

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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FRIDAY, MAY 11, 1888.

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 Spiritual Rooms, Otley Rd., at 2-30 and 6: Mrs. Wade. Sec. Mr. J. Smith, 15, Airedale Square, Otley Road.  
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 Ripley St., Manchester Rd., at 2-30 and 6: Mrs. Whiteoak. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Road.  
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**Bowling.**—Spiritual Tabernacle, Harker St., at 2-30 and 6: Miss Tetley. Sec. Mr. H. Smith, 1, Barkerend Fold, Barkerend Rd.  
**Burnley.**—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Mr. Plant. Sec. Mr. Cottam, 7, Warwick Street.  
**Burslem.**—15, Stanley St., Middleport, at 6-30.  
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**Gravesend.**—36, Queen St., at 6: Mrs. Graham.  
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 4, Lee St., Lyceum, 2-30; 11 and 6.  
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## THE ROSTRUM.

### SOME STRANGE PHASES OF SPIRITUALISM IN INDIA.

(Written for "The Two Worlds.")

NOTE.—The following article has been written by an English gentleman, whose long residence in India, high social position, and eminent intellectual powers have given him a complete mastery of the opinions, customs, and beliefs of the singular and interesting people of whom he writes. We shall not attempt to mar the force of the narrative by any comments of our own, except to add that, although the writer, for special reasons, withholds the authority of his name, no well-informed readers will be disposed to doubt the strict veracity or authenticity of the narrative.—[Ed. T.W.]

ENGLISHMEN in India are apt to look upon the SYMBOLS of worship used by the Hindus with contempt. The rigorous laws of the Government, as a rule, prevent all active desecration, but cannot check the tendency to depreciate and ridicule those objects which the people venerate, by calling them "stocks and stones."

In vain do learned Brahmans assure them that the stone is naught; it is *the indwelling deity that is worshipped*: deity and emblem are laughed to scorn, and those Hindus who have received a University education, and acquired the materialistic tone of thought—which goes with the teachings of Western nations—begin to share the opinions of their conquerors.

Occasionally, however, the reality of the unseen dweller in one of their uncouth idols, manifests itself by an unaccountable outbreak, which awes them into belief, and gives them an uncomfortable proof that *matter* is not all.

Driving late one afternoon into the beautiful cantonment of Banspur (it is to be understood that all names of persons and places are fictitious), glad to be at the end of a long and tedious journey, I noticed by the road-side, in the dry ditch—dug to carry off the monsoon floods—a garland of flowers on a stone. From the patch of red on the latter, I saw that it was "sacred"; and a few days later examined it. It was a rude idol, lying against the side of the drain; there was no altar near; a few faded flowers lay on and about it, and it seemed to lie in an unusual position, intended—save for these marks of reverence—to be thrown away.

My attention being roused, I learned the circumstances which surrounded the fallen idol.

It had formerly been placed on a rude altar in the clump of trees which stood on a waste piece of ground between the road and the English Church hard by. A

British engineer sergeant, wanting materials for the foundation of some public building, ordered his men to demolish the altar to furnish the same. The natives refused this work, dreading the vengeance of the god. The enlightened Englishman had no such prejudices; he overturned the idol, and threw down the upper part of the masonry, which his coolies then removed and used.

That same night the sergeant's two children fell ill, and, in spite of every attention, died. The father and mother had hardly realized this fearful stroke when they, too, were smitten with severe illness. Being ordered away from the station by the staff surgeon, as the only chance of saving their lives, they left with all practicable speed, but died before they reached the next cantonment. The story soon spread, and the Pujari, or Brahman priest who had attended the idol and been shocked by its overthrow, came timidly forward and resumed his humble service of flowers, and lit a lamp before the idol as it lay in the ditch. He dare not move it again, but waited for some indication of the wishes of the offended deity.

About this time I left Banspur, and did not return for many years, when inspection duty led me there for a day or two. As I drove into camp I looked to the side of the road for the idol—it was gone. I made inquiries, but my stay was brief and busy, and I could learn nothing of the cause of its absence. Years after it came to my knowledge in a singular way. A relative of mine had been engineer in charge of the cantonment when I left it. Meeting him the other day in England, he referred to the idol, and, to my astonishment, told me that shortly after I left, he had been ordered by the general commanding, to remove it, as being an eyesore. On his ordering the native *mistri*, or foreman, to take it away, the old man told him the story that I have given above, and begged him to have nothing to do with it. But in the military world orders must be obeyed. My cousin had the idol removed, and he himself was shortly transferred to another station. There his baby boy sickened and died, the only one out of a large and healthy family that he has lost. The parents do not know whether to consider the death of this deeply-mourned infant as a sequence or a coincidence; but I do not think he would share in the thoughtless derision with which most Anglo-Indians would treat the claims of a Hindu idol to respect.

### NARRATIVE No. 2.

The above was not the only instance that came under my notice of the powers of the despised Hindu gods. The male actors in the following story were well known to me; the native ladies I did not know, as they had not thrown off the trammels of Moslem seclusion which still hamper Hindu society.

In a large city, which I will call Kalbai, lived a Hindu gentleman, whom I will name Purushotam Dharmanathji, who held an important and confidential post under the English Government, and being a wealthy and influential man, was one of the "upper ten" of his "caste." Though the "caste" system confers a nominal equality on all within its pale; and though all the men can theoretically marry any of their fellow-caste men's daughters, yet practically the

wealthier and more cultured families marry among themselves; and the marriage of a maiden of such a family with the son of a humbler household would be considered a *més-alliance*. Purushotam had been prosperous in his family as in all his affairs: his sons were well-to-do professional men, who had distinguished themselves at the Kalbai university, and had married well; and his daughters also had married their social equals, to whom their sufficient dowers had come as a scarcely necessary added opulence.

But in their happy lot Purushotam's wife found one bitter drawback; Hindu ladies are proud of their full black hair, and she had proudly combed back the redundant tresses of her daughters, and decked them for their weddings with jessamine blossoms, and the quaint, rich gold jewels which form so important a part of a Hindu bride's outfit. But her youngest daughter, Savitri, was bald! She was like a widow, whose shaven head is the last and most conspicuous symbol of the degradation which falls to a Hindu widow's sad and lonely lot. Often did Anandibai lament with Purushotam that their darling suffered from such a disfigurement, which doubtless punished the transgressions of a previous birth. She took her daughter to the *hajams*, or barbers, who knowing the wealth of the family, put forth all their skill, and applied all the unguents and simples which are their traditional resort in such cases. All in vain! Savitri remained bald. Then she consulted the European hairdressers, who tried all their infallible oils with as little success.

#### SAVITRI'S MARRIAGE.

But time was passing. It was incumbent that Savitri should be married, for Hindu society tolerates no old maids, while no eligible husband could be found for a girl in her predicament. So Anandibai called in the *Vaids* and *Haqims*, the Hindu and Moslem physicians, who still practise their old-world pathology, but are gradually making way for the graduates of the English Universities in India. They exhausted their quaint pharmacopœia without effect. Savitri remained bald. Then her sons urged Anandibai to go to the European doctors. They had themselves given up all faith in the native schools of medicine, and had ceased to believe in anything but European science. To a Hindu lady, the idea of consulting an English gentleman on medical matters is terrible indeed, but a mother's love takes no denial. Savitri's scalp was blistered, and all the remedies of English science applied—still without result. Then the family gave in. A young man of the same "caste," but on a much lower social level was found, who, in consideration of a large dower, agreed to marry her, and the anxious parents celebrated the wedding with sad hearts, relieved at all events that the disgrace of an unmarried grown-up daughter was averted from them. Their son-in-law made himself acceptable to them, and the family gradually accepted the situation.

Some time after Savitri's marriage, a good deal of wonder was excited among the native society in Kalbai by the arrival of a holy man from the Panjab, whose knowledge and insight were astonishing. People who went to him were told their inmost thoughts, their family secrets, their half-forgotten past. Lost treasures were found,—diseases healed, golden advice given,—such were the tales that aroused Anandibai's attention, and set her wondering whether the holy man could tell her how to take away Savitri's blemish. When she told her sons of her desire they were shocked at the idea of her going to such "a mountebank." "Dear mother," they said, "you have done all that you could; what was to be, was to be; Savitri is married; school yourself to bear what is sent." But the mother's heart was not to be put off so. Friends kept on mentioning some fresh wonder of the Panjabi *gossien*, and at last, taking some cocoanuts and other simple offerings, she went to his reception, laid them before his seat, and told him her trouble. He listened, with eyes shut, as one in a trance, and when she had done said, "Go to the Lady Amba, and pay the vow you owe."

#### THE LADY AMBA.

As he spoke, it suddenly flashed upon her memory that before Savitri was born, the mother had made a vow to Ambabai, the tutelary goddess of the family, that, if all went well with her, she would make certain offerings at her shrine. From that day to this the vow had vanished from her mind as if it had never been made; and with the sense of ingratitude, and duty neglected, the overpowering thought rushed upon her that this stranger had told her of the unpaid debt which she herself had forgotten. She went home as one in a dream, and announced, amid the laughter and remonstrances of her sceptical sons, that she must go and pay her long overdue debt at once. In vain they urged her to bury the past; what could AMBA do where *European* science had failed? Her daughter was married; "she had surely spent too much money already in a wildgoose chase," and so on. But the mother was not to be gainsayed; she prepared the gift that she had vowed and forgotten; also a propitiatory offering over and above, to placate the goddess, and a present for the *Pujari* at the shrine; summoned her daughter, and in a day or two after her marvellous reminder, left for the temple.

#### THE TEMPLE AND THE GODDESS.

Twenty miles from Kalbai they alighted at the station of Pahira, and hiring a bullock cart, jolted slowly along the cross country road six miles to the village, in which the "mother's" temple stood. Here she explained matters to the *Pujari*, laid her daughter's disfigured head upon the Lady Amba's altar, explained her fault, deposited the gift she had vowed, and the supplementary offering that she had brought, and with Savitri made the usual circumambulations round the temple. They then retraced their weary way to Pahira, got into the train, and returned home safely. Within a month, Savitri's head was black with a thick growth of hair, which in due time grew to her knees, and excelled even her sister's luxuriant tresses. Her husband, no doubt, thought that it must be the reward of his virtues in a previous birth; her *educated* brothers thought it was the result of the English doctor's pills, potions, and blisters, which had somehow remained latent in her system; and her sisters thought it hard that their virtuous pre-existence had not been adequately recognized; but Anandibai had no doubt that the hand of the stern yet kind "mother" goddess had been shown, and trembled, and was grateful accordingly.

#### CONCLUSION.

It has often struck me, when my study of spiritualism has led me to the knowledge of such occurrences as the above, how foolish it is of the average Christian missionary to ignore the gods of the Hindus and to treat them as nonentities. If FACTS were not beneath their notice, and they would condescend to study more facts, they would find that each idol was the symbol of a spiritual verity, whose reality they must acknowledge and face before they could give their own message with any effect. To deny facts within the knowledge of a man intellectually one's equal, with a view to convert him to one's religion, appears to be a wildly ineffective mode of approach. And if Christian missionaries are to succeed in India, they must go to the despised spiritualists and sit at their feet to learn the details of the problem that they have set themselves to solve.

