

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 34.—VOL. I.

FRIDAY, JULY 6, 1888.

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THE ROSTRUM.

EXTRAORDINARY REVELATIONS; OR, ADVENT VOICES PROCLAIMING THE BIRTH OF MODERN SPIRITUALISM.

SOME twenty-five years ago the Editor of this paper, hearing reports of spiritual manifestations amongst the Shakers of America, made visits to several of their villages, especially to those situated in the neighbourhood of Troy, Northampton, and the head quarters of Shakerism, the Community at Lebanon. In each place, remarkable evidences of clairvoyance, seership, trance and impressional mediumship were displayed, and the singing and dancing of the members partook unmistakably of the nature of ecstasy. Several of the Elders in each place, also in the Communities situated more in the South, assured the Editor that spiritual manifestations had been prevalent amongst them long in advance of the Hydesville disturbances; that the Shakers in general claimed, upon unquestionable authority, to have been the John Baptists of the modern spiritual movement; and some of the most intelligent of them promised to write out for publication in the Editor's work, "The History of Modern American Spiritualism," a thoroughly attested account of what they claimed. As that promise was not redeemed by the time when the work above-named was going to press, no detailed account was given therein of Shaker spiritualism. The promised document, however, has just appeared in the May number of *The World's Advance Thought*, a very fine and high-toned paper, published at Portland, Oregon. The facts in question are drawn up by one of the most candid and reliable writers in the spiritual movement, Mr. A. G. Hollister, and we have now great pleasure in submitting to our readers excerpts, which will detail the principal facts connected with two at least of the Shaker Communities.

There are many yet more astounding revelations emanating from other societies in America, but we prefer to give the following, because it represents an official and duly attested report from headquarters. The article is headed

PRE-HYDESVILLE MANIFESTATIONS: BIRTH OF MODERN SPIRITUALISM.

[The following facts were compiled from the unimpeachable records of the Shaker Communities, by Alonzo G. Hollister. Mr. Hollister has been connected with the Mount Lebanon group of Families from early childhood, and we consider his intelligence, culture, and refined nature a high commendation of the influences under which his character has been moulded. . . . *The World's Advance Thought.*]

"The extraordinary manifestations recorded here were first noticed in the fore part of August, 1837. The female children meeting on Sabbath mornings, to read, sing, and

labour in the services for worship, were taken with powerful exercises, such as turning and shaking. On the 16th of August, about sunset, Sarah, Elizabeth, and Clarissa were all exercised with outer operations of the power of God. At 7-30 p.m. these three were laid on beds. At eight o'clock Clarissa began to sing, beginning with this line—

Where the pretty angels dwell.

"After the family's evening meeting nearly all the sisters came from the dwelling-house to a room in the shop where these children were. As soon as they entered the children sprang off the beds and began to turn. Some of those from the dwelling-house joined them, and such a scene of bowing, turning, shaking, &c., ensued, as cannot easily be described. The room was filled with a display of power 'like a mighty rushing wind' for about half an hour. When the exercises stopped the children fell to the floor. We took them up and placed them on beds. Elizabeth sang a song, and Clarissa sung—

O, how happy, pretty angels are!

O, how happy!

This song the sisters learned before they retired.

"Clarissa was asked what she saw at this time, and she replied as follows: 'The first I knew Mother Ann came to me and asked me what Family I was from. I told her 'the South Family.' Mother said: 'Do you know me?' I said, 'Nay.' She said, 'Did you ever hear of Mother Ann.' I said, 'Yea.' She said, 'I am Mother Ann.' She said, 'You must be a good girl and mind your Elders. I will tell you who your guardian angel is: her name is Anna Bryant. [A sister who had not been long parted from the body.] She will teach you a song that I have made for the little girls to sing.'

"The children continued with their gift of singing, first one singing at one side of the room, and then the other at the other side. It was truly delightful and very interesting to hear them alternating with each other. Their gift lasted until midnight. This is but a mere outline of this remarkable occurrence. [Signed by eight witnesses.]

"Elizabeth and Clarissa were in vision together on the 10th, 17th, and 19th of September. The visions increased in frequency, and after November two young girls, Ann Maria and Eliett, living in another Family, had remarkable visions and experiences in the spirit and celestial worlds.

"We were frequently cited by mediums, speaking under loved and venerated names, to close self-examination, to test our motives by our best light and convictions of truth and duty; all the love we had for righteousness, and all our manly and womanly dignity of conscience and self-respect, were energized to maintain fidelity and integrity to principle. We were reproved, encouraged, corrected, exhorted, or comforted, collectively and individually, in public and private, according to our various needs and conditions. We felt for a season that we were under the inspection and instruction of the heavenly hosts; concealment was impossible—our inmost thoughts were scanned, and none escaped the notices of invisible guardians in any and all acts of life; each was approved and blessed by those whose blessing was most desired precisely according to merit.

"After this baptism of refining fire and the Holy Spirit, the spirits of our founders and departed leaders became less prominent, and a ministration of signs succeeded, conducted by holy and powerful messengers, in relation to the future progress of the work of salvation, both among ourselves as a distinct people and among mankind in general. Many written communications were given in the names of ancient prophets, patriarchs and sages, and many predictions of changes, revolutions, and severe chastisements to come upon the world of the careless and disobedient, were delivered, both verbally and written, in the name of the Almighty One. Also many messages of instruction, exhortation and warning were addressed to the nations of the world at large, some of which have been published and testify for themselves. One sign was that of individuals moved by the spirit to knock on the walls of our apartments for worship, as one would rap at a door for admission. 'Behold I stand at the door and knock,' says the Prince of Revealers. The whole assembly were frequently called upon by inspired lips to get down and knock upon the floor in the same manner, which we did with our knuckles. This was several years before the 'Rochester knockings.'

"During the progress of these manifestations, by which the door was opened for spirits to operate more visibly and evidently than ever before, it was frequently foretold that when they had accomplished the desired degree of their work among 'Believers,' the same power would go forth and operate among the children of this world, in diverse ways, according to their state and condition, and that it would ultimately extend through all nations. It was during this phase of the work that a medium in Hancock, having been applied to for a spirit message of a specified character, said that when she laboured upon it she could get nothing but prophecies.

"Next followed the visitations of spirits of various ages, nations, stations, and callings in life. Learned and ignorant, kings and subjects, civilized and barbarian, with all their native habits clinging to them, characters noted in history, and those who lived and died in obscurity, were freely represented. Tribe after tribe of native Indian spirits were instructed in our meetings how to worship the Great Spirit, and in the importance of confessing and forsaking sin, forgiving injuries and returning good for evil; their ways, exhibited through the bodies of the brethren and sisters most impressible to spirit control, were at first rough and uncouth, but in the course of a number of visits they became gentle and refined in manner, and manifested deep gratitude for kindness shown them. Of course in our Family meetings but a few members of a tribe could manifest at once, but they seemed to act as delegates and spokesmen for the remainder, who were referred to as present.

"Various *post-mortem* experiences were written, some in the names of noted characters, and some obscure, designed to instruct and inspire in Wisdom's way intuitive and aspiring souls.

"I have written of four principal aspects as they appeared in their order of succession at Mount Lebanon, N.Y., for about fifteen years.

"ADDENDA—PERSONAL EXPERIENCES.

"I was placed here by my parents when eight years of age, in May, 1838—*i.e.*, in the commencement of the work at Lebanon. I have had access to the principal part of the records, and also was eye-witness of a great part of the manifestations as conducted in the meetings of our Family, and in the weekly meetings of the summer season, in which the two central and leading Families joined. The Family I lived in contained from seventy-five to eighty souls. I have no knowledge of any external or physical phenomena which were not manifest upon the bodies of the subjects of the work. There was no moving of material objects without physical contact, that I know of, no appearance of spiritual forms

visible to natural sight. If there were, they were of rare occurrence. There were clairaudience, clairvoyance, visions, trance and trance-speaking, writing and acting, inspirational speaking and singing. There were a constant flow of new inspirational songs, solemn, lively, joyful, comforting, reproofing, promising, and predictive. A brother who told me that he laboured in the time that could be spared from other duties for a spiritual baptism received it at once, and continued for many weeks in close spiritual communion, learning at one time as many as six new songs in a day. He had a great love for book knowledge, and though teaching school and surrounded by books, when his duties with the school were done he laid aside his books while prosecuting his spiritual labours. He was used by the spiritual powers as an inspirational speaker and writer. He was but one of hundreds moved by like desires.

"The means chiefly relied upon for the conviction of sceptics was the discerning of spirits, perceiving the unuttered thoughts and intentions of the heart, prediction of unforeseen occurrences, psychological sympathy, appeals to reason, conscience, and intuition. Many strange and mortifying experiences were exhibited in the persons of individuals who were known by their comrades and all to be proud and vain, and exceedingly averse to every performance of the kind. Of course this produced a serious and often solemn effect upon beholders, and in many cases effected a permanent change in the conduct and character of the subject. One young sister of eighteen years, whose spiritual gifts and visions have been a source of great edification and enlightenment to me, and I believe to many others, resisted the power that strove with her a long time, becoming an object of wonder and curiosity to observers for hours together. They all felt, after she gave up to comply with the will of the spirit, that her speaking and acting in the names of various spirit messengers were not of her own invention. Many years after she told me that she held out in opposition until she saw that it would take away her spiritual life if she did not yield, and then she gave up. I asked the reason for her opposition, as it seemed to me that her gift in that line was very desirable to have, and what many persons would covet. She signified that it was because such things were at that time looked down upon and regarded as the mark of a feeble or inferior mind.

"Some precautions taken to insure reliable communications were as follows: Mediums were not allowed to converse with members, nor with each other, about their spiritual gifts, but with the Elders only. Mediums were required to abstain from all unnecessary conversation for days together. Sometimes their own gifts required them to diet a few days solely on bread and water. Special acts of humiliation and mortification were sometimes enjoined upon them, that their gifts might come through pure channels. Above all things, they were to observe all the rules or orders of the community, keep a close union to their Elders, and strictly obey the monitions of conscience, that they should not be deceived by treacherous, dark, lying, and malicious spirits, who were represented as on the alert to decoy and lead captive whoever would listen to them, and were doing all that lay in their power to defeat and overthrow the work which the ministering angels were striving to accomplish. . . .

"Mother Ann's spirit testified in the beginning of her spiritual mission that she did not come to condemn the leaders of the body, nor to supersede, but to assist them. She repeatedly cautioned us against receiving into our confidence as coming from her any spirit who did not acknowledge and submit to the authority of our Elders in the body. It was held as a principle that the spirits of the prophets must be subject to the prophets, and that spirits not subject to the order and discipline of our community were here to be taught and not to teach. To those on the side of order and righteous principle the utmost freedom was allowed compatible with well-regulated time, conditions, and limits.

Hence the disorderly and confused conditions of the lower spirit-spheres had very little show indeed.

