

The Two Worlds.

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THE ROSTRUM.

GRAND AND NOTABLE SPIRITUAL PLATFORM ADDRESSES.

[NOTE.—The following report is taken from a recent issue of the *Bingley Chronicle*, and reflects equal credit on the brave and talented speaker, and the liberality of a secular Editor in publishing it in his paper.]

HOW THE LABOUR QUESTION IS TO BE SOLVED.

SUNDAY AFTERNOON WITH THE BINGLEY SPIRITUALISTS.

ON the first Sunday in December, under the auspices of the committee of the Spiritualist Society of Bingley, two addresses were given in the Oddfellows' Hall by Mr. Campion, of Hull. It had been announced that collections were to be taken for the benefit of the Cottage Hospital, and that the meetings were to have some attractions in the way of vocal music. The chair was occupied by Mr. John Pawson, of Batley, behind whom and the chief speaker were a body of adherents of the cause, whose principal business appeared to be to lead the singing. Among them was a young lady from Wortley—Miss Hudson—who was to vary the proceedings by solo singing, and who, at the close of Mr. Campion's address in the afternoon, gave an excellent interpretation of the beautiful air, "O, rest in the Lord," from Mendelssohn's *Elijah*. After the opening hymn, prayer, and reading of a few passages from the Book of Exodus, the chairman made a brief reference to the object of the meetings, and the principles of Spiritualism. One would have thought, he said, that in a Christian country like this, and for an object no less than that of benefitting suffering humanity, many more Bingley people would have manifested their sympathy by their presence there that afternoon. But Spiritualism was misunderstood. Spiritualists were not looked upon as human beings from the Christian standpoint; nevertheless their whole aim was for the elevation of humanity.

Mr. Campion's subject, as announced, was "Humanity as the Angels see it to-day." He said some people might think that the promoters of that meeting were not pursuing a course in keeping with what they would call Spiritualism. It had often been said, even on their own platforms, that the object of Spiritualism was to teach the immortality of the soul. Well now, he wanted everybody to think for themselves—not to believe what he might say simply because he said it, but to try and arrive at definite conclusions in their own minds, and having done that, to do something far more—to express their thoughts and convictions in intelligent language, and endeavour to do something to remove the darkness that prevailed, and to carry into the minds of men the light of Heaven, which was so much needed to-day. It was true that to teach the continuity of life was a most important thing; but it was only, as it were, the first step in their work—the foundation upon which to build a grand and glorious spiritual structure—one that should never fall, never tarnish in its beauty. The continuity of life, moreover, was already believed in by nearly all religious people; but still, we were in the midst of mists and darkness and mystery that needed to be cleared away. He rejoiced to know that Spiritualism had cleared the air somewhat, but we lived still in a very dark age, and the world was crying out for something to be done. Just now the great question of the time

was the labour question, which was spreading like a great epidemic all over the land. It was a question which divided society into two great classes—the upper and the lower, the rich and the poor, or, if they liked it better, the classes and the masses. Let them mark the signs of the times, and look at the past and then to the future. People talked of the millennium—of a time of peace and plenty which was coming some day, and which was going to be brought about by God himself. But they (the Spiritualists) said the millennium would only be brought about by the angels of God, in so far as they could influence humanity. Men must not only think and feel, but they must cry out, as did Israel in Egypt, for a deliverer from the many Pharaohs that oppressed humanity. What did Ruskin, one of the greatest thinkers of the age, say when he spoke of the money-grabbing that was taking place to-day, and of the men who ruled their fellows and made them mere machines for grinding out riches and wealth for them? He said, "If there is a world beyond this they will be damned; and if there is not a world beyond this they are damned already." The planters of South America had their slaves to buy, and they fed them and protected them from disease as long as they could because they had an interest in them. The condition of things to-day was infinitely worse than that. On the one hand, we had tremendous and increasing wealth; on the other hand, appalling poverty. In England to-day, the wealthiest country in the world, there were thousands who preferred death to the life they were compelled to live. We had, continually, close upon a million human beings in this country who were on the borders of starvation, and were it not for charity, thousands would starve. But humanity was not crying out for charity; it wanted justice. We were approaching a crisis, and it was no use any one shutting their eyes to the fact. At this point the speaker turned to a consideration of the conditions which preceded the fall of the ancient empires of history, and quoted statistics to show that in the case of ancient Egypt, Rome, and Persia, the end was in each case preceded by the accumulation of wealth in the hands of the few. He claimed that the same conditions were at the root of the social evil in this and other modern nations; and he then proceeded to consider the means to be adopted to reorganize society on the basis of justice and right. He claimed that Spiritualism was the agency best calculated to do this, because, as he put it, "we have the light streaming down upon our minds of the fact of the life beyond." He submitted that by the "cut-throat system" of trade prevailing to-day few men could succeed and be honest, and that Spiritualism was the antidote that would purify and ennoble humanity, and banish the greed for wealth and the hypocrisy that prevailed. It was true that the Gospel was preached throughout the length and breadth of the land. Pulpits were numerous, and men were paid high salaries to preach, but in the midst of all our churches, chapels, and different kinds of salvation, we had crying and groaning, murder and suicide on every hand. As it was with Israel in Egypt, so it was in a great measure in England to-day; and if they thought the angels did not see it, and did not know anything about it, they were greatly mistaken. Would to God that they had the eyes, the hearts, and the feelings of the angels that afternoon! There was no need for poverty in the land. Poverty was produced by excessive wealth, which in the past had given the few the privilege and power to make and administer the laws. And what could they do to alter it? They could take note of the trickling tear, the clouded brow, and the furrowed cheek; they could ask the reason why; and, by united effort for the diffusion of the light which they as Spiritualists had, through the proven

facts of Spiritualism, they could help to move what would prove a mighty lever, uplifting, changing, revolutionising the whole face of humanity. Let them remember that for every effort put forth for good—if it were only a kind word—every man would be rewarded, and that on the other hand every man must suffer for evil done and for good left undone.

The subject of the address in the evening, when Mr. Pawson again presided, was "Humanity as it will be when we have done our duty in it and to it." There was a considerably better attendance than in the afternoon. Miss Hudson very tastefully sang the solo, "Light in darkness." The collections for the day amounted to £2 10s.

BY THE WILD CORNISH COAST, OR, RETRIBUTION.

(Prize Story No. I.)

BY W. A. CARLILE, ESQ., BIRMINGHAM.

CHAPTER I.

NEAR the edge of one of the rugged cliffs of Cornwall stands a pleasant manor-house. As the occupants have already suffered much annoyance from the vulgar curiosity of visitors, its name and location are here withheld, in the hope that the occurrences which directed such unwelcome attention to it may remain only as a tale without local habitation or name.

At the time when our story opens an unusually warm September was giving place to the chill breezes which were the forerunners of October. It was a splendid evening. The moon was near its full, and a flood of glory lay on sea and land; but now and again the broad track of dazzling light that lay upon the waters disappeared in the shadow of the broken clouds that were flying across the sky.

These intervals of shadow seemed not unpleasing to a young couple who stood leaning on the balustrade of a terrace that looked seaward. Moonlight is well known to be deceptive. Were it not so, a cynical observer might have hinted that after each interval of shade the two heads were a little nearer than they were before. If it had been pointed out to him that the periods of shadow were so numerous that during the hours they had been standing there the two heads would have been merged into one by that time, he would probably have answered in the peculiar illogical way of the perverse that their thoughts being already blended, the physical blending was a mere secondary and trifling matter.

Ah, well! we were all young once, and, fair reader, if you could have made one in that picturesque scene you might have increased the numbers present, but you could not have heightened its beauty or its calm tranquillity, for these were already perfect.

The moonlight could not show the delicate shades of expression that were ever passing over the young girl's face, nor could it reveal the perfect regularity of features which glowed with the warm tints which may be seen among the daughters of the sunny south, though the energy that burned in her dark eyes seemed rather to be born of the north than of the languid south. And yet at times a soft, dreamy, and far-away look would shine in their depths, and it was then that her companion liked best to look at her, though stealthily, so as not to bring her spirit too rudely back to earth again.

That companion was a young man, tall, but rather thin, and with a sallow look upon his face which spoke of the absence of robust health. As a matter of fact he was an invalid, recruiting among the sea breezes from the Atlantic. He was a student of divinity, but had injured his health by overstudy, and had gladly accepted the invitation of his father's old friend, Mr. Harding, to spend a few weeks with him. Judging by present appearances, while he was rapidly gaining strength, he was as rapidly losing his heart, if that could be said to be lost when everyone else guessed where it was. But, oddly enough, his own idea, if ever he thought about it at all, was that it was still safely in his own keeping, instead of being hopelessly gone. Had he thought of such a possibility he would have been surprised and pained instead of glad, for was there not an impassable gulf between them? It would be preposterous that he, who would soon be an ordained priest of the English Church, could ever unite himself to one, who, by her heathenish beliefs and contempt of orthodoxy, had put herself quite outside the pale of the true and Catholic Church. Were there nothing else in the way, he would always feel, theologically, unsafe in the presence of her father—a quiet intelligent man—who would sometimes interject the most disconcerting

questions, when he had thought that he had almost made a convert of him. For our young man was enthusiastic and sure of his own position. He felt that he had all the Fathers of the Church at his back, and in such good company he could not be wrong.

On this particular evening the conversation between the two on the terrace of the old house had taken quite a new turn. He had been in the village that day, and had come back after his morning's walk with a humorous story about an extraordinary case of superstition that he had discovered among the fisher-folk. He had found them talking in excited groups at the doors of their houses, and being a favourite with these homely people, had soon found out the cause. It seemed that there was a very old legend in the village to the effect that when a white sea gull came flying round any cottage it was a sign of death or misfortune to the inhabitants. The sign was said never to have proved false, but Philip took it for granted that this would be said in any case.

Early that morning a woman whose husband's boat was expected in soon, had been awakened by the harsh cry of a sea bird, and had seen it flash by her window, while she could hear the whirr of its wings round her cottage. Then there was another cry as it flew seaward and that was all. The conclusion of the villagers was that her husband had been lost at sea.

As he knew the logical bent of his host's mind, he had been making merry at the breakfast table over the *non sequitur* he had discovered. Thus, given a white sea-bird, and that sea-bird taking a morning flight, *therefore* a death. To his great surprise, however, his story had been received in silence, and as breakfast had just ended, his host had made no reply, but had quietly left the room. On looking at his daughter he had seen that she also was serious, and was also slightly embarrassed. For a moment he had been too astonished to utter another word, and then in undisguised amazement had asked,

"Surely your father does not believe that there can be any possible truth in such a superstition?"

Rising quietly, she said, "You had better ask him," and slipped out of the room.

Later in the evening, while watching the sunset tints in the clouds and waves, he had had no opportunity of renewing the conversation till Mr. Harding had lit his cigar and strolled to the other end of the terrace. There he had been standing all this time, apparently watching the lights in the village a mile away.

Philip seized his opportunity as a good general, and had discovered that not only the father but the daughter also believed in the truth of the legend, and to his half-incredulous ears numerous instances were told of the fulfilment of the prediction.

"But what possible connection can there be between a sea-gull and a death?" queried he, entrenching himself behind his *non sequitur* again, while at the same time skilfully ignoring the validity of the reported facts as argument. He thus confronted the alleged facts with theory, and, of course, "so much the worse for the facts."

"I cannot tell you," answered Miss Harding, "except on the ground of symbolism. It is easy to see why a bird from the sea, on visiting a particular home, should be poetically regarded as a messenger from the absent father or son, and I can assure you that the fisher-folk have far more poetry about them than you would be likely to imagine. However, once the link of symbolism is formed, then our belief is that a road of communication has been opened, of which invisible intelligences are quick to take advantage. Thus they use the road or bridge, and send their messages in that way."

"But why should they want to communicate, assuming that there are such beings around us? Have they not their own occupations, without sending messages of disaster which the recipient can do nothing to avert? For instance, if that woman's husband is really drowned, which is quite possible without any omen, considering the gale of last night, then the poor woman has been kept miserable for a whole day by being told quite unnecessarily about what she need not have known till afterwards."

"Now, Mr. Steele, you are not fair," replied the lady. "I first gave you facts, and then reasons to show that they were not impossible, and now you are off on another line, when you ask what is the use of the facts. I need not tell you that every fact in Nature is not only important, but is of infinite importance, so I am not going to defend the usefulness of facts. Because we cannot at once see the useful-

ness of a thing we have no right to deny its existence on the ground of our own narrowness of vision. Besides, if the woman's husband was really in danger, would he not desire that his wife should know it, and would she herself not rather know it than be ignorant of it? If, then, there are intelligences able to bridge over the gulf between them, why should it not be so bridged when both husband and wife desire it?"