#### ALPHA.

To those who may peruse the above narrative and reiterate with the *know-all*, *educated* Englishmen in India—"What stuff!" "What effect can be produced by desecrating a pack of stone idols?"—we would say, be so good as to study the experiences of an accepted spiritualistic authority a little nearer home than India,—namely, the Baron de Guldenstubbe. In Mr. Robt. Dale Owens' "Footfalls on the Boundary of Another World," and the Baron's own elaborate French work on Spiritualism, scores of cases are cited in which it is shown that papers containing written questions deposited on the tombs of celebrated



personages were left, and, under the most crucial test conditions, *answers written by the spirits of those to whom these monuments were dedicated, were invariably found, placed and written by no mortal hands on the tombs or statues in question.* Baron de Guldenstubbe writes many chapters to show by what philosophic connecting links the spirits can be reached and communicate with earth. He also proves, by multitudes of test facts, that no links are so potent as pictures, statues, tombs, altars, or any religious monuments designed and executed in honour of the departed. All the Hindoo "Gods and Goddesses" were—it may be believed—once illustrious men and women who lived on earth, passed to the higher spheres, are still the friends and patronesses of their countrymen and earthly worshippers, and hence, have the most intimate links of association with earth through the shrines and stone monuments dedicated to their memory.\*

### DOUBLE CONSCIOUSNESS.

DEEMING that we are altogether too superficial in observing and recording our facts, and especially in attributing all rare and unusual exhibitions of mental power to spirit influence, forgetful also that we are spirits ourselves, and that there is a vast range of extraordinary mentality latent within us, of which as yet we have made little or no account, we cheerfully give place to the following condensed extract, sent by a friendly reader from Dr. Abercrombie's "Treatises on the Powers of the Soul." "This," says our correspondent, "is not the exact title of the work, but I take the account from *Notes and Queries*, quoting Dr. Abercrombie as follows:—

"A girl, seven years of age, employed in tending cattle, was accustomed to sleep in an apartment next to one which was frequently occupied by an itinerant fiddler, who was a musician of considerable skill, and who often spent a part of the night in performing pieces of a refined description. These performances were noticed by the child only as disagreeable noises. After residing in this house for six months she fell into bad health, and was removed by a benevolent lady to her own home, where, on recovery, she was employed as a servant. Some years after she came to reside with this lady, the wonder of the family was strongly excited by hearing the most beautiful music during the night, and they spent many hours in vain endeavours to discover the invisible minstrel. At length the sound was traced to the bedroom of the girl, who was fast asleep, but uttering from her lips sounds resembling those of a small violin. On further observation, it was found that after being about two hours in bed she became restless, and began to mutter to herself; she then uttered tones precisely like the tuning of a violin, and at length, after some prelude, dashed off into some elaborate pieces of music, which she performed in a clear and accurate manner, and with a sound not to be distinguished from the most delicate modulations of that instrument. During the performance she sometimes stopped, imitating the re-tuning her instrument, and then began exactly where she had stopped, in a most correct manner. These paroxysms occurred at irregular intervals, varying from fourteen to twenty nights, and they were generally followed by a degree of fever. After a year or two her music was not confined to the imitation of the violin, but was often exchanged for that of a piano, which she was accustomed to hear in the house in which she now lived; and she then also began to sing, imitating exactly the voices of several of the family. In another year from this time she began to talk much in her sleep, in which she seemed to fancy herself instructing a younger companion. She often descanted, with the utmost fluency and correctness, on a great variety of topics, both political and religious, the news of the days, the historical parts of Scripture, of public characters, of members of the family, and of

\* For an account of Baron de Guldenstubbe's remarkable experiences with monuments, altars, &c., read "Nineteenth Century Miracles," pages 58 et seq.

their visitors. In these discussions she showed the most wonderful discrimination, often combined with sarcasm, and astonishing powers of memory. Her language through the whole was fluent and correct, and her illustrations often forcible, and even eloquent. She was fond of illustrating her subjects by what she called a fable, in these her imagery was both appropriate and elegant. She was by no means limited in her range. Buonaparte, Wellington, Blucher, and the kings of the earth, figured among the phantasmagoria of her brain, and all were animadverted upon with such freedom from restraint, as often made me think poor Nancy had been transported into Madame De Genlis's 'Palace of Truth.' She has been known to conjugate correctly Latin verbs, which she had probably heard in the schoolroom of the family, and she was once heard to speak several sentences correctly in French, at the same time stating that she heard them from a foreign gentleman but could not repeat a word of what he said. During her paroxysms it was almost impossible to awake her, and when her eyelids were raised, and a candle brought near her eye, the pupil seemed insensible to the light."

In narrating other cases of a similar kind, the commentators seem to think it is quite sufficient to say: "Oh yes! this is somnambulism;" but surely that is no explanation. Echo answers—*No explanation!*

### PSYCHOMETRY AND THE MOON.—No. 2.

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

As you were kind enough to insert my first communication on the above subject in your issue of March 23, at the same time expressing an interest and desire for more on the same object, I send you two further delineations, given at two different times by my wife. I find that during psychometric readings the soul's vision is much circumscribed, and the points seen and measured very fleeting, hence the fragmentary delineations of each. The laws operating at these times appear not to be within the *command* of mortals or spirits as yet; for what we get is frequently outside of either desire or will-power pertaining to any individuality connected with these examinations. Possibly, in the future, a more perfect knowledge of these laws by the angel-world and ourselves will enable us to lessen the present defects, making psychometry of great value. If these readings of our satellite are to be trusted, here is evidence of its *growth* as a life-giving world, and of the same progressive laws working that are traceable in our own planet; and while our means of external observations remain so imperfect, the denial of the moon's power to give life amounts to egotism. It is a point of some interest to consider whether there is a higher development of human life than that given in No. 2 delineation. I am inclined to think not. Please find enclosed rough drawings of the animals seen; not necessary for publication, but for the interest of the Editor, whose lectures on the natural progression of organic life are always highly appreciated by

IMRI.

#### DELINEATION NO. 1.

"I am at the moon again; how cold it feels! I go through the place visited before. Now I see water; it is like a small lake, and has a stagnant appearance. There is vegetation about, but of a low form, like lichen or club moss; there are also small scrubby bushes, about eighteen inches high, and this is the highest form of vegetable life I see. Jagged rocks are all round the place. There is animal life here. In the water I see a fish almost round and flat, like a sole, only smaller; also another, very long, narrow, and flat, ribbon-like—more like a seaweed than anything else. There is another animal, something like a crocodile, but smaller, about two feet long. It has a ridge of sharp fins along its back, right from the nose to the end of tail; the eyes are very near the end of the nose—it can live both in and out of water. By the side of the lake I see a bird-like animal, tall,

about two feet high ; body oval shape, long legs, long neck, and breast projecting ; beak long and very flat, has no tail or wings. It is covered with a hair-like coating, and the colour is that greyish-yellow tint which everything appears to take on—it is webfooted. I see another animal, like a huge shell walking ; it has four feet, and a sharp-pointed head peeps out of shell ; as it walks it eats the lichens. This is in the neighbourhood of the last place described ; it feels as if it was behind it, or more into the interior from here. I see signs of habitation, but must leave this to another time, as I am starving with cold."

#### DELINEATION NO. 2.

"I go through the volcanic neighbourhood again. Now, I see more vegetation—some trees, but very branchy ; the leaves are few and small, not green, but gray colour. I see an animal not unlike a giraffe ; it has a long neck, longish legs, and long ears which project outwards ; it looks ungainly, and the colour is still gray. I think the crust of the moon nearest to us is very volcanic, but not in full activity. Now I am at another place. I see the small men ; they live in such peculiar houses ! they are dome shaped and covered with shrubs and mosses ; there is no door, but only a small hole to creep in at ; the floor in the inside is hollowed out, making it lower than the outside entrance. They are a low type of humanity, and a very long-armed people, and these would look to us out of proportion to their legs. Although the atmosphere is so cold, I sense hot springs about. Now I see the children, they tumble about anyhow, like puppy dogs. The mothers don't carry them in arms, but round the neck, and for this purpose they have a sort of skin bag hanging down the back. I see a man fishing in that lake described before ; he has a long stick like a branch, and something sharp at the end, which looks like a sharp piece of the seemingly petrified rocks. He spears at the fish ; he has got one out, one like the flat fish I saw before ; he throws it out, and the children come and tear and eat it raw. I see something inside one of the huts like a fire, but can't quite make it out ; I can't get near enough, as a horrid smell comes from inside the hut ; it feels awfully stuffy. I see women, they have longer hair than the men, reaching down to their shoulders ; some have black hair, but these look more ferocious than the others. The people eat as part of their food the animals in the big shells described before. I can hear them talk, they make a kind of guttural sound ; one man is singing, but the sound is harsh and unmusical. They are great swimmers, their arms and legs go paddle-wheel fashion ; the children are also good at swimming"

[Those who read the above delineations will find them closely correspondent with the descriptions of the moon and the earlier inhabitants of this planet given through Professor Denton and other experimenters' psychometric delineations. As we have every reason to believe the lady who has given the revelations of the moon furnished by "Imri," has never read any of our spiritual literature, the close resemblance of her descriptions with those of every other sensitive is all the more striking.—Ed. T.W.]

"BOULANGER is a fetish, just as Gambetta was, and I do not see why he should not succeed in raising himself to the Dictatorship. He may heap blunder upon blunder, but that will not damage his popularity. In the eyes of the multitude he represents the abstract idea of a saviour. The present Government may persecute him, disgrace him, tear off his uniform, knock off his plumed shako, break his sword, for all that Boulanger will remain what he is, the personality of an abstract idea. His very common-place name, which should stand against him, tells in his favour. Since Gambetta's death France was without a fetish. She has got one now, and the fact that his popularity is unreasonable does not make it less real. He prances about on a black horse, and the mob acclaim him as a saviour, as a god."—*M. Zola.*

REASON and love are embodiments of the Divine in the human.

## CORRESPONDENCE.

To the Editor of "The Two Worlds."

I have often quoted myself, and heard others do the same, the following :—

"For Truth shall conquer at the last,  
As round and round we run,  
And ever the right comes uppermost,  
And ever is Justice done."

Can you, Madam, inform me where those noble lines come from, and where can an admiring reader of your brilliant paper procure them?—*VERAX.*

[We have great pleasure in responding to "Verax," by giving the poem he enquires for in its entirety.—Ed. T.W.]

### ETERNAL JUSTICE.

BY CHAS. MACKAY.

