisthenics; then we formed classes, afterwards closing with hymn and invocation. —Mr. Moorhouse, conductor.

### PROSPECTIVE ARRANGEMENTS.

#### YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

##### PLAN OF SPEAKERS FOR JULY, 1888.

- Corresponding Sec., Mr. J. Whitehead, 21, Airedale Square, Bradford.
- BATLEY CARR: 1, Mr. Espley; 5, Mr. Swatridge; 8, Mr. Gee; 15, Open; 22, Miss Keeves; 29, Mr. Armitage.
- BEESTON: 1, Mrs. Ingham; 8, Mr. and Mrs. Murgatroyd; 15, Mrs. Midgley; 22, Miss Cowling; 29, Miss Patefield.
- BRADFORD: Bowling.—1, Mrs. Jarvis; 8, Miss Harris; 15, Mrs. Hargreaves and Mr. Thresh; 22, Mr. Crowther; 29, Mrs. J. M. Smith.
- BRADFORD: Horton Lane.—1, Miss Cowling; 3, Mr. Swatridge; 8, Open; 15, Mrs. Whiteoak; 22, Mrs. Butler, Flower Service; 29, Mr. Rawlin.
- BRADFORD: Otley Road.—1, Open; 8, Miss Musgrave; 15, Mr. Ringrose; 22, Mrs. Ingham; 29, Miss Keeves.
- HALIFAX: 1 and 2, Mr. Hunt; 8 and 9, Mr. Wright; 15 and 16, Mr. Schutt; 22, Mr. and Mrs. Carr; 23, Mrs. Carr; 29 and 30, Mrs. Gregg.
- HECKMONDWIKE: 1, Miss Harrison; 4, Mr. Swatridge; 8, Mr. Rawlin and Mrs. Dickenson, Anniversary; 15, Miss Patefield; 22, Mrs. Hellier; 29, Mrs. Connell.
- KEIGHLEY: 1, Mrs. Ellis; 8, Mr. and Mrs. Carr; 15, Mr. and Mrs. Murgatroyd; 22, Mr. Espley; 29, Mrs. Scott.
- LEEDS: Institute.—1, Mr. Hopwood; 8, Mr. Armitage; 15, Mr. Rawlin; 22, Miss Walton; 29, Mrs. Dennings.
- LEEDS: Psychological Hall.—1, Mr. Holmes; 2, Mr. Swatridge; 8, Miss Wilson; 15, Mr. Plant; 22, Open; 29, Mr. G. Smith.
- MORLEY: 1, Mr. Armitage; 8, Miss Tetley; 15, Mrs. Connell; 22, Mr. Peel; 29, Mr. Bradbury.
- WEST VALE: 1, Mrs. Midgley; 8, Mr. Peel; 15, Miss Harrison; 22, Mr. Gee and Miss Gee; 29, Mr. and Mrs. Carr.
- WIBSEY: 1, Mr. J. Boocock; 8, Miss Harrison; 15, Mrs. Mercer; 22, Mr. Armitage; 29, Mr. Espley.
- BRADFORD: Birk Street, Sundays at 2-30 and 6.—1, Mrs. Clough; 8, Mr. J. W. Boocock; 15, Mr. Bush; 22, Mrs. Beardshall; 29, Mr. and Mrs. Hargreaves.
- BRADFORD: Milton Rooms, Westgate.—1, Mr. T. Houldsworth; 8, Mrs. Craven; 15, Mr. J. B. Tetlow; 22, Mrs. Wallis.
- BRADFORD: Ripley Street.—1, Mrs. Mercer and Mrs. Wainwright; 8, Miss Cowling; 15, Mrs. T. M. Smith; 22, Mr. Wainwright; 29, Mr. Boocock.—Secretary, T. Tomlinson, 5, Kaye Street, Manchester Road, Bradford.
- BRADFORD: Walton Street, Hall Lane.—1, Mr. Schutt, and on Monday night at 7-30; 8, Mrs. E. H. Britten; 15, Mr. Hepworth; 22, Miss Harrison; 29, Local.
- COLNE.—1, Miss Caswell; 8, Mr. Plant; 15, Mrs. Green; 22, Mr. E. W. Wallis; 29, Open.
- KEIGHLEY: Lyceum, East Parade.—1, Mr. Crossley; 8, Mr. Holmes; 15, Miss Cowling; 22, Mrs. Wade; 29, Mrs. Ingham.
- LANCASTER.—1, Mrs. Green; 8, Mr. F. Hepworth; 15, Local; 22, Mr. Procter; 29, Mrs. Beanland.
- MIDDLESBROUGH: Spiritual Hall.—1 and 2, Mrs. Wade; 3, Mr. Wyldes; 8, Mr. Robinson; 15 and 16, Miss Wilson; 22 and 23, Mrs. Yarwood; 29 and 30, Mrs. Green.
- PENDLETON: 1, Mrs. Gregg; 8, Mr. T. H. Hunt; 15, Mr. G. Wright; 22, Mrs. Groom; 29, Mr. T. Postlethwaite. Sunday next, Mr. T. H. Hunt.
- SHEFFIELD: Board School.—1, Mrs. Barker; 8, Mr. Inman; 15, Mrs. Eyre; 22, Mr. Inman; 29, Mrs. Barker.
- SOWERBY BRIDGE: 1, Mr. Swatridge; 8, Mr. E. W. Wallis (anniversary); 15, Miss Keeves; 22, Mr. Johnson; 29, Mr. Hepworth.
- WESTHOUGHTON: Spiritual Hall.—1, Miss Annie Walker; 8 and 9, Mrs. Jas. M. Smith; 15, Mr. P. Bradshaw; 22, Lyceum Floral Services; 29 and 30, Mr. G. Wright.