"But I don't understand about that bird," continued the other. "How did it know that it was expected to go and fly round a particular house, and make a particular noise at that time? I must confess that the questions that rise up around that bird fairly puzzle me."

"Why should they puzzle you? Are not birds as well as men moved by impulses, and why should not an impulse of an ordinary kind, but perhaps from an extraordinary source, have sent that bird to the place where the guiding power wished it to be? But how do you know that it was a real bird at all? Why might it not have been a phantom bird, vanishing away into the elements as soon as its mission was completed?"

"Now I am sure that you have been laughing at me all along," said he; "for I don't suppose for a moment that you believe in ghosts or apparitions."

"Don't you believe in them then?"

"Certainly not."

"How then can you be a Christian, for the Bible is full of them?"

"Oh! that is different. They were sent to the chosen people as signs, but they have ceased now."

"Mr. Steele, I think we had better not argue any more, for we differ on too many points. For my part I consider that we and all others are as much God's chosen people as ever the Jews were, and in the second place, while I believe that they were sent to the Jews as signs, I believe that they are sent to us also for precisely the same reason, and that those who say that they have ceased to occur are simply begging the whole question. But as I have now managed to get the last word, let us go and see what is keeping my father so long at that end of the terrace."

On reaching his side they saw what interested him. A yacht had just run up alongside of the quay, and her loosened sails were flapping against the mast. Twinkling lights were moving here and there along the quay, but dimmed by the brilliant light of the moon that streamed over all. Then round the bend of the bay nestled the lights that marked the village, and behind them rose the wooded and dark hills that surrounded all. These hills ran round, embracing Nethercliff Manor, while the forests that covered them formed a sombre background to the grey stone house.

"That looks like your Aunt Marianne's yacht," said Mr. Harding, "but I did not know she was in this quarter. However, she is always eccentric, and she is as likely to turn up here as anywhere else. As I have not seen her as recently as you have, Ina, I hope she is coming to pay us a visit in return for the long visit you paid to her in London six months ago."

This was an unusually long speech for the taciturn Mr. Harding, and Ina took it as a sign that he was well pleased to see his favourite sister again. As she also thought it might be her aunt's yacht, she hurried off to make what preparations might be required for the reception of the old lady, should it be really she.

It was well that she had completed her hurried preparations before the rumble of wheels was heard, and before her aunt alighted from the conveyance, which was the only one for hire in the village. She was a brisk old lady with sharp features and keen eyes, but yet with a pleasant look upon her face that all her affectation of sternness could not conceal. Her brother stood on the steps waiting for the effusive greeting of aunt and niece to be over, for he could not get in a word of greeting edgeways, where query and reply were so closely wedged together.

After an affectionate welcome from her brother she was introduced to Philip, but he thought that the sharp eyes which seemed to take him all in at a glance, had not the most friendly look in them. As he had never seen the old lady before he could not understand what he could have done to displease her, but, being of a philosophic turn of mind, he postponed further inquiry into the matter till events should develop themselves and explain the enigma.

But as the old lady was tripping up the steps she suddenly recollected herself—"Oh! Arthur, I forgot Arthur," and so it seemed had every one else, for her brother had apparently not noticed the presence of his nephew, and

Ina seemed also oblivious of the fact that her handsome young cousin had descended from the carriage and was waiting for his welcome.

This did not seem to be of the most cordial kind from either father or daughter, but his aunt made up for all their shortcomings by her evident admiration for him. She insisted on taking his arm and being conducted up to the door of the house in state, and an attractive picture they made. The old lady was still erect, though with thin silvery hair partly hiding the wrinkles on her brow, as sedately and slowly she ascended the steps, with her hand lightly resting on the arm of the stalwart and fair-haired youth at her side, the grey of her travelling dress contrasting in subdued tones with the dark hue of his yachting suit. This much could be seen by the light of the lamps in the carriage and from the open door of the hall, for the moon was hidden by fleecy clouds as they entered the house. The village Jehu whipped up his horses and passed away into the shadows again, and the door was shut.

And yet, for him as for all earth's children, was there shine as well as shade. Passing away from the little group of our company he went to mingle in his own group, which is itself connected by a thousand invisible bonds to those of its "betters," while above and around all is the clearness of infinity, with the great world of spirits looking through, and visible to the clear-sighted among mortals. Therefore friend Jehu, besides the sundry coins you have just received, and which seem to please you so well, you carry also with you the gratitude of those for whom, in your simple unconsciousness, you have drawn back for a moment the veil that hides the unseen. Perhaps in the long run this visionary recompense may serve you in better stead than that other, for the immaterial never dies.

But to return to our own family group. No sooner had the old lady got inside than she was carried off by her niece to those regions where Ina had been so busy a short time before, arranging and re-arranging all those innumerable and mysterious objects of the toilet, so dear to every well-regulated feminine mind.

In the lower part of the dwelling Mr. Harding, accompanied by the two young men, passed out on to the terrace, in order to enjoy either the sea breezes, or the cigars to which they were paying such close attention that they could hardly get through any but the mere commonplaces of conversation. The old man expressed little curiosity about Arthur's unexpected visit, beyond learning from his nephew that his aunt had brought him there, while the two young men seemed somewhat uncomfortable in each other's presence. Their host sat silently looking at the clouds of smoke he was leisurely puffing forth, or was he watching the darker clouds that were rapidly blotting out the silvery line of moonlight on the horizon, for the moon itself had already been blotted out by them?

As he sat there, in the shadows, he forgot his companions beside him, and his soul wandered farther away than the uttermost bounds of the horizon. He thought of one who used to sit there by his side, and whose presence turned darkness into light. He knew she was not far away, but sometimes his whole soul would, in its great desolation, go forth to seek her. Never was it in vain that he thus reached out his hands to the world of spirits, and it was not in vain now. A deep calm sense of rest stole over him as an answer to his unuttered cry to the great Father of all.

And still the darkness deepened, till little could be seen of the group except the fiery red of their cigars, as they smoked tranquilly on. But at last they rose and went in and the door was closed behind them; and thus, like our Jehu, we also, for the present, must return to our own little centres of light and spheres of usefulness.

(To be continued.)

FEAR NOT.

O BROTHER-MAN! fear not: though hate and wrong,
And want and death, hem round thy perilous path,
Cease not to warble forth thine angel-song;

Fear not old Falsehood's wrath.

Whether we face the lions in the den,
Or sail o'er martyrdom's red, fiery seas,
Around us camp, invisible to men,

"The cloud of witnesses."

No chains can bind, no flames consume the soul;
God's breath dissolves the avalanche of ill:
When the dark clouds of suffering round us roll,

He sends his angels still.

—Thomas L. Harris.

A GREAT AND MEMORABLE OCCASION, FOLLOWED BY A GREAT AND MEMORABLE EXHIBITION OF DAINTY NEEDLEWORK.

RECORDED BY EMMA H. BRITTEN.

SEEING that the reports of the public meetings of Dec. 20 have been necessarily excluded from our little paper by other and more pressing matter, I deem it my duty to the good friends concerned (even though I may be charged with personal egotism for so doing), to write a brief notice of the deeply-interesting scenes which occurred during my recent farewell professional meetings at Newcastle-on-Tyne.

Preliminary to the incident I am about to detail, I may say now, and once for all, that I give up regular platform speaking at the close of 1891, because the good, wise, and powerful spirit friends with whom I have taken service, and who have ever so nobly and constantly sustained me during thirty years of incessant pioneer labour, have emphatically bidden me to do so. At the same time they wish me to say that in any case of *special* demand, emergency, or need, wherein my services can be of *special* use, they—my beloved spirit guides—will, as formerly, inspire and sustain me to meet the occasion. In addition to the kindness and wisdom which the good spirits have displayed in the above-named charge, I may add that I find the editorial work which, in my past American experiences, has been shared by several associates, being now dependent on me alone, requires more time and attention than I can possibly bestow upon it, whilst I am compelled to reserve at least three days each week end for travelling and lecturing, to say nothing of those home duties that belong to each individual (especially to those of the feminine gender), I realize how very much better I can concentrate all my energies on the editorial work for the dear little paper, the major portion of which demands my incessant personal attention; to say nothing of the immense correspondence belonging to *The Two Worlds'* Editor, by following out the good spirits' advice, and confining my lectures in future to incidental occasions only. I may now say, however, since no account of my farewell meetings at that grand centre of Spiritual power, Newcastle-on-Tyne, could be published in our late Christmas number, it is only justice to the indomitable workers in that great city to give a brief notice of the proceedings in which I was privileged to take part. For my meetings on Sunday, the 20th of December, the committee engaged the beautiful Lovaine Hall. Both services were attended by large, enthusiastic, and highly appreciative audiences.

The admirably organized Newcastle Lyceum filed into the spacious gallery, on each occasion astonishing the large gathering of strangers present by their number, talented singing, and excellent order. Miss Mary Black, one of their esteemed teachers, sang most sweetly from the lovely "Spiritual Songster," the new Spiritual music book by Mr. and Miss Kersey, and even the Conservative secular press (*i.e.*, the *Daily Chronicle* and *Leader*) broke through their usual "conspiracy of silence" to give highly laudatory notices of the services and the speakers. On the Monday night the society returned to their accustomed hall in Nelson Street, where an immense audience assembled to hear something about "my thirty years of experience in the harvest fields of Spiritualism," and bid me God-speed and farewell.

As on Sunday, etiquette and form were all broken through, and repeated bursts of applause testified the sympathy of the audiences with the bold utterances of the speaker. All this being understood, let me hasten to the deeply interesting *dénouement*. A vote of thanks and sympathy being proposed—the Newcastle Spiritual mother of the movement, the beloved of the writer, and all other Spiritualists who have hearts in their bodies—Mrs. Hammarbom arose and seconded the motion, Miss Kersey, the accomplished musical director of the society, *thirding* the same, both dear ladies gaining more sympathy with their kind voices broken by emotion than could have been won by the most polished oratory. After about a dozen gentlemen had risen to sound the praises of the retiring speaker, Mr. Kersey, in one of his most touching and inspired bursts of oratory, announced that there was yet a testimonial of real love and affection to come, and then, curtains deftly arranged at the back of the platform being drawn, disclosed an immense and splendid eider-down patchwork quilt, made by hundreds of small pieces of rich silk, satin, and velvet being sewn together in the form of little boxes, on the lids of which are worked in dainty silk letters the names of over 180 friends—friends,

some on earth, some in heaven, numerous spirit controls of the mediums coming to their dear medium workers and begging that their names might be added in token of love to their *Emma*.

This gorgeous piece of work has been executed by three dear pairs of hands only—Mrs. Hammarbom, Miss Kersey, and Miss Bacon. It is a perfect exhibition in itself, and the names of the friends in mortal form represent London, Liverpool, Manchester, Halifax, Burnley, Oldham, Belper, Cardiff, Benwell, Batley, Dewsbury, Rothbury (Cambridgeshire), Norfolk, Yarmouth, Heaton, Hendon, Spennymoor, Wisbech, Heywood, Gosforth, Glasgow, Huddersfield, Leeds, Bradford, Gateshead, North Shields, Pendleton, Newcastle (in an immense majority), and the spirit spheres. All these places sent in names in abundance, and many were sent besides for which there was no room. This vast undertaking, known by report only to me as a contribution for the forthcoming Easter sale of work at Newcastle, was done secretly, without a whisper even reaching me of its real destination, and it was presented under the circumstances above described, amidst such cheers and shouts from the amazed spectators as will ring in my ears as long as mortal life lasts.

My tale is told, and I have only now to add that if any of the kind friends, whose honoured names are worked into this noble testimonial, desire to see it in its completion, they have only to give me a call at The Lindens, where I shall indeed esteem it an honour to display such an evidence of how deftly dear woman's fingers can move under the influence of love and kindness.

With an even stronger resolve than ever to devote all I am, and all I have, with the aid of the blessed spirits of the higher life, to the service of the no less blessed spirits of humanity, I am for all time—here and hereafter—their friend and fellow worker,

EMMA HARDINGE BRITTEN.

THE KING OF HEAVEN.

LONG years ago, in times so remote that history does not fix the epoch, a dreadful war was raged by the King of Scotland, who, elated by his successes, sent for his prime minister, Lord Alexander.

"Well, Sandy," said he, "Is there ne'er a king we canna conquer noo?"

"An' may it please your Majesty, I ken o' a king that your Majesty canna vanquish."

"And who is he, Sandy?"

Lord Alexander, reverently looking up, said: "The King o' Heaven."

"The king o' whur, Sandy?"

"The King o' Heaven."

The Scottish king did not understand, but was unwilling to exhibit any ignorance.

"Just gang your ways, Sandy, and tell the king o' Heaven to gie up his dominions, or I'll come mysel' and ding him oot o' them; and mind, Sandy, you dinna come back to us until ye hae dune oor bidden."