THE man is thought a knave or fool,  
Or bigot, plotting crime,  
Who, for the advancement of his kind,  
Is wiser than his time.  
For him the hemlock shall distill,  
For him the axe be bared ;  
For him the gibbet shall be built,  
For him the stake prepared !  
Him shall the scorn and wrath of men  
Pursue with deadly aim ;  
And malice, envy, spite, and lies,  
Shall desecrate his name.  
But Truth shall conquer at the last,  
For round and round we run,  
And ever the Right comes uppermost,  
And ever is Justice done.  
Pace through thy cell, old Socrates !  
Cheerily to and fro ;  
Trust to the impulse of thy soul,  
And let the poison flow.  
They may shatter to earth the lamp of clay  
That holds a light divine,  
But they cannot quench the fire of thought  
By any such deadly wine :  
They cannot blot thy spoken words  
From the memory of man  
By all the poison that ever was brewed  
Since time its course began.  
To-day abhorred—to-morrow adored—  
So round and round we run,  
And ever the Truth comes uppermost,  
And ever is Justice done.  
Plod in thy cave, gray anchorite :  
Be wiser than thy peers ;  
Augment the range of human power,  
And trust to coming years.  
They may call thee wizard and monk accursed,  
And load thee with dispraise :  
Thou wert born five hundred years too soon,  
For the comfort of thy days ;  
But not too soon for human kind ;  
Time hath reward in store,  
And the demons of our sires become  
The saints that we adore.  
The blind can see, the slave is lord ;  
So round and round we run ;  
And ever the Wrong is proved to be wrong,  
And ever is Justice done.  
Keep, Galileo, to thy thought,  
And nerve thy soul to bear ;  
They may gloat o'er the senseless words they wring  
From the pangs of thy despair ;  
They may veil their eyes, but they cannot hide  
The sun's meridian glow ;  
The heel of a priest may tread thee down,  
And a tyrant work thee woe ;  
But never a truth has been destroyed :  
They may curse it and call it crime,  
Pervert and betray, or slander and slay  
Its teachers for a time ;  
But the sunshine aye shall light the sky,  
As round and round we run ;  
And the Truth shall ever come uppermost,  
And Justice shall be done.  
And live there now such men as these—  
With thoughts like the great of old ?  
Many have died in their misery,  
And left their thoughts untold ;  
And many live, and are ranked as mad,  
And placed in the cold world's ban,  
For sending their bright, far-seeing souls,  
Three centuries in the van.  
They toil in penury and grief,  
Unknown, if not maligned ;  
Forlorn, forlorn, bearing the scorn  
Of the meanest of mankind.  
But yet the world goes round and round,  
And the genial seasons run,  
And ever the Truth comes uppermost,  
And ever is Justice done.



## WHERE ARE THE MIGHTY DEAD?

*Extract from a series of papers on Orthodoxy and Spiritualism, by D. D. Glass, Esq. Written for the N.D.C. Arc, Cincinnati, Ohio.*

"UPON further inquiry into the matter of Orthodox Religion, I found many leading thinkers of modern times, as well as those of a more remote time, did not believe in its teachings. Among those the most familiar to my American readers I will name George Washington, Benjamin Franklin, Thomas Jefferson, Thomas Paine, Ralph Waldo Emerson, Abraham Lincoln, and Henry W. Longfellow; Wagner and Beethoven, masters of music; La Place, the astronomer; Robert Burns, the Scottish poet; Charles Dickens, the English author; Voltaire, the greatest of French writers; Diderot, the encyclopedist; David Hume, the Scotch philosopher; Humboldt, the renowned naturalist; George Eliot, the English authoress; Charles Darwin and Alfred R. Wallace, the greatest of all writers on the theory of Evolution; Auguste Comte, author of the "Positive Philosophy;" Herbert Spencer and John Tyndall, among the great scientists of the present time.

"We could fill pages with names illustrious in literature, art, science, philosophy, and statesmanship, that have ridiculed the theory of salvation as prescribed by the church, but I have cited enough to show that some of the greatest of thinkers, past and present, dared to denounce this hobby of the priesthood. Some may say, 'What have these eminent authorities to do with your belief?' Simply this: we look to those great in learning for knowledge. Compare, if you please, those I have named and thousands of others of equal renown, with the clergy. As a popular lecturer truly said, 'You can scarcely point to a genius in the pulpit.' Colonel Ingersoll, who is so much abused by the clergy, is doing as much in the way of liberating the minds of the masses from the bondage of priestcraft, brushing away the cobwebs of theological mysticism, as anyone I know. Beneath his iron logic the walls of superstition are fast decaying, and upon their ruins the spiritualists are building a New Jerusalem. By way of showing the Colonel's way of reasoning, I will give a brief quotation from one of his recent lectures, entitled 'Orthodoxy:' 'I want you to know that according to this creed, the men who founded this splendid Republican Government are in hell to-night. Most of the men who fought in the revolutionary war have been rewarded by the eternal wrath of God. Thousands of the old revolutionary soldiers are in torment to-night. Let the preachers have the courage to say so. The men who fought in 1812, and gave to the United States the freedom of the seas, have nearly all been damned. Thousands of heroes who saved our country in the civil war, hundreds who starved in prisons, are now in the dungeons of God, compared with which Andersonville was a paradise. The greatest of heroes are there, the greatest of poets, the greatest scientists, the men who have made the world beautiful—they are all among the damned if this creed is true.' After naming a great many of the most illustrious in history, and consigning them all to perpetual torment because they did not accept the dogma of the church, he says: 'But founders of inquisitions, builders of dungeons, makers of chains, inventors of instruments of torture, tearers, and burners, and branders of human flesh, stealers of babes, and sellers of husbands, and wives, and children, and they who kept the horizon lurid with the faggot's flame for a thousand years—are in heaven to-night. I wish heaven joy.'"

[Preachers of orthodoxy and eternal torment, make answer—IF YOU CAN.—Ed. T. W.]

HE who seems not to himself more than he is, is more than he seems.

BEAR little trials patiently that you may learn how to bear great ones.

## EXTEMPORE POETS IN ITALY.

THE *improvisatori*, or extempore poets in Italy, are actually what they are called. They compose with great emulation and warmth, generally in octaves, in which the answerer is obliged to form his octave to the concluding line of the challenger, so that all the octaves after the first must be extempore, unless they act in concert together. "The first time I heard them," says Spence, "I thought it impossible for them to go on so readily as they did without having arranged things beforehand."

"It was at Florence, at our resident's, Mr. Colman. When Mr. C—— asked me what I thought of it, I told him that I could not conceive how they could go on so readily and so evenly without some collusion between them. He said that it amazed everybody at first; that he had no doubt of its being fair, and desired me, so as to be satisfied, to give them some subject myself, as much out of the way as I could think of. As he insisted on my doing so, I offered a subject which must be new to them, and on which they could not well be prepared. They shook their heads a little, and said it was a very difficult one. However, in two or three minutes' time, one of them began with his octave upon it; another answered him immediately, and they went on for five or six stanzas, alternately, without any pause, except that very short one which is allowed them by the giving off of the tune on the guitar, at the end of each stanza. They always improvise to music—at least all that I ever heard—and the tune is somewhat slow; but when they are thoroughly warmed, they will sometimes call out for quicker time. If two of these guitar players meet in the summer nights in the very streets of Florence, they will challenge one another, and improvise sometimes as rapidly as those in set companies. Their most common subject is the commendation of their several mistresses, or two shepherds contending for the same, or a debate which is the best poet. They often put one in mind of Virgil's third, fifth, and seventh eclogues, or what he calls the contention of his shepherds, in alternate verse; and, by the way, Virgil's shepherds seem sometimes to be tied down by the thought in the preceding stanza, as these extempore poets are by the preceding rhyme."—*Spence's Wanderings in Italy*.

NOTE.—It seems strange that in these days, when the knowledge of spirit mediumship and spiritual inspiration is so universally known, intelligent travellers in Italy or any other country should fail to perceive that the powers of *improvisation* above described correspond in every particular with those exhibited by the trance and inspirational mediums of the new dispensation. In this, as in many other evidences of modern bigotry, however, we may conclude that there are none so blind as those that won't see, or so sceptical as those that don't want to be convinced.—[Ed. T. W.]

SOME time ago, when the cabmen of London had their tariff per mile reduced to sixpence, and an aged "fare" offered that remuneration at the end of his journey, the Jehu so rewarded requested in a conciliatory tone the loan of the gentleman's spectacles until he could see what coin it was. Compared with the allowance made for the hemming of handkerchiefs, sixpence a mile for cab fares almost resembles working a gold mine. Actually, the handkerchief-hemmers employed by one firm in Glasgow have struck work because the employer has taken off 7d. for every hundred dozen handkerchiefs hemmed. This is nearly equivalent to one farthing reduction for every 43 handkerchiefs sewn! The workers earn an average of 5s. weekly. Let ladies who spend guineas on lace handkerchiefs think of this scale of remuneration for common work to girls and young women in large towns.

You find people ready enough to do the Samaritan without the oil and two-pence.—*Sydney Smith*.

In expectation of a better, I can with patience embrace this life.—*Sir Thomas Brown*.

OFFICE OF "THE TWO WORLDS,"  
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*The People's Popular Penny Spiritual Paper.*

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#### SPIRITUAL GIFTS.—No. 3.

##### THE PHILOSOPHY OF MATERIALIZATION.

AMONGST all the phenomena that have obtained the name of "spiritual," and been attributed with unquestioning faith to spirits as the originators, none seems to offer more obstacles to acceptance than the feat of presenting an organism composed apparently of flesh, blood, and all the tissues that make up the human body, and dissolving those component parts again into invisibility.

To ask for credibility on such unparalleled marvels as these, it is, *first*, necessary to consider what evidences we possess to show that such manifestations ever have taken place. *Next*, to endeavour to present some rational and plausible theory originating from the spiritual side of being to account for the possibility of such demonstrations; and finally, to show what contributions, if any, such phenomena make to the realms of science and human knowledge.

Touching the first proposition, we have only to cite such testimony as can be obtained from the most reliable sources.

In Number 18 of this journal we have quoted the accounts of phenomena received as early as 1852, at Koon's spirit rooms in Athens County, Ohio, and in addition to the extracts published in this journal, we refer the reader to pages 338, *et seq.*, and many others of "Hardinge's Modern American Spiritualism," in which the testimony of hosts of respectable witnesses are cited to show that hands—appearing and feeling like veritable flesh and blood—were examined, and proved the fact of flesh and blood materialization.

On papers 143, *et seq.*, of "Nineteenth Century Miracles," are other records of the same phenomena; and in Nos. 16—19, &c., of this journal are details of the most crucial test facts of the organization of whole forms, tissues, and dresses witnessed of in this country, narrated by Alderman Barkas, of Newcastle-on-Tyne, and susceptible of being proven by the same amount of testimony as that which would determine life and death in any criminal trials.

For further proofs of materializations in various countries, but especially in America and Great Britain, we refer to the files of the different journals, in hundreds of which, the phenomena of materialization are perpetually recorded. Allowing for and eliminating a large percentage of possible interpolation by fraudulence, the facts of such demonstrations

are as well established by indubitable witness as any other historic facts in ancient or modern history.