"Much was communicated that was of merely local value, much that was personal to individuals, some that was merely of temporary interest, and much that would be despised if placed before the learned and self-wise of this world. I send you by this mail an early number of our periodical, at that time called the 'Shaker and Shakeress,' containing a history of the beginning of the manifestations at North Union, near Cleveland, Ohio. I think you will find it interesting reading."

"A. G. HOLLISTER."

THE following report of experiences is from the records of the Shaker Community of North Union, in Northern Ohio. The point of interest in it is the evidence of *the unity in the direction of the forces*, the manifestations in New York and Ohio being strikingly similar:—

"It was in the year 1838, in the latter part of summer, some young sisters were walking together on the bank of the creek, not far from the hemlock grove, when they heard some beautiful singing, which seemed to be in the air just above their heads.

"They were taken by surprise, listened with admiration, and then hastened home to report the phenomena. Some of them afterwards were chosen mediums for the 'spirits.' We had been informed, by letter, that there was a marvellous work going on in some of the Eastern societies, particularly at Mount Lebanon, New York, and Watervliet, near Albany. And when it reached us in the West we should all know it, and we did know it. Every individual, from the least to the greatest.

"It commenced among the little girls in the children's order, who were assembled in an upper room, the door being shut, holding a meeting by themselves, when the invisibles began to make themselves known. It was on the Sabbath Day, while engaged in our usual exercises, that a messenger came in and informed the Elders, in great haste, that there was something uncommon going on in the girls' department. The Elders brought our meeting to a close as soon as circumstances would admit, and went over to witness the singular phenomena.

"When we entered the apartment we saw that the girls were under the influence of a power not their own—they were hurried round the room, back and forth, as swiftly as if driven by the wind—and no one could stop them. If any attempts were made in that direction it was found impossible, showing conclusively that they were under a controlling influence that was irresistible. Suddenly they were prostrated upon the floor, apparently unconscious of what was going on around them. With their eyes closed, muscles strained, joints stiff, they were taken up and laid upon beds, mattresses, &c.

"They then began holding converse with their guardian spirits, and others, some of whom they once knew in the form, making graceful motions with their hands—talking audibly so all in the room could hear and understand, and form some idea of their whereabouts in the spiritual realms they were exploring in the land of souls. This was only the beginning of a series of 'spirit manifestations,' the most remarkable we ever expected to witness on the earth. One prominent feature of these manifestations was the gift of songs, hymns, and anthems, new, heavenly, and melodious. The first inspired song we ever heard from the 'spirit world,' with words attached, was the following, sung by one of the young girls, while in vision, with great power and demonstration of the spirit, a juvenile hymn, called by the invisibles

THE SONG OF A HERALD.

Prepare, O ye faithful
To fight the good fight;
Sing, O ye redeemed,
Who walk in the light.

Come low, O ye haughty,
Come down, and repent;
Disperse, O ye naughty
Who will not relent

Another song, given through a little girl of seven years, words and music both, and claimed to come from a deceased brother noted for his singing, was the following, given at the Community in Kentucky:

The way of Heaven is low'ring, low'ring,
No exalting—not at all!
The higher up the senses tow'ring,
The lower you will have to fall.
Then I'll come down another step further;
Step, step, down! another step down!

The way of Heaven is low'ring;
Let every thought go soaring,
To God alone adoring,
In joyful songs outpouring,
Then I'll step down,
&c., &c., &c.

It is only necessary to add that, simple and even childish as these little rhymes read, when first improvised by little children, and accompanied by singular but most graceful gestures—gestures totally unpremeditated and yet, extraordinary to relate, performed by over forty children at a time, all executing the same movements as perfectly as if they had been so many soldiers on drill, the effect was so striking, that, when first witnessed by the Editor of this paper and a large company of strangers, it seemed as if the whole of the entranced little ones were transfigured into angels. The lookers-on were dumb with astonishment, and afterwards acknowledged that nothing had ever been seen like it on earth.

We may hope that the entire records of this singular ADVENT movement occurring amongst the Shaker families in different parts of the United States will be gathered up and published to the world, as part of the archives of the great Modern Spiritual Dispensation. [Ed. T. W.]

THE PATH FROM MATTER TO SPIRIT.

Being a clear concise guide to all that is at present known of spiritual scienc', and the facts, phenomena, philosophy, literature, and beliefs commonly called

MODERN SPIRITUALISM.

BY EMMA HARDINGE BRITTEN.

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[NOTE.—It is now ten years since the author of the following papers was earnestly entreated to write them for the use and guidance of the many who attended her lectures in Australia, and yet failed to apprehend how best they could inform themselves concerning the modes of studying out the all-important subject of Modern Spiritualism, and its various correlations.

To meet the universal demand for such a manual, the author was persuaded to write and publish a small work bearing the unassuming title of "On the Road." Several editions were rapidly called for, and as rapidly exhausted. Out of many thousands distributed through Australasia, two copies alone remain in the author's possession. The demand for some such plain, unadorned, but comprehensive, manual is again renewed, and that demand is far more widely felt than the "I know it all" Spiritualist, on the one hand, or, the "I denounce it all" opponent, on the other, realizes.

The author's purpose had been to republish the manual in question. Why her intentions are altered, it is unnecessary to state in this place. Suffice it that she gives her work as a serial to *The Two Worlds*, and now offers the first number to the acceptance of all whom it may concern.—Ed. T. W.]

INTRODUCTORY.

WHAT is Spiritualism? Where, and how, can I learn anything about it? Must I go through the immense mass of its literature in order to inform myself on the subject? or to which of its innumerable "text-books" shall I apply for elementary information?

Must I of necessity consult strange mediums in order to prove the truth of spirit communion? And, if none such are

to be found, or, being consulted, fail to afford the required demonstration, what then? What are the universal grounds of belief in spirit communion? What the general characteristics of proof afforded, and how obtained? In a word—What is spiritualism, and how can I become a spiritualist?

It has been whilst listening, again and yet again, to the reiteration of such questions as these, that the command to write this little work has been sounded in the author's ear by that faithful spirit voice whose tender messages of love and wisdom have impelled her on to her life's best achievements. The questions above cited have been propounded in many countries, amongst all classes, and not unfrequently in the midst of immense libraries of spiritual literature. But whilst, on the one hand, we find the wealth of our testimony almost unbounded, on the other we realize that the very extent of our riches proves the chief source of our embarrassment.

Believers, of all shades of religious opinion and grades of intelligence, are ready to define spiritualism; but so long as they attempt to do so from their own standpoints of thought, they are too apt to impress their representations with their own mental idiosyncrasies or religious proclivities. In the meantime, no movement in the annals of human history has produced, in the same short period, so voluminous a mass of literature—whether good, bad, or indifferent—as that which has welled up from the exhaustless fountains of spiritualism.

Now, to expect any stray passer-by, whose interest or curiosity may have been stimulated to inquire into this movement, to seek for knowledge amidst the conglomerate verbiage of spiritual literature, or hunt up evidences of spirit communion from the composite elements which now abound in every great centre of civilization; without a guide-book in hand, or an index finger to point the way, would be equivalent to sending forth an untaught child from the nursery into the world to make its fortune. The fortune is there undoubtedly, but whether the nursling will achieve it without any other direction than the mere charge to go into the world and find it, is quite another affair. It is because there is so much to read, and so few opportunities of selection—so many to point the way, and so few to agree upon the best road to take—that one of the workers now essays to obey her guardian spirit's command to *write*; and though, in so doing, she knows that every page will but be adding another stone to the already mountainous cairn which spiritualistic writers have heaped up, still it is hoped these papers will serve as a finger-post, and haply guide some belated traveller amidst the many cross-roads, which all lead to the same goal, but which may cost too much time and effort to arrive at, without preliminary proof, to start with, that the result will repay the labour.

SECTION I.—WHAT IS SPIRITUALISM?

As this is the first and most natural inquiry which every uninformed stranger puts to the spiritualist, we commence our task by claiming, in effect, that spiritualism is THE SCIENCE OF SOUL, and teaches of all that belongs to the occult or spiritual portion of the universe.

All that we can ever know of God is to be derived from a study of Spirit, its laws, forces, and manifestations. All that belongs to God's laws, or the intelligence, order, and purpose manifested in the universe, resolves itself into the ethics of spiritualism.

The proofs of continued existence beyond the grave can only be given by spirits, or those who are in the actual experience of spiritual life; whilst the results of human conduct in the hereafter can never be clearly known, except from the same source. Hence, spiritualism may be briefly summed up as—the knowledge of God, the demonstration of immortality, and a perfect standard of life practice.

WHEN WAS SPIRITUALISM MANIFESTED TO OR KNOWN AMONGST MEN?

As spiritualism is the real essence of all religious knowledge, so did it become manifest with the first dawn of religious

practice and belief. We have no reliable historical records of the most ancient man's religious status, consequently we date back our researches to those early periods when temples of worship were first discovered, and monumental, as well as Scriptural records, first recognized amongst the vestiges of ancient civilization.

WHERE ARE THE MOST ABUNDANT AND RELIABLE TRACES OF MAN'S RELIGIOUS HISTORY TO BE FOUND?

In the archives of India, Egypt, Chaldea, and other ancient nations. In the Jewish Bible, the Hindoo Vedas, the Persian Zend Avesta; amongst the classical writings of Greece and Rome; in the Talmud, Koran, and such other ancient works as are deemed authentic on other subjects.

The common origin of all spiritualistic and religious beliefs is demonstrated by the universality with which certain fundamental principles permeate all vestiges of antiquity, whether in the form of monumental, traditional, or Scriptural records.

ARE THESE EVIDENCES OF AN ALL-PREVAILING SPIRITUAL FAITH IN HARMONY WITH THE RELIGIOUS TEACHINGS OF OUR TIMES. IF SO, WHERE ARE THE PROOFS?

They are in harmony with the fundamental bases of all religions, though not perhaps with existing forms of credal faith. The proofs are to be found in the writings of the Hebrew prophets, and various portions of the Bible, but especially in the four biographies of Jesus of Nazareth; also in the Acts of the Apostles, and the Epistles. The candid study of these writings, without the bias or prepossession of any credal faith, will show them to be full of spiritualistic narratives, records of acts and deeds attributable to "miracle," but now recognized as evolutions of natural law not understood. Also, innumerable passages will be found in the Hebrew Scriptures, as well as other religious writings of antiquity, charging upon men the culture of spiritual gifts, the endeavour to procure and practise spiritual powers, and the direct assertion that such powers are signs of unity with God, and possible to all men who are spiritually minded.

ARE THERE NO DENUNCIATIONS AGAINST THE PRACTICE OF SPIRITUAL POWERS IN THE BIBLE, AND SHOULD NOT CHRISTIANS REGARD THESE AS DIRECT WARNINGS FROM HEAVEN AGAINST THE STUDY OF SPIRITUALISM?