Lord Alexander retired much perplexed, but met a priest, and, re-assured, returned and presented himself.

"Well, Sandy," said the King, "hae ye seen the King o' Heaven, and what says he to oor bidden?"

"An' it may please your Majesty, I hae seen ane of his accredited ministers."

"Well, and what says he?"

"He says your majesty may e'en hae his kingdom for the asking o' it."

"Was he sae civil?" said the King, warming to magnanimity. "Just gang your ways back, Sandy, and tell the King o' Heaven that for his civility the deil a Scotchman shall set foot in his kingdom."—*The Agnostic Journal*.

STARVED TO DEATH.

THE annual Parliamentary return shows that in 1890 there were no fewer than 31 cases in which a coroner's jury returned a verdict equivalent to death from starvation, or death accelerated by privation. Sometimes even the names of those unfortunate persons dying of want in the richest city in the world are unascertained. This year there is only one such case, and the record runs: "A man, unknown, found on Thames Embankment. Age about 35. Died in January from bronchitis, accelerated by starvation and exposure."

MR. BRAID, THE FIRST HYPNOTIZER, AND
MDLLE. JENNY LIND.

THOSE persons who may be desirous of tracing out the first well marked experiments in what is now called "Hypnotism," may feel interested in the following description of the *modus operandi*, as pursued by Mr. Braid, of Manchester, especially as it is to this gentleman that the term of "hypnotism" and its methods are said to be due. The article in question is said to have appeared in the *Manchester Courier* as early as 1847, but we take the reprint from the *Scientific Review*, of Mottram, N.Y. It reads as follows:—

On Friday, the 3rd of September, 1847, Mdle. Jenny Lind, accompanied by Mr. and Mrs. Schwabe and a few of their friends, attended a séance at Mr. Braid's, for the purpose of witnessing some of the extraordinary phenomena of hypnotism. After showing his mode of inducing the sleep, and many of the ordinary phenomena of mesmerism, Mr. Braid illustrated his views of the nature and cause of the manifestations called phreno-mesmerism. He neither touched the head, nor gave any vocal enunciation of the ideas he meant to excite in the minds of the patients, but excited into action those muscles in the face, or other parts of the frame, which, in the waking state, give physical manifestation of such passions or emotions, and instantly the corresponding ideas were excited in the minds of the patients.

But now came the most extraordinary part of the exhibition. There were two girls who work in a warehouse, and who had just come in their working attire. Having thrown them into the sleep, Mr. Braid sat down to the piano, and the moment he began playing, both somnambulists arose and approached the instrument, and they joined him in singing a trio. Having awoke one of the girls, Mr. Braid made what appeared a most startling announcement regarding the one who was still in the sleep. He said although she was ignorant of the grammar of her own language when awake, that when in the sleep she would prove herself competent to accompany any one in the room in singing songs in any language, giving both notes and words correctly—a feat which she was quite incompetent to perform in the waking condition. Of course all were most incredulous on this point, but the result proved that Mr. Braid had not exaggerated the powers of his subject. He requested any one in the room to put her to the test; when Mr. Schwabe sat down to the instrument and played and sang a German song, in which she accompanied him correctly, giving both notes and words simultaneously with Mr. Schwabe. Another gentleman then tried her with one in Swedish, in which she also succeeded.

Next, the queen of song, the far-famed Jenny Lind, sat down to the instrument, and played and sang most beautifully a slow air, with Swedish words, in which the somnambulist accompanied her in the most perfect manner, both as regarded words and music. Jenny now seemed resolved to test the power of the somnambulist to the utmost by a continued strain of the most difficult roulades and cadenzas for which she is so famous, including some of her *sostenuto* notes, with all their inflections from *pianissimo* to *forte crescendo*, and again diminished to thread-like *pianissimo*; but in all these fantastic tricks and displays of genius by the Swedish Nightingale, even to the shake, she was so closely and accurately tracked by the somnambulist, that several in the room occasionally could not have told, merely by hearing, that there were two individuals singing, so instantaneously did she catch the notes, and so perfectly did their voices blend and accord. Next, Jenny, having been told by Mr. Braid that she might be tested in some other language, this charming songstress commenced "Casta Diva," in which the fidelity of the somnambulistic performance, both in words and music, was most perfect and fully justified all Mr. Braid had alleged regarding her powers. Indeed, he said, he had never known this patient to fail in such feats. The girl has naturally a good voice, and has had a little musical instruction in some of the "Music for the Million" classes, but is quite incapable of doing any such feat in her waking condition, either as regards singing the notes or speaking the words with the accuracy she did when in the somnambulistic state. She was also tested by Mdle. Lind in merely imitating language, when she gave most exact imitations; and Mr. Schwabe also tried her by some most difficult combinations of sound, which he said he knew no one was capable of imitating correctly without much practice; but the somnambulist imitated them correctly at once, and that whether spoken slowly or quickly.

When the girl was aroused she had no recollection of anything which had been done by her, or that she had afforded such high gratification to all present by proving the wonderful powers of imitation which are acquired by some patients during a state of artificial somnambulism; she said she merely felt somewhat out of breath, as if she had been running. Mr. Braid attributes all this merely to the extraordinary exaltation of the sense of hearing and the muscular sense, at a certain stage of sleep, together with the abstract state of the mind, which enables the patients to concentrate their undivided attention on the subject in hand, together with entire confidence in their own powers.

TALMAGE AND THE VERBAL INSPIRATION OF
THE BIBLE.

Our brave and outspoken Cornish contemporary, *The Cornubian*, in reviewing the theological talk of the two great gymnasts of the ecclesiastical ring—Spurgeon and Talmage—says of the latter:—Another stickler for the verbal inspiration of the bible is Dr. Talmage, who is for "an entire Bible or none at all." Of course, that would include the filth and obscenity. He told his hearers they must enter the Genesis front door, and go out at the Revelation back door. Isn't that eloquent talk, and as wise as eloquent? Dr. Talmage thinks all the great books of the world are only the Bible diluted. Then there are the numerous admitted forgeries, notably the fourth gospel, the Johannine authorship of which is generally questioned by eminent theologians. There is the further objection that the records of the New Testament deal with only a short period of time in the life of Jesus, and that even these slender materials are simply records that long remained only in the memories of the hearers, and therefore can possess no claim to infallibility or even accuracy. It is believed that many of the incidents narrated have not been given to the world as they occurred; while many others, such as that about the woman taken in adultery, did not take place at all. In fact, in the opinion of Canon Driver, the traditional view of the Bible must go, and the clergy will have to accept the theory that God only inspired the Bible writers in a general way. "He simply touched men with His spirit. They were left to their own resources in regard to the materials of their narratives," hence the numerous contradictions and perplexities. The tide is flowing in the direction of free-thought generally. Even the Athanasian creed was condemned on a recent Sunday in Westminster Abbey by a clergyman; and at the Methodist Ecumenical Conference several ministers announced their acceptance of the theory of evolution. It is stated that a few years ago, when the subject was mentioned in the Conference, there was "a paroxysm of terror." Now there is a general desire to investigate the interesting subject. Truly the world moves on! . . .

Apropos of the doctrine of hell and damnation, it is pleasing to learn that many Nonconformist ministers do not regard it in the same light as formerly. Indeed, a Wesleyan minister assured me lately that he had never taught the old dogma of eternal burning. Like the Rev. — Aked, of Liverpool, Baptist, while believing future punishment to be true, he regarded everlasting conscious punishment as false. Mr. Aked considers such teaching not only false, but idiotically and blasphemously false. In a sermon on the subject, reported in *The Christian World*, he remarked:—

"Some of the wisest men in every century have scouted it with indignation, and the reason and conscience of humanity revolts from it." The most impressive part of the address was the final appeal to the reason and conscience of mankind. The strain of listening had become painful, and the preacher relieved it by relating a story of Clay and Calhoun, two rival orators of the American Senate of years ago. "Calhoun, in the course of his speech, had said that at one time he was Clay's master. Clay, in reply, drew himself up to his full height, pointed with quivering finger at his great antagonist, said, 'He my master!' in tones of intense scorn, and then thundered forth, 'Sir, I would not own him for my slave!'" Amid breathless silence Mr. Aked said, "And believe me, if there were such an infernal, implacable monster as these preachers have said, so far from enthroning him above my heart and worshipping him as good, may the consequences be what they will in this world or in the world to come, but I say distinctly of such a God, that I would not own him for my slave!"

The want of punctuality is a want of honest principle; for however people may think themselves authorized to rob God and themselves of their own time, they can plead no right to lay a violent hand on the time and duties of their neighbour.—*Charlotte Elizabeth.*

"THE TWO WORLDS" PUBLISHING CO. LIMITED,

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"The Two Worlds" Company was formed in August, 1887, to supply the "urgent demand for a thoroughly representative Spiritual journal, which shall be the property of the movement," . . . and shall "render assistance to all workers for humanity and the truth."

In a very short time after the issue of the prospectus, from which the above extracts are taken, Spiritualists in all parts of the country applied for shares, and the number required before a start could be made were speedily allotted, and within three months from the date of the first provisional meeting at which the resolution to form the Company was passed, the first number of "The Two Worlds" was published.

During the past four years our circulation has slowly but steadily risen, and we have the solid support, approval, and co-operation of the general body of Spiritualists. There is now only needed a united and enthusiastic effort on the part of our friends, well-wishers, and shareholders to still further extend our usefulness by doubling our circulation, thus making the paper self-supporting and truly independent.

THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

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E. W. WALLIS.

To whom Reports, Announcements, and items for Passing Events and Advertisements should be sent to 73a, Corporation Street, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, JANUARY 1, 1892.

1891 AND 1892.—A NEW YEAR'S IDYLL.

BY EMMA H. BRITTEN.

ANOTHER year has passed away, fraught with life and death, joy and sorrow; changes unnumbered in every household, and footprints made "on the sands of time," never more to be re-trodden by the pilgrims that have left them behind. So strange and wonderful are the life experiences of even one fateful year, that it might furnish material for the wildest of romances to pick out from the great sum of humanity one single individual's history during the year 1891. Even in one city, town, or hamlet, we have had mourners weeping over their dead; mothers rejoicing over their newborn; the country lamenting her vanished statesmen one month, and shouting welcome to their successors ere the ashes of the dead had grown cold "under the daisies." The skies too have been dark and ominous. Wild winds and fierce storms have desolated both sea and land, whilst brave ships and gallant crews have disappeared in the awful conflict of the elements.

If the astronomers had studied their wonderful charts of the heavens more faithfully they might long since have predicted that the earth would sigh and mourn amidst the new spaces into which the ceaseless drifts of stellar motions would conduct her and her sister planets. As it is, the people, uninstructed in the immutable laws of science, gaze up at the dim stars, through the darkened expanse of grey atmospheres, wistfully seeking, in vain, to trace out the path of the shrouded sun, and, failing the revelations of the scientist to explain why the earth is sick, and the glorious sun's rays are lost in twilight gloom, they have fallen back upon the vague, old superstition that the end of all earthly things—perhaps of the universe itself—is at hand. Then the red men of the forest leap up in "ghost dances;" the white men and women of civilization pore over the horrors of Biblical prophecy, and then rush eagerly to listen to some hysterical Adventist, who shrieks and howls "of the coming woe," until his hypnotised hearers fall into trances, and scream out frantic prayers "for mercy" to a destroying demon they vaguely call "God." These are no exaggerated

pictures, but simply a few waifs of thought gathered up from the vast and seeming confused strata of mind, called "public opinion."

The truth is, and we require neither astronomer nor astrologer to inform us on this point, that planetary changes have affected each and all of the line of solar children in their relation to the parent sun.

The one planet, "Earth," suffers and labours in these cosmic disturbances, and every living thing she sustains, inevitably, though generally unconsciously, sympathizes with the natural mother, and without being in the slightest degree aware of the source of their unrest, their thoughts are turned, as if by a universal and resistless contagion, either in hope or fear, but always in anticipation of, their change to "another and a better world." If we were at this moment called upon to sum up in one single word the focal point to which all the invisible tractors of the world's forces were tending, or name the source which distributes its rays of thought throughout all the signs of the times, we should unhesitatingly write that one word as SPIRITUALISM—not the Spiritualism which is, and can merely be, given in part, and part only, in papers, books, public services, and private gatherings—but that universal spirit of influence which pervades the entire earth, manifesting itself in "the ghost dances" of distant savages, the uprising of new false prophets, Mahdis, Messiahs, and sect leaders, and is shown in large national communities by the eagerness with which some classes listen to the mountebank talk of a Talmage, the insane ravings of a Spurgeon, or the drum and trumpet abominations by which a Booth band advertises—*pay! pay! pay! or go and be roasted in everlasting fire and brimstone.* The spirit of the times is seen in the fashionable tendency of Atheistic France to cling to a modern rehash of Buddhism. Even the ridiculous fantasies of Theosophy fill "a long-felt want" for mysticism and spiritual gatherings amongst certain classes who realize the popular contagion, but want to obtain satisfaction in their drawing-rooms and salons, rather than *practically* applying their boasted doctrine of "brotherhood," by mixing with "the common people."