For the second proposition, namely, upon what plausible theory originating on the spiritual side of being can we account for the possibility of such demonstrations, we offer the following communications, made and reiterated in several instances by spirit guides to the writer of this article. It will be remembered that amongst the functions of organic life are two which play a most important part in the economy of being. The first of these, performed chiefly by aid of the cuticle or skin, is absorption, by means of which we absorb, draw into, and assimilate portions of atmosphere, and all that it holds in solution, through every pore of our bodies. The duality or complement of this form of action is evaporation, performed also through the cuticle or skin, and in this process we give back again to the atmosphere by insensible as well as sensible perspiration and invisible aura some portion of all we are, and all that constitutes the various parts of our entire organism. Besides these two functions, we give off from our whole system—blood, bone, serum, nervous and muscular tissue, in compound, of course, with every breath we expire; and draw in again through the breathing apparatus fresh life pabulum with every breath we inspire. The proven facts of physiology demonstrate clearly enough that absorption and evaporation are as essential—if not more so—to the waste and repair which constitute life as food and digestion. When we add to this the processes of expiration and inspiration, performed by the breathing apparatus, we have the main substratum of the mechanical processes of life. "Now," say the spirits, "what becomes of the invisible, but still *tangible* portions of the human body that are given off by evaporation? Equally so, what becomes of the incessant streams of air charged with every substance that composes the human body that passes off with every breath that is expired?"

It is acknowledged by all physiologists that every atom of our material frame changes, and is measurably being given off every second of our lives; and though we may account for the chemical alteration which the human breath undergoes in the atmosphere, there is a time when every breath we expire is still in the atmosphere before any chemical change ensues. Thus, it does not seem unreasonable to suppose the spirits are correct when they affirm that every tissue of the human organism is held in solution in the atmosphere where and whenever the human organism is found. When a number of people come together and are crowded up in a small space, their emanations fill the atmosphere to repletion, and the only element needful to solidify or crystallize those elements back again into the same tissues from which they were drawn, is a strong battery, formed of vital force, or the human life-principle. To arrange an electromagnetic battery of the simplest kind we need copper, zinc, and a fluid which shall conjoin, yet act unequally upon those metals. In a powerful physical medium we have an excess of the life-principle of that negative polarity which shall serve us as one of these metals; in the spirits we have one or more spiritual bodies whose force of a positive polarity shall serve us as the second metal required. In the combined magnetisms of the circle, charging the atmosphere with their emanations by breathing, and that evaporation before spoken of, we have the fluid or solution necessary to form our battery, and thus it is that taking the spirit designed to be materialized as the lay figure, the circle as the source of the pabulum or invisible atoms of matter held in solution in the atmosphere, and the medium as the reservoir of that force necessary to combine with that of the spirits, "we have our battery," say the spirits, "and all the elements necessary to form a body. By the same process we can gather up materials to construct temporary garments, &c."

*Temporary*, of course, the whole process of formation must be. To remain permanent the supply must be permanent, and the medium and circle must remain in their



places, and be drawn from until their organisms were dissolved, and the entire life-force transferred from the medium to the spirits.

As to the question of darkness or very subdued light, it must be remembered that, if light is the result of an undulatory motion set up in the atmosphere, then light must be a disturbing element, and the inevitable changes caused by the introduction of light must tend to disturb the very subtle processes by which invisible and imponderable flesh and blood atoms are woven around the spiritual body, until they become visible, and for the time being, ponderable flesh and blood atoms.

We need not remind the chemist that there are thousands of operations, the successful results of which would be wholly destroyed by the slightest interruption or motion. If light is the result of undulatory or any other form of motion, it must tend to produce a complete change in the atmosphere, and hence a complete disruption of the elements in process of crystallization or "materialization."

Noise and music are both sounds, and both act by producing vibrations in the air; but those who have ever seen the curious instruments by which atmospheric vibrations are registered, will know that musical tones produce vibrations equal throughout their entire length, and noise gives vibrations jagged and entirely unequal throughout their length. Space does not permit us to multiply this one illustration by citing chemical experiments, but we repeat, the difference between perfect stillness and motion in very many chemical compounds, is all the difference between the tides of a fresh flowing sea, and the vegetable and animal life engendered in the stagnant pond.

We are not now speaking of the *expediency* of seeking for phenomena that require the condition of darkness, but simply of the *modus operandi* by which spirits affirm such phenomena are produced. And this brings us to the third proposition, or the *cui bono* so often insisted on by the antagonists of spiritualism when all other arguments used against it fail.

What contributions can such phenomena make to the realm of science and knowledge? We know that many things contribute to the realm of science and knowledge that contribute nothing to the realm of practical utility. This is the case with the grandest of all sciences—astronomy. We know much of the stars—aye, even of the sun's constitution, and the elements found in his beams; but of what practical utility this knowledge may be, except to exalt our understanding, we are unable to say. We don't know the actual uses of pebbles, grains of dust, brambles, weeds, or noxious animals. We cannot practicalize archæology, and we gain nothing by a thousand other studies that are still very interesting.

May we not include in the same category those marvellous powers of composing and decomposing the tissues of matter displayed by spirits?

Practically, this phase of spiritual phenomena may be of no use to us beyond the occasional evidence that it brings, that there is no such thing as death. Now and then we see the parent and child, the husband and wife, and the long severed friends clasp hands over the gulf of mystery that heretofore divided the mortal and immortal worlds; and then, as we behold the joyful recognition and watch the mortal go forth a totally changed being, we hush the captious questioning, "What is the use of it?"

Whilst we do not pretend, however, to endorse the theories put forth in this paper, and can only repeat them as the statement of the spirit friends whom we have had reason to trust and rely upon in other directions, we still deem their claims for the production of materializing phenomena are plausible.

Whether they will ever be of any more use to mankind than as mere contributions to the realm of spiritual knowledge, we are unable to say. All knowledge is power, and when we have been kept so many ages in profound ignorance

of spiritual gifts and powers, we should gladly welcome every contribution that we can gather up towards the unfoldment of a grand and comprehensive arcanum of spiritual science.

The practical application of what we know will not fail—in the good time coming.

Our next article will be on the PHILOSOPHY OF VISIONS.

## ART MAGIC.

*Extracts from the Third and Fourth Sections.*

ON THE SABEAN SYSTEM OR SOLAR WORSHIP.

THE best of Philologists agree in attributing to the nations or peoples called Aryan, or Indo-European, the first linguistic records we possess:

"Men do not invent names for things of which they have no idea."

"THE WORD has always been recognized as the fittest Symbol of Truth, and the purest manifestation of Deity." The Aryan name for God was Div, which signifies *The clear light of day*; and this word has become the root-word of all worship for untold ages, until we arrive at its modern appellative, Deity.

In fragmentary accounts given of the most early historic people, classified as Aryan, it is asserted that they kept fires constantly burning as their chief element in religious worship. *Fustel de Coulanges*, in his fine epic entitled *La Cité Antique*, published in Paris in 1870, clearly proves that the Aryan's religious belief recognized in fire the symbol of God—in light his wisdom—in material forms an expression of his potential word—and in Guardian Spirits his Ministering Angels, or *tutelary deities*.

The Supreme Being was with the ancient Hindoos typified as *Brahm*, which signifies *The Void*—the *unfathomable* which cannot be gauged or understood. That the human mind might rest on a Providential scheme, the Sages of India taught that there were three Subordinate emanations from the First Great Cause, who embodied the Grand Trinity of Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer and Re-producer.

Each of these Deific emanations were so intimately connected in the Hindoo mind with the attributes of heat and light, that the earliest Indian worship may, with truth, be assumed to have laid the foundation of that stupendous system known, in later ages, as the astronomical religion. A large proportion of the Vedas—the oldest of the Hindoo Scriptures—consist in epics in praise of Light; accounts of the miracles wrought by the mighty Sun-God; invocations to the spirits of the air, moon, stars, the sacred fire, and different elements. . . . Fire was held sacred in every household, and employed in all sacerdotal rites. The very shape of the pyramidal Temples, or the blunted pylons, signified the all-pervading reverence of the Hindoo mind for the symbol of the tapering flame. . . .

The following passage will convey an idea of the Hindoo's sublime conceptions of Deity:—

"Heaven is his head; the sun and moon are his eyes; the earth his feet; space his ears; air his breath. He is the Soul of the Universe. The Sun of all luminaries. All Creation derives light from him alone. The wise call him the Supreme Light-giving Spirit."

In the Egyptian and Persian Theogony, the direct acknowledgment of one Supreme Spiritual Being, corresponding to the Sun and its attributes, is as marked as in the Aryan and Indian records. The elaborate woof of Grecian and Roman Mythology partake of the same golden threads of belief, and whilst ramifying into a complete system of Polytheism, still refer back to the Indian and Egyptian idea of Creation springing from one Supreme Source, and this a spiritual centre of heat or creative energy, and light or creative wisdom.

In the Orphic Songs, the one first Great Cause celebrated as Zeus is more completely associated with the Egyptian idea of a Sun-God, a spirit "without parts or passion, sex or

nature," than in the theories of later philosophers. Orpheus, the Sage, to whom the introduction of Egyptian Theogony into Greece is mainly due, chants thus of the Supreme Being:—

"Zeus is male, Zeus is female. Zeus is the Spirit of all things. Zeus is the rushing of uncreative fire. Zeus is the king; he is the sun and moon. Zeus is the mighty power; the one mighty frame in which this universe revolves. He is fire and water, earth and ether, day and night. All things unite in the body of Zeus."

Pythagoras, Plato, Socrates, Aristotle, and other of the most distinguished Grecian sages, taught more directly of God as a Spirit, and as the source from which all subordinate gods proceeded.

Passing on to the mediæval ages we find the most illuminated of the Mystics either reaffirming the ancient beliefs of India and Egypt in the Great Central Sun, or claiming to receive confirmation of this truth from spiritual inspiration or intercourse with superior orders of being.

Cornelius Agrippa, Paracelsus, Jacob Behmen, and Swedenborg, taught this idea of Deity with more or less distinctness. Swedenborg, in particular, who elevates his conception of Jesus Christ into THE LORD, from whom, and to whom, all the activities of the Created Universe proceed and return—clearly teaches that "the Lord" is only seen as a Sun. In his essay on "*Creation by two Suns*," he affirms that "The Sun of Heaven is the Lord, the light there is Divine truth, and the heat there is Divine good, which proceed from the Lord as a Sun. From that origin are all things which exist and appear in the heavens." Again he says: "That the Lord actually appears in heaven as a Sun, has not only been told me by the angels, but has also been given me to see several times, wherefore what I have seen and heard concerning the Lord as a Sun, I would here describe. . . ."

In Cahagnet's *Celestial Telegraph*, several spirits, communicating through celebrated Somnambules, startled their hearer's preconceived opinions on the subject of Deity, by affirming positively that he was seen and known by highly exalted angels as a *Grand Central Spiritual Sun*.

Through the ecstatic Bruno it was asked—"Do angels, such as you describe your Guardian Gabriel to be, see God?" A. "Yes." Q. "In what form?" A. "In that of the Sun." Q. "Is it our terrestrial Sun?" A. "No; there is in the heaven of heavens but one Sun, which is the Spiritual Sun, the form in which God appears. Our terrestrial sun is but the reflection of the ray dispensed from the great Central Spiritual Sun, which is God." . . .