Mr. G. Smith, 85, Burlington Street, Keighley, writes that he has July 15th, August 19th and 26th, and September 9th open. Terms moderate. Address as above.

LIVERPOOL. Daulby Hall.—On July 2nd our quarterly tea party will take place at the above address at seven p.m. Tickets 6d.

MANCHESTER. Assembly Rooms, Downing Street.—On Sunday, June 24, at 8 p.m., after the service, a special members' meeting will be held to transact business relevant to the building fund. All members are expected to be present. —W. H.

NORTH SHIELDS.—On Wednesday evening, June 27th, Mr. J. S. Schutt, of Keighley, will lecture on "Spiro, I breathe," in the Spiritualists' Hall, 6, Camden Street, North Shields. All friends in the district are cordially invited.

OLDHAM: Spiritual Temple.—A tea party and entertainment, in connection with the Lyceum, will be held on Saturday, June 30. Varied programme. Tickets, sixpence each; children, fourpence. Tea on tables at 4-30. We shall be pleased to meet our friends from near and far.

PECKHAM: Winchester Hall.—Mr. Uther W. Goddard will open a discussion on "Exploded Christianity," on Sunday morning next, at 11.

PECKHAM: Winchester Hall.—Annual outing to Cheam Park, Surrey, on July 17. Meetings during day. Sports, &c., will be held. Train from Peckham (Rye Lane, L. B. & S. C. Rly.), at 9-15. Tickets, including tea, 2s. 6d.; children, half-price. May be had from the hon. sec., Mr. W. E. Long, 99, Hill Street, Peckham.

## PASSING EVENTS.

### NOTICE.

In our next issue will be commenced a Serial, by Mrs. Hardinge Britten, first published in Australia, now out of print, and to be obtained only through the pages of *The Two Worlds*, entitled—

"THE PATH FROM MATTER TO SPIRIT,"

being a clear concise GUIDE to all that is at present known of spiritual science, and the facts, phenomena, philosophy, and literature of modern spiritualism. Every spiritualist of the age should possess and aid in the circulation of this invaluable guide. First part in No. 33.

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PASSED ON.—On Sunday, June 10th, Miss Annie Wilkinson, eldest daughter of Mr. Josiah Wilkinson, of Foleshill, passed to the higher life. The funeral took place on Saturday last, in the old churchyard, Foleshill, and being the first spiritualistic funeral in this neighbourhood, was largely attended. A large number of floral wreaths were received from sympathising friends, and the coffin was interred amid a profusion of flowers thrown into the grave by Miss Wilkinson's companions, showing that in life, in spite of her adherence to spiritualism, she had won the affection of those with whom she came in contact. Mr. F. Sainsbury, of Leicester, conducted the service. Before leaving the house the funeral party sang, "See, see, angels are near us." At the grave, after singing and the reading of a few appropriate passages from the revised version of the New Testament, Mr. Sainsbury's guides offered up prayer. The address delivered was a tender appeal to the friends not to give way to sorrow. They were returning to the earth the worn-out body that belonged to it, not with the mournfully-echoed words, "Earth to earth," but as a glorious flower that had seen the light of God shining upon it they returned it to the ground, strewn with emblems of purity—the flowers of the earth—flowers to flowers—that they might decay with the body. But the essence and perfume that sprang from the flowers was the emblem of the spirit that rose to the Eternal Father, and would go from height to height unto the perfect day. Strewing some forget-me-nots into the grave, the controls proceeded: May these flowers, culled upon the earth-plane by the name of "forget-me-not," be the token to those loved ones that are here to forget not her who has passed from the material body, and a reminder that she can visit them whilst they remain upon the earth—that she is not lost, but only gone before. The address concluded by an appeal to those left behind to so live that the loved one could draw near them, and that they might be able to join her in the bright beyond. On Sunday evening a memorial service was held in the meeting-room, when the guides of Mr. Sainsbury delivered a beautiful address upon "Death," showing it to be not the awful catastrophe pictured by orthodox theology, but a natural laying aside of the decayed casement of the spirit. Referring to the friend who had departed, the control said that such as her in spirit life inhabited a plane beyond the jarring influences of earth; but they could return. She had returned, but not to speak. They knew that she was present when the body was laid in its last resting-place, and that she would have been by her mother but could not. The material power of the earth was such that her spirit, purified by its life upon the earth, by its suffering and by its love, had so etherialised itself that it could not come in contact with the life of earth at that moment. Therefore, although looking down on the weeping ones, it had to remain, as it were, suspended above, to await an opportunity when the conditions should be such that she could again return and speak to the loved ones left behind. The hymns were very appropriate. A large number of persons not connected with the cause attended to show respect for their departed friend.

We learn with great pleasure that a society has been formed in Preston, with sixteen members. This may induce others to join. It is likely that public work will be undertaken later on in the season.

We have received a neat card in memory of Mrs. Eliza Lee, of Bacup, bearing the pathetic and beautiful words, "I am well now." True, after the sufferings of the poor tired body, she is free and well in the life for which she was well fitted by her true and useful life here.

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