The great unrest of the churches, the necessity of refilling their empty pews by aid of brass bands and operatic warblings, the jangle of conflicting opinions preached from every pulpit, and the remorseless analysis which is tearing its way through the once impeccable Bible—all these are tending to the universal uplifting of the soul's eyes to look far, far away into the beyond. Even Mr. Stead with his issue of a hundred thousand "*real ghost stories*," the unholy alliance of a conjuror and a parson in the attempt to reintroduce a horned, hoofed, and betailed devil again as the author of all the Spiritual tendencies of the age, the miserable farce of the Treves pilgrimage, and the vacillations, doubts, and fears of the Vatican authorities and their allies, all these seem in one vast, silent, but inevitable stream of popular thought, now acting under the impulse of rage and hate, and now of hope and love, to compel men of all lands and all grades to turn their eyes aloft, up, up, to the skies, up to the starlit plains of the firmament, and there, the eyes that are truly opened, may read in sunbeams and starlight, by day and night, the divine three words, "COME UP HIGHER."

Governments, reformers, legislators, churchmen, peoples and thinkers! who will obey, or who will resist this heavenly mandate? Perhaps of all people upon the face of the earth, those who stand out alone, scorned and denounced by some classes but mightier and more triumphant in the FACTS of spiritual knowledge than all the rest of mankind, perhaps to this "peculiar people" above all others, to them as to individuals most capable of appreciating the mandate, namely, the Spiritualists, it might be deemed most appropriately addressed.

You Spiritualists know the existence of a spirit-world peopled by the spirits of all ages. You know God, the highest of spirits, the first and the last. You know your own conditions of happiness or misery hereafter, and know it all depends on yourselves; you know how to attain the one and avoid the other. You know that all through the past dreary year of storm and change, shipwreck, sickness, and death, NOT ONE SOUL HAS PERISHED, all are safe in a higher and better world, the evil placed in Spiritual reformatories, the good awaiting the coming of all they have left behind, themselves in glory. Then to you Spiritualists, of all peoples upon earth, comes the writing from the hand of God, COME UP HIGHER! Higher in your efforts to redress all wrongs, to help mankind to rise in all and every way, to

give again the bread of truth as you have received it. Higher in better public services, higher in more faithful efforts to elevate your platform, your circles, utilize your many gifts, and LIVE OUT your religion, and so let 1892 bring with it 366 white days, each one with some mark for good before each sunset, so that whatever may betide, whether you still linger on in the earthly school of probation or pass on to the next step above, you may be able to say to the Lord and Master of life, "The sun of 1892 has never set before I have done at least one good thing, and thus obeyed Thy divine voice, COME UP HIGHER."

AT RANDOM SOWN.

I SCATTERED my rhymes on the barren ground,
Naught was its barrenness to me;
Or cast them adrift on the vagrant winds,
And the stormy billows of the sea.
I never cared, or sought to know,
Whether like fruitful seeds they grew,
Whether they perished as soon as born,
Or faded away like the morning dew;
Whether men heeded them or despised;
For the light must shine, the lark must sing,
And the rose unfold its blushing buds
To the warm embraces of the spring.
And yet, though careless as the flowers
That shed their odours on the air,
I dreamed a dream that grew to a hope,
That as the thistledown might bear
A living germ in its small balloon,
Some of my fancies, robed in rhyme,
Might fall perchance upon fruitful soil,
And root and ripen in their time—
Ripen in hearts as yet unborn,
To strengthen the weak, console the poor,
To cheer the brave in their conquering march,
And teach the wretched to endure.
Life's hard battle permits no truce,
And every age needs warriors strong;
And even a Rhyme may pierce like a sword
The armour that protects the wrong.
—From "Gossamer and Snowdrift: The Posthumous
Poems of Charles Mackay, LL.D."

WONDERFUL MANIFESTATIONS AMONG THE SAVAGES OF BRITISH COLUMBIA.

[The following narrative is reported by our talented friend and countryman, Charles Dawbarn, formerly of Wisbech, Cambridgeshire, and although the son of a venerable English clergyman, now celebrated far and wide as a brilliant lecturer and writer on Spiritualism. As a daring explorer, and careful observer, Mr. Dawbarn's wonderful experiences in the *terra incognita* of British Columbia, cannot but be read with deep interest.]

OCCULT PHENOMENA OCCURRING AMONG THE INDIANS.

VICTORIA, B. C., is a beautiful city of 25,000 inhabitants. Its climate, its trees, its flowers, even its busy insects, may well make the Englishman feel at home, for they are almost identical with those of the southern counties of his native land.

The Island of Vancouver, though the home of Victoria, was not designed by nature to become a western England, for it is monopolized by mountains, and valleys that are little more than ravines.

Indian reservations are well protected by the Government, and several tribes are not only living in comfort, but some are even wealthy. They are now availing themselves of the public schools and their children are becoming educated, but something of the savage yet lingers, for the Government still prohibits their "ghost dances," as in their frenzied excitement they tortured both themselves and animals. A recent occurrence at Quamichan has aroused great attention here, as the Indian agent and the *very respectable* church members who looked on, feel they witnessed the power of the devil rather than that of "Lo! the poor Indian."

A tribe from the western side of the island were visiting their brethren in Quamichan, and it was proposed to celebrate the event by a "Feather Dance." As the Indian agent ascertained that it would be free from all such excitement as the law had forbidden, he gave his consent, and suggested that the dance should be held in the public hall of the village, and that the Indians should admit visitors, charging them 25 cents each. At the appointed hour a number of braves—called "Bucks" here—entered the hall, and one of them commenced the ceremony by placing a box in the centre of the floor. It was a common box, procured at a neighbouring store, and with the manufacturer's brand still upon it. He then poured two pails of water in it, which, as the box had not been designed for a cistern, immediately

ran out, and left the floor unpleasantly sloppy. Each buck had a band round his head, into which was stuck several feathers, the former property of a noble eagle. These feathers were dyed with an inartistic blending of colours, such as an eagle would scorn, but which marked them for their present owner. The dancers carried rattles, such as our little darlings use, to keep sleepy parents from forgetting their duty.

The Indians arranged themselves in a circle and the dance began; and with the jumping and shouting of the performers, and the horrible buzzing of those rattles, the spectators waited and watched for the outcome of this excitement. Presently one of the dancers took a feather from the band around his head and cast it into the box. The thud of the quill as it struck the bottom could be heard above the noise made by the excited bucks. Each in turn cast in a feather, until every head was stripped of its ornaments and the box contained all the glory.

The spectators were now startled by beholding those feathers rise one by one from the box, and tremulously hover over it, at about the height of a man's head. As the dance went on each Buck in turn stretched out his hand, and selecting one of the feathers, returned it to its place in the band he wore round his head.

The audience were much excited, and as soon as the dance ceased, began an eager search for wires or threads to account for the strange behaviour of the feathers. Nothing could be discovered, and the Indians repeated their dance three times with the same result, for every feather floated up from the box and remained in the air till it had been gathered by its owner. The spectators were so much gratified that a collection was taken up and the hall rent was paid, leaving the performers to count the admission fees as all profits.

A few days later another exhibition of similar occult power was given in an Indian tent. On this occasion a *long deceased* king-fisher—most wretchedly stuffed—was thrown from one brave to another. It presently began to utter harsh shrieks and squalls, and rising in the air fluttered to and fro till it settled on the end of a paddle whose blade had been driven into the earth floor before the performance began. For a time the bird swayed back and forth as if trying to balance himself, and then settled down quietly. The Indians now danced round it, and every now and then struck at it with their rattles, but that *mummified king-fisher* always avoided the blow by rising from the paddle and fluttering in the air, though soon returning to its perch.

These are exhibitions of mediumistic power amongst the Indians that I don't remember to have seen recorded before. The intelligence that can exercise such power in the light is probably dependent upon the presence of several mediums amongst the dancers. That it belongs to the Voodoo class of phenomena is almost certain, as most exhibitions by these Indians have had to be forbidden on account of their brutal nature.

I believe one of the spectators at the hall is now trying to form a band to give "Feather Dance" exhibitions throughout the country. If such conditions will permit, it will prove very attractive, although the press will of course ignore the spirit side of the performance, and call it "clever jugglery."

So far as I know, Vancouver's Island has no professional mediums, unless these Indians can claim the title and the honour, but I have found several circles where clairvoyance, clairsaudience, and trance mediumship is already developed. When my host, ex-mayor Fell, kindly urged me to become his guest and give a course of lectures, he expressed his fear that lectures without phenomena would not draw an audience in Victoria. But he was mistaken. Enthusiastic friends have gathered round me, and I have rarely experienced so warm-hearted a reception.

I am urged to return, for at least three months, as soon as I have finished my engagement, to lecture at the camp meeting in Summerland, in Southern California in October. Should I be able to accept I shall hope to gather other experiences that may be of interest to the many thousand readers of *The Progressive Thinker*.—CHARLES DAWBARN.

A negro about dying was told by his minister that he must forgive a certain darkey, against whom he seemed to entertain very bitter feelings. "Yes, sah," he replied, "if I dies I forgive dat nigga; but if I gets well, dat nigga must take care!"

OPEN COURT CORRESPONDENCE.

[The Editor cannot be held responsible for any opinions published under the above heading. All correspondents, though signing initials or any *nom de plume* they choose, must send their names and addresses to the Editor in token of good faith, as no anonymous communications can be noticed. Harsh personalities must be avoided, and correspondents are kindly reminded that our space is limited, hence brief letters—each in turn to be inserted as opportunity permits—will be most acceptable.]

A SÉANCE WITH MRS. EVERITT.

To the Editor of "The Two Worlds."

MADAM,—I beg a brief space in your excellent paper to report a family séance it was my privilege to attend on 29th Nov., with that splendid medium, Mrs. Everitt, who for so many years has been eyes to the blind, or ears to the deaf—whose fine mediumship has lifted up the veil between the two worlds, and thousands of hearts have been made glad in the evidence of continued life and progression. The principal control in this séance was "Zuippy," the well-known, intelligent, cheerful, and helpful friend, whose presence brings gladness and sunshine to every heart. His mission seems to be to minister to the wants of each one in the circle, as he did on this occasion. Very emphatically did he assure us that the dream of many, of being hereafter seated on thrones, and singing praises for ever, would speedily vanish away on their entrance into spirit life. "We live," said he, "to work, to uplift, and to bless all to whom we can have access." In referring to our opening of the new hall in Marylebone, he said, "We will be co-workers with you; that he and his friends were intensely interested in extending a knowledge of spirit-life and communion on the earth." Thus cheerily, in the direct spirit voice, did this dear and valued friend converse with us for nearly an hour, also assisting relatives and friends to commune with parents, children, &c. Stupendous fact which the world laughs at—"Long-lost friends before us stand." Brother spiritualists, be strong in this knowledge. Stand fast on this rock of eternal truth. Rejoice and be exceeding glad. The light is breaking, and the sweet and hallowed morning of joyful reunion draweth nigh!

CHAS. I. HUNT.

6th Dec., 1891.

1, Little Union Place, Lisson Grove.

SUNDERLAND SPIRITUAL EVIDENCE SOCIETY.

To the Editor of "The Two Worlds."

DEAR MADAM,—The members of the above society having a great desire to further propagate the cause of Spiritualism in Sunderland, have pleasure in placing before you the following statement with regard to their work and intentions.

The society is established to promote enquiry into the phenomena and philosophy of Spiritualism, to provide means for such enquiry, and disseminate the truths of Spiritualism by means of séances, lectures, religious services, the formation of a library, the distribution of literature, &c.

The Public Hall, Centre House, Silksworth Row, having been offered to the society for its exclusive use at a reasonable rental, the members have decided to accept the offer, and thus give Spiritualism in the town a home of its own for the time being.

The hall has been taken at a rental of forty pounds, for one year, with the option of extending the term to three years. By these means the society will be able to extend the scope of its operations to a much larger degree than hitherto, inasmuch as the larger hall will always be available for public gatherings, and the ante-rooms for educational classes and séances.

To furnish the ante-rooms and put the hall into a condition suited to the requirements of the society will entail on the committee an expenditure of £30 in addition to the £40 rental. The committee has, therefore, decided to approach all the friends interested in the cause of Spiritualism with a view to soliciting their assistance by becoming members of the society, or by donations of money, books, or goods for sale of work to be held at Easter. . . .