There are such denunciations in many parts of the Bible. But in the first place they were written by priests and prophets, who might well be supposed to have interested motives in keeping spiritual gifts reserved to their own order. Next, they were enunciated by those who constantly exercised such powers in their own persons; hence the inference is legitimate, that they resented any interference with what they deemed the exercise of their special profession. And, finally, Christians should remember that the laws and edicts applicable to the Jews two or three thousand years ago would involve the world in crimes and horrors of the blackest dye, should they be enforced to day. For examples of this fact, refer to Numbers xv. 32-36; Deuteronomy xxi. 10-13, 18-21; Numbers xi. 33; Exodus xxii. 27-29; 1 Samuel xv. 33, and many other similar passages.

In the New Testament, especially in the teachings of Christ and his zealous follower Paul, are numerous passages teaching the value of spiritual gifts, and the duty of Christians to cultivate and practise them. Refer to Matthew x. 8, 19, 20; xvii. 1-8, 20, 21; xxi. 21; Mark vi. 5-7; xvi. 17, 18; John xiv. 12; Acts ii. 1-18; 1 Cor. i. 27, 28; xii., xiii., xiv., xv.; 2 Cor. xii. 1-12, and many other similar passages.

DID NOT THE MANIFESTATION OF SPIRITUAL POWERS AND GIFTS CEASE WITH THE APOSTLES OF CHRIST AND THEIR IMMEDIATE MINISTRY?

Unquestionably not. The histories of the early Christian Fathers, the Saints, Martyrs, and most authentic teachers and preachers of Christianity—besides vast numbers of laymen and women wholly unconnected with the Christian Church—during the first ten centuries, abound with narratives of spiritual power, and bear continual witness to the

exercise of spiritual gifts. In the Middle Ages, the history of the Catholic Saints and Ecstasies, the lives of the Protestant Reformers, Alchemists, Rosicrucians, Mystics, and Mesmerists, together with the most authentic accounts of Witchcraft, and the foundations of the different sects of Protestantism, are full of records of prophetic power, spiritual gifts, testimony to the unceasing influx of inspiration and every kind of spiritualistic phenomena, called in Biblical lore "miracle," and in secular phraseology "supernaturalism."*

The classical writers of Greece and Rome bear testimony to the oracular powers of sibyls, prophets, and prophetesses—to the intercourse of spiritual beings with humanity, and the exercise of various spiritual gifts—in fact, all history, whether "sacred or profane," if carefully and candidly studied, will furnish indisputable evidence that spiritualism has existed in every age and clime; ever manifested itself through kindred forms of phenomena; and though regarded from various points of view by different peoples, and accepted as divine, or stigmatized as evil, according to the influence of prejudice or candour, it has accompanied mankind through every phase of history, and only waited for the intelligence of the nineteenth century to recognize it as the basis of all religion and the vitalizing principle of soul-life inherent in physical existence.

[For proofs of these statements read Ennemoser's "History of Magic," translated by Mary Howitt; William Howitt's "History of the Supernatural;" Dr. Crowell's "Primitive Christianity and Modern Spiritualism;" Thos. Shorter's "Two Worlds," and R. D. Owen's "Debatable Land and Footfalls on the Boundary of Another World."]

(To be continued.)

APPARITIONS.

R. H. PROCTOR, the astronomer and lecturer, contributes an article on apparitions to the American *Cosmopolitan*, in which, while giving due weight to the various physical causes likely to produce illusions, he cites two instances where neither disease, mental nor physical conditions, nor expectant attention offer a reasonable explanation. He concludes as follows: "It appears to me that the evidence regarding the communication of impressions from mind to mind over great distances, in such sort that apparitions of distant persons dying or suffering seem to be seen by their friends or relatives, is too strong to be rejected by any conscientious student of facts. Science is no more justified in rejecting this evidence merely because no explanation is available than astronomers would be justified in rejecting the observed fact that bodies influence other bodies from a distance, merely because, as Newton himself admitted, no one can explain how matter can act where it is not. Some communication there must be between sun and planet, between planet and satellite, and beyond each solar system between sun and sun, and between galaxy and galaxy; but no one has yet shown what that communication may be. In like manner, even the most cautious student of science may well believe that there may be some means of communication, under special conditions, between mind and mind at a distance, though no one may be able to explain how such communication is brought about."

It is a great and noble thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weakness in silence, but to proclaim his virtues upon the housetop.

MARRIAGE is the best state for men in general, and every man is a worse man in proportion as he is unfit for the married state.

* Upham's "History of Witchcraft," Oxley's "Egypt," Isis Unveiled," and (when comeatable) "Art Magic".

MORNING WORDS.

If I had known in the morning,
How wearily all the day
The words unkind would trouble my mind
That I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own with look and tone
We may never take back again.

For though, in the quiet evening,
You may give me the kiss of peace,
Yet it well might be that never for me
The pain of the heart should cease?
How many go forth at morning
Who never come home at night!
And hearts have broken for harsh words spoken,
That sorrow can ne'er set right.

We have careful thought for the stranger,
And smiles for the sometimes guest;
But oft for our own the bitter tone,
Though we love our own the best.
Ah, lips with the curve impatient!
Ah, brow with the shade of scorn!
Twere a cruel fate were the night too late
To undo the work of morn!

THE RIGHT SORT OF A TENANT.

"Oh, yes, I have all kinds of tenants," said a kind-faced old gentleman; "but the one that I like the best is a child not more than ten years old. A few years ago I got a chance to buy a piece of land over on the West side, and did so. I noticed there was an old coop of a house on it, but I paid no attention to it. After awhile a man came to me and wanted to know if I would rent it to him.

"What do you want it for?" says I.

"To live in," he replied.

"Well," I said, "you can have it. Pay me what you think it is worth."

"The first month he brought two dollars, and the second month a little boy, who said he was this man's son, came with three dollars. After that I saw the man once in awhile, but in the course of time the boy paid the rent regularly, sometimes two dollars, and sometimes with three dollars. One day I asked the boy what had become of his father.

"He's dead, sir," was the reply.

"Is that so?" said I. "How long since?"

"More'n a year," he answered.

"I took the money, but I made up my mind that I would go over and investigate, and the next day I drove over there. The old shed looked quite decent. I knocked at the door and a little girl let me in. I asked for her mother. She said she didn't have any."

"Where is she?" said I.

"We don't know, sir. She went away after my father died, and we've never seen her since."

"Just then a little girl about three years old came in, and I learned that these three children had been keeping house together for a year and a half, the boy supporting his two little sisters by blacking boots and selling newspapers, and the elder girl managing the house and taking care of the baby. Well, I just had my daughter call on them and we keep an eye on them now. I thought I wouldn't disturb them while they are getting along. The next time the boy came with the rent I talked with him a little, and then I said—

"My boy, you keep right on as you have begun and you will never be sorry. Keep your sisters together and never leave them. Now look at this."

"I showed him a ledger in which I had entered up all the money that he had paid me for rent, and I told him it was all his with interest. 'You keep right on,' says I, 'and I'll be your banker, and when this amounts to a little more I'll see that you get a house somewhere of your own.' That's the kind of tenant I have."—*Chicago Herald*.

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SPIRIT ROBERT DALE OWEN ON SOCIALISM.

THE article recently published in this journal on "Home Colonization" has called forth comments and contributions enough to fill up about two entire numbers of this little paper. Though most of these writings are suggestive, and all in strong sympathy with the article referred to above, we have only space for a portion of one, sent by that "grand old man," Rees Lewis, of Cardiff, who, at 79 years of age, takes the trouble to write out in a hand as beautiful as the finest copperplate, a communication purporting to come from the spirit of R. D. OWEN on "Socialism." We regret that we cannot find room for all Mr. Lewis's remarks, but we commend to every thoughtful reader his description of the circle and its mode of conduct, in which the communication was received. Would that all who invoke the presence of their spirit friends imitated the excellent methods he describes as follows:—

"The Cardiff Circle of Light, of which Mr. Spriggs was the medium, and which was held at my house, I may boldly say stood pre-eminently above any other gatherings of a similar kind held in England. Why was it so? Because the strictest attention was paid to conditions. We were prohibited eating animal food, indulging in narcotics, stimulants, or smoking. Bathing was enjoined, and each séance opened with invocations and music."

Mr. Lewis then goes on to describe the grand and wonderful materializations and other phenomena vouchsafed to this purely harmonious circle, nearly all of which descriptions have been before published in other papers. After dwelling emphatically on the order and decorum observed in the Cardiff circles, and the feeling of reverence with which each member entered "the holy of holies"—the séance room—he gives a copy of Robert Dale Owen's communication on the subject of socialism, one that Mr. Rees Lewis, who transcribed it from the trance address of Mr. Spriggs, was deeply interested in. It reads thus:—

*Given at the Cardiff Circle of Light. Medium, Geo. Spriggs.
Recorder, Rees Lewis.*

"Good evening, friends. I have been invited by a friend to come this evening and give my ideas on Socialism. The very word has an attraction for me, and means SOCIAL and FRIENDLY. I know Socialism, the same as other truths, has

been distorted, and considered to be an epidemic eruption from diseased minds. Others look upon it more with sceptical views, and stand rather at a distance until they see its working in society at large.

"There are also the intellectual and the ignorant, who have selfish ends to gain, who try to crush its growth; but with all its foes, it is an inevitable necessity, that, as mind advances and realises the grand sentiment of that noble orator, Thomas Paine—'The world is my country, and to do good my religion,' must be ultimately accepted. Socialism, looking at it from my standpoint, is a universal saviour from poverty and distress. It is the death blow to poor laws, crowned heads, and aristocracy, both in the political and social worlds.

"Socialism only recognises the aristocracy of goodness, mind, and intellect; not that of men whose selfish aim is to gather gold, and extort it from poor working-man; to gather around themselves all the wealth they can, yet not using it for good or blessing to others.

"Socialism is the death blow to intemperance, because it provides intellectual pursuits for all classes of mind. They meet together on one platform, and recognize each other as brothers.

"Socialism is the death blow to financial difficulties—'unity is strength.' Each member working in community receives his share in the profits of his labour, which is his undoubted right, so that it is impossible for one man to heap up riches to himself; consequently there can be no failures.

"Socialism is the death blow to priesthood. It sets up no class of men as teachers, but recognizes the voice of the people as the voice of God.

"Socialism is the death-blow to those nuisances which occur in families, and have to be settled in the divorce court, because in socialism there will be no mothers parading their daughters before the highest bidder or the *most exalted title*; neither will riches marry titles only, and beauty be sold for riches.

"Socialism teaches all to think for themselves. It has the tendency to teach each individual to become more intelligent, and to develop his own inherent powers.

"Socialism must eventually take the place of monarchy, although it is now only a despised truth. I have known individuals on earth who have been striving to maintain their families, and to hold a respectable position in the world, but because they thought differently from the man who was receiving his thousands a year for the advocacy of theology, they must be tabooed, crushed, and anathematized.