During an unbroken system of communion, extending over a period of nearly half a century, between the author of these pages and spirits of various degrees—during perceptions of angelic spheres observed by his liberated spirit amongst the realms of the wise and blest, similar testimony to the existence of a Deity who is no mystery to His creatures, has been rendered.

It seems strange, and not in the order of the Providential scheme, that the one sole mystery of the universe should be the Being most capable of originating revelation, namely, a First Great Cause. But has this Supreme One been a mystery from the beginning? or would He have continued so, if man, in his egotism and pride, had not flattered himself with the assumption that subordinate beings, tutelary spirits, and even specially inspired men, were the real Gods of the Universe, condescending to come and minister in person to humanity? Did not the first men of the earth, fresh in their primitive inspiration from Deity, rightly apprehend Him in the beginning? Have not the Prophets, Seers, Magians, Mystics, and modern Ecstatics, ever perceived and known God in gleams of the original brightness, dimmed by ages of materialism, and perverted by gloomy, earth-made theologies? Wherever the voices of the angels find reverberating echoes in human inspiration, there this Great Mystery of God is solved in the revealment of the uncreated, self-existent, infinite, and eternal Spiritual Sun, from which

emanate, and to which return, all rays of life, light, heat, germinative, creative, and sustaining power. . . .

The burning lands of the Orient are one vast Bible, over-written with distinct asseverations that to the early man God was not the Unknowable, and religious faith was no mystery. Whence came this faith if not from man's intuitive knowledge, and the obvious facts of creation? Sun, moon, stars, the constellated glories of the heavens, their eternal order and their majestic march through infinity—these were scriptures in which the natural instincts of an unspoiled nature recognized God's own writing, and interpreted it without failure or effort.

The ancient man did not vainly exhaust his intellect to discover God. Untrammelled by creeds, unfettered by priestcraft and unbiassed by inherited prejudices, he did not seek God, he simply found him—knew him in the love which engenders life; the wisdom that sustains it; the power that upholds it—knew him in the sacred flame, which is heat; the splendour of light, which is revelation. He discovered the reflection of his dwelling-place in the majesty of the blazing sun, and perceived his own destiny—God's Providence and Nature's profoundest harmonies—in the constellated paths of the starry heavens, and the movements of the fiery legions of space.

The legendary history of two of the most renowned of Indian Avatars, or "incarnated God-men," namely, the first Buddha and Krishna, are closely accordant with the history of the Sun-God. The births of these Avatars through the motherhood of a pure Virgin, their lives in infancy threatened by a vengeful king, their flight and concealment in Egypt, their return to work miracles, save, heal, and redeem the world, suffer persecution, a violent death, a descent into Hell, and a reappearance as a new-born Saviour, are all items of the Sun-God's history, which have already been recited, and maintain in every detail the correspondence between the Hindoo faith and the Sabeian system. The feasts, fasts, seasons of lamentation and rejoicing, the reverence paid to fire, flame, heat, light, and even the minutest details of ceremonial rites practised in the most ancient astronomical worship, are scattered through the varying forms of Indian theology, until the parity of the two systems cannot be questioned. An equally faithful adherence to the Sabeian legend is to be found in the story of the Indian Dionysus, subsequently repeated in Egypt, and forming the basis of the Osiric legend.

Egypt taught the Sun-God's history, and that in a series of myths and mysteries still more elaborate than those of India.

The stories of Osiris, Isis, Horus and Typhon, are direct transcripts of the astronomical scheme. The myths of the Gods Zulis and Memnon, the worship of Heliopolis, the gorgeous order of the famous mysteries, and the mythical personages scattered throughout the wonderful woof of Egyptian Theogony, are but elaborations of the Zodiacal fable, and the worship of the powers of nature.

The sublime system of Zoroaster recites the history of the Sun-God in that of Mithra, finds in Arimanes, the great Dragon of the skies, and in all the sacred times and seasons, ceremonials and traditions, a complete transcript of the astronomical religion.

The Chaldeans, Ethiopians, Phœnicians and the most settled of the Arabian tribes, taught the same basic idea in their varied systems of worship.

The disinterred ruins of the once mighty city of Nineveh, is one complete inscription of the Sun-God's history and worship.

The most ingenious and varied symbolisms of Astral and Solar worship, speak in unmistakable tones of evidence from the magnificent remains of Babylon, from the ruins of Tadmor in the Desert, and in innumerable groups of once famous, though now unknown, vestiges of human habitation, scattered throughout Central Asia. Even the Troglodyte remains bear



witness to the prevalence of Solar worship, in rude carvings, and grotesque imitations of the heavenly bodies.

From the ruins profusely scattered throughout Asia Minor, from the land of the Phascanna, Iberians, Albanians, Phrygians and Ionians, the author of this work has collected an immense number of photographic representations of planetary and Solar worship.

The Scythian nations generally worship fire, and preserve traditions of a crucified Sun-God. They celebrate the Sun's birthday on the 25th of December, and amongst some tribes of the Tartars the author has attended all the festal ceremonies described as appertaining to the astronomical religion.

The religions of China and Japan were originally founded on the mythical history of the Sun-God. Many additions and interpolations upon the basic legend, have obtained in Chinese and Japanese worship, but the foundation is unique, and the feasts, ceremonial rites, and seasons of observance, all prove the parity of worship amongst these people, with the Sabeian system.

In the Islands of Ceylon, Java, the Philippine and Moluccas, various forms of Solar and Astral worship have existed for ages.

The Druidical system of worship, though largely interspersed with other ideas, to be hereafter described, was firmly planted on the Sabeian system, and recognized a Sun-God Mediator with a complete Zodiacal history in the incarnated deity they called Hesus.

The entire of the splendid imagery of Grecian and Roman mythology was but a paraphrase of Egyptian Solar worship, enlarged, embellished, and beautified by the poetic mentality of Greece and Rome.

The idea of the Great Spiritual Sun of the ancients, the unknown and unknowable, finds its perfect correspondence in the Greek Zeus—the God who dwells alone, and from whom proceed, as subordinate emanations, all the impersonated powers of nature, planetary and astral spirits, who figure in the famous Pantheon. Apollo, Mercury, or Hermes,—Bacchus, Prometheus, and Esculapius were Sun-Gods, Mediators, Saviours; Ceres, Proserpina and Pluto played their special parts in the Astral Drama, but all derive their names and histories from the same source. Hindoos, Egyptians, Arabians, Parsees, Greeks, and Romans, all drank at the same celestial fountain, and only varied their rites, ceremonials, names, and figures to suit the ideality of the land whose age, or climacteric influence determined their intelligence.

The Jews, whose records of war, bloodshed, violence, laws, customs, dresses, upholstery, and *cuisine*, the Christians hold sacred as the inspired word of God, worshipped a Deity who was only one of the Elohim or astral tutelary spirits of the Egyptians. Bel, Belus, Baal, Baalpeor, Moloch, Dagon, Jehovah, Jah, I Am, &c., &c., these, and the names of the various other Gods, or tutelary Deities worshipped by the various nations of Arabia and Asia Minor, including the Jews, are only so many synonyms of the one Mediatorial Sun-God, who, under every conceivable variety of form and title, reappears in the stupendous system of Astral and Solar worship, itself an external expression of the sublime and harmonious order of the universe.

It is rumoured that several weeks since, three miners, who were enjoying themselves at a public-house situate between Redruth and Troon, jestingly cast lots who should die first. The one on whom the lot fell, objecting that the drawing was unfair, there was by mutual consent another "try," with a similar result. Then followed the next drawing. According to report, the three men, whose names I have heard, have since died, and in the order in which the lots were drawn. Their deaths can only be regarded as a coincidence. Of course certain persons residing in the neighbourhood differ from this view, but such persons may be classed among the large number of well-meaning but narrow-judging moralists.

Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.

## "THE TWO WORLDS" SECOND PRIZE ESSAY.

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

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

Competitors for this prize must send in their essays from this time up to the Fourth Wednesday in May—i.e., May 23, when a committee will be formed from the Board of *Two Worlds* Directors to decide upon the merits of the several essays. The prize will be assigned on June 7th, and the name and receipt of the successful competitor be published in the current issue of *The Two Worlds*. Competitors must send in their MSS. plainly written on one side of the sheet only (the length not to exceed at most four columns), and directed to "The Editor;" and each essay must be accompanied by a sealed envelope, containing the full name and address of the sender, marked "Prize Essay," and numbered with a number or word corresponding to the number or word on the essay. The envelopes will only be opened by the committee *after* the decision has been made.

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

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

## ATTENTION! READERS OF *THE TWO WORLDS*!

The first part of the new, striking, and original Serial,  
"TEE-TO-TUM'S LAND:"

A VERY ANCIENT PARABLE MODERNIZED—BY JOHN BRAINES, has been unavoidably postponed until the next number (i.e.), 27; also the No. 1. Prize Essay given to *The Two Worlds* by F. T. A. Davies, Esq.

N.B.—No back numbers of "TEE-TO-TUM'S LAND" will be kept, and no reprints permitted. So all desiring this great number must send in their orders at once.

EMIGRATION as a means of bettering the condition of English workers suffering privations due to industrial depression may be attended with certain advantages, but have the individual hardships and even the sacrifice of life which the peopling of our colonies entails, been adequately considered? Why, it may be asked, should the sturdy sons of toil, with their wives and their little ones, be *de trop* in the land of their birth? May we not find, when it is too late, that the country has been drained of its most useful population, and that the riff-raff of the Continent who come to take the place of exiled Englishmen are a poor substitute? The disclosures made at recent sittings in the House of Lords' Committee on the sweating system, were simply appalling. The information forthcoming tended to show that the pittance paid to the wretched foreigners who now swarm in the metropolis, the cruelly long hours they are compelled to work, and the shocking conditions under which they live, are such as no slave would be subjected to by an owner, restrained from grinding oppression by the consciousness of his chattel's marketable value. Tinkering with social problems won't do. There is a surging volcano under our feet, and unless some earnest and comprehensive efforts are made to allay the threatened evil, the chaos about which pessimistic opponents of progress prate will be a reality before very long. The handwriting is on the wall.

TIME is an estate that will produce nothing without culture, but will always abundantly repay the labours of industry.

## CHRONICLE OF SOCIETARY WORK.

**BERMONDSEY.**—Mrs. Spring devoted the evening to giving clairvoyant descriptions, which were very successful. We are in hopes of removing to our new Hall, for Sunday evening services, in about a fortnight, when we shall be better able to extend our work.—*J. D. H.*

**BLACKBURN.**—Afternoon: Mr. John Pemberton gave a capital address. Subject: "The Future of Nations." The lecturer bade every man strive to hasten the advance of liberty and reform, to use his little day on earth in doing good, to elect wise and intelligent and philanthropic men to the seats of government. He pointed to the barbarous condition of Russia, to unfortunate Ireland, to drink-ridden England, and declared that only individual exertion and honesty could redeem such deplorable mockeries of civilization. He spoke of woman, and the potent and beneficent influence she might exercise upon the future of the race. Evening: A Service of Song ("Poor Mike") was admirably rendered by the choir. Reader, Mr. Tyrell. Harmoniumist, Mr. J. Greenwood. Conductor, Mr. J. Pemberton. It is greatly to be regretted that Mr. Greenwood and Mr. Pemberton are shortly about to leave us, the former going abroad, whither we wish him a hearty God-speed, and the latter to Warrington. We may congratulate Warrington spiritualists on their acquisition of so hard-working and energetic a man. Our loss is their gain; we advise them to make the most of it. Blackburn spiritualists will long remember both Mr. Pemberton and his wife with affection and esteem.