Signed on behalf of the committee,

J. W. MOOBHOUSE, Chairman.

THOMAS OLMAN TODD, Secretary.

BROOKLYN PSYCHICAL RESEARCH SOCIETY.

To the Editor of "The Two Worlds."

DEAR MADAM,—As a sample of missionary effort I thought you might be interested in what I am now doing in that line. I have just received, from the office of *The Two Worlds*, 500 leaflets, Nos. 1 and 2, which I am sending out to ministers in Brooklyn and New York, together with printed letter and list of books as per enclosed.

I am desirous of bringing to the notice of the clergy the fact that Spiritualism "has come to stay," and also that Spiritualists are awake to the necessities of the hour, one of which is to teach ministers what they are ignorant of concerning the phenomena and philosophy of our faith.

During the past two years I have distributed about 500 of these leaflets among my patients and friends, who still cling to the tenets of their different orthodox denominations, and the results have been very encouraging, as many of these persons have become interested seekers after the truths contained in the religious and scientific philosophy of Spiritualism.

Your valuable paper, *The Two Worlds*, I have taken from the beginning, and I consider it one of the best exponents of Spiritualistic teachings. Long may you be spared to work for the evangelization of the world, and may the highest inspirations descend upon you in the quiet of your editorial sanctum, as you patiently and faithfully labour for the cause which has ever commanded your most earnest and self-sacrificing devotion.

Wishing you health, happiness, and prosperity, believe me, ever yours, sincerely and fraternally, (DE.) JOHN C. WYMAN,

Corresponding Secretary, Brooklyn Psychical Research Society.
15, Greene Avenue, Brooklyn, New York,
December 8, 1891.

ON THEOSOPHY AND SPIRITUALISM.

To the Editor of "The Two Worlds."

Dear Madam,—It is boasted that Theosophy gives a wider and more extended view of life than that generally entertained, and man, when enlightened by the piercing ray of Theosophic wisdom, is enabled to grasp the mysteries of nature, and where he once perceived a chaos he now discerns a cosmos. But be that as it may, it fails in what to many is a matter of far higher importance than a coldly intellectual grasp of the universe. It fails to endow men with nobler motives to conduct than they are in possession of.

The Spiritualist sees in the wretchedness, crime, and disease, by which he is environed, the effects of wrong and injustice—not the working of Karma—and perceiving that wrong and selfish action eventuates in so much that is inimical to his fellows, endeavours in so far as in him lies to overcome the evil. This action springs solely from a love of right as right, and depends in a measure upon the conviction that the victims of baneful actions are not personally responsible for the situation in which they find themselves.

If we are to adopt the view of evil entertained by the disciples of Theosophy, namely, that we are individually accountable for the fortunate or unfortunate circumstances by which our lives are made or marred, that sweetest of all human feelings, sympathy, must be modified into indifference. It is one thing to feel for the sufferings of an innocent and helpless child, and another to sympathize with the self-inflicted tortures of a hardened and selfish despot. Spiritualists realize that the distressed ones are not answerable for their sufferings, but that they are the innocent victims of a system that has its tap root in the selfishness and ignorance of society, and, in consequence, their every effort is directed towards the overthrow of the degrading and cruel system that has occasioned it, and thus their hearts go out in sympathy to the helpless and destitute as to those that have suffered a great and grievous wrong. But were we to apprehend man as the arbiter of his own destiny in some former state of existence our feelings in his behalf must naturally undergo vast change. We should know that all his troubles were self-inflicted—were, in short, the essential result of his own actions, and though we might deplore conduct that worked so prejudicially, we could not experience that righteous indignation which takes up arms against wrong and injustice, and, therefore, from this point of view it seems to me that Theosophic teaching is more productive of mischief than good.

Again, the integrity of that grand principle of right-doing for right's own sake, independent of all ulterior consequences, is invaded by the introduction of Karma as a possible motive for action. If benevolent deeds are merely incited by the desire to beget a good Karma, the performance becomes an altogether worthless one. It may be productive of good, but none of that good redounds to the individual's credit; nay, so far as he personally is concerned, it were better had it never transpired. Therefore, here again Theosophic teaching fails to present us with an inducement to conduct superior to that which has animated so many of our noble Spiritualistic brethren, namely, right for right's own sake.

But where Theosophic teaching is more likely to be fruitful of deleterious consequences than at any other point is in its liability to breed an extreme spirit of Phariseism. So long as men consider that there is no essential difference between themselves and their fellows, and that dissimilarities are more apparent than real, and are merely the result of pre-natal conditions, there is little scope left to an ordinarily sane mind for the cultivation of self-righteousness; but when man is taught as an article of creed that his superiority is a consequence of greater personal worth, the "I am better than thou" feeling is bound to crop up and destroy whatever of true brotherhood might formerly have existed.

To recapitulate. I reject Theosophy, in the first place, because its tendency is to weaken the manifestation of sympathy; in the second place, because in its doctrine of Karma it offers a bribe for right action, and in the third place because Phariseism and caste must be the inevitable outcome of its teaching.

C. G.

CLAIRVOYANCE.

Please allow me a small space in your columns to publish my experiences on clairvoyance.

I have on several occasions, after magnetizing a subject and bringing him or her under the influence of electro-biology, made drawing papers of distant places known to the subject on their eyes, and they could describe the places they saw minutely, and tell what was going on as if they were actually there.

On one occasion when employed in the Prison Service of this colony, about ten years ago, I magnetized a prisoner, and drawing on his eyes his residence, about seven miles distant, he immediately saw his mother, brother and sister, and could describe the clothing put aside to fetch the following day as minutely as possible, and what they were doing in the house at the time. On the following morning the clothing came exactly as described.

I also magnetized a sailor, by drawing on his eyes his home in England, which he described accurately, as if he were there, telling what his family were doing at the time.

By the same process I made a Coolie man see his residence and family in India, and many others I have acted on in that way.

Will some of your readers give their attention to this branch of clairvoyance, and prove the facts for themselves, and publish their experiences for the benefit of all concerned?—I remain, yours fraternally,

W. W., occultist.

Demerara, 14th March, 1890.

ANSWERS TO CORRESPONDENTS.

BETA.—We hope to be able to enter upon the Question Department in our next number. To answer all our questioners requires time and spiritual conditions.

S. S. S.—Kindly declined. Unsuitable to our columns.

LEILA.—Cannot promise room for long poems and defective rhythm.

A. GRANT.—Many thanks for the cuttings. Will appear soon.

PROSPECTIVE ARRANGEMENTS. HOLIDAY ANNOUNCEMENTS.

Old friends and new are invited to the following social meetings:—

ACCRINGTON. 26, China Street.—Jan. 2: Tea party at 4 p.m., and entertainment; tickets 1s., children under 12, 6d. Mr. F. Hepworth will sing some of his favourite songs.

BURNLEY. Hammerton Street.—January 2: A free tea for the Lyceum children. They can bring their playmates at 3d. each. Adults and friends 6d. Friends wishing to contribute for the same, please send to Mr. John Foulds, 5, Crow Wood Terrace.

BURSLEM.—Jan. 3: Miss Jones at 2-45 and 6-30. Clairvoyance and psychometry. Monday, Jan. 4: Annual tea at 5. Tickets, 1s. Miss Jones will speak and give psychometry. Songs and recitations. After tea, 3d.

HALIFAX. Winding Road.—A grand knife and fork tea, Friday, January 1. Tickets, 1s. 3d.; proceeds to the building fund. Saturday, Dec. 26: Annual Christmas tea and entertainment. Tickets, adults 9d; children under 12, 4d. Entertainment only, 3d.

HUDDERSFIELD. 3A Station Street.—Jan. 2: Annual tea party and entertainment, songs, duets, recitations, &c. Tea and entertainment, adults 9d, children 5d; after tea 3d. only.

LONDON FEDERATION. The Athenæum Hall, 73, Tottenham Court Road.—Entertainment, Tuesday, Jan. 5, at 8 p.m., in aid of the Sunday Lectures. Mr. J. Maltby's unique exhibition with the oxy-hydrogen lantern, "The Life of Gordon." Songs, recitations, &c. Reserved Seats, 2/-; Second Seats, 1/-; Admission, 6d. Tickets of Mr. Tindall, 4, Portland Terrace, Regent's Park; Mr. Rodger, 107, Caledonian Road; Mr. Smyth, 123, Lancaster Road, Bayswater; Mr. Ward, 59, Trinity Square, Borough; and Mr. Bendelow, 18, Mortimer Street.

LONDON. Marylebone, 86, High Street.—Jan. 3, tea meeting at 5. Tickets 9d. Quarterly meeting. Public meeting at 7 p.m. Jan. 10: Mrs. Vincent, "My Experiences in Spiritualism."

LONDON. Peckham. Winchester Hall.—Thursday, Jan. 7, Social evening, at 6. Songs, &c., and dancing.

MANCHESTER. Ardwick Public Hall, Higher Ardwick.—Annual tea party and ball, Jan. 1. Tea at five p.m. Tickets, 1s., from the committee.

MANCHESTER. Collyhurst Road.—Jan. 1: Lyceum free tea party, at 5. Adult non-members, 6d. We hope all interested friends will kindly assist us to meet expenses, and give the children a pleasant New Year's treat. Jan. 2: Mr. Rooke, on "The Science of Phrenology in relation to life as a Spiritual power." Profusely illustrated. Admission 3d. Examinations after, 1s.—T. T., sec.

MANCHESTER. Edinboro' Hall.—Jan. 3, at 3 and 6-30, Mr. J. B. Tetlow, psychometrist. Annual members' meeting. After the afternoon service for the election of officers, all members are requested to be present, as important business is expected. Tea will be provided by Mr. Winson, at a moderate charge. 8 to 9, Members' circle. Tuesday, Jan. 5: Social tea party and soirée. A large demand for tickets being expected, it is hoped they will be purchased as early as possible so that the committee may know what quantity to provide for. Tickets for tea and soirée, 1/-; entertainment and dance, 6d., from Mr. Winson, at the hall, or from any member.—J. G. M.

NEWCASTLE-ON-TYNE.—Jan. 1, annual tea and social gathering at five p.m. Tickets, 1s. After tea a musical Cantata will be performed by the choir, under the leadership of Miss Kersey. Dancing at the close.—R. E.

OLDHAM. Temple (Lyceum).—Jan. 2: Children's Christmas tree, fancy fair, and tea party. The Christmas tree will be opened by Mrs. Foster at 4. Tea party at 4-30. The Temple will be beautifully decorated. The afternoon meeting will consist of Japanese songs and fan drill by the children. Songs and recitations; also an electric machine, stereoscopic views, bran tubs, &c. Tea and entertainment, adults, 6d; children, 4d; after tea, 3d. Chairman, Mr. C. Thorpe.

OLDHAM. Spiritualists' Hall, Bartlam Place.—Saturday, Jan. 2: Annual Lyceum festival, tea at 4-30, adults 6d., children under 12, 3d.

OPENSHAW. At Granville Hall.—Jan. 2: Tea party, entertainment, and ball, tickets 1s. are strictly limited, from members of the society at the room, and should be secured early.

PLAN OF SPEAKERS FOR JANUARY, 1892.

BACUP.—3, Mrs. Harrison; 10, Mrs. Horrocks; 17, Mrs. Johnstone; 24, Public circle; 31, Mrs. Hyde.

BOLTON. Bridgeman Street Baths.—3, Mr. Peter Lee; 10, Mrs. J. A. Stansfield; 17, Mrs. Crossley; 24, Mr. Buckley and Miss Murray; 31, Open.

BRADFORD. Bentley Yard.—3, Mrs. Jarvis; 10, Mr. and Mrs. Galley; 17, Mr. Lund; 24, Mrs. Mason; 31, Miss Illingworth and Mr. Foulds.

BRADFORD. St. James's.—3, Mrs. Webster and Mr. Todd; 10, Mr. Galley; 17, Mrs. Whiteoak; 24, Mrs. Mercer; 31, Mr. Parker.

KEIGHLEY (?)—3, Mr. and Mrs. Hargreaves; 10, Mrs. Murgatroyd; 17, Mr. Blackburn; 31, Mrs. Whiteoak. [No name of place given. The postmark on the envelope was Keighley.]

LANCASTER.—3, Mr. Swindlehurst; 10, Mr. T. Postlethwaite; 17, Open; 24, Miss J. Bailey; 31, Open.

MANCHESTER. Collyhurst Road.—3, Mr. Rooke; 10, Mr. Lomax; 17, Mr. Brown; 24, Mr. Pilkington; 31, Miss Gartside.

MORLEY.—10, Mr. Barraclough; 17, Miss Tetley, Miss Parker; 24, Mr. Galley; 31, — Wainwright.