"Socialism is for the future. It means the education of the people, placing each mind in its proper sphere and order. It will place the merchant and the working man each on an advantageous ground. The working man having profit and advantage in his labour, it would be an incentive to him to take greater interest in the labour he produces. Society as it stands to-day is corrupt and diseased; medical attendance is not efficient in the art to heal her. The cry will have to go forth again, 'Unto us a child is born.'

"This child must be Socialism, in harmony with natural laws and with man's nature. Look at the prevailing distress, especially at the winter season of the year, and ask what is the cause of all this but aggrandizement and selfishness. The distribution of wealth amongst all classes justly would soon drive poverty away.

"Socialism would have a better form of government. She would have counter attractions to offer *versus* the public-house. She would teach the laws of the affinity of mind, and by such means kindred minds, being attracted together, would educate each other in different sciences and art. To my mind socialism means harmony—harmony with natural and spiritual laws, harmony with all the laws of the universe."

"ROBERT DALE OWEN."

Given Oct. 27, 1879.

[We have given the above communication—not because it represents in full the sentiments with which we look forward to the good time coming, but in deep respect for the fidelity of the venerable gentleman, Rees Lewis, who was the Recorder of the famous "Cardiff Circle of Light;" also in the full conviction that the circle in question was so admirably conducted that we may have hoped to receive from its medium, faithful and genuine manifestations of spirit power and presence. Whether Mr. Spriggs' trance-mediumship equalled his wonderful physical endowments, we are not prepared to say. The sentiments expressed above are certainly characteristic of Mr. Owen's opinions, nevertheless we may supplement them by saying that we believe true Socialism is true naturalism—justice, law, order, and degree. In this sense it should level up rather than pull down, and whilst ever preserving all the varieties of the race, will range them all into such harmony as will give to each his due share of human rights and the means of promoting human happiness. Have not the noble founders of the Familistère at Guise, M. Godin; M. Mance at Tours, and many others, begun to solve the great social problem by making all their *employées* part proprietors, and giving to each, from the least to the greatest in the establishment, a share in the profits the labourers have helped to create? Others, of whom we shall write hereafter, are following in the same grandly just lines of action. Who shall say, then, that the work of the Reformers, both in the natural and spiritual worlds, has been in vain, and that the day has not already begun to dawn, when we all may cry—

"And ever the right comes uppermost,
And ever is justice done."

—*Ed. T.W.*

THE RED CROSS OF EUROPE AND AMERICA: THE STORY OF MISS CLARA BARTON AND THE RED CROSS ASSOCIATION.

INTO the shell-shattered city of Strasburg, on the morning after its capitulation to the Grand Duke of Baden, there walked—unguarded, unattended, save by a maid—a slight, delicate woman, in a dark plain dress, with a scarlet cross wrought on her sleeve above the elbow. Through the battalions of conquering troops which guarded the city she passed unchallenged and unmolested, and the sentinels on the ramparts grounded their muskets as she touched the scarlet symbol on her arm and hurried past them over the heaps of dead and dying into the heart of the stricken city. She found famine, fire, terror, a shattered city surrendering through hunger, its hospitals filled with wounded women and children, its streets swarming with half-naked, half-starved people; a city whose able-bodied men were in the conscripted ranks of the French, or the prisons of Germany. Through the instrumentality of the stranger, in forty days the hungry were fed, the sick healed, and the naked clothed. Boxes of supplies came by hundreds into the city, marked with the scarlet symbol she wore; money poured into her treasury faster than she could spend it; and scores of heroic assistants gathered about her. White hands that had never known labour bound the scarlet badge on their arms, and the proudest ladies of Germany, under the sign of the crimson cross, went down to the help and succour of the city which their troops had conquered. Indeed, so abundant were the offerings of clothing that a message was sent to the Empress saying, "You are making paupers of all Strasburg with your generosity; send me materials rather than clothing, that I may have them made up here, and thus create an industry for my people." The material was sent, and twice each week hundreds of women went to her door with baskets on their arms to receive their work, for which they were abundantly rewarded. One morning the women went with their baskets and came away weeping with them empty; their benefactor had disappeared as mysteriously as she arrived. She came to a naked people, and she had left the

best dressed city in Europe, while 40,000 neatly-fashioned garments of assorted sizes were packed in boxes stamped with the scarlet cross.

The Commune had fallen in Paris. The crash of the Column Vendôme still thrilled in the startled air. The flames of the Hôtel de Ville lit the city with lurid light. Long files of insurgents were driven through the streets at the point of the bayonet, down to a mock trial, whose judge knew no mercy, but condemned every offender, whose victims were backed up against the buildings and shot down by the soldiers. The streets were reeking with blood, and the air was heavy with the groans of the dying.

Suddenly there appeared the same vision of mercy that came to the need of Strasburg. Pale, dust-covered, travel-worn, and well nigh exhausted, for she had walked seven miles into the city (90,000 horses having been eaten by the people, none were left for transportation). The German troops outside the city detained her with no questions when they caught the gleam of the scarlet cross. Cordons of French soldiers guarding the streets lowered their bayonets as she touched the glowing symbol, and the sullen mob made way for her to pass, or if one dared to raise a hand against her he was shot before it could fall.

The Mayor had been reinstated in his office but a few hours, his assistants were hurrying to and fro, while the flames hissed and the buildings fell in the square. The Mayor himself was anxious, weary, heart sick. Suddenly a soft voice sounded in his ear; an earnest, tender woman's face was lifted to his own; he caught the gleam of the scarlet cross, and heard the clear words, "Mayor, I have come to help you. I have 40,000 garments in my boxes outside the city, and plenty of money." The Mayor's house was instantly at her disposal, but she argued, "It is too grand for my work; give me some humble place where the poor will not be afraid to come to me."

"Madam, eight months ago I left my home, as I supposed, to be burned—to-day, through the grace of God, it stands intact. Is it too good for God's poor? Make it your headquarters—they will go to you anywhere."

The history of Strasburg repeats itself. The hungry were fed, the naked clothed, the poor taught self-helpfulness, and then the woman of the red cross vanished. Outside the harbour a ship laden to the brim with necessaries for the succour of Paris was held by German soldiers, though the flag of the United States floated at her mast, and was never allowed to land; but the boxes bearing the stamp of the red cross were not detained, and the woman and her assistants passed in and out of the lines unchallenged.

It was Christmas in Strasburg. Down through the lanes and slums of the city, where letters seldom were carried, the postman hurried with missives stamped with a tiny cross of red, which invited their receivers to the most beautiful hall in the city, called the "Marriage Hall." There were rough, wild women. They had torn up the paving stones and hurled them at the police in the days of the famine, and few of them had ever seen the elegant hall. Arrived there, ten tall Christmas trees towered to the ceiling, glaring with candles, and beneath them, with a smile on her strong, tender face and tears in her kind eyes, stood the woman of the scarlet cross, while around her gathered the titled and beautiful ladies of Strasburg, in garments and jewels of state. Each woman received a purse filled with new silver money, and was shown into the banqueting hall, where waited maidens of rank to serve with their white hands a bountiful feast. Still the women were not content. Something was wrong. Some one divined that the woman of the scarlet emblem must eat with them. When once she had "broken bread" with them such shouts and cheers and tears and broken thanks sobbed out, as were never heard before, while the wives and daughters of Strasburg, with tears falling, looked on amazed.

When the Mississippi overflowed its banks in 1884, and people were without homes, food, or seed for next season's

planting, suddenly out of the turbulent waters a steamer, laden with every variety of provender, sustenance, and comfort for man and beast, came to the rescue of the suffering people. Whence she came, how provisioned, by whom supplied no one knew. Only a woman stood at the helm, with a cross of crimson on her sleeve, and at the mast a banner floated—a shield of white crossed with scarlet bars. When the floods abated and the needs were all supplied the strange craft vanished to an unknown port.

High up in the Balkan mountains the soldiers of Bulgaria were freezing and dying for want of supplies. Word came to the woman with the scarlet cross, and was forwarded by her to her colleagues in various cities; before night this telegram was sent from New Albany: "Call on us for 500 dollars for the Balkan soldiers." Telegrams were sent from Geneva to Bulgaria, goods were purchased to that amount, and the next day after the woman of the Red Cross received the call of need, high up in the fastnesses of the Bulgarian mountains the soldiers were wearing the warm garments sent by the people of New Albany, America.

Who is this mysterious woman that controls the soldiers of opposing armies, and commands the exchanges of the world with the gleam of a scarlet cross?

Heroes of the rebellion know her as the first woman nurse to bring comfort and succour to the wounded. The surgeons remember her as a complete relief corps in herself, and remember, too, that when her white-tented wagons drove upon the field the things most needed were at hand, and that the wines designed for the wounded did not find their way to the officers' tents. The army of the Potomac knew her, and the heroes of Morris Island have never forgotten the only woman who remained on the island, caring for the wounded, while shot and shell fell like hail. The Andersonville prisoners remember the woman who took them by the hand, and the widows and mothers of the Andersonville dead will ever remember her at whose request the bodies of 30,000 men who died there were buried in marked graves. The sufferers of the Ohio floods, Michigan fires, Charleston earthquake, Texas drought, and recent Mount Vernon tornado can tell who she is, and every sovereign in Europe knows the name and works of Clara Barton, the president of the American Red Cross Association.

What is the Red Cross? And whence comes the potency of this symbol, whereby armies are held at bay and thousands of dollars are raised as by magic, and sent to the suffering, whether friends or foes?

The Red Cross is a confederation of relief societies in different countries, acting under the Geneva Convention, whose aim is to ameliorate the condition of wounded soldiers on land or sea. The idea of such a society was conceived by Monsieur Henri Durant, a Swiss gentleman, who saw the battle of Solferino, and became impressed with the need of more efficient means for ameliorating the condition consequent upon war.

The whole of Europe is marshalled under the banner of the Red Cross, and wherever the din of war is heard is planted the banner that bears the blessed sign of relief. The ensign waves in Siberia, on the Chinese frontier, in Algeria, Egypt, and Oceania. "The Society of Utility" was the International Committee of the Red Cross, with M. Moynier as president, a wealthy philanthropist of unlimited means, great earnestness of purpose, and integrity of character.

The first act of a country after giving its adhesion to the treaty is the establishment of a national society to act in accordance with others as auxiliary societies, the purpose of their members being to perfect themselves in every branch of humanitarian work connected with the relief of the sufferings contingent upon war. Their second object is the raising of funds for the sudden needs of the society, and a yearly fee is exacted of each member.

During the Franco-Prussian war the sums devoted to the

Red Cross relief were simply fabulous, and at its close, when accounts were settled, large amounts still remained in the treasury.