**BRADFORD.** Milton Rooms.—Afternoon: Five questions were handed up and dealt with by the guides of Mr. Hepworth in a most satisfactory manner. "Thought whence generated." The controls claimed that thought was generated in spheres far removed from earth, and transmitted until ultimately, no doubt, considerably diluted, it found its way to earth. Waves of thought were generated in these spheres, and sweeping across the mental ocean impinged on the mind of man. This accounted for the fact that the same idea frequently arose in the minds of scores of individuals. All great inventions were of this character. The experiences thus daguerrotyped on the brain are sometimes so vivid that nothing can obliterate them; in others cases but fragments. Evening: "The Popular Plan of Redemption Refuted." One by one the dogmas of Christianity are receiving a shock from which they cannot recover. Comparing Christianity of 100 years ago, with that of to-day, we find what was absolute gospel then is now rejected as fable. Creation, which by the Mosaic cosmogony, was declared the work of six days is now proved to be the work of millions of years. The last prop of orthodox theology is the plan of redemption; take this away and the superstructure falls to pieces. Is it a matter for surprise that the pillars of the edifice crumbled, seeing the foundation upon which it is built is so unstable—the Bible? We unhesitatingly affirm that it is not God's Word because God's Word is true. Truth is immortal, but error mortal, and when error is so largely blended in that book we reject it as not being His Word. Its fallacies are being exposed to-day by the guiding lights of reason and science, dispelling the gloom of antiquity; resolving the doubts and fears of mankind, while spiritualism supplies information respecting the path of progression on the other side, enforcing the truth that all along the ages man has risen, not fallen.

**BRADFORD.** Ripley Street.—At 2-30: The guides of Miss Bott discoursed on "What must we do to be saved?" at 6-30, "On Baptism." After each discourse the guides of Miss Capstick gave capital clairvoyant descriptions. Full houses.—*T. T.*

**BRADFORD.** Walton Street.—Mr. Schutt gave very instructive discourses to intelligent and appreciative audiences. The afternoon was devoted to questions by the audience, but the evening lecture was a masterpiece, on "The True History of the Cross," taking his audience back ages before the Christian era, for the root and foundation of his subject, which was listened to with rapt attention from beginning to end. Mr. Schutt always follows on the Monday evening, and takes some useful scientific subject chosen by the audience, and is doing a good and indispensable work. May he be long spared.

**BURNLEY.**—Mrs. Green gave two grand discourses, afternoon and evening, to crowded audiences, and twenty descriptions of departed friends, all recognized but two; a great success. As it was the anniversary of the passing away of our late esteemed president, Mr. Brown, the hall was decked with flowers. Taken all in all, it was a grand day.

**COLNE.**—A good day with Mrs. Craven. Her guides discoursed on the hymn "Gathered Home," asserting the fact of a future state and man's personal responsibility. Live the life that shall be an attempt at perfection, let your life be one long prayer of progress, scatter the knowledge you possess, and progress on the other side will be more rapid and certain. Evening, chiefly devoted to "A Description of the Heavenly Mansions," requested by one of the audience. They were many and various, but all purchased on this side by our good and evil lives. Some (hovel like) belonged to the low, sensual character who, perhaps, on this side was clothed in purple and fine linen; others more pretentious, but no comfort inside, belonged to the miserly and selfish here; some on the hill sides of grand appearance, trim walks, trees, but no flowers, inside cold and comfortless, belonged to the strictly just, the cold and stately whilst here, with none of the sunshine of sympathy for others; others with flowers all around, everything warm and joyous, walls covered with pictures, each representing a good deed, these are the abodes of the good, true, honest, sympathetic here.

**COWMS.**—April 29: Mr. C. A. Holmes delivered two splendid discourses, which were listened to very attentively by respectable audiences. After each discourse Miss Cowling gave clairvoyant descriptions. May 6: Miss Wilson gave great satisfaction, spoke well, and gave good tests.

**DARWEN.**—Mr. John Walsh was our speaker. Two addresses were given, with clairvoyance and psychometry. Moderate audiences.

**FACT.**—Mr. T. Postlethwaite's guides dealt with a chosen subject, "The Rise and Fall of Religious Systems." Having dipped deeply into past mythologies and the development of mankind from pre-historic to modern days, he intimated that the worshippers of antiquity were not so heathenish as many supposed. In the systems of to-day ideas embraced in those of Egypt, Greece, and Rome in ancient days were penetrating the minds of humanity. Having touched on the chief characteristics in gnostic thought, turning the gnostic "one who

knows," while the agnostic doubts, or does not know, it was argued that the idea of immortality is met with in all systems. It had ever ebbed and flowed in the human breast, and always would. The waves of materialism and scepticism would have no effect upon it. When a true religion, resting on the sure and steadfast foundation of love, becomes the rule, humanity will be free from spiritual serfdom, slave to no tyrant nor priestly pretensions.—*W. V.*

**FELLING.**—Mrs. Yeeles gave a short and stirring address, followed by delineations, many being recognized.—*G. L.*

**FOLESHILL.**—A fairly good attendance at the Edgwick Meeting Room. Two mediums—Mrs. Smith, of Foleshill, and Miss Lucy Carpenter, of Coventry—took part in the service, which was of a very enjoyable character.—*Cor.*

**GLASGOW.**—Morning: Mr. G. Finlay lectured on "Truth and Error," arguing in plain A B C language that truth and error were conclusively distinctive. Mr. Robertson and Mr. Macdowell followed in harmony with the subject. Mr. J. Griffin spoke at length, evolving many noble thoughts on a variety of subjects, but clinging to the American dogma that "Whatever is, is right," carried the question to a plane of paradoxical complexity. Evening: The guides of Mr. David Anderson spoke on "The first Forty Years of Christianity and the last Forty Years of Spiritualism," giving the audience two literary pictures of the two periods. Subject handled in the usual clear methodical style.—*G. W. W.*

**HETTON.**—Mr. W. H. Robinson gave a good address on "Spiritualism," and pointed out the wide field of intelligence the spiritualists have to work in, which was well received.

**HEYWOOD.**—The control of Mr. Standish, of Oldham, spoke at 2-30 on "Speak Gently," in a brief but good address; and at 6-30 on "Man—Whence and Whither." He also gave clairvoyance at both services, nearly all recognized. Also at night, one very good and correct psychometrical reading.—*E. H. D.*

**HUDDERSFIELD.** Brook Street.—A feast of good things was provided by the inspirers of our friend Mrs. Wallis, whose answers to questions have been admirable in the extreme. There was a moderate audience in the afternoon; and we were not so crowded as usual in the evening, owing no doubt to the splendidly fine weather. Nine clairvoyant descriptions, eight recognized.—*J. B.*

**HUDDERSFIELD.** Kaye's Buildings.—Mr. Bush, of Bradford, devoted the afternoon to questions. In the evening the subject was "Spiritualism in harmony with the Bible." This was handled in its proper form, and great credit is due to the lecturer. Miss Gee gave clairvoyant descriptions, which were very successful.—*J. H.*

**LANCASTER.**—Miss Cowling, with us for the first time, gave two very plain and earnest addresses, which seemed to be appreciated; followed by clairvoyant descriptions, partly recognized, to crowded audiences.

**LEEDS.** Psychological Hall.—Afternoon: The guides of Mr. Plant said they would try and prove that "Man was Immortal and not Mortal only." The discourse was a very powerful one. A very fair audience. Sixteen clairvoyant descriptions were given, twelve recognized; the names of six were also given. Evening subject: "Progression." The room was full, and the audience seemed to be deeply interested with the discourse. Eleven clairvoyant descriptions, nine recognized. Mr. Plant will visit us again in July.—*H. A. A.*

**LEICESTER.**—April 29: Lyceum at 10-30, 22 children present; healing circle, at 3. At 6-30, on account of one of our members losing a child, Mr. Walker sang an appropriate song, "Tenderly think of the dead." The guides of Mr. Sainsbury gave a splendid discourse on the same theme. May 6: Lyceum, 25 children present. Mrs. Gregg's controls spoke a few words of advice and encouragement. At 3 the guides of Mrs. Gregg gave a splendid lecture on "Where shall we worship." They declared that our Father did not desire large costly places in which to offer our thanksgiving; but "where two or three are gathered together there He would be also," &c. In the evening, "Education considered from a spiritual standpoint" was discussed. Many improvements were necessary in all classes of education. Religion was too often a cloak for deception. The populations of Jupiter and Venus were spiritually and morally better educated than we were. Twelve clairvoyant descriptions, eight recognized.—*W. J. O.*

**LIVERPOOL.** Daulby Hall.—Mrs. Hardinge Britten was the speaker, and two fine audiences greeted her both morning and evening. Morning discourse was a thrilling appeal for the religion of humanity. Evening, six profound and deeply-interesting subjects, chosen by the audience. The evening meeting was thronged, and the occasion a complete revival.

**LONDON, EAST.** 125, Barking Road.—The usual Sunday evening meeting held. Mrs. Rodgers gave the address. Mrs. Wilkinson followed with clairvoyant descriptions of spirits present, all but one recognized. The room was quite full, and the influence most harmonious. Mediums and others are earnestly requested to assist this comparatively young cause, often short of speakers. Those willing to help please communicate with the Sec., *F. Weedmeyer.*

**LONDON, SOUTH.** Winchester Hall.—First visit of Mr. T. H. Hunt, who delivered a grand address on "Spiritualism as a means of preventing Suicide." Space would not allow any adequate report. It was well received by a large audience. Many questions were ably answered—a glorious meeting was concluded by a poem which brought forth loud applause. For so young a speaker Mr. Hunt's discourse was really excellent, and he will no doubt become one of the foremost advocates of our cause. Evening: Mr. W. E. Walker spoke to a crowded meeting on "Religion versus Science of Spiritualism," finishing with clairvoyance, which was not, however, very successful. Our Saturday discussion class promises well—all friends welcome (see Directory).

**LONDON.** Victoria Park.—The weather last Sunday was all that could be desired for out-door meetings. A few friends—by previous arrangement—met in the above-named park. Messrs. Emms and Rodger addressed a dense crowd on "Spiritualism." They were listened to with close attention. At the conclusion questions were asked and answered satisfactorily. One gentleman remarked that he was "almost persuaded to be a spiritualist." Mr. Emms is organising meetings to be held in the various parks and open spaces in London, and would be glad of any assistance of spiritualists, who will stand by him and in any way assist in this work.



MANCHESTER. Assembly Rooms, Downing Street.—Mrs. Groom's morning subject was "Life, and its Lessons," from which a grand discourse was given; also an extempore poem, which pleased all. Thirteen clairvoyant descriptions, ten recognized at the time and one afterwards. Evening: subject "Where are the so-called Dead?" A grand lecture and a good audience, who seemed well pleased. Twenty-two clairvoyant descriptions, nineteen recognized.—W. H.