NOTTINGHAM. Masonic Hall.—3 and 4, Mr. E. W. Wallis; 10 and 11, Mr. J. J. Morse; 17, Mr. F. Hepworth; 24 and 25, Mrs. M. H. Wallis; 31 and Feb. 1, Mrs. Green.

SLAITHWAITE.—3, Mr. Hunt; 10, Open; 17, Mr. Macdonald; 24, Mrs. Gregg; 31, Mr. Johnson.

SOWERBY BRIDGE.—3, Mrs. J. A. Stansfield; 10, Open; 17, Mr. Galley; 24, Mr. Ringrose; 31, Mr. Moorey.

YEADON.—3, Mrs. Ingham; 10, Mr. and Mrs. Brigg; 17, Mr. Dawson; 24, Mrs. Calverley; 31, Mrs. Mercer.

A PUBLIC CIRCLE.—79, Taylor Terrace, Mount Pleasant, Gateshead. Having had a circle for about twelve months, we now desire to help to spread the cause. Our medium is T. R. Penman.—Geo. Cuthill.

BELPER.—Mr. E. W. Wallis will give his services on January 11, and lecture on "Spiritualism Defined and Defended." Written questions answered. Admission: 6d. and 3d. Proceeds to be distributed among poor widows.

BRADFORD. Walton Street.—Jan. 4: Mrs. Wooley will prescribe for the sick, and describe spirit friends.—S. R.

BRADFORD. Otley Road.—Mrs. Wade will give her services for the benefit of Armley Society on Jan. 12, when friends intend to try to make it a grand successful evening of phrenology, &c.—J. Burchell, sec.

BURNLEY. Robinson Street.—Jan. 3: Mrs. Wallis will speak and give clairvoyant descriptions.

LANCASTER.—The committee have a few open dates in 1892. Speakers having any of the following dates open are requested to communicate with me: Jan. 17 and 31, Feb. 7 and 28, and March 6.—James Downham, 4, St. Thomas' Square.

LONDON. 311, Camberwell New Road, S.E.—Half-yearly General Meeting of the South London Spiritualists' Society, on Sunday evening, Jan. 10, and the New Year's Social Gathering on Tuesday, Jan. 12, at 8-30 p.m. Tickets, 6d. A good evening's entertainment guaranteed—W. E. Long, hon. sec.

LONDON. Marylebone. Spiritual Hall, 86, High Street.—Mrs. Perrin will sit, as medium, on Thursday evenings during January; Mrs. Treadwell on Saturday evenings during January.—C. White.

LONDON SPIRITUALIST FEDERATION. Athenæum Hall, 73, Tottenham Court Road.—Sunday Jan. 3, closed; Tuesday, Jan. 5, at 8, entertainment in aid of Sunday lectures; Sunday, Jan. 10, Mr. T. Shorter, "Spiritualism defended against Theosophy"; Jan. 17, Mr. A. Lovell, "Curative Mesmerism"; Jan. 24, Rev. F. R. Young, "Our Duty to our Opponents"; Jan. 31, Mr. A. F. Tindall, "Jesus Christ and His religion by spirit-light"; Feb. 7, "Exposition of Spiritualism," by various speakers.—A. F. Tindall, 4, Portland Terrace, Regents Park, N.W.

MANCHESTER.—Sunday morning circle at the Bridge Street Chapel, off Fairfield Street, and Pin Mill Brow, at 10-45. Doors closed at 11, prompt. Admission 2d., to defray expenses.

MANCHESTER. 10, Petworth Street.—Thursday, January 7, Fabian meeting. Mr. E. W. Wallis on "Would Socialism Abolish or Perpetuate Slavery?" Discussion. All are welcome.

MORLEY. Cross Church Street.—A public tea on Jan. 9. Tickets 6d. and 9d., at the door. We intend giving our Lyceum scholars a free tea.

Mr. W. J. LEEDER regrets that, through a change in business, he is leaving Halifax for the South of England, and, therefore, is unable to make any engagements with societies in the north. His address is 29, King Street, Devonport, Devonshire, from which all letters for advice or medicine will be promptly replied to. He extends his thanks for the uniform courtesy displayed to him by the societies of Yorkshire and Lancashire.

NORTH SHIELDS. Camden Street.—Jan. 3: Mr. J. J. Morse, at 11, "Human Brotherhood: Is it possible?" At 6-15 (by special request), "The Mighty Dead." Tuesday, Jan. 5, at 8 p.m., Replies to questions.

NOTTINGHAM. Masonic Hall. Jan. 3: Mr. E. W. Wallis at 11. "Man's Search for Truth and God." At 6-30, "Ring out the Old, Ring in the New." Monday, Jan. 4, "Labour's Cry for Justice; or the Coming Revolution."

NOTTINGHAM. Morley Hall.—Jan. 3: Evening, annual meeting for election of officers.

OPENSHAW. Granville Hall.—Will friends and speakers please note my term of office as corresponding secretary expires on the 31st inst., and in future all communications connected with the society must be addressed to Mr. Pierce, 36, Neden Street, Openshaw, Manchester, and oblige, J. Garbett.

SHEFFIELD. Central Board Schools.—Will members please attend afternoon service, Jan. 10, for the election of officers.

SMETHWICK SPIRITUALISTS' SOCIETY.—Members, 30; seating, 50; average attendance, 30; mediums, 4; circles, 2. No Lyceum.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE ONLY PENNY PAPER in the movement is the "people's paper," *The Two Worlds*, which has become indispensable to every Spiritualist.

THE PRIZE STORY.—We are printing an extra supply of this number, as we fully anticipate a large accession of readers.

NO INCREASE OF PRICE in *The Two Worlds*, and no encroachment upon the reading matter. Every copy of this issue should contain a supplement, giving the index for Vol. IV.

TO CORRESPONDENTS.—We regret our inability to publish reports in this issue, and shall do our best next week to satisfy all; but desire friends to be as brief as possible, otherwise we shall be inundated.

SPEAKERS AND MEDIUMS receive free advertisement in this issue. We shall be glad of their kindly co-operation. We work for the love of the cause, but cannot pay printers and others with "love."

SEND IN YOUR PAPERS at once to be bound. By getting a large number done at once we can do them at 2s. 3d. per volume. Numbers required to complete the set can be supplied at 1d. each.

HEARTY THANKS, FRIENDS, for all your good wishes to ourselves, and for the prosperity of "our paper." To our readers and friends we extend all sorts of good wishes for spiritual and temporal blessings this Happy New Year.

"A SPLENDID ISSUE of *The Two Worlds* this week" is the opinion expressed about our last week's number. Yes, we know it, and are determined to maintain the highest possible standard of excellence and usefulness.

BOLTON.—*The Two Worlds* can now be had at the Bridgeman Street Baths on Sundays, or will be delivered at any address on Fridays by the president, Mr. Peeters. All give in your names, and take it every week.

BINDING VOLUME IV. OF "THE TWO WORLDS."—We are now prepared to receive the papers of our fourth volume to bind, and can supply any back numbers that may be required. The cost of binding will be 2s. 3d. per volume. Carriage extra.

MORE than four-fifths of the people in London never enter a place of worship.

NEXT WEEK.—Please send *short reports*. We cannot find room for programmes of entertainments. Give only the most important and generally interesting items of news. The *large number* of social gatherings, if *fully reported*, would require a whole paper to themselves. We shall *welcome brief, pithy accounts* of your doings, friends. Do your best, and so shall we.

OADBY, NEAR LEICESTER.—Professor Timson is busy doing missionary work in this district. He lectured to a packed audience, and gave psychometrical and phrenological readings, which caused great surprise and gave satisfaction. It was the first lecture of the kind, and he has promised to go again at an early date.

IS IT A CRIME TO GROW OLD?—It looks like it. Canon Blackley declares "the large bulk of pauperism was due to old age." Mr. Charles Booth has proved by statistics that "while of those under 60 only four and a half persons in every 100 were paupers, amongst old people more than 38 in 100 were so." Is it *right* to call this a civilized land? If ours is *Christian civilization* it is about time we became Mohammedans for a change. No wonder suicide is on the increase.

THIRTY-SEVEN per cent of the inhabitants of London receive no more than 21s. per week, many much less, and yet the young are taught to sing—

"I thank the goodness and the grace
Which on my birth have smiled,
And made me in these *Christian days*
A *happy English child*." (?)

MRS. BESANT has speedily recommenced her advocacy of Theosophy. The *Halifax Free Press* devoted upwards of three columns to a report of her lecture, which, however, contains nothing new or striking, to Spiritualists at any rate. Immediately following her dry-as-dust disquisition upon the unproved and unprovable re-incarnation theory was a report of a lecture by Mr. Dell, who was *practically* working for "brotherhood," and protesting against "landlord" encroachments.

CROWN HIM.—One evening, when the Rev. John McNeill was to preach at R—, in Berkshire, one of the hymns was "Crown Him Lord of All," the "Crown Him" to be repeated four times, each time longer than the preceding one. The rev. gentleman, who did not seem especially pleased at the way in which the choir were dragging the "Crown Him" out, in order to make them sing faster, stopped them and said, "Now we want to 'Crown Him,' you know, but we want to do so faster, and not be so slow about it."

WE STAND FOR SPIRITUALISM pure and unadulterated. We shall be no party to making it sectarian, theological, Christian, Theosophic, or anything of the kind. Spiritualism is the science of life, the philosophy of existence, and the religion of man. It is a reform, a revolt, and a reconstruction! Let the dead past bury its dead. We have little use for dust-heaps. Our eyes are turned forwards, not backwards. The "living present" is the best age the world has seen. 'Tis a good time *now*; let us make the best of it, and catch its inspirations, and the future will be still better.

WHICH IS THE BRUTE?—Rev. Charles Dobson, Wesleyan, was fined £5 5s. for gross cruelty to a pony. "The animal was wearing an indiarubber rein, fastened to a peculiar curb bit, and attached to the ring were two bags of shot weighing 2lbs. 6ozs. The poor animal was in excruciating agony. Its neck was arched in an unnatural manner, its mouth covered with blood and foam, its tongue was hanging out, perfectly black, hard and swollen, its lower jaw discoloured, and its mouth wide open. One witness deposed that if the Rev. Charles had been a bit younger he would have given him a good hiding. The rev. gentleman had inscribed on the back of his carriage, 'Behold the coming of the Lord draweth nigh,' and on the front, 'Thy grace is sufficient for me.' Had the magistrate tried the ingenious arrangement on the Rev. Charles its grace would have been sufficient for him."—*Clarion*.

CORPORATION STREET, MANCHESTER, is becoming important. The new office of *The Two Worlds* is located there. Almost opposite to us is the Bible Society's depot. Nearly next door *The Clarion* blows its lusty notes, and nearer to Market Street the Swedenborgians have their home. Mr. Jas. Robertson, the president of the Glasgow Association of Spiritualists, must have been attracted by these influences, for he has determined to open a branch establishment of his wholesale business at No. 2, Macdonald's Lane, Corporation Street, Manchester. He deals in sewing machines and cycles; has established a flourishing business in Scotland, and has a large connection in Ireland, but "sighs for fresh worlds to conquer." We wish him success, for he deserves it, being an ardent and consistent Spiritualist, whose integrity and worth are well-known.

THE LONDON FEDERATION OF SPIRITUALISTS.—Mr. F. W. Read, of 33, Henry Street, St. John's Road, London, N.W., writes: "As a member of the council of the London Spiritualist Federation, I desire to call attention to your paragraph in the issue of December 25, relating to Sunday meetings in London. The statement that 'most of the Sunday meetings are small and poorly attended' is, no doubt, perfectly true; but it seems scarcely fair to say this without a reference to our meetings at the Athenæum Hall, which is certainly the largest and frequently the best attended meeting place in London—attended, moreover, by outside enquirers, who are but little likely to be attracted to the numerous small rooms scattered about London. You, of course, write according to information received from others, the 'others' probably being those who dislike us because we are liberal enough to allow lectures on Theosophy, Astrology, &c. But it is to be noted that we have never represented these things as part of Spiritualism, while some of our opponents do not hesitate to proclaim that belief in a personal God and other theological dogmas is essential to the true faith."