Another power of the Red Cross is its reception of supplies from neutral countries, which could not be sent by Governments themselves. England furnished 15,000,000 francs, and in eighty days sent 12,000 boxes of supplies to France through the Red Cross, while the United States could send no succour to her old ally.

Owing to the isolation of the United States from warring nations; to the fact that Red Cross literature was written only in foreign languages, and was little known to the people, the United States was the last country to come into confederation, and our national society is scarcely six years old. On her return from Europe Miss Barton determined to present the subject to Congress in such a way that they might understand its value and grandeur. Accordingly she translated the literature, explained the treaty, and at last, after countless disappointments and brave endeavours, the bill was considered through the instrumentality of President Garfield.

Not quite understanding the principles of the Red Cross, Congress sent for Miss Barton to come and explain it, and there, before the assembled law-makers of the Republic, that earnest, inspired woman placed the signification of the organization so clearly, so impressively, that before night the bill had passed both Houses and received the President's signature.

To President Garfield was offered the presidency of the society, since abroad the crowned heads and rulers of the land are its officers, of which the wife of the late Kaiser William is a noble example, but, realizing that the best candidate was its founder, he nominated Miss Barton to fill the place.

This, then, is the purpose of the Red Cross; but Miss Barton, of whom Sumner once said, "She has the talent of a statesman, the command of a general, and the heart and hand of a woman," recognized that from our geographical position we are far less liable to the disturbances of war than the nations of Europe, and also that no other country is more subject to overpowering national calamities, plagues, famine, fire, floods, drought, and disastrous storms, than are we. Seldom a year passes that the nation is not shaken from sea to sea by the shock of some sudden horror, in alleviation of which men thrust their hands into their pockets and fling money to they know not whom, to be sent they know not where or how; and women in their eagerness and sympathy beg in the streets and rush into fairs, working day and night, to the neglect of other duties and the peril of their health in the future, to obtain money for suffering humanity. Often the generosity of the people provides too abundantly, and the funds, if left in dishonest hands, are never heard of, and if in honest ones, are flung recklessly to the people, even after their wants are supplied.

Miss Barton's clear mind formulated this principle: Let the Red Cross of America be authorized to provide for the relief of national calamities; let it be a medium through which funds can be sent to sufferers in disasters too great to be relieved by local measures, and by people trained to know the needs and to understand the alleviation of great suffering. As Miss Barton expresses it, "let it be a calamity fire engine, always fired up and ready, and when the note of need sounds, the collars drop on the horses' necks and away they fly to the rescue. When the fire is out though, the big engine hastens home, not wasting time to sprinkle the streets or clear away the rubbish." To the wisdom of her theory the sufferers of the Mississippi floods, of the Michigan fires, and the Texas drought can testify. Ready on the instant with food, clothing, and money, 175,000 dollars being spent in four months in the Mississippi Valley. Quick to comprehend the needs and know the relief required, she wastes no time, but flies to the rescue, accompanied usually

by her faithful friend and field agent, Dr. Hubbel, of Washington, and so quickly and quietly accomplishes her mission and is gone, that comparatively few people know aught of the society she represents.

After some deliberation, the International Council accepted this addition to its purpose, under the name of the "American Amendment," and the motto of the American Society is—"Relief in war, famine, pestilence, and other calamities."—*New York Sun*.

MESMERISTS, ELECTRO-BILOGISTS ALIAS "HYPNOTISTS," BEWARE!

"Hypnotism is all very well at the Salpêtrière (Parisian madhouse) and similar places, when practised by Dr. Charcot and his assistants, but it is likely to lead to rather unpleasant results when adopted in private families as a means of post-prandial recreation. Here, for instance, is a case in point. A well-connected and modest young man, who lives with his mother in a fashionable part of Paris, recently attended what is called a *soirée d'hypnotisme*, at a friend's house. He was sent to sleep, and a stuffed mannikin was placed by his side, which he was told was a man whom he must murder. The youth did as he was told, and when a knife was put into his hand he ripped the dummy figure open with the fiendish exultation of a man who was wreaking a long-cherished revenge on an enemy. After that he awoke, but ever since he has been labouring under the delusion that he had murdered his mother. He ran away from his home, and sat weeping on a bench in the Champs-Elysées, when two policemen, whose curiosity had been excited, came up to him. On seeing the dreadful agents of the law the poor fellow took to his heels, and was, of course, pursued and arrested. It was only when he was brought face to face with his mother that he regained his senses."—*London Daily Telegraph*, April 28, 1888.

In No. 12 of this journal, the Editor published a most wonderful and striking case (under the title of "A New Revelation in Hypnotism," &c.) in which *her own* thoroughly well-attested experience of the awful powers, dangers, and marvellous results of "hypnotic," or rather magnetic, influences were fully detailed.

Instead of awakening—as was intended—the wise, thoughtful, and philosophic to study out the lessons which this narrative so unmistakably conveyed, the reiterated remark of those *readers* from whom better things might have been expected was—"Oh, we don't care about these *American* experiences; we would rather have the reports of our English trance-speakers than all the marvels of a country so far away," &c., &c.

Without concerning ourselves with the opinions of those who would rather read any silly platitudes which originated in their own nationality than the stupendous lessons afforded by the experiences rife in other lands, we earnestly call the attention of true philosophers and capable thinkers to the terrible lesson conveyed in the above quoted paragraph from the *Daily Telegraph*, although it does come from a French source. Dr. Newton, of America; Prince Hohenlohe, of Germany; Valentine Greatorex, of Ireland; good Mr. Younger, of London; Mrs. Goldsbrough, of Leeds; and hosts of other excellent, self-sacrificing, and patient toilers in the field of occult healing have used, and are still using, this wondrous and subtle power of magnetism to cure diseases that no medicaments could touch. But because such a power *can* be used, is it any reason why it should be abused for the purpose of inducing helpless creatures under its influence to commit crime?

Who does not know that the knife wherewith we cut the useful domestic loaf can also be employed to cut out life from the vital centres of the human body? Who is ignorant of the fact that the wheat which we grind into bread to sustain the living organism can be distilled into alcohol to

poison it? So with this tremendous occult power of magnetism; and the lesson that should be derived from every narrative of experiments conducted with this power, and that—even if they are not amongst the exclusive and strictly private circles of Great Britain—whether reported of France, America, India, or any other country, should be determinately to protest against the employment of magnetism for any other than simply *curative* purposes. Exercised by a healthful body and a pure-minded operator, magnetism is THE LIFE, and may, and will, restore health and strength where all other means fail. Employed for idle experiment, or the purpose of converting a sane being into an imbecile, a criminal, or the automatic slave of another's will, it is A CRIME, which should be put down by the power and protective influence of the law.

SPECIAL NOTICE. READERS, ATTENTION!

SECOND PRIZE ESSAY.

THE SECOND "Two Worlds" PRIZE ESSAY has been adjudged by the Board of Directors, and will be published as soon as possible. The present delay is occasioned by the preparation of a fine photo-zinco diagram illustration to be executed by a patent process, and to be sent as a supplement sheet with the paper in which the essay is published. That essay contains an account of one of the most "CRUCIAL TESTS OF SPIRIT POWER AND AGENCY EVER PUBLISHED." (*Statement by Professor Alfred Russell Wallace*.)

As this essay will furnish one of the most indisputable proofs of spirit agency on record—as it can neither be questioned by sceptics nor denied by the bitterest opponent—the spiritualists desirous of being armed with this unanswerable statement are advised to send in their orders as early as possible for the number containing the SECOND "Two Worlds" PRIZE ESSAY. The name and address of the successful competitor will then be given, together with the Essay.

THIRD PRIZE ESSAY.

A PRIZE of ONE GUINEA has been generously contributed by Mr. and Mrs. Goldsbrough, of Bradford, for the best Essay on the following subject:—

"SPIRITUALISM: IS IT A SCIENCE, A RELIGION, OR BOTH?"

Competitors are requested to write on one side of the paper only; to limit their essays to *not more* than four columns of "*The Two Worlds*"; to send them in before, or by the end of July; to number and put a *nom de plume* (name or figure) on their essay; and send with it a *closed envelope* containing their full name and address. This envelope will not be opened until after the Committee have decided on the essay to be chosen. As *one only* can be selected, those who desire their essays returned, in case of failure, must send stamps for return postage.—Ed. T. W.

CHINESE SUPERSTITIONS.

THE most potent and practically injurious of Chinese superstitions is the doctrine of Feng-shui, or wind and water, the theory of which is that all good influences come from the sweet south and all bad influences from the bleak north; and it is in some way connected with the Great Dragon who occupies so prominent a position in Chinese art. No one building in a city must be built higher than another, so as to keep off the balmy south or attract the baleful spirits of the north. A railway may not be built, because it would disturb the graves of the dead, which have been carefully selected with a view to the south. Doors and windows are placed irregularly in houses, to avoid the evil spirits, who, like pawns at chess, can only move in direct straight lines. What with ancestor-worship and the Feng-shui, it does not seem surprising that the Chinese are the most unprogressive people. Even their buildings, beautiful as they are in their way, are still all built in the likeness of tents.

CHRONICLE OF SOCIETARY WORK.

BINGLEY.—Mrs. Hillery's guides gave two very good but short addresses. Every word meant something; better than a long address which leaves no impression. We think this will have done good. She is new to the platform, but will be useful shortly. When we are settled we shall be glad to have her again. We return her our best thanks, and the same to all other mediums and friends who have helped us.—E. G.

BIRMINGHAM.—Mr. Higginson, chairman, made a few remarks on the nature of control, and introduced Mr. C. Mason, through whom a spirit drew a striking contrast between the amount of sympathy lavishly bestowed upon the widow of the late German Emperor, in every quarter of the empire, during her luxuriously supported bereavement, and the entire lack of this same sympathy to an equally deserving cottager's widow whose noble fortitude and sweet womanly tact in keeping their dire need from her husband's notice during his painful illness and death was unnoticed by human eye, and when necessity drove her to apply to the parish to bury him and give bread to her hungry children she was met with rude, unsympathetic questions, and a grudging dole of a couple of loaves, and a few pence, &c.—S. A. P.

BISHOP AUCKLAND.—Mr. W. Hills gave a good discourse on "The Progress of Spiritualism," and Mr. Houghton spoke of our work in the spirit world.—E. T.

BLACKBURN.—Mrs. Whiteoak, of Bradford, addressed good audiences. Afternoon, "Blessed are the pure in heart, for they shall see God," followed by good clairvoyant delineations. Evening: A Yorkshire guide—"Betty"—took possession, and narrated her experiences in an entertaining fashion. Mrs. Whiteoak gave fifteen clairvoyant descriptions, all instantly recognized.—A. A.