MANCHESTER. Opening Services at the Psychological Hall.—Appropriate opening addresses given by Mr. Wood and Mrs. Smith, of Leeds, assisted by Mr. C. Taberner, of Openshaw. Mrs. Smith's controls answered questions, giving entire satisfaction. Mr. C. Taberner was controlled, and gave three impromptu poems. Mrs. Smith gave several clairvoyant descriptions, mostly recognized. Evening, a crowded attendance. Mrs. Smith read two verses she had been inspired to write for the occasion. Her controls took questions from the audience, each being handled in a very satisfactory way, pleasing a great number of strangers present, followed by twelve clairvoyant surroundings, ten being readily recognized. Mr. Taberner then invited words from the audience for impromptu poems, which, on the whole, were very satisfactory, followed by an appropriate address from Mr. W. H. Wood. We tender our best thanks to the numerous friends who rallied round us, and trust ere long we shall have to enlarge our new premises, which are a great improvement on our old hall.—E. A.

MARYLEBONE.—Morning: After singing and invocation, Mr. Hawkins exercised his healing powers, several being magnetized. Mr. Goddard, jun., gave very satisfactory proof of his clairvoyant gifts. Evening, the rooms were packed to hear Mr. T. H. Hunt, the boy-orator, who caused a profound sensation by the beautiful and telling address his guides gave. A few instructive introductory remarks were made on mediums and mediumship, showing how little the laws which govern mediumship are understood, after which the subject chosen for the address was "Man's spiritual faculties and how to unfold them." The speaker argued that men in all stages of civilization have found that the true worship of God is through nature. God speaks to the soul of man through the simple flower, the rushing of the mighty waves, and the beauties of nature everywhere. The guides affirmed the efficacy of prayer, or the outpouring of the soul; in other words, the commands of Jesus, "Ask, and ye shall receive." Two poems were given.

MARYLEBONE. Harcourt Street.—Our first meeting, though not numerously attended, was, financially, very satisfactory—3s. 6d. collected; one-third for room-rent; two-thirds deposited in bank, as the foundation for homes for the aged, for which we are working. May 13: 3 for 3-30 prompt, doors closed then.

MIDDLESBROUGH. Newport Road.—Miss Keoves spoke powerfully on "Blessed are the pure in heart, for they shall see God." Jesus republished the charter of liberty, equality, fraternity, and spirit-communion. He showed an example to circles and churches, and taught the necessity—not of "saving faith," but of saving works. His scriptures were the skies and fields; doing good his only creed and claim. Some spirits were in prison, "but not for ever." Many mansions for many minds; no hard-and-fast heaven and hell. Evening: subjects from the audience were brilliantly dealt with concerning body, soul, and spirit, the souls of animals, personal experience at death, &c. The naming a child pleasingly performed. Next Sunday the vice-president will speak on "After Death—What?" a reply to Mr. Foote.—J. C.

NEWCASTLE-ON-TYNE.—Ald. Barkas delivered a most instructive lecture on "The history and mystery of the tree of life," being the fifth of the series entitled "Lessons from nature for young and old." The interest attaching to these subjects seems to increase with each lecture, and the attention of the audience was riveted for an hour listening to the explicit descriptions, accompanied by blackboard illustrations, which Mr. Barkas gave of the ascending forms of life from the amoeba to Man. Splendid weather favoured the open air meetings, which were held morning and afternoon. The attendance on each occasion was large, and no opposition, intelligent interest being the rule.—F. S.

NORTH SHIELDS.—Thursday, May 3rd, we had the pleasure of a lecture from Dr. J. P. Bates, on "A Tour through Rome." The lecture was beautifully illustrated with large sketches, by Mr. Michael Bates, which were a great assistance to the audience in grasping the details. We were invited to accompany the doctor in a walk through the streets of Rome, and the special places of interest, and the ruins of Ancient Rome were explained in classic language until the audience were, in thought, carried back to the days of long ago, and beheld the ruins once more in all their beauty peopled by the long departed. (On Sunday (morning and evening) Mrs. White, of Sunderland, gave very successful clairvoyant delineations, accompanied in many cases by the initials of the spirit friend. Such practical demonstration of spirit-return is of great value to the cause.—W. W.

NOTTINGHAM.—Mrs. Barnes. Two good meetings: evening especially. Subject, "Post-mortem Salvation; or, The Larger Hope." Several strangers were attracted by the advertisement in *The Evening Post*. The controls spoke very earnestly and appropriately. Sympathy with the widening views was plainly felt. It was pointed out that gradually the creeds were falling away, and the noble and elevating truths of eternal progress were taking their place.—J. W. B.

OLDHAM.—Afternoon: Mr. W. Johnson answered questions. In the evening he gave an address on four subjects, with his accustomed power and vigour, which was apparently greatly appreciated.—J. S. G.

OPENSRAW.—Mrs. Butterfield gave a very pleasing and instructive address on "The Many Mysteries of Life," showing the various forms of development the human body went through. "Shall we meet beyond the river?" was the evening subject. The controls stated there was no river to cross, it was all an illusion. The casting off the material body; and then what? Why, you are in spirit, and conditions which you have woven round the spirit when on earth, whether good or bad. Man will have to understand the conditions of life, and develop his spiritual organism while there is time on this earth, before he can progress. Develop the ego, or divine principle, within you, and you will need no Jesus to save you.—J. C.

PENDLETON.—Mr. J. B. Tetlow, late of Rochdale, at 2-30, spoke on "The Signs of the Times," "The Manifestations of God in Nature," and "The Thought Sphere," which were sent up by the audience, and scientifically treated. At 6-30, the controls again asked for subjects.

The following were sent up and dealt with: "Dreams and Omens," "The Disestablishment of Hell," "Unity among Spiritualists," and "Unity is Strength." The subjects will be seen to have been of a diverse nature, but were all equally well treated. Some extraordinary phenomena, in the way of psychometrical delineations, were witnessed.

RAWTENSTALL.—Mr. J. W. Sutcliffe, of Rochdale, delivered two grand discourses. Subject in the afternoon, "Spiritualism; its Aims and Objects." Evening, "The Nineteenth Century Wonders."—J. A. W.

SKELMANTHORPE.—2-30: The guides of Mrs. Wade delivered a good discourse to an attentive audience. At 6-30 the guides dealt with the question, "What Benefit is Spiritualism to Humanity?" in an able manner, showing very plainly that an all-round reformation was needed, and that spiritualism would be the means of bringing it about. A very large audience.—N. P.

SOUTH SHIELDS.—Three lectures, which appeared to give great satisfaction, were delivered by Mr. E. W. Wallis in the Free Library to moderate audiences.

SOWERBY BRIDGE.—Mr. Armitage spoke on "Astrology and Physiology," chosen by the audience. The guides maintained that as the tide of the ocean is governed by the moon, so is mankind controlled by the stars; and that our success or failure in life is affected by planetary influence at the time of our birth. Both subjects ably treated.

SUNDERLAND. Back Williamson Ter.—Owing to Mr. Hall not arriving, Mr. Moorhouse gave a very interesting reading—subject: "What is Spiritualism?" which he rendered very satisfactorily.

TUNSTALL.—The guides of our friend Mr. Wainwright lectured on "Spirits' Return and their Influence on Humanity," in a masterly manner, the audience in full sympathy with the speaker. Several delineations and psychometric readings were given very satisfactorily. We hope to have our friend again soon.—W. M.

WESTHOUGHTON.—May 5: Our tea party went off very pleasantly. A goodly number of visitors from Tyldesley (a wagonette load), Leigh, Ainsworth, Bolton, and Horwich. All seemed to relish the good things provided by the committee, Messrs. T. Barnett and J. Fletcher. After the programme (which was short but sweet) games followed till 10 p.m. Sunday: We had again the pleasure of welcoming Miss Jones, who attracted good audiences, considering an anniversary being celebrated at a chapel beside us. Her delineations were mostly recognized. She gave in the evening a grand outline of "Spiritualism, as the New Religion," which was well received.—J. P.

WIBSEY.—2-30, Mr. Parker spoke on "The Effects of this World on the World to Come." 6-30; He spoke on "Spiritualism: Is it a Divine Revelation?" The discourse was of a sublime and elevating character.

WILLINGTON.—Mr. Livingstone's guide answered a question from the audience, "When will the anticipated Millennium arrive?" He argued that all reformers should try to make the world better, and are helping to bring about the advent of the time of peace and love. Evening: "What is Spirit?" was chosen from seven subjects sent up, and dealt with in interesting style.

RECEIVED LATE.—Bradford, Horton: Highly intellectual addresses by Mr. C. A. Holmes to small audiences. It is difficult to get large audiences to hear good sound sense, but for clairvoyance there is a general rush.—G. B. Halifax: A double disappointment by Mrs. Groom and Mr. Holdsworth, but Mrs. Crossley and Mrs. Briggs came from the audience and did nobly, speaking acceptably and giving good clairvoyance. Mr. S. Jagger has been appointed president, and, says the society, "hopes soon to have other mediums developed to fill the platform, as it is very awkward to have an audience of about 300 and no speaker." We agree with him. Speakers should be more careful in booking, and most scrupulous to fulfil engagements when made. Sheffield, Board School: Miss Busher gave an interesting history of her earth life, and fourteen descriptions, ten recognized. Mr. Shaw solicited questions—ten were replied to satisfactorily.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BACUP.—A very good attendance; members 33, officers 5. Hymn and invocation, followed by four silver-chain recitations; musical readings; marching and calisthenics. Some very good readings and songs were given by members. Officers were elected for the coming three months. Closed with hymn.—J. T. Starkie, Secretary.

BATLEY CARR.—A public tea and entertainment in the Spiritualists' Meeting Room, on Saturday, May 19th, tea at 5 p.m. Tickets for above ninepence, sixpence, and fourpence each; for the entertainment only, twopence and one penny each, to commence at 7 o'clock. The above Lyceum will also celebrate its sixth anniversary on Whit Sunday, when services will be held at 2-30 and 6-30. Mrs. Ingham, trance and test medium, of Keighley, and Mr. A. Kitson, Lyceum advocate, of Batley, will deliver addresses. A collection at the close of each service in aid of the Lyceum funds. Tea will be provided on the Sunday for friends from a distance, at sixpence each. A cordial invitation is given to all.

BLACKBURN.—9-30: Hymn and invocation, after which lessons were given on phrenology and geology. Attendance fair.—M. B.

BURNLEY.—Hymn and prayer by conductor. Marching and golden-chain exercises. Good attendance—officers, 9; members, 60; visitors, 6. Closing hymn and prayer.—Sec., T. Grimshaw, 41, Milner Street, Burnley Lane.

FOLESHILL.—Being the first Sunday in May several members brought bouquets of flowers, which were displayed during the day upon the platform table. The session having been opened, the calisthenic exercises were executed and several pieces were recited. Mr. J. Cox read Lord Tennyson's poem, "The May Queen;" hymns being sung between the three parts. Mr. J. Wilkinson delivered a short address, and the meeting closed.—Cor.