OH! FOOLS AND BLIND.—Thirty-eight church dignitaries have signed a manifesto (which signs their doom to become the laughing stock of posterity), and among other nonsensical statements they affirm that they believe in all the canonical scriptures of the Old and New Testaments; that they are inspired by the Holy Ghost; that they "are what they profess to be; that they mean what they say; and that they declare incontrovertibly the actual historical truth in all records, both of *past events* and of the delivery of predictions to be thereafter fulfilled." We hope they feel better after having eased their

minds, but where in heaven's name have these Rip Van Winkles been sleeping these past forty years? Archdeacon Wilson (another church official—how beautiful they agree! Of course there are no contradictions in the book, and no dissensions among Christian teachers! Oh dear, no. It is only Spiritualism which is contradictory; of course it is!) "goes for them" in the *Rochdale Observer* on Dec. 23, and this is one sweet specimen of how he "rubs it in." "The most lamentable features in this document seem to me to be *not its repudiation of God's gift of reason* [of course that does not matter much], but its faithlessness, its despair, and its *theological arrogance*. [Italics ours.] It gives occasion to the enemies of the Church to blaspheme." Aye, *there's* the rub. It would not matter a great deal what they thought if they kept quiet; but to expose themselves to the sharp arrows of the critics, and bring ridicule afresh upon the Church (of which after all they are the more honest, outspoken, logical, and Christian defenders and expounders than Mr. Wilson and his ilk, who have departed from the faith, but still hang on to the Church), that is an unpardonable sin. Orthodoxy is certainly in a parlous state. By 1900 Spiritualism will be the religion of the world, perhaps. So mote it be.

MANCHESTER. Fountain Street Vegetarian Restaurant. Debating Society.—The conference on Dec. 23 was poorly attended, owing to the stifling fog, which imperilled the lives of all who breathed its poison. Mr. Wallis spoke under difficulties, suffering from a severe cold, which afterwards developed into acute bronchitis, and caused him to have to "lay up" until Sunday, and has not disappeared yet. Professor Alderson was chairman. Messrs. Dutton, Lowe, Taylor, Hesketh, Nichols, Emmett, and Shaw spoke to the point, and all seemed favourable to some sort of organization, were in fact agreed that organization is a necessity, but were not clear as to the exact methods which should be adopted.

SPECIAL NOTICE.—On and after Tuesday, January 5, these meetings will be held on Tuesday evenings instead of Wednesdays, at 8 p.m., prompt. Mrs. Britten will open on Tuesday next, January 5. Will secretaries of societies in the district please announce these meetings at their Sunday services?

THE *Macclesfield Chronicle* published a report of the meeting in the Cumberland Street room of a "most extraordinary display of clairvoyancy" on December 20: "A modest, bright-eyed, slim-built, and pleasant looking girl, only 14 years of age, was the medium of most wonderful manifestations. Somethirty clear, graphic, minute, and most striking descriptions were given of departed individuals more or less related to individuals present in the congregation. In nearly half the cases she gave both Christian and surname of the persons described. In two-thirds of the cases the Christian name was given. More than three-fourths of the cases were at once recognized, and several of the remaining cases were made out afterwards. We need only say further that this girl, whose name is Janet Bailey, was never in Macclesfield before, nor within 20 miles of it, and had never seen a single person in the town before except the gentleman who had charge of her."

THOU SHALT NOT BEAR FALSE WITNESS is a command we commend to the notice of Rev. J. D. T. Humphries, who is reported to have stated that in the ranks of Spiritualism "were to be found, not only the impure, but the grossly vile, including the adulterer and persons of unchaste habits. It struck a violent blow at the sanctity of home life. Within its folds were those of both sexes who championed the cause of free-love, and set on one side the marriage laws, to gratify their own passions." He thinks all who desire to see the spread of *true Christianity* ought to denounce Spiritualism. If his falsehoods are a sample of his Christianity the less it spreads the better.

SPIRITUALISTS are united in the belief, based upon the reiterated declaration of spirits, that the other world is a world of consequences. They admonish mankind to first "cease to do evil and learn to do well," to reason together, and *then* their sins will disappear, and they become as white as wool. Spirits re-affirm the old emphatic declaration, "Be not deceived [by plans, schemes, creeds, doctrines, or priestly dogmas]. God is not mocked. WHATSOEVER a man soweth THAT shall he also reap." Not something else—not another harvest—not immunity from suffering because of faith—but the inevitable consequences, good or bad, of moral and spiritual motives and deeds done in the body. Spiritualism teaches that Spiritualists—aye, ALL MEN—should do right *because* it is right; be good and do good, because they *ought* to be and do good, not from fear of hell or hope of reward in heaven. And if they fail or persist in wrong-doing, they *know* they do so at their peril. They know they will have to foot the bill, exactly as Rev. Humphries will have to do, for his untrue, unworthy, and unmanly attack upon Spiritualists.

OUR BLACK LIST.—We once commenced the distasteful task of making a collection of instances of the crimes and vices of preachers, most of them reports of police court proceedings, and in a very short time had gathered a motley pile of upwards of 200 instances, the majority of them being offences of a sexual character, many of them cases of seduction, nameless offences, and outrages upon children. Mr. Humphries cannot find such evidence against Spiritualists. He deals in assertions. Even if he were able to give a few instances of misconduct amongst Spiritualists that would not prove that Spiritualism *caused* their wrong-doing any more than he would admit that it was their Christianity which caused the preachers to fall. We are constantly receiving additions to our black list.

LET Mr. Humphries take notice, two can play at the game of denunciation, and we denounce his blighting Calvinism as most fruitful of vicious consequences—offering a premium to selfishness, conceit, spiritual pride, and self-righteousness—demoralizing, in that it pretends to offer a way of escape for the wrong-doer from the moral consequences of his sin, and thus weakens the sense of responsibility; demoralizing, in that it proclaims "innate depravity," inability to attain moral victory, and denounces those who trust to their own enlightened reason and educated conscience, and thus discourages people from attempting to be good, moral, and upright. Mr. Humphries surely forgets the charges brought against the early Christians by St. Paul and by St. John in Revelation! He surely forgets the practices of the Anabaptists and their wild orgies of immorality; he must have failed to read the history of the Crusades, and the nameless horrors practised by all classes of Christian believers. Has he no record of the immorality of the mother Church? Does he forget the opposition to Methodism

because of the "free love practices" which were charged against some of the early leaders and followers alike—and with much more evidence than he can produce against Spiritualists? Rev. Humphries, other people are not blind and deaf if you are. Do you not know of people in your own Christian folds, have you not known preachers, and class-leaders, and deacons who have been guilty of the "unchaste habits" you charge against Spiritualists? Remember, "Judge not," &c. "With what measure ye mete it shall be measured unto you." You have gone beyond the bounds of justice, and have allowed prejudice, and rancour, and hatred and all uncharitableness to inspire your heart in your bitter, splenetic, and partisan attack, which we denounce as untrue, and upon your head must be the consequences. As to Spiritualism being "a concoction of demons," we can only say we have not the pleasure of their acquaintance. Mr. Humphries appears to be more familiar with them! We know "something" of Spiritualism, but have never met a "demon" in Mr. Humphries' sense of the word. "First catch your hare, then cook him" says the cookery book. First catch your demon, and then prove that he has concocted Spiritualism. Can Mr. Humphries prove that demons exist? Where is his evidence?

SUNDERLAND. Centre House.—The hall used by this Society has been taken on a lease for three years, and to render it comfortable and adapted to the use of the Society, it has been repainted and cleaned, and also furnished. Inauguration service, Sunday, Jan. 10th. Address by Mr. J. H. Lashbrooke, of Newcastle.

LEIGH.—Mr. Ormerod, of Bolton, gave short addresses, and Miss Bailey, of Blackburn, gave clairvoyant descriptions, all of which were recognized with one exception. The room was well filled, and everybody seemed convinced, by the splendid clairvoyance, of the "Life beyond the grave."—Jas. Wilcock, 65, Wigan Road, Leigh.

PRESENTATION TO MRS. E. HARDINGE BRITTEN AT NEWCASTLE-UPON-TYNE.—At the Lovaine Hall, Dec. 20, Mrs. E. Hardinge Britten discoursed on "Man, the Immortal: What, Whence, and Whitherward"; and at night on subjects chosen by the audience, on "Spiritualism, Religion, and Reform." The subjects were very numerous, and as many as possible were dealt with by the speaker in a masterly manner, and gave great satisfaction to the crowded audience. At the end of each discourse Miss Black sang a solo, "There is no night there," and "Rap, Rap, Rap," out of the new *Spiritual Songster* issued by Mr. H. A. Kersey. On the Monday evening, at the Cordwainers' Hall, 20, Nelson Street, Mr. W. H. Robinson in the chair, Mrs. Britten gave (prior to her retirement from the platform as a public speaker) a farewell address, entitled "Thirty Years' Experience in the Harvest Fields of Spiritualism," and "Farewell." Mrs. Hammarbom, in a beautiful speech, moved a vote of sympathy and thanks to Mrs. Britten for her labours in the cause of Spiritualism, which was seconded by Miss Kersey, and supported by Messrs. W. C. Robson, G. Wilson, E. Riccalton, W. Morrow, and Mr. H. A. Kersey, after supporting the resolution, presented to Mrs. Britten a beautiful Friendship Quilt, on which were inscribed 187 names worked in silk, which Mrs. Britten feelingly acknowledged, and the audience testified their appreciation by acclamation.—R. E.

BACUP.—At the close of the successful meetings on Sunday, December 27th, when Mrs. Britten's inspirers had charmed and spiritually blessed the large audiences, the chairman presented that lady with the following testimonial, which was suitably acknowledged with deep feeling by her: "Dear Mrs. Britten,—The committee and members of the Bacup Society of Spiritualists feel that they must not let this occasion pass without tendering to you their sincere thanks for the services you have rendered to them in the past; and we regret that the time has come when you feel that it is necessary, for the good of your health, to retire from the public platform. The harvest is great, labourers are few; and the cause that we both love so well can ill afford to do without the services that you have given to it in the past. The seed you have sown during the past thirty years will bring a rich harvest; some you have already gathered, and others will soon be ripe for the harvest. We trust that you will be spared to us for a long time yet, so as to enjoy the fruits of your labours. We shall always bear you in loving remembrance; and when your earthly career is finished, may the angels on the other shore be ready to greet you with the 'Well done, good and faithful servant.'—Yours for the truth, and on behalf of our society,—GEO. EDW. HOWORTH, Secretary.

MAN is by nature gregarious. It is not good to live alone. Solitary people become introspective, morbid, and unhealthy; they frequently exaggerate their own feelings and become selfish and hard. Interest in, and work for, the good of others brings the truest delight. Insane asylums are filled with the kind of people who have failed to go "outside themselves" in their plans, sympathies, and practices. Union with others in reform work, in teaching, helping and blessing others is indispensable to health and happiness.

LYCEUM UNION.

NOTICES.

(1) I hereby wish to give notice to all Lyceums who have favoured me with orders for the revised and greatly enlarged edition of "Spiritualism for the Young," which has now become the property of the Spiritualist Lyceum Union, that the Publishing Committee of the same have decided that the orders received do not warrant them in proceeding with the publication of the work at present.

(2) I also wish to remind those who are affiliated with the S. L. U. that three months' notice must be given of any motion duly setting forth proposed amendments, alterations, or additions in the S. L. U. constitution to the undersigned secretary, that such may be published and submitted to the Lyceums in the Union, in accordance with article 12. All such amendments, alterations, or additions will be received up to the first day in February, 1892.

(3) Also that one month's notice must be given by any Lyceum who have any new business to introduce to the May Conference, that the same may be published in the Spiritualistic papers in accordance with article 6.

(4) And last, but not least, I wish to remind all those Lyceums who have not paid their subscriptions to the S. L. U. for 1892, that the same are now due with all arrears.—I remain, yours fraternally,

ALFRED KITSON, Hon. Sec.

Royd St., Bromley Road, Mill Lane, Hanging Heaton, Nr. Dewsbury.

P.S.—Please note new address.

NEWPORT, MON.—Mr. Victor Wyldes lectured here, and gave psychometry to an audience of about eighty ladies and gentlemen. He was very successful, according to a report published in a local paper. His statements were admitted to be correct. Mr. Wayland, late of Cardiff, is working energetically to promote a spread of Spiritualism in the town. He has our best wishes.

LONDON. Marylebone. Spiritual Hall, 86, High Street.—Dec. 27, at 7 p.m.: Dr. R. Young lectured on "The babe in the manger," to a good audience.

NELSON. Bradley Fold.—Mrs. Beanland discoursed upon "The Higher Life," and "Does God hold man responsible for the deed of Adam and Eve?" Short and pointed, but causing a lively discussion by strangers. Psychometry and clairvoyance good.—J. W.

GOOD IN ALL.—When we know that love dwells within ourselves, then we can believe indeed in the love of God and the certainty of a bright home by-and-bye. How people could ever have got such gloomy ideas of God is strange. Thunder and lightnings, earthquakes and storms are only one aspect of Mother Nature, and these are benevolent, harsh as they look. Continually are we seeing the bright and warm aspect of Summer, the perpetual blossoming, the earth yielding up her fruits for man and beast, the splendour of the grass and the glory of the flower, all betokening love and goodness. When we look deep enough, or high enough, we see it all. Our Father seeking to bless in one way or another. Some need rough polishing through bitter waters to make them shine, others, with years of gloom, mistrusting and distrusting the power of good, but all ultimately seeing the clear and bright light of day.—J. R.