BRADFORD. Milton Rooms.—June 24: Mrs. Wade spoke in the afternoon on "Spirit Voices." To live a noble life and realise that there is no death, is a recompense for all sneers and criticisms. Evening subject, "Who are the Infidels?" The only infidels are those who, boasting their belief in God, act to their fellowman as if no God existed. This eloquent address followed the reading of a portion of Gerald Massey's lectures, and proves the wisdom of a judicious reading instead of inane platitudes. July 1: Mr. Holdsworth's guides discoursed on "The Results of Life." They drew a vivid picture of man's efforts ere he attained his present state. We should aim to develop our mental and spiritual natures, that we might have treasures for that life where earthly riches fail, and the only standard of manhood is *mind*. The evening they devoted to answering questions, which were dealt with effectively.

BRADFORD. Ripley Street.—The guides of Mrs. Mercer gave two discourses. Afternoon: "The way of sin is death." Evening: "Spirit Return." Both were good.—T. T.

BURNLEY.—Mr. Brown, of Manchester, gave two splendid lectures. Afternoon: "Spiritualism—Angelic or Demonic." Evening: "Creeds versus Deeds from a spiritual standpoint," both handled in a masterly style; good harmony prevailed. We are much indebted to Mr. Brown, and feel he deserves our best thanks for giving his services, for the benefit of our new building fund. The sum of £3 11s. 5d. was taken.

CLECKHEATON.—Miss Wilson took for her subject in the afternoon, "Who are the Saviours of the World?" and gave five descriptions, three recognized. Evening: her subject was "Spiritualism—the Need of the Age." She spoke very well on both occasions. Five descriptions, two recognized.—G. R.

COLNE.—Mr. Taylor, a very promising young medium, gave two discourses. Afternoon subject, "Immortality," followed by ten clairvoyant descriptions, all recognized. Evening subjects, chosen from the audience: the first dealt with the whole duty of man, which was explained to be pure living, to use the reasoning powers God has given him, to do right, to help those in need, to help the fallen and degraded and try and raise them. Questions were invited after the discourse; several were asked and answered satisfactorily. Nine clairvoyant descriptions given, eight recognized; good audiences.—J. W. C.

COWNS.—Miss Patefield visited us for the first time, and delivered two very homely discourses. Clairvoyance very good. 31 out of 37 recognized.—A. W.

DARWEN.—Mr. J. Swindlehurst gave instructive addresses on "The Signs of the Times," &c. They were greatly appreciated. We have been invited by Westhoughton spiritualists to join them in their excursion to Rivington on Saturday next, about thirty of our members going by waggonette.

DEWSBURY.—Monday, June 26th, the half-yearly election of officers took place, when the following were elected: President, Mrs. W. Stansfield; Treasurer, Mr. James Armitage; Secretary, W. Stansfield; Committee, Messrs. Wells, H. Smith, and S. Cropland, Mrs. Wells, Mrs. Hallas, and Miss Cropland. July 1st, Mrs. Stansfield's spirit guides gave excellent discourses. Afternoon subject, "What is Religion?" and in the evening, "The Father's love to man." Both subjects were treated in a truly spiritual sense, and left a decided impression for good upon the congregations. After each discourse successful clairvoyance was given.—W. S.

GLASGOW.—Morning. Mr. J. Robertson, speaker. A discussion took place as to "The Nature and Attributes of God"; a subject about which there is great diversity of opinion. Evening. The guides of Mr. D. Anderson delivered a fine discourse on "What is Religion?" arguing that religion was not confined to any age, creed, or sect. The progress of religion was traced through various epochs, with clear definitions of the polytheistic, the monotheistic, and the astrological or personifying ideas of different countries. It was finally and conclusively argued that true religion was and is an active state, not passive. Its endeavour is to connect the spiritual part of mankind with God, making each to feel that soul and God are one.—G. W. W.

HECKMONDWIKE.—The controls of Miss Harrison gave a good and interesting address on "The Human Mind: its Associations and Surroundings," which was well received by a good and attentive audience. Evening: A short address was given by the controls. Twenty-four descriptions were also given, nineteen recognized. On the whole we had a very good day. Sunday next, July 8, anniversary services in

Co-operative Hall. Addresses by Mr. Rowling, Bradford; Mrs. E. A. Dickenson, Leeds, and others. Mr. Bush, president. Special hymns will be sung by children and friends, accompanied by an orchestral band of upwards of twenty performers. A kind invitation is given to all. Tea will be provided for friends from a distance at fourpence each; children, threepence.—J. C.

HUDDERSFIELD. Brook Street.—Moderate audiences availed themselves of the rare ability displayed by the inspirers of our friend and co-worker, Mrs. Wallis. The afternoon subject was "Man: What, Whence, and Whither?" The evening was devoted to questions from the audience upon a variety of topics, which were dealt with to the satisfaction of all. Clairvoyant descriptions concluded each service.

LANCASTER.—Excellent day with Mrs. Green, two grand orations. Afternoon, "What is Necessary for Human Happiness?" Two infants were named. Evening, "True Reform." The temperance question was brought out in a forcible manner. Twenty clairvoyant descriptions, sixteen recognized. She favoured us with a beautiful solo. Splendid audiences.—W. B.

LEICESTER.—At 6.30 the guides of Mr. J. Bent delivered a very good discourse, subject: "Calm on the Ocean of Life."—W. J. Ogden.

LONDON. 125, Barking Road, Canning Town.—Mr. Towns gave an address on "Where are the Dead?" which was delivered in such a striking manner that it kept the audience spellbound, and had its due effect on Mr. Towns, for it brought about good conditions, which inspired him with a force of speech in a poetical style seldom heard. A sceptic pronounced him a wonderful little man. He gave six clairvoyant descriptions, all recognized. Anxious inquiries are made when Mr. Towns will come again. As we have full meetings, and make no collections, we may soon require a larger room. Will the spiritualists in Canning Town and district who are well to do kindly give us a little support, that it may not become a burden to a few hard-working men, and so prove a failure?

LONDON. Marylebone.—Morning: Very good attendance. Mr. Hawkins employed his healing power. Mr. Goddard, sen., was very successful in giving clairvoyant descriptions. Evening: The guides of Mr. R. J. Lees gave an address on "The Media of the Bible" to a fair and attentive audience. A section being more advanced spiritualists, somewhat differed from the views of the control, and a lengthy discussion took place, the main point being that while the latter invited his hearers to drink from the stream, the former preferred the spring.

LONDON. Regent's Park.—The usual meeting was held here last Sunday evening, at 7 o'clock. The surrounding crowd was large, and the interest continues unabated. Messrs. Darby, McKenzie, Drake, Yeates, and others addressed the meeting. It is hoped the interest awakened in this quarter will be followed up by similar indoor meetings in the neighbourhood during the coming winter. If spiritualists, all over the country, would unite in this kind of work as enthusiastically and continuously as the Salvation Army, we would carry the people with us and effect more permanent results.

LONDON. Spiritualistic Alliance, St. James's Hall, Piccadilly.—The last conversation of the season took place Thursday, June 28th, when a large meeting assembled in the Banqueting Hall, to meet and greet Mrs. Hardinge Britten, the speaker of the evening. The subject of Mrs. Britten's address was "The Unfinished Problems of Creation." The orator was listened to with the most profound interest and attention, and greeted with enthusiastic tokens of approbation at the close of her address. The meeting was enlivened by very fine music and singing, and presided over by Mr. Dawson Rogers.

LONDON, SOUTH. Winchester Hall.—Morning: Mr. J. Veitch gave an interesting address upon several theories, which have been introduced with the object of explaining the phenomena of modern spiritualism, also touching upon the "unconscious cerebration" theory, which the lecturer contended failed to cover the ground. Evening: We were regaled with an historical sketch of one of the mediums of ancient days, "Theodora, the Clairvoyant Empress of the East," by Mr. Rodger, the subject being handled in such a manner as to call forth hearty applause. Mr. Veitch followed with a short account of another remarkable historical medium, "Joan of Arc." A gentleman in the audience also made a few remarks, which closed a profitably spent evening.—W. E. L.

MANCHESTER. Assembly Room.—Mrs. Craven's morning subject, "Is God unjust in his dealings with the children of men?" She showed that God is not unjust, but man is unjust to himself. He is responsible for the causes of disease and accident, not God—as taught by theology—inasmuch as he should root out the cause, then the effects cease. Evening, questions from the audience answered, four in such a manner as to give satisfaction to all. Good audiences.—W. H.

MANCHESTER, Psychological Hall.—June 25th, our late president opened with an essay on "Trance, Clairvoyant, and Test Mediums," being very much appreciated. A discussion followed on Trance Mediumship, proving both interesting and instructive. July 1st, Afternoon, Mr. Taberner's controls discoursed on "Where are the so-called dead?" selected by audience. The control also gave a little of his experience in spirit life, by request, closing with impromptu poems. Evening: Three subjects selected by audience were briefly discussed upon, all being ably handled, concluding with impromptu poems and clairvoyance.—J. H. H.

MONKWEARMOUTH.—The guides of Mr. Hoey gave a very interesting address on four subjects chosen by the audience, and forty delineations, thirty recognized.—R. O. H.

NEWCASTLE-ON-TYNE.—June 24: Large audiences assembled to witness Mr. Wyldes' remarkable demonstrations of mediumship. In the morning he spoke on three subjects selected by the audience, and in the evening replied to questions. The answers were given in a magnificent manner, and it was evident some of our orthodox questioners had more than they expected. July 1: Mr. Wyldes gave a stirring address on "Immortality," followed by clairvoyant and psychometric descriptions. Fifteen spirits were described, and all but one recognized; names and personal messages were given in many instances. The accuracy with which Mr. Wyldes describes the spirits he sees renders this phase invaluable, and the favourable impression created has caused him to be much sought after for private sittings.—F. S.

NOTTINGHAM.—Two meetings. The evening address on "Heaven: What is it? Where is it?" was very interesting, being the life and con-

dition of spirit. Heavenly work partakes not of those things that go to make up our daily lives while in the flesh, but is the unfolding of knowledge and the perfecting of the spiritual or real, of which we have only the semblance here. Brother Finch was controlled, and spoke with considerable power and earnestness. Mr. Wyldes will be at Morley Hall on July 15. Friends will kindly make this known.—J. W. B.

OLDHAM.—The guides of Mr. W. Johnson devoted the afternoon to questions. The subject chosen in the evening was "Spiritualism as a Religion." The controls contended that the religions of the past had not met the requirements of mankind, the utmost that they could do was to give "a sure and certain hope" of immortality on certain conditions, whilst spiritualism with its facts demonstrated the continuity of life to all, which had brought comfort and consolation to thousands, and led them to live better lives, thus preparing themselves for the higher spheres beyond.—J. S. G.

PARK GATE.—The controls of Mr. Samuel Featherstone discoursed to a large and appreciative audience, upon the subject "What must I do to be saved?" Mrs. Hobson gave remarkably good clairvoyant descriptions, nearly all recognized. Election of officers last Monday: Mr. Saml. Featherstone, president; Mr. W. Hobson, treasurer (re-elected); Mr. Roebuck, finance sec.; Mr. Geo. Featherstone, cor. sec.