GLASGOW.—We are still on the march of progress. Six more names added to the roll. The little ones are evidently delighted with the earnestness of their teachers. Several visitors were much pleased with the course of instruction provided, viz., singing of hymns, prayer, a silver-chain recitation with explanatory remarks, a discourse, calisthenics, marching, &c.—G. W. W.

NEWCASTLE-ON-TYNE.—A most enjoyable time. A large muster of officers, leaders, and children. Hymn and invocation, followed by silver-chain and gold-chain recitations, all rendered in splendid style. Misses Ada and Lottie Ellison, Graham, and Martin, also Master R. Graham deserved high praise for the excellent manner in which they rendered readings and recitations. Calisthenics were performed in good style. The respective leaders are thanked for their regular attendance and earnestness in the good work they are performing. Music throughout by our esteemed musical conductor, Mr. Kersey. Never since the opening has the Lyceum been in such a flourishing condition. May the Great Spirit of all bless our labours.—*R. Darling, Sec., 17, Ivy-st., Newcastle.*

OLDHAM.—Morning, usual routine. Mr. Johnson, of Hyde, kindly addressed the children, and enumerated the many advantages of the Lyceum over ordinary Sunday schools. He also gave an experience of his own when young, to the effect that every week his Sunday school teacher used to read to the class poetic descriptions of hell and eternal torment, and was consequently in a state of continual fear. The Lyceumists being delivered from this were taught to do their best, and that in doing this they would surely and rapidly progress. An enjoyable afternoon session was supplemented by a visit to the Botanical Exhibition, kindly thrown open to the children and their teachers by the local botanical society. Much instruction was gained, the specimens being numerous and varied. Several fresh-comers were enrolled owing to the successful open session we held April 29.—*W. H.*

SUNDERLAND.—Hymn and invocation; silver-chain recitations; hymn; committed to memory "Standing by a purpose true;" Miss Thompson sang a hymn, followed by marching and calisthenics; classes; closing with hymn and invocation.—*M.*

## PASSING EVENTS.

"IS IT POSSIBLE TO MAKE THE BEST OF BOTH WORLDS?"—That there are "two worlds" is evident from the title of your highly-prized periodical, but can any make the best of both, that is the question? Apparently, few are gifted with this "second sight," and, notably, the *Rev. —, of Chorley fame*, seems unconscious of any other than this material world, in which he finds a brief lodgment. To assist him to make *best use* of this *present evil world* in his public exhibitions, I submit a cutting from the *Newcastle Daily Chronicle*, May 2nd. "Horrible charge against ministers. The trial of the Rev. George Widdows and the Rev. Charles Hart Burleigh, on charges of feloniously assaulting a number of school boys, concluded at the Central Criminal Court, last evening. Both prisoners were found guilty and were sentenced: Widdows to ten years' penal servitude, and Burleigh to penal servitude for life." Now, if our friend of the lantern-show can only by any feat of intellectual legerdemain show that the reverend churchman and dissenter were *really spiritualists* when he takes his next "outing," it may yield a magnificent crop of "boos," "yells," and "hooting." I commend this hint to him, and trust he will not lose sight of it, as it really has no value for that other spirit world he so *persistently ignores*.—*Bevan Harris, Newcastle.*

FURTHER CURES IN COLNE BY MR. R. J. LEES, OF LONDON.—Mrs. Cowgill, of the Arcade, Colne, desires to thank Mr. Lees for the remarkable cure his guides made of her. She had been suffering from cancer for more than seven years, and had been twice under medical treatment, but to no avail, nothing could be done for her. She was persuaded to go to Mr. Lees, and after continuous treatment by him, and following his advice, she can now say that she is perfectly cured. His treatment of her sick child was also equally successful. Mr. John Walker, of No. 44, St. John Street, Colne, acknowledges the great good his child has received from the hands of Mr. Lees and his guides. It was hovering between life and death for some days, but happily, under his treatment, has entirely recovered and his enjoying good health.

RE MR. RILEY'S FUNERAL.—We have received a long letter from Mr. Palmer, who declares that it was the express wish of the deceased that the spiritualists should attend his funeral. The widow told them before the coffin left the house, and again at the grave side, that they might sing. They repudiate the charge of having "forced" themselves upon Mrs. Riley. The widow expressed her regret at the time at the treatment accorded them. We print the above in justice to our friends, who are entitled to clear themselves of the charge made by Mr. James Riley. We regret that he should have refused them liberty to sing, but cannot permit the matter to go any further in these columns.

PASSING ON.—Transition of Mrs. Whatmough. On April 30th, the beloved wife of Mr. J. Whatmough, of Rochdale, an old spiritualist. For a lengthened period she had suffered from a complication of diseases. To the last she expressed her firm confidence in the spiritual philosophy. On Thursday, May 3rd, the body was interred at the Rochdale Cemetery. There were many spiritualists present, and at the grave side, in compliance with a request, Mr. W. Nuttall, under control, delivered a short address. The guides inferred, that in the case of the deceased the change was a happy one; that the spirit, which had so long been imprisoned in the earthly body, now enjoyed a liberty beyond human expression; and had already met with a cordial greeting on the other side of life, having been joined by many loved ones, whom in earth-life she held dear. Spiritualism was termed the sweetest solace humanity can have, seeing it is the only science and philosophy by which the soul's immortality can be demonstrated. Creeds and dogmas were chains which held the spirit down, whilst the vitalising power of spiritualism enabled it to soar, even in earth life, beyond material confines.

MR. VICTOR WYLDAS AS A PSYCHOMETRIST.—Last Sunday evening, on a visit to Belper, I had the pleasure of observing the power of Mr. Wyldas to sense character and describe events in the history of individuals by handling articles which have been worn by the person. After replying to six questions sent up by the audience in a most lucid and satisfactory manner, Mr. Wyldas invited strangers to send up articles for the purpose above named. Four ladies and and four gentlemen sent

up articles, all of which were most successfully dealt with, statements being given of deaths, successes, failures, sickness, events of importance, &c., with marvellous correctness, not one failure or mistake taking place. Societies will do well to keep Mr. Wyldas fully employed.—*J. L.*

TRANSITION OF A SWEET LITTLE CHILD.—On Saturday, the 4th instant, the mortal form of little Harry Hyde, seventh child of Mr. Hyde, secretary of the Manchester Society of Spiritualists, was laid away in the Ardwick Cemetery, in the presence of a large and deeply-interested gathering of friends and strangers. The little fellow stayed on earth only about two and a half years, long enough to assure his loving parents, brothers, and sisters that they would henceforth have another ministering angel of the house, another bright spirit growing and blooming in the gardens of Paradise, to welcome them home when their own time of ascension should come. The farewell services to earth, and the God-speed to the glorious light and life of the higher life, were rendered by Mrs. Hardinge Britten, and made a deep impression upon all present, showing to many a stranger in attendance how patiently and with what firm assurance of immortality spiritualists can part with their earthly treasures, and tender fathers and mothers can feel assured of the continued presence of their beloved spirit children.

Mr. G. Walrond, of Glasgow, writes: "There is a pamphlet published, entitled 'Faith and Fact,' a letter to the Rev. Henry M. Field, D.D., which ought to be read by every spiritualist or other persons opposed to the doctrine of eternal damnation. This fact cannot be too widely known."

Mr. T. M. Brown, the well-known test medium, is about to publish his autobiography before he leaves the country. The book will contain sketches of photographs of himself and his spirit guide, Bretimo. It is to tell of his STRUGGLES and TRIUMPHS, and will be a "short sketch of my history—Religious career—How I became a spiritualist and medium—My first circle—Marriage—Travels in England for many years as a pioneer medium—My journey to South Africa and experiences while there—Forming circles and developing mediums—also travels over most of the Australian colonies—Maryborough, Sydney, Melbourne—South Australia, &c., with an account of doings on board ship, and work done during my stay in the colonies—Comments on paid and unpaid mediums—Public test mediums—Useful advice to investigators in forming circles—Why mediums do not develop—Healing mediums (an important work)—Trance and inspirational mediums—with other useful knowledge for all magnetizers, by the author, T. M. Brown, spirit medium, late of Sydney, N.S.W. The price to subscribers before publication will be 1s. 3d., for one dozen copies, 12s.; after publication, 1s. 6d. per copy. No doubt Mr. Brown's many friends will be happy to read the account of his remarkable career, and help him by sending on subscriptions for this book. His present address is c/o Mr. Wheeldon, Bridge Street, Belper, near Derby. [Advt.]

BIRMINGHAM. Ladies' College, Ashted Row.—Mrs. Power has established a lending library of works on spiritualism and occult science, &c. This is a good step in the right direction. She is prepared to purchase suitable second-hand works.

We are sold out of No. 8, January 7th, of *The Two Worlds*, and will give full price for copies sent to this office.

## PROSPECTIVE ARRANGEMENTS.

HALIFAX.—Anniversary services, May 13th, at 2-30 and 6 p.m., in the Mechanics' Hall. Mr. T. H. Hunt will deliver addresses.

LANCASTER.—Spiritualists are having an excursion to Ingletton on Whit-Monday. Will be glad to meet friends from other places, to be known by small white ribbon.

OLDHAM.—A miscellaneous concert will be given on Tuesday, May 13th. Mr. E. W. Wallis will sing and recite. Mrs. Wallis will give clairvoyant descriptions. Miss L. Taylor will sing several songs. Pianist, Mr. G. Chadderton. Tickets, threepence each. Proceeds for reduction of debt.—*J. S. G.*

LEEDS. Spiritual Institute.—Tea and entertainment on Whit-Monday; tea on the tables at 5 o'clock. Tickets, sixpence; children, threepence. Collection at entertainment.—*J. W. T.*

Mrs. Peters is prepared to make engagements (travelling expenses only). Address Mrs. R. Peters, 8, Wallis Street, High Felling, county Durham.

Mr. Cannon writes that he has room for three earnest investigators in his developing circle, which meets on Mondays. New North Road, 74, Nicholas Street, London.

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

## TO CORRESPONDENTS.

SUNFLOWER.—Several noble and instructive aphorisms have been sent to the Editor from spirit "Sunflower," but as there is no other address than Bristol, no letters of acknowledgment can be sent. The aphorisms are most welcome, and will be printed from time to time.

TO SECRETARIES OF SOCIETIES, &c.—The Editor once more begs to repeat the notice given several times before, namely, to kindly request that all notices of meetings, advertisements, &c., shall be sent *direct* to Mr. E. W. Wallis, office of *The Two Worlds*, 61, George Street, Cheetham Hill, Manchester. By sending the above to the Editor's residence, time is lost, and trouble occasioned in forwarding it on to Mr. Wallis, whose special department it is. Communications and editorial matter *only* should be sent to the Editor, Mrs. Hardinge Britten, The Lindens, Humphrey Street, Cheetham Hill, Manchester.—N.B. Some notices having been delayed by being sent to the Editor first, instead of to Mr. Wallis, may account for their non-appearance.



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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.*

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