IN MEMORIAM.

WE REGRET to announce the sudden passing on of Mr. Catlow, of Liverpool. He has been an earnest Spiritualist for years, was the builder of Daulby Hall, and took a deep and active interest in the work carried on there. He fell a victim to the poisonous fogs of last week, and breathed his last on Sunday, Dec. 27. We extend our heartfelt sympathy to his good wife and children.

IN LOVING MEMORY of Sarah Ann Jeffery, the beloved wife of William Jeffery, who passed to the higher life Dec. 16, 1891. She was a true, pure, and honourable wife, a most devoted mother, a faithful friend, loved and respected by all who knew her. She was a true Spiritualist, and died surrounded by loving friends who cheered her by every means in their power. She saw her spirit friends waiting to welcome her home. She was a member of the Stratford Society, where a memorial service was conducted on Sunday last. Her body was interred at East Ham Cemetery on Dec. 22.

LIST OF MEDIUMS AND SPEAKERS.

[We are indebted for this list to Dr. J. B. Tetlow, the hon. sec. of the National Federation of Spiritualists.]

Mr. Joseph Armitage, Stonefield House, Hangingheaton, Dewsbury
Mr. T. Allanson, 11, Cross Street, Bedford Leigh
Mr. John Allen, 14, Berkley Terrace, White Post Lane, Manor Park, Essex
Mrs. Britten, Humphrey Street, Cheetham
Mr. H. Boardman, 370, Ashton Old Road, Openshaw
Mrs. L. Bailey, 51, London Street, Southport
Mrs. Butterfield, 23, Bank Street, Blackpool
Mrs. Beardshall, 25, Turner Place, All Saints Road, Great Horton, Bradford
Mrs. Berry, Church View, Greetland, Halifax
Mrs. Burchell, 5, Fearnley Street, Otley Road, Bradford
Mrs. Beanland, 2, Back East Street, Ellerby Lane, Leeds
Miss E. A. Blake, 14, Higson Street, Pendleton
Mr. J. Boocock, 4, Bradley Street, Park Road, Bingley
Mr. J. H. Bowens, 665, Bolton Road, Bradford
Mr. E. Bush, 26, Sunbridge Road, Bradford
Mr. Bamforth, Commercial Buildings, Slaithwaite
Mrs. Barnes, 1, Porter's Yard, Holden Street, Radford, Notts.
Mrs. Barr, Hednesford, Staffordshire
Mr. Walter Buckley, 58, Boundary Street, Pendleton
Mrs. Best, 37, Park Lane, Burnley
Mr. John H. Barraclough, 10, Primrose, Churchwell, Leeds
Mr. J. Campion, 50, Royal Park Avenue, Leeds
Mr. H. Crossley, Albany Terrace, Langdale Street, Elland
Mrs. Cannon, 74, Nicholas Street, New North Road, Hoxton, London, N.
Mr. and Mrs. Carr, 8, Nelson Street, Keighley
Mrs. Connell, 4, Ashfield Terrace, Oxford Road, Leeds
Miss Cowling, 46, York Street, Bingley
Mrs. A. Craven, 16, Grafton Street, North Street, Leeds
Mrs. Crossley, 1, Queen's Road, King's Cross, Halifax
Mr. J. T. Charlton, 29, Dene Street, Hetton Downs
Mrs. Dennings, 3, Back Lane, Idle
Mrs. Dickinson, 4, School Street, Stourton, Leeds
Mr. W. O. Drake, 34, Cornwall Road, Bayswater, London, W
Mr. T. Espley, care of Mr. Tomlinson, 5, Kaye Street, Manchester Road, Bradford
Mr. S. Featherstone, 38, Albert Road, Parkgate, Rotherham
Mr. George Featherstone, 73, Netherfield Lane, Parkgate, Rotherham
Mrs. Gregg, 5, Crimble Place, Tomlinson Street Camp Road, Leeds
Miss Gartside, 10, Lark Hill Court, Rochdale
Mr. W. Goddard, 14, Princes Mews, Princes Square, Bayswater London.
Mrs. Green, 83, Hindhill Street, Heywood
Mr. J. G. Grey, 34, Woodhouse Street, South Shields
Mrs. Groom, 200, St. Vincent Street, Birmingham
Mr. W. Galley, 54, Pembroke Street, West Bowling, Bradford
Mr. Hargreaves, 18, Archer Street, Thornbury, Bradford
Mrs. Hargreaves, 18, Archer Street, Thornbury, Bradford
Mr. F. Hepworth, 151, Camp Road, Leeds
Mr. Thomas Hindle, 13, Chapel Walk, Eccleshill
Mr. F. T. Hodson, 68, Mill Lane, Newarks, Leicester
Mr. William Hopwood, 30, Tamworth Street, Laisterdyke, Bradford
Mrs. Horrocks, 22, Gorton Street, Heywood

Mrs. Hargreaves, 607, Leeds Road, Bradford
 Miss Harris, 16, Heber Street, Keighley
 Miss Harrison, 21, Drawton Street, Manchester Road, Bradford
 Miss Hartley, 17, Oak Street, Highfield Lane, Keighley
 Mr. Thomas Holdsworth, 21, Moss Street, Keighley
 Mrs. Hyde, 3, Manor Street, Tipping Street, Ardwick, Manchester
 Miss Illingworth, Eolius Place, Bowling Back Lane, Bradford
 Mrs. Ingham, 11, Sapgate Lane, Thornton, Yorkshire
 Mr. Ithurial, c/o F. T. Hodson, Finsbury House, Caerleon Road, Newport, Mon
 Mr. Walter E. Inman, 9, Long Henry Street, Sheffield
 Mr. William Johnson, 148, Mottram Road, Hyde
 Miss Jones, 2, Benson Street, Liverpool
 Mrs. Jarvis, 3, Brayshaw Yard, Lumb Lane, Bradford
 Mr. J. Kitson, 55, Taylor Street, Batley Carr
 Mr. W. J. Leeder, 29, King Street, Devonport, Devon
 Mr. W. E. Long, 311, Camberwell New Road, London, S.E.
 Mr. J. H. Lashbrooke, 101, Tarsset Street, Newcastle-on-Tyne
 Mr. Peter Lee, 26, Freehold Street, Rochdale
 Mr. J. Lomax, 2, Green Street, E, Darwen
 Mr. J. Livingstone, Co-op. Stores, Hetton
 Mr. W. Little, 32, Rawson Road, Bolton
 Mr. D. Milner, 81, Albert Road, Blackpool
 Mr. J. J. Morse, 80, Needham Road, Liverpool
 Mrs. Menmuir, 8, Sheepscar Place, Skinner Lane, Leeds
 Mr. and Mrs. Murgatroyd, 10, Highdale Terrace, Idle, Bradford
 Mr. W. Murray, 17, Charlotte Street, Gateshead
 Miss S. J. Myers, 15, Leyfles, Idle, Bradford
 Mr. J. M. Molehouse, Bowler's Yard, Bridge Street, Belper
 Mr. W. C. Mason, 51, Staniforth Lane, Park, Sheffield
 Mr. and Mrs. Mason, 14, Orchard Road, Shepherd's Bush, London
 Mr. J. Metcalfe, 605, Leeds Road, Bradford
 Mr. John Moorey, 36, Lytham Street, Salford
 Mr. Mayoh, 42, Birkdale Street, Bolton
 Mr. George Newton, 6, Pym Street, Hunslet Road, Leeds
 Mr. Z. Newell, 8, Whitewash Lane, Oswaldtwistle
 Mr. H. Oliver, 62, St. James's Street, Leeds
 Mr. Ormerod, 66, Belmont Road, Astley Bridge, Bolton
 Mr. John Pawson, 6, Norfolk Street, Batley
 Mr. H. Price, 83, Moss Street, Rochdale
 Mr. J. Paine, 21, Brougham Road, Dalston, London
 Mr. W. Palmer, Alma Cottages, Cloughfold, Rawtenstall
 Mr. Parker, 681, Little Horton Lane, Bradford
 Miss Parker, 257, Old Bowling Lane, Bradford
 Miss Patefield, 311, Bolton Road, Bradford
 Mr. Peel, 40, Town Street, Armley, Leeds
 Mr. Pemberton, 4, Orford Lane, Warrington
 Mr. T. Postlethwaite, 37, Wells Street, Rochdale
 Mr. W. Proctor, 22, Panton Terrace, Barrow-in-Furness
 Mr. B. Plant, 101, Holland Street, Varley Street, Manchester
 Miss Pimblott, Swiss Cottage, Upton, Macclesfield
 Mr. J. G. Robson, 53, Bournemouth Road, Rye Lane, Peckham, London
 Mrs. Rogers, Macclesfield
 Mr. Rowling, 65, Ripley Terrace, Bradford
 Mrs. Russell, 191, Bowling Old Lane, Bradford
 Mr. Rooke, 3, Barlow Terrace, Levenshulme, Manchester
 Mrs. J. M. Smith, 5, Colville Terrace, Beeston Hill, Leeds
 Mr. John Scott, 161, Mount Pleasant, Old Shildon, Co. Durham
 Mr. James Swindlehurst, 25, Hammond Street, Preston
 Mr. P. W. Seymour, 72, Price Street, Birkenhead
 Mr. A. Smith, Stainland Road, West Vale, Halifax
 Mr. J. T. Standish, 17, Hurnby Street, Oldham
 Mr. J. W. Sutcliffe, 83, Moss Street, Rochdale
 Mr. F. S. Sainsbury, 72½, Stanley Street, Humberstone Road, Leicester
 Mrs. Scott, 157, West Lane, Keighley
 Mr. G. Smith, Church Fold, Colne
 Mrs. Spring, 76, Henry Street, Avenue Road, St. John's Wood, London
 Mrs. Stair, Floss House Gardens, Keighley
 Mrs. Stansfield, 7, Warwick Mount, Batley
 Mrs. Stansfield, 7, Shaw Street, Oldham
 Mr. Percy Smyth, 34, Cornwall Road, Bayswater, London, W
 Mr. George Taylor, 42, Swan Street, Northampton
 Mr. J. B. Tetlow, 140, Fitzwarren Street, Pendleton
 Mr. A. G. Tindall, 4, Portland Terrace, Regent's Park, London, N.W.
 Mrs. Frank Taylor, 28, Council Street, Vine Street, Manchester
 Mr. J. Thomas, 16, High Street, South Wingate, Co. Durham
 Mrs. Taylor, c/o Wall and Ackroyde, Ward's Hill, Batley, Yorks
 Mr. Towns, 124, Portobello Road, Notting Hill, W.
 Mr. T. Timson, M.L.P.A., 201, Humberstone Road, Leicester
 Mr. E. A. Verity, 156, Waterloo Street, Oldham
 Mrs. Venables, 23, Bold Street, Bacup
 Miss Walton, 16, Nelson Street, Keighley
 Mrs. Wallis, 10, Petworth Street, Cheetham
 Mr. E. W. Wallis, 10, Petworth Street, Cheetham
 Mr. A. H. Woodcock, 16, Tile Street, Whitley Hill, Bradford
 Mr. G. A. Wright, 7, Oxtan Street, Girlington Road, Bradford
 Mr. Victor Wyldes, Stanley Villas, 364, Long Acre, Birmingham
 Mr. W. Wallace, 24, Archway Road, Highgate, London
 Mrs. Wade, 31, Woodlands Road, Whitley Lane, Bradford
 Mr. and Mrs. Wainwright, Silver Street, Scholes, Cleckheaton
 Mrs. Walker, 275, Cornwall Road, Notting Hill, London, W
 Miss Walker, 50, Railway View, Cromwell Street, Heywood
 Miss Walton (No. 2), 16, Nelson Street, Keighley
 Mrs. Wetherhill, 7, Alma Street, Wood End, Windhill, Idle
 Mr. W. H. Wheeler, 69, Queen's Road, Oldham
 Mrs. Whiteoak, 36, Dean Street, Brown Royd, Bradford
 Mr. Wollison, 153, Queen Street, Walsall
 Mr. G. Wright, 156, Girlington Road, Bradford
 Mr. J. Walsh, 4, Broomfield Place, Witton, Blackburn
 Mrs. Yeeles, 4, Albert Street, New Wisbeck

HOW TO INVESTIGATE SPIRITUALISM; OR, RULES FOR THE SPIRIT CIRCLE.

THE Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. *Avoid strong light*, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favourable for spiritual magnetism.

I recommend the séance to be opened either with prayer or a song sung in chorus, after which subdued, harmonising conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the séance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or *impressions*, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the séance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by *mental* as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbour for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, *never drive them away*, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to *fear it*.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a *medium*; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond *their own normal* capacity in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but *creates nothing*. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTEN.

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