PENDLETON.—Mrs. Gregg, of Leeds, in the afternoon answered questions. The controls dealt with the following: "Materialization, how do the spirits build?" "How did the word devil originate?" and "Mediumship." In the evening the guides selected their own subject, viz., "Our Companions in the Spirit-World," giving a beautiful and glowing description of the laws regulating the selection of spirit companionship. Good clairvoyance followed both addresses.—J. E.

RAWTENSTALL.—A pleasant time with Mr. G. Smith, of Keighley. The evening subject was "The Origin of Man," which his guides handled in a masterly manner, showing up the fallacies of the Bible. The discourse was deep, learned, and scientific. A few questions were ably answered. The audience seemed pleased and satisfied.—J. A. W.

ROOHDALY, Michael Street.—Mrs. Britten was greeted by large and enthusiastic audiences, and subjects were chosen by the audience in the evening.

SOUTH SHIELDS, 19, Cambridge Street.—June 25th, Mr. J. Schutt spoke on "The Planetary System, and its influence on the lives of individuals," in an eloquent manner, and proved unmistakeably that individuals were influenced by the planets. 26th, Mr. Schutt gave a seance for members only, answering questions and giving astrological readings very successfully. 27th, Mrs. White demonstrated the reality of clairvoyance, giving thirty spirit descriptions, twenty-three were promptly recognized. This was the lady's first visit, but is not likely to be the last; she was well appreciated. Sunday, at 11, Mr. J. G. Gray advanced some grand spiritual truths suitable for our spiritual nature. A successful poem on "Inspiration" followed. Evening: Subjects were chosen by the audience, and very ably and successfully dealt with, followed by a poem from each subject, being well appreciated.—A. P. F.

SOWERBY BRIDGE.—Mr. Swatridge, of London, spoke on "A Plea for Spiritualism," which was listened to with rapt attention. At the close he asked for questions, but only one was put; the manner of the answer probably settling all other questioners. A fair attendance, for time of year. Next Sunday we expect a treat, it being anniversary, and Mr. E. W. Wallis the speaker.

WESTHOUGHTON.—We had the pleasure of again hearing Miss Walker. Afternoon subject, "Man, the Immortal." In the evening, "Ancient and Modern Spiritualism." Two good audiences, especially in the evening. They listened very attentively. Clairvoyance followed each discourse, several good tests being given in the afternoon.—J. P.

WEST PELTON.—Spiritual Association.—Mrs. Peters visited us June 24th. In the afternoon and evening she gave sixty-eight delineations of spirits, the greater portion of them being recognized. The lady was well received.—T. W.

WIBSEY.—At 2-30, Mr. J. Boocook. Subject, "What am I, and what am I here for?" was very good. He then gave twelve clairvoyant descriptions, nine recognized, and several psychometric readings. Evening subject, "Behold, what and who is God?" followed by clairvoyant descriptions and psychometric delineations, nearly all recognized. He gave great satisfaction.—G. S.

WILLINGTON.—Professor E. C. James gave most explanatory addresses on "The First Five Books of God"; explained nature in a most scientific way, both anatomy, physiology, and geography, to an intelligent audience.—W. S.

WISBECH.—Mrs. Yeeles gave a very instructive address on "The Teachings and Principles of Spiritualism." The hall was crowded; her visit has been a complete success. She is going to Cambridge. Spiritualism is gaining a firm footing in this neighbourhood. If friends could pay us a visit, we should be pleased to make arrangements. Please address, Hill and Son, Wisbech.—W. A.

RECEIVED LATE.—Middlesbro., Mrs. Wade, grand addresses. Large audience at night, good clairvoyance. Monday: Psychometry, much appreciated. Hyde Park: Crowded meeting, addressed by Mr. Burns. Mr. Drake answered questions, and a warm discussion followed. A large quantity of literature distributed. Progressive Association, 24, Harcourt Street, next week, too long and late for this issue. Bradford, Birk Street: Mrs. Clough spoke well, to crowded and pleased audiences.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Large attendance. Conductor, Mr. Tyrrell. Led the groups through the marching and calisthenic movements.—A. A.

BRADFORD.—Milton Rooms.—Present: 53 scholars. Marching and calisthenics as usual. The interest evinced in botany incites the pupils to be up by six o'clock on Sunday morning, and, in company with their teachers, ramble through the fields culling flowers, interrogating nature, and drinking inspiration from the myriad forms of life by which we are surrounded.

BURNLEY.—A grand session. Hymn, prayer by W. Mason. Marching, hymn, then the grand golden-chain march gone through in such a first-rate and harmonious way as never before. No lessons were given,

on account of practising singing for the anniversary. Closing hymn and a few words of advice from the guides of Mr. Grimshaw.—W. M.

GLASGOW.—28th June, our tea party proved one of the most successful and pleasant evenings we ever spent. The hall was crowded. A liberal supply of edibles were at hand. A capital programme of readings, &c., by the Lyceum scholars was arranged by Mr. T. Wilsun, who occupied the chair, and gave the invocation. A cantata, "The White Garland," was sung and recited by the children most creditably, under the leadership of Mr. J. Lambert. Miss May Robertson was awarded a prize volume for an original composition on "The Summerland, and how to get there." Misses Thomson, Ada Urquhart, B. Harkness, Jones, Maggie and Ethel Robertson, Master Macfarlane, and other scholars, took part in the entertainment, which delighted young and old alike.—G. W. W.

LANCASTER.—Morning, opened by Mrs. Green, which was attended with great success. After arranging the children according to age and singing, her guide gave a grand invocation, followed by a few encouraging remarks to scholars and teachers, also some of the movements, which were much appreciated. Present, fifty-four members, eight teachers, sixteen visitors, with Mr. G. Jones, a leader. We should be glad of instructions from friends to carry on this great cause, as all here are only young in lyceum work.—J. B.

LEICESTER.—Present—21 children, 7 officers, 3 visitors. Recitations by Master C. Young and Miss Nelly Young, musical reading, marching and calisthenics, short lesson, closing hymn and invocation.

MANCHESTER.—Psychological Hall.—Attendance very good. Programme gone through in a satisfactory style. At the close we held a meeting to elect officers for the current half year. The following were appointed. Conductor, Mr. Horrocks; sub-conductor, Mr. W. Crutchley, jun.; guards, Mr. Banham and Mr. A. Stanistreet; musical director, Mr. Smith; secretary, Mr. Warburton; treasurer, Mr. Yates; librarian, Miss E. Ashworth. Leaders: (Star Group) Miss Bletcher; (Liberty) Mr. Smith; (Banner) Mr. Barnham; (Fountain) Miss Ashworth.—J. H. H.

OLDHAM.—"Reinforcements now appearing" fitly describes our morning Lyceum. Including many visitors, we numbered 106. Much enthusiasm prevailed. The Saturday gathering was pronounced by all a great and enjoyable success. The "stirring" process has been carried on, and we now begin to experience the beneficial effects, both in increased zeal and numbers. We should be glad at any time to help our friends at Levenshulme if they commence a Lyceum thereto. "United we stand, divided we fall."—W. H. W.

PARKGATE.—Morning: Present, 4 officers, 36 members. Afternoon: 1 visitor, 6 officers, 41 members; the usual programme gone through. The officers and leaders are pleased to announce the anniversary on July 15, when hymns, recitations, dialogues, musical readings, &c., will be rendered by the children. Addresses will be given by Mr. Kitson, Lyceum advocate. The much-longed-for trip to Roach Abbey, for the children, will take place July 24. We trust all parents and friends will rally round, making it a good time to be remembered by all; and that they will please apply for tickets at least one week before the above date. Tickets for adults 1s. 9d. each; children under twelve years of age, non-members of the Lyceum, half-price. Tickets to be had of Mr. Marriott, musical director; or Mr. J. Hobson, guardian, 41, Ashwood Rd.

PASSING EVENTS.

OLDHAM.—Grand Lyceum Festival.—On Saturday last, according to announcement, we held a large Midsummer Tea Party and Lyceum Entertainment. The "cutters up" and "domestic workers" assembled at an early hour to prepare for the coming feast. Provisions were calculated for 100 people, but when the good folks arrived, they counted up to close on 300. What a scene there was, when, after the first hundred had been sat down a short time the tables were empty, and on every side empty plates and dishes met the view of the anxious enquirer! Our chairman, Mr. W. H. Wheeler, mounted the platform, and proclaimed that "messengers" had been sent to various shops, and would, ere long, come back laden with "corn from Egypt." (Applause.) Merriment and goodwill reigned throughout. Many Slaithwaite friends were with us, and entered quite vigorously into the proceedings. The children were here, there, and everywhere—"all sorts and conditions," stout and thin, white and black, rough and gentle; but over and above all there rested such a sweet sense of happiness and protection, that each and everyone declared "it was good to be there." At 7 o'clock the chairman took his seat, supported at a distance by happy groups of Lyceumists, who, mingling amongst the numerous audience, helped materially to spread the halo of sympathy which existed between the artistes and listeners. Talk about "Joy in the house of Ward," the babies were thick on the ground, and did not hesitate to add "vocal solos and duets" of the most diverse natures! First, the youthful aspirants would "crow with delight," next moment we heard the "wail of anguish!" Notwithstanding these little *pleasantries*, our programme was ably gone through, and excited loud and continued applause. Miss Keeves kindly consented to speak in the spirit-trance, and accordingly favoured us with the "welcome" note from the spirit spheres, embellished in prose and rhyme. An interval of ten minutes for hand-shaking and fellow-salutation was much appreciated. Songs, solos, recitations, etc., from "grave to gay, from lively to severe" again captivated our hearers' attention. Mr. Geo. Wright gave a few genial well-timed remarks, followed later by a chorus of eighteen Lyceumists, who first sang "Do Good," in charming style, and then proclaimed with one voice, "Success to our Lyceum!" Votes of thanks were passed silently (*i.e.*, without a material voice!) to the indefatigable workers, who had helped to bring about such a grand "Lyceum Convivial." The chairman called upon all spiritualists "to do their duty like men," to bring their children to an establishment where the best, highest, and most earnest efforts of the true "spiritual teacher" should be exerted for the gradual unfoldment of all that's healthy and divine, of all that's beautiful and good, and thus lead to the ultimatum of the spirit-world beyond—progress, eternal, and lasting, now and for evermore. (Applause.) May it come to pass that before another year has rolled its course, our universal cry may be satisfied by taking part in many happy returns of the day!

[July 6, 1888.]

PROGRESS OF THE NORTHAMPTON SPIRITUALIST SOCIETY.

In making a brief report of progress I must necessarily go back to October 3rd, 1887, when 13 of us met to form a society in the large room at Mr. Cowood's, No. 2, Newland. The following are the names : Mr. and Mrs. Cowood, Mr. and Mrs. Cheshire, Mr. and Mrs. Peacock, Mr. and Mrs. Trolly, Mr. and Mrs. Walker, Mrs. Longland, Mr. Weightman, and Mr. Thomas Hutchinson. Mr. Cowood has kindly allowed the use of his room on many occasions, where we have had enjoyable meetings ; and, imitating the bees, we moved out to a larger hive, the Oddfellows' Hall. It was a plucky venture, and, with Mr. Cowood as president, Mr. Cheshire vice-president, my humble self as your secretary, and 10 others above named, we made the bold start, and have kept adding to our numbers until we now have 63 members on our books. Our first meeting at the Oddfellows' Hall as tenants was January 8th, 1888. Our sincere gratitude is due to Mrs. Walker in particular for so bravely keeping the ball rolling, and gradually progressing, each Sunday being an improvement, and commands the support of all our members. We also gratefully thank Mrs. Nelson, Mrs. Jacobs, and Mrs. England for their share in kicking off the ball, and Mr. and Mrs. Cowood for the use of their large room, that being the starting point of what we all hope to be

A TRULY SUCCESSFUL SOCIETY,
a joy to ourselves, and a blessing to mankind. Perhaps there are very few who, if we had been told that up to May 28th our expenses would be upwards of £40, would have dared to take the Oddfellows' Hall for one year. Thanks to our plucky president for thus far leading us on to VICTORY.

There seems to be a growing cheerfulness in the members, to be useful in any post they are voted to ; a little while, and our present posts will have to be filled with others who follow us. It will then be a lasting joy to us to look back on a well-spent life. Our happiness in the next spheres will be enhanced by the sacrifices we make in this, to advance Truth, purity, and brotherly love. Spiritualism teaches us to do good for the sake of doing good, and not for prominence or show, and the more 'tis done in secret the greater the happiness it bestows in this life, whilst it is laying up treasures in the next for the reaping by and by. The more we cultivate charity the brighter will our hopes become, not charity in giving alms, but charity of feeling and language towards our brethren, and helping them in their attempt to progress. May we strive to be forbearing, and the more advanced ever ready to say, "Come up higher;" may this ever be our tone of mind, then the future of our society may be written in one word—"Success." When the founders of this society have passed on to other scenes our names may be handed down to posterity as having done our duty and left footprints on the sands of time.

I cannot finish this report without naming the ladies whose genial services at our tea party (May 21) deserve all praise, each sporting a graceful smile which helped to produce its counterpart on every face. The labour of the day was truly a labour of love.

June 1, 1888.

THOS. HUTCHINSON, Sec.

"MAKE HAY WHILE THE SUN SHINES."—Mr. Harris, of Newcastle, writes : "It does appear wise to do so. I once tried to do it in September and it signally failed. The conditions were bad, the hay would not 'make'—it is true of other things beside 'haymaking.' Spiritualists might learn of those who toss the 'mown grass' to the wind and sun a useful lesson. The wise king sent the sluggard to the ant for correction. Let spiritualists think of the haymakers, and when the sun shines fall in with his rays and make their hay. These thoughts have arisen from the knowledge I have of the unwisdom of attempting to do nearly the impossible. The folly of bringing speakers (often from a distance) to 'occupy our platform' and address one and a half dozen people, as was the case some time since with brother Armitage (the speaker)! Why, a very inferior brother to him (*at no cost*) had two audiences in the open-air, of from 100 to 200 each time, of earnest, thoughtful, intelligent, inquiring people. So that with a poor local speaker at least five times the number of people heard something of our divine movement than would if we had only tried to 'make hay' under the roof of Cordwainers' Hall. If people will not attend morning lectures or sermons, why try to coerce them? Our church friends for the most part preach to empty seats, while yet backed up with the iron of despotic dogma, custom, and habit. Let us spiritualists, among other things we profess to know, know 'the day of our visitation.' The spirit (now being poured out as never before) should inspire 'all the Lord's servants to be prophets'; and even though only as the 'voice of one crying in the wilderness,' yet by a vigorous use of the opportunity in the 'open air' the crooked may be made straight, and the 'desert rejoice and blossom as the rose.'"

Mr. Stewart, of 227, Clowes Street, West Gorton, writes :—Will you kindly allow me space in your valuable paper to call the attention of Lyceum advocates to the following : A resolution having been passed at the last Lyceum Conference that the next conference be held in Manchester, I have great pleasure in announcing that the Manchester Society of Spiritualists have kindly placed their rooms—the Co-operative Assembly Hall, Downing Street, Manchester—at their disposal, on Sunday, May 8th, 1889. I am also requested to announce that Mrs. E. Hardinge Britten has kindly consented to deliver the address in the evening of that day.

In deference to the request of many friends the article, "Talmage on the Rampage" has been arranged for three pages of a tract, leaving the first page blank. We will send them to societies taking 500 or 1,000 at about cost price. The front page can be used by societies for their monthly "plan of speakers," or other announcements, thus combining an advertisement of the society's work with a useful reply to the denunciations of pulpiteers.

BOWMER-HARDY.—On the 25th ult., at St. Paul's Church, Sheffield, by the Rev. — Hodgkinson, Hugh Bowmer, of Salford, son of Hugh Bowmer, of Wirksworth, to Julia E. Hardy, only daughter of W. Hardy, 175, Pond Street, Sheffield.

Do not miss the Camp Meeting at Mottram, on Sunday next, the 8th instant. Cannot a united demonstration be organized for Bank Holiday, August 6th ? Who will take it up ?

SPIRIT INFLUENCE, INSPIRATION, OR WHAT?—Dr. Oliver Wendell Holmes recently stated : "All my poems are written while I am in a sort of spasmodic mental condition, that almost takes me out of my own self, and I write only when I am under such influence. It is for this reason, I think, that I can never remember a poem a short time after it is written, any more than the subject of double consciousness can recall the idea of his other state."

Mr. E. Oakley, of 20, Fernbank Street, Green Lane, Baildon, writes to Mrs. Goldsbrough : "I beg to thank you for the remarkable and almost magical cure you have made of me. On Saturday I came to you suffering from a disordered stomach. My legs were scarcely able to bear my weight. My head felt as though it was on fire. I was so prostrated with pain I could scarcely walk. But I did. You gave me a bottle of medicine and a box of pills, whose action was wonderful. By Monday I was like a new man, to the astonishment of myself and others. Therefore I heartily recommend your treatment,—Yours truly,

EDWARD OAKLEY."

Mr. H. J. Bowens, 665, Cliff Wood, Bolton Road, Bradford, writes to the effect that a heavy weight fell on his right foot, which disabled him from work. His wife, accompanied by a friend, visited Mrs. Goldsbrough, who suddenly lifted up her foot and said "Some one here has some one whose foot has been hurt," although his wife had not spoken, he having said to his wife before starting, "If it is the work of spirit-friends they will be able to tell you about me through her without you saying a word." A prescription was given, and directions as to how to bathe the foot, with the result that he was "able to hobble about in a day or two." A bottle of *Premier Embrocation* was then recommended. After using about half of its contents he was perfectly cured, and has walked hundreds of miles since without the slightest pain, although at the outset he thought he would feel the effects of the injury for life. A friend who was under medical treatment for a similar injury, but not receiving much benefit, tried the remainder of the embrocation and speedily recovered.

PROSPECTIVE ARRANGEMENTS.

RE THE JACKSON RELIEF FUND.—Mr. Evans, 10, Augusta Street, Strawberry Hill, Pendleton, desires that the subscription books for this fund should be sent in at once. He acknowledges 14/- received from Mr. and Mrs. Wallis, from the friends assembled at their Friday night séances.

Mr. John Walsh, of 8, Broomfield Place, Witton, Blackburn, desires to inform his friends, especially those who come from a distance, that his Thursday night sittings for Diagnosis and Medical Prescriptions are suspended until the last Thursday in September, as he is greatly in need of rest.

BERMONSEY.—Mr. Haggard, 82, Alscot Road. Meetings will be discontinued on Sunday evenings at the above address during the hot weather.

BIRMINGHAM.—A Public Séance, on Tuesday, 10th. A private developed medium has kindly offered to give a séance, in order to purchase literature of the movement for free distribution in the town. Tickets 1s. each. Doors closed at 8 p.m. Those who have friends, that desire evidence please note address, 92, Ashted Row. Spirit photographic circle closed Saturday week.—S. A. Power.

LONDON, NORTH, Garden Hall, 309, Essex Road, Islington.—This Hall will open on Sunday evening next. Clairvoyance by Mr. Matthews, commence at 6-30 p.m. sharp.

OLDHAM. Spiritual Temple.—The anniversary services will be held on Sunday, July 15th, when Mrs. E. H. Britten will give two discourses. Afternoon : subject, "The Living Word ; or, The Bible of Humanity." Evening : Six subjects chosen by the audience, on "Spiritualism, Religion, or Reform."

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

CAMP MEETING FOR THE MANCHESTER DISTRICT.—On Sunday, July 8th, a Camp Meeting will be held at Mottram, in a field (kindly lent by Mr. Smith) a few minutes' walk from the railway station, service to commence at 2 and 6 o'clock. The meetings will be conducted by Mr. Boardman, of Openshaw, and Mr. Johnson, of Hyde, other friends assisting. The trains leave Manchester (London Road) at 10 a.m., Ashburys' 10-8, Oldham 8-27, Guide Bridge 10-18, Ashton 9-33. Returning at 7-55, and 8-51. A conductor will meet the friends at the station, as it is intended to have a ramble to Combes Rocks in the morning. Hot water for tea will be supplied at a low rate. All are invited.

SOWERBY BRIDGE. Spiritualist Lyceum. Anniversary Services.—July 8th, Mr. E. W. Wallis will give addresses : Afternoon 2-30, subject, "Is man a failure?" Evening at 6-30, subject, "Spiritual Gifts explained." In the Morning at 10-30, Special Hymns will be sung by children of the Lyceum. Marching and calisthenics will then be gone through, along with musical readings and golden chain recitations, followed by a short address by Mr. Wallis. Tea provided for friends from a distance.

WESTHOUGHTON. Picnic to Rivington.—Saturday, July 7th, we start from our hall, Chorley Road, at two o'clock prompt, where we expect a number of friends from Leigh and Tyldesley joining us, also friends from Darwen, Bolton, and Horwich when we arrive. Our conveyances will put up at the "Blackmoor's Head Hotel." Some intend botanizing, as we shall have two botanists, Messrs. Fletcher and Hampson, with us, and undoubtedly much information will be gained. Others are anxious to have an open-air meeting (the weather being favourable). Our speaker for Sunday next (Mr. Smith) has kindly consented to accompany us. We hope to have a good time of it. Please wear white ribbon. James Pilkington, 66, Chorley Road.

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

All Letters containing a Stamped Envelope promptly answered.

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

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

